

The GOSPEL TRUTH

ANALYZING

Scofield

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WHY WE PUBLISHED THIS BOOK

After sixty-five years of ordained ministry and studying and teaching the Scriptures around the world, I am convinced that C. I. Scofield was taken in by an immense deception that he unwittingly believed and included in his Bible notes to the detriment of all who believe in them.

If the Church is to be built on the foundation of the apostles and prophets with Jesus Christ the Chief Cornerstone, then the presumptions and errors of the Scofield Reference Bible must be exposed. We are not his judge. But concerning the Scriptures, we are compelled to judge, 1Th 5:21. We are publishing this booklet that others might be able to know the facts as we have found them to be.

C.G.W.

INTRODUCTION

It is incredible that only one book has been written about one of the most influential men in Evangelical history. That book is "The Life Story of C. I. Scofield" by Charles Trumbull, Oxford University Press, New York, 1920. In 1960, William BeVier, a Master's student at Southern Methodist University, completed a thesis, "A Biographical Sketch of C. I. Scofield." This has not been published, but it is found in some Evangelical school libraries and contains important information. In 1942-43, the late Arno Gaebelein wrote a series of articles for Moody Monthly, "The Story of the Scofield Reference Bible."

Until 1984, these were the only sources offered by Evangelicals for material on the life and credentials of their most prominent Bible teacher whose notes have influenced the church and changed its direction. Thorough research was begun in 1984 by Joseph M. Canfield to compile his book, The Incredible Scofield. His information was gleaned from many sources. Genealogical data was supplied by Ruth Scofield Kennedy from a branch of the Scofield clan.

Other records come from:

University of Michigan Historical Society.
Episcopal Historical Society.

Encyclopedia of the History of St. Louis

Missouri Historical Society, St. Louis.

Kansas Historical Society.

U.S. Department of Justice, National Archives.

U.S. Census for Michigan 1869, Lenawee County.

U.S. Census for Tennessee, Wilson County.

Confederate Research Center.

City Directories, court records, newspaper articles of the period, both American and British, ship sailings, etc. Information was obtained from the papers of Emeline Papin's Estate, Cyrus' sister, on file in St. Louis County Courthouse, Clayton, Missouri. Some facts were gleaned from Laura Scofield Lames, another sister, St. Louis Directory, 1877, public libraries, and many other sources too numerous to mention.

Canfield did a masterful job of searching out the material for his book, which may be obtained from J. M. Canfield, 129 Kyfields, Weaverville, N.C. 28887. He gave me permission to write a condensed version.

E.M.W.

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THE STORY OF SCOFIELD'S LIFE
by

EMMA MOORE WESTON

Condensed from J. M. Canfield' s book "The Incredible Scofield"

In 1833, Elias and Abigail Scofield moved to Lenawee County, Michigan to help her father operate a sawmill on the Raisin River. Their home was on a cleared farm along the river.

They had four daughters from three to seventeen years of age. Their last child, Cyrus Ingerson Scofield, was born August 19, 1843. His mother died three months later. Not long after, Elias married again.

The older sisters soon married. Emeline married Sylvester V. Papin, from a prominent French family of St. Louis, March 19, 1850. He was a law student and became a clerk in the City Assessor' s office and later became head of the department. In 1855, Laura married a young dentist, William Eames. They moved to Lebanon, Tennessee. Cyrus' s sister, Victorine, was listed in the 1860 Census in Tennessee, as living with Laura and William.

Cyrus was not listed in the census records in either state. By April 1861, when Fort Sumter was fired upon, Cyrus was visiting his sisters in Tennessee. He never returned to Michigan.

Though not yet eighteen, Cyrus gave his age as twenty-one and enlisted in the Seventh Regiment of the Tennessee Infantry. In April 1862, he was listed as a patient in a hospital in Richmond, Virginia. There was no mention of a wound, so he may have become ill.

In July, he wrote to the Confederate Secretary of War asking for exemption from further duty stating that he was a minor and a citizen of Michigan. He also claimed that he had been visiting his sister in Tennessee when he enlisted, that he had never voted in the South and that his health was broken by exposure and battle fatigue. He promised that in a short time he would enter the militia in Tennessee.

On September 5, 1862, Cyrus was with the Tennessee Regiment when they crossed the Potomac during heavy fighting. A discharge was issued for Private Scofield in 1862 after one year of service. There is no definite record of where he was for the next four years.

Among the refugees forced out of the South by the war were the Lames family and Victorine Scofield. They moved to St. Louis, Missouri in 1863 where Sylvester Papin helped Lames open a dentistry office. Victorine married and settled there so that was also the place Cyrus settled. Sylvester placed Cyrus in his office in the Assessor' s Department and directed his training in law.

While working in this office, Cyrus studied to become familiar with the law regarding land grants, titles, and deeds. He got his law education on the job rather than in school. His name is

listed in connection with a case in Circuit Court of St. Louis County, December term, 1866. This is the first definite date that appears in Cyrus' s life after the Civil War.

There were dinners, dances and parties in the French society and Cyrus met Leontine Cerre, a Catholic society lady. She seemed taken with the dashing young man from Tennessee. Cyrus married her on September 21, 1866 when he was twenty-four. Daughter Abigail was born July 13, 1867. Marie Helene was born in October 1869. The family then moved from St. Louis to Atchison, Kansas.

Kansas politics was viciously crooked at that time and anyone in Kansas politics was suspected of corruption. Cyrus was deeply involved in it. Some of the problems involved his brother-in-law' s interests and squatters being ejected from illegally-occupied landCyrus had engaged a lawyer, John J. Ingalls, as legal counsel to serve the family interests. Ingalls later became State Senator and had to be aware of the corruption and bloodshed. Scofield had some sort of law partnership with Ingalls who seemed to sponsor him.

In 1871, Cyrus was elected Representative to the Lower House of the Kansas Legislature from the Fourth District for one term. Re-nomination from that District was blocked, so he filed from Nehama County and was elected from the Eighth District. There is no record to show he ever lived there during that period. The Atchison Directory for 1872-73 lists the same addresses as before. In June 1872, Scofield' s first son, Guy Sylvester was born.

Though Ingalls served three terms in the Senate, he was very immoral and had no concern for the truth. He recommended his friend Scofield to President Grant for U.S. District Attorney for the Federal Judicial District of Kansas. Cyrus gave up his seat in the Legislature and took the oath of office on June 8, 1873. This ex-Confederate soldier solemnly swore that he had "never born arms against the United States."

That was rank perjury. We know he did military service in the South. Evidently in 1873, he was not concerned about perjury. However, a legal conflict of interest brought his term as District Attorney for Kansas to a sudden end in less than six months.

An article on December 14, 1873 in the Daily Times of Leavenworth suggested something was amiss in the D.A.' s office. A case was pending against ex-SenatoPomeroy, and there were hints that Pomeroy paid Cyrus to keep the case from coming to trial.

A later Daily Times item reported that Pomeroy, Scofield and Ingalls were involved in "the most infamous of all infamous political bargains ever transacted in Kansas." The reporter suggested that Ingalls and Scofield had received pay-offs from railroad officials and settlers in South Kansas. Cyrus resigned on December 20, 1873 and was not involved in politics again.

Now there is another mysterious time in Scofield' s life. Though he was responsible for the support of a family of four, he disappeared for a period of three to five years. One acquaintance said, "Scofield had a bad reputation, and he just skedaddled out of town." In his story of

Scotfield' s lifeTrumbull gets around this by stating Cyrus did not like the type of life, associates, and activities related to the D.A.' s office.

Leontine Scotfield had problems of her own in this period. The son, Guy Sylvester, died in December 1874, a year after Cyrus resigned from the D.A.' s office. In theAtchison City Directory for 1872-73 Cyrus' s residence is still listed there. The St. Louis Directory for 1877 lists "Scotfield, Cyrus I., lawyer. Res. 3029 Dickson, St. Louis, Missouri." This means Cyrus had written Kansas off--along with Leontine.

Mr. Trumbull' s story states thaCyrus returned to St. Louis to practice law. But the publication, The Bench and the Bar of St. Louis County shows no evidence that C. I. Scotfield was ever a member of the St. Louis Bar in the nineteenth century. Mr. Trumbull' s story of a successful law practice is in question since the Court Records of St. Louis show that at one point Cyrus badly needed a lawyer of his own.

According to the court records, Cyrus had signed a note for a \$200 loan, which was to be repaid within sixty days. The note also bore the alleged signatures of Emeline Papin and C. E Betts. When the borrower tried to collect on the note after sixty days, however, he was unable to locate either Cyrus' s home or office. Between closing date for the 1877 City Directory and August, the "law" office had apparently been closed.

Both Cyrus' s sisteEmeline and Betts declined to pay the note. A Sheriff' s Deputy stated that a petition was served to Betts on Sept. 14, 1877, although the other defendants could not be found in St. Louis. Emeline was later served a petition in Webster, Missouri. She claimed, though, that she had never seen nor signed the note and asked to be dismissed from the suit. In preparation for the hearing on March 1, 1878, Emeline' s attorney subpoenaed Charles Bass, a teller at the Boatman' s Bank, to testify on her behalf. After thatSimpson withdrew the action against Cyrus and Emeline, leaving Betts as the sole defendant with \$219.30 owed--with the interest still accruing. There is no record of payment.

Scotfield must have needed funds badly. On May 28, 1877, he took out a ninety-day note for \$900, again with the supposed signature of Emeline Papin. This was case 46333. Again there was no payment. Emeline denied endorsement, and Scotfield could not be located. A "successful lawyer" does not "blow town" to avoid a process server. It seems probable that Cyrus forged her name. There was a hearing on May 6, 1879, but the papers noted, "Dismissed on motion of the plaintiff." There is no evidence that the man involved ever got his \$900 or that Cyrus made any effort to pay.

Another case strengthens the belief that Scotfield was quite active in forgery. Case 44326 involved another note with Emeline E. Papin' s signature for \$250 on June 28, 1877Emeline admitted later that she knew this note was a forgery. Her testimony on May 10, 1878 read: "Mr. Vollmer came out to the house and handed me a letter... I understood that there was a note due and that my brother was in great danger." It is hard to know whether she was a willing collaborator or if she was unaware her name was being used. According to the understanding in

dispensational circles, Cyrus was by this time in the Kingdom and starting on the road to righteousness.

There is no evidence that Cyrus was a successful lawyer serving a respectable clientele. There were periods unaccounted for in his life at this time. It has been assumed that Leontine decided to leave Cyrus at the time and returned to Atchison. In fact, she had never left Atchison. Cyrus' s role as husband and father had been irregular ever since he entered politics. Without regular employment and income, he wandered. As Trumbull tells it, he led the life of a bachelor.

The charges in the forgery lawsuits were dropped without proper adjudication, suggesting that Scofield' s career was in the hands of someone with greater "clout" than Pomeroy or Ingalls had ever known. However, that career meant Leontine, the Catholic wife, had to go. According to the Scripture (1Ti 5:8), a man who does not provide for his own household is worse than an infidel, although that did not appear to phase Cyrus; he never made any effort to clean up the black marks on his record.

The 1912 edition of Who' s Who in America places Scofield' s conversion sometime in 1879, and Trumbull indicates as much in his biography. However, the only definite dates in 1879 tend to raise doubts about what happened and when.

When did the conversion occur? Scofield says he was converted at the age of thirty-six, and it has been assumed the event did take place sometime before D. L. Moody' s 1879-80 Evangelistic Campaign. This places the conversion sometime after his thirty-sixth birthday on August 19, 1879 and before the first meeting of Moody' s ministers in St. Louis on November 25, 1879. As late as November 6, though, Cyrus was still involved with a forgery charge, and that case' s records do not agree with the picture of a new convert trying to right matters of the past. Of course, God forgives the past and changes a man into a new creature if he is really born again (2Co 5:17), but one expects to see a change of behavior. The details of Cyrus' s conversion are not supported by public records, so we do not know the whole truth about the conversion of a man who has profoundly influenced the church.

As the forgery cases were being dismissed with unseemly haste and without fair settlement, Cyrus entered his new role as a worker at the Moody meetings. Of course, until 1879, Cyrus was close to illiterate in things Christian, so it is unclear what role he could have played in Moody' s campaign.

Scofield' s Christian service was sponsored by Reverend James Brookes, the pastor of St. Louis' s Walnut Street Presbyterian Church. As Scofield' s ideas on prophecy began to take shape, they were sparked by the teachings of his sponsor who was in turn influenced by John Nelson Darby. About 1850, Darby began publishing his dispensationalist writings in Europe, and from 1862 to 1877, he made seven lecture trips to America and Canada to promote his teachings. Brookes' s views of a failing church were also influenced by other theologians who wanted the same prophetic view taught and accepted.

Remarkably, with such limited theological background and training, as well as little real scholarship, Scofield was able to profoundly alter Christian theology. Indeed, the shape of fundamentalism, which has claimed to be Orthodox Christianity, has been determined by the influence of dubious characters like Scofield.

During this time, Friedrich A. Tholluck was teaching something more apostolic. In his study, *Light From The Cross*, he states his belief in a triumphant church prevailing on earth against Satan (Moody Press, Chicago, 1852.) He places the "Great Tribulation" in A. D. 70, rather than modern doomsday prophecies which foresee freeways littered with driver-less cars. The failure of Tholluck' s views to remain prevalent in this country is largely due to the activities of Darby, Brookes and Scofield.

While involved in Moody' s campaign, which remained in St. Louis until April 1880 Cyrus avoided the reality of securing an income for himself or support for his family left in Atchison, Kansas. He paid his room rent, but sent very minimal amounts of money to his wife, and only occasionally.

After the Moody meetings, Cyrus became Acting Secretary of the St. Louis Y.M.C.A. in August 1880. If he still had a law practice, it did not intrude on his Y.M.C.A. duties.

In July 1880, Cyrus joined the Pilgrim Congregational Church of St. Louis. Rev. D.C. Goodell, the pastor, was a personal friend of Brookes and apparently agreed with Brookes' s views on prophecy. The church issued Scofield a license to preach. He organized and pastored the Hyde Park Congregational Church of St. Louis, where he continued until the summer of 1882. Then someone suggested that he might be the man to fill a vacancy in their Dallas, Texas church.

On July 28, 1881, about the time Cyrus was licensed, Leontine Scofield had divorce papers drawn up, although case number 2161 was not filed until December 9, 1881. Leontine charged that Cyrus had absented himself, abandoned the family, and neglected his duties. Further, she charged that he had failed to contribute to the family' s economic well-being. Scofield denied each and every allegation. The Court issued a decree for Leontine, but somehow the divorce never became final. In March 1882, Cyrus' s lawyer requested a dismissal, which was granted. The case remained in limbo.

Cyrus never disclosed that he had a wife to his congregation; in fact, he gave them the impression that he was a bachelor. In 1883, Leontine became a librarian at the Atchison Public Library. On October 1, 1883, she filed a second divorce petition, and on December 8, 1883 the divorce was granted. Divorce papers deemed Cyrus unfit for custody of the children.

It is assumed that the character of a candidate for a pastorate would be carefully evaluated. No such evaluation could have been made by the church in Dallas, Texas. Converted for less than four years at the time, Cyrus had no theological training and limited formal schooling. He had been admitted to the Bar in Kansas, but had abused that privilege. He was separated from his Catholic wife and family without the benefit of a divorce.

Scofield had received a fair amount of publicity during his political life in Kansas. His sudden disappearance at the beginning of 1874 left editors wondering. The contrast between the politician of 1873, the scalawag of 1874, and the minister of 1881 was too profound to ignore. So we find a Scofield story in the Atchison Patriot that was picked up by the Topeka paper, August 27, 1881. It follows, with the journalist' s misspelling of Scofield' s name intact:

CYRUS I. SCHOFIELD IN THE ROLE OF A CONGREGATIONAL MINISTER

"CYRUS I. SCHOFIELD, formerly of Kansas, late lawyer, politician and shyster generally has come to the surface again, and promises once more to gather around himself that halo of notoriety that has made him so prominent in the past. The last personal knowledge Kansans have had of this peer among scalawags was when about four years ago, after a series of forgeries and confidence games, he left the state and a destitute family and took refuge in Canada. For a time he kept undercover; nothing being heard of him until within the past two years when he turned up in St. Louis, where he had a wealthy widowed sister living who has generally come to the front and squared up Cyrus' s little follies and foibles by paying good round sums of money. Within the past year, however, Cyrus committed a series of St. Louis forgeries that could not be settled so easily, and the erratic young man was compelled to linger in the St. Louis jail for a period of six months.

"Among the many malicious acts that characterized his career was one peculiarly atrocious that has come under our personal notice. Shortly after he left Kansas, leaving his wife and two children dependent upon the bounty of his wife' s mother, he wrote his wife that he could invest some \$1,300 of her mother' s money, all she had, in a manner that would return big interest. After some correspondence. he forwarded them a mortgage, signed and executed by one Charles Best, purporting to convey valuable property in St. Louis. Upon this, the money was sent to him. Afterwards the mortgages were found to be base forgeries, no such person as Charles Best being in existence, and the property conveyed in the mortgage fictitious.

"In the latter part of his confinement, Schofield, under the administration of certain influences, became converted, or professedly so. After this change of heart, his wealthy sister came forward and paid his way out by settling the forgeries, and the next we hear of him he is ordained as a minister of the Congregational Church, and under the chaperonage of Rev. Goodell, one of the most celebrated divines of St. Louis. He causes a decided sensation.

"It was known that Schofield was separated from his wife, but he had said that the incompatibility of his wife' s temper and her religious zeal in the Catholic Church was such that he could not possibly live with her.

"A representative of "The Patriot" met Mrs. Schofield today, and that little lady denies, as absurd, such stories. There were never any domestic clouds in their homes. They always lived harmoniously. As to her religion, she was no more zealous than any other church member. She attended service on the sabbath and tried to live as becomes a Christian woman and mother. It was the first time she had ever heard the objection raised by him. As to supporting herself and

children, he had done nothing. ' Once in a great while, say every few months, he sends the children about \$5, never more. I am employed with A. L. Gignac and Co. and work for their support and mine. As soon as Mr. Schofield settles something on the children to aid me in supporting them and giving them an education, I will gladly give him the liberty he desires. I care not who he marries, or when, but I do want him to aid me in giving our little daughters the support and education they should have.' "

If the Dallas church officials had read the newspapers there might have been a different outcome to this story. The Scripture says, "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." (1Ti 3:7.)

Cyrus had a terrible report with the public but was on his way to take a pastorate. He seemed to arrive in Dallas with little luggage. New books came regularly and were used in preparing sermons. If Scofield began "cramming" for ordination as early as April 1882, either Goodell with Brookes' s assistance, was doing a "snow job" among the Congregationalists or else someone not yet discovered had chosen Scofield for a ministerial role, as a step to something else.

On his first full day in Dallas, he spoke twice to small crowds. After one year, the membership was up to seventy-five, including, as new attendants, the VanWark family. Hettie VanWark and her sister joined in December 1883. Cyrus began paying attention to Hettie. Their marriage certificate is dated March 11, 1884, but Cyrus gave the date as July 14, 1884.

Scofield started cottage prayer meetings that were popular and added members to the church. His call as pastor for a one year term came October 22, 1882. In June 1883, his salary was set at \$1,500 a year. His ordination to the ministry in October 1883 was conducted while he was a defendant in the second divorce proceeding, which became final in December 1883.

His ordination statement, read in part: "I hold that such faith is always accompanied by that sincere repentance which involves a change of mind toward God, and in respect of the guilt of sin." His "repentance," however, did not include restitution to the men involved in the forgery cases or making up for the neglect of his family.

God seemed to bless Cyrus as his church grew numerically. After four years, the church was able to assume its own support. The American Home Missionary Society offered Cyrus the position of Superintendent for Louisiana and Texas. He accepted and served for many years. It meant that he would be absent from July to October to minister at Bible conferences. He also taught classes at the Y.M.C.A. and training classes for ministerial students.

By 1888, the church had 250 more members and built a new church. Hettie was pregnant then and their son, Noel Paul, was born December 22, 1888.

A Southern Baptist minister, J. R. Graves, published a book, *The Work of Christ Consummated in Seven Dispensations* in 1883. It has a dispensational scheme quite similar to the one which Cyrus used later in the Scofield Reference Bible. Of course, both were similar to the writings and lectures of J. N. Darby of a few years earlier. This work of Graves was circulated in Scofield' s

area. Judging from his later dispensationalism, Darby, Graves, Trotter and Kelly must have contributed a great deal.

In 1888, Scofield printed *Rightly Dividing the Word of Truth* to teach his classes the dispensational view. In 1856, a godly Scot named Patrick Fairbairn wrote a scripturally-based refutation of the whole dispensational business. Unfortunately, Scofield was not enlightened on the matter. The Dallas church agreed to lengthy vacation periods so Cyrus could minister wherever called, carry on the Home Missionary Society work and speak at conferences. They wanted to keep him as their pastor, so they willingly let others fill in for the five months of the year during his absence. These Bible conferences were to reshape a significant part of American Protestantism.

During this time, Scofield was the head of Southwestern School of the Bible in Dallas, the forerunner of the Dallas Theological Seminary. This school is now a major center for spreading Scofield' s views.

The heart of Scofield' s system is the teaching of prophecy that proponents claim restores "lost truth," which has been lost since the early days of the church. These were actually the heresies lost since Cerinthus in the first century and Ribera in the sixteenth century. Darby' s dispensational schemes were promoted at Bible conferences, particularly the ones at Niagara Falls. The leadership was in the hands of James H. Brookes until his death in 1897. Later, A. C. Gaebelein took the lead but was unable to keep it going. There was "rupture over the rapture" as differing views were held.

As one early writer said, "There is not a Bible teacher or anyone else living in the world today, who has found a secret rapture in the Bible by his own independent study of the Bible itself. These teachers come to the Bible with cut and dried theories which they have learned elsewhere, and twist and torture texts to fit the theory."

This Scofield teaching is concerned with a literal Jewish kingdom to last for a millennium. It was first brought into the early church by some Jews who still could not give up the hope taught to them by the scribes and Pharisees. The Bible does not teach it, and the disciples who had been taught it, rejected it after Pentecost. Jesus warned about it in Mt 16:6-12. Scofield' s work was calculated to promote certain ideas. We must ask ourselves if Jesus ever offered or announced himself as an earthly King or claimed David' s throne? Had he ever in any way suggested he was going to set up an earthly kingdom? He said to Pilate, "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence." (Jn 18:36.) They could not prove him guilty before Pilate of any offense against Rome.

Philip Mauro, author of numerous books on prophecy in the 1940s, has pointed out that in the New Testament the kingdom is mentioned 139 times. But Scofield avoids comment on 118 of them because they will not sustain the postponed kingdom theory.

In 1890, Scofield started a Bible Correspondence Course which he directed until 1914 when it was taken over by the Moody Bible Institute. Tens of thousands of students scattered over the world were indoctrinated with his dispensational ideas.

Dwight L. Moody was born in Northfield, Massachusetts and in his later years made his home base there. In 1895, Moody' home church called Scofield to be its pastor for a year which meant Cyrus had to leave Dallas and sever connections with the Missionary Society.

In January 1896, Cyrus submitted his final report for his ministry in Dallas reviewing his fourteen years there. Membership had grown from 14 to 812. The active membership was 533. He sent the report from Northfield, where he was already at work. He arrived there early in 1896, but there was no mention of Hettie or son Noel.

At the end of the year, the Dallas Church called for him to return at a salary of \$2,400 a year with two months annual leave. He declined the offer as two months would not be enough time for his wider ministry. He suggested that they seek another pastor and moved his membership to the Northfield church.

In April 1897, Cyrus received word that Dr. James Brookes had died. Later Scofield wrote of him, "My own personal obligations to him are beyond words. He sought me in the first days of the Christian life and was my friend and first teacher in the oracles of God."

Moody also established the Northfield Summer Conferences for Scripture searching and heart searching. These continued for many years. Robert Scott of Morgan and Scott, a British publishing house linked with the Plymouth Brethren, met Scofield there. That played a role in Cyrus' later life.

Friends raised money in 1898 to build a chapel on the Northfield campus for Moody' sixtieth birthday. It was finished in 1899, shortly before Moody died. The chapel was organized as a church in November 1899 and held its first service. Cyrus Scofield was called as pastor. He remained there three more years.

In 1901, several men wanted to revive the Niagara Conferences. A[n] estate was made available at Sea Cliff on Long Island. Arno Gaebelein was at one of the first conferences. Cyrus took leave of his church in Northfield. He reported later that he and Gaebelein walked on the shore until midnight, and Cyrus told him of his plan to produce a reference Bible.

At this time, Scofield purchased eight and a quarter acres of land in the village of Ashuelot, Cheshire County, New Hampshire. He was eager to erect a building on it.

In 1901, Scofield was admitted to membership in the Lotos Club in New York City. This is an exclusive club founded by prominent New Yorkers such as Whitelaw Reid of the N.Y. Tribune and Samuel Untermyer, the notorious criminal lawyer. Untermyer was on the Club' s Literary Committee when Scofield' application was presented. "The club was to promote social intercourse among journalists, artists and members of musical and dramatic professions and

representatives, amateurs, and friends of literature, science and the fine arts. At least one third of the members shall be connected with said classes." Someone must have thought Cyrus could qualify in the literary category. Scofield' "postponed kingdom" teaching was most helpful in getting Fundamental Christians to back the international interest in the Zionist movement. Scofield kept up his Club membership until his death. The selection of Scofield for admission to the Lotos Club strengthens the suspicion that someone was directing his career by concerns remote from fidelity to the truth of Jesus Christ.

Because Cyrus was in poor health, he resigned from the Northfield pastorate. By early February 1903, he had settled affairs in Northfield and returned to take up his duties in Dallas. He still covered his summer circuit. Later that year, he realized he must either give up the church or the work on the Bible.

By early 1904, a trip to Europe was planned for research. (No mention is made of Noel on this trip that lasted nine months.) As Trumbull describes it, research there was presumably necessary for a full rounded understanding of all view points.

Mr. Scott, the Morgan and Scott publisher who first met Scofield at Northfield, took the Scofields to his home near Dorking. As Trumbull reports the story, the men discussed a publisher. Mr. Scott took Cyrus to see McHenry Frowde, head of the Oxford Bible Publishing House of Great Britain. He was interested and said he would consult Mr. Armstrong, head of the American Branch of Oxford University Press. And so it happened that the great publishing house of the English speaking world would publish the Scofield Bible.

After about two months in England, the Scofields went to Switzerland, settling at Montreux where Cyrus planned to work on the Bible. However, he was sick and unable to work for four months. Either Scofield or Trumbull slipped up on the story, though, for two pages later Trumbull reports that Scofield spent nine months at Montreux in uninterrupted labor. Gaebelein states that this illness was in 1906, although other sources have Cyrus in Michigan at that time.

Scofield had a supply of large page, wide margin notebooks purchased for the Bible work. While Cyrus was sick, Hettie cut up an entire Bible and pasted it page by page in the notebooks. Later, Cyrus put his notes beside the text.

Before that time, though, the Scofields returned to Dallas because of lack of funds. It was 1905. The church still wanted him for its pastor, but it needed more attention than he could give and work on his notes. The church called Reverend Irving Carrott as associate pastor at a salary of \$1,500 yearly and retained Scofield as pastor with a salary of \$1,000 a year. That hardly seems enough to support a family and pay his Lotos Club dues. In January 1906, though, the church raised the salary to \$3,000 a year, and gave him his freedom to travel.

Cyrus became ill again and went to a sanitarium in Clifton Springs, New York to gain strength and to work on his notes. It appears that they went by way of New York for he wrote to Gaebelein on Lotos Club stationery dated 2 Sept. 1905: "By all means follow your own views of prophetic analysis. I sit at your feet when it comes to prophecy and congratulate in advance the

future readers of my Bible on having in their hands a safe, clear, sane guide through what to most is a labyrinth." Many believe Gaebelein had much to do with the shaping of Scofield' s dispensational prophetic views.

Miss Ella Pohle, who had helped with the Bible Correspondence Course, joined the Scofields to help with the work for the next year. By May 1906, the three went to New York City with the notebooks. While Cyrus stayed at the Lotos Club, Hettie and Ella stayed some place where work was continued on cross references. Later in May, they moved to New Hampshire to the Crestwood Camp where they stayed in tents--one large one for living and a smaller tent for working.

Scofield' s biographers do not agree on this periodGaebelein has Cyrus going to Europe in 1904 for two years, falling ill in Montreux for four months in 1906 and arriving back in New York on May 27, 1906.

He supports this by a letter dated May 27,1906 from Crestwood Camp. If that letter is valid, ship arrivals should show one which fits the travel story. Of the eleven ships arriving that day, none fit the story.

The Bible work continued through 1906, and Cyrus was in constant contact by mail with his seven consulting editors: Arno C. Gaebelein, Henry G. Weston, James M. Gray, Arthur T. Pierson, W. G. Moorhead, William Erdman and Elmore Harris.

In September 1906, Scofield wrote to the Dallas church of his need to go to London for more study. Again the notebooks went to Europe with the Scofields. Once more the biographers are mixed up. Trumbull states that the Scofields stayed in Europe for two years, but this conflicts with church records. Trumbull writes, "The treasures of the Oxford libraries were fully at the disposal of the man who was making himself a Bible scholar by mastering the Bible scholarship of the world...He covered the whole field of such scholarships whether friendly or unfriendly--to the Bible." (To cover the whole field is patently impossible in the time available.) He did not give a lifetime to study as real scholars have done.

There are so many discrepancies in the stories of this trip, which brings up the suspicion that the trips were for effect and publicity. Finally, in less than one year, the Scofields were back at Crestwood Camp and were again joined by Ella Pohle. The manuscript boxes were stored in a small workshop and the work was done in a small tent. A fire burned the living quarters, but the work tent and shed and all the notebooks were unharmed.

In June, they left Ashuelot and went to Lake Orion, Michigan to do the work. En route, Cyrus went via New York and, on June 5, 1907, signed the contract with the Oxford University Press for publication of the Scofield Reference Bible. It was officially published on January 15, 1909.

Harry Ironside, a dispensationalist and pastor of Moody Memorial Church, Chicago, said, "Alas, how ready are well-meaning people to put the ministry of human teachers in the place of the Holy Scriptures and almost unconsciously begin ' teaching for doctrines the commandments of

men' never realizing his indictment could be applied to the very system he spent his life defending and propagating."

One wonders why Scofield' work took seven years. His ideas had been formulated (or handed to him) early in his ministry. His teaching and correspondence course had followed along the same lines. The Plymouth Brethren, his spiritual forebears, had extensively published Darby' writings, which he could have culled.

Trumbull said. "Scofield was concerned to find and state exactly what the Bible itself had to say on any and every point." But there are gaping omissions. Scofield does not comment on verses dealing with divorce, family responsibilities and breaches of moral and/or civil law:

His own litany of such breaches:

1873 --false oath of office

1874 --taking bribes

1874 --failure to provide for family

1877 --fraud and forgery

1879 --failure to pay notes

1883 --divorce

1909 --adding to the Word of God

When Scofield received a request from Chicago' s Marquis Publishing Co. for information for an entry in Who' s Who in America. Vol. 7Cyrus filled it in and returned it. In this 1912 entry, year 1912, we note the following on page 1850:

A. Misstatements or inaccuracies

1. Reared in Wilson Co., Tenn.: no contact before 1858

2. University studies interrupted: no evidence

3. Served in Confederate Army to end of war: discharged 1862

4. Decorated for valor: utterly false

5. Wedding day, July 14, 1884: correct dates are Sep. 21, 1866, and March 11, 1884. Certificates available.

B. Omissions

1. Wife: Leontine
2. Children: Abigail, Marie Helene, Guy Sylvester
3. The divorce proceedings of 1882-83.

C. Items omitted but circulated in areas of his ministry

1. Story of birth in Tennessee
2. Existence of son, Noel
3. The law practice in St. Louis, Missouri

Some readers may feel that too much has been made of discrepancies in Scofield' s stories. Some could have been through carelessness or misunderstanding, but that is not possible with this entry in Who' s Who. The story of the law practice has no support in official records. It seems that whoever prepared this data was very selective and calculated the deception. Can the system be credible if its "patriarch" uses calculated falsehood?

In Trumbull' s biography there are 38 errors in 130 pages. Some could be caused by careless editing or condensation, but there are discrepancies for which the most ready explanation is deliberate fabrication. If Scofield appeared to have a clear mind and memory in 1919, then he must be responsible for being inaccurate. What Trumbull related may be what Scofield wanted known. Trumbull, with Scofield' s assistance, used a pitchfork to do a cover up.

The Scofields moved to Douglaston, in the borough of Queens, N.Y. His only guaranteed income was \$600 yearly from Dallas. How did they live, keep a son in school, buy a home, and keep up the dues in the Lotos Club? Scofield and others organized the Community Church of Douglaston. The first meeting was held May 2, 1915 in a store on Main Street leased for services. Their first social affair was a reception honoring Dr. and Mrs. Scofield on February 9, 1916, when he was seventy-three years old.

In 1917, Oxford University Press published a revised edition of the Scofield Reference Bible. The 1909 edition disappeared, and the most widely circulated issue is the one revised in 1917. The greatest change was in placing a date on each page of the text.

Scofield and Charles Trumbull met at the Southfield Bible Conference in Crescent City, Florida and were photographed together. In the winter of 1919, the two met for several days at a home that was made available to Cyrus at Crescent City. Trumbull stayed a while to interview Scofield to get material for a series of articles for the S. S. Times that appeared between May and September that year.

In 1920, the Oxford University Press issued the articles in the book, The Life Story of C. I. Scofield. These books seem to be almost unobtainable today. Trumbull was a competent and experienced journalist, but this writing differs from other writing that bears his name because of inaccuracies. **The facts he wrote down do not agree with official public records.**

Cyrus last attended service at the Douglaston church on May 22, 1921. In July, one month before his seventy-eighth birthday, the fierce heat of summer distressed him, and there were hours of intense suffering. The family realized recovery was impossible. He was unconscious for two days before the intense pain passed and he fell asleep for good. **He passed away at 11:00 A.M. on July 24, 1921** as church bells were ringing. Cause of death: cardio vascular renal disease.

The funeral was on Wednesday, July 27 at the First Baptist Church in nearby Flushing. Several ministers spoke and praised the life and work of Cyrus I. Scofield. He was buried at Flushing.

The Scofield will, drawn up in May, was presented for probate in Queens County on August 2, 1921. Cyrus noted he had provided good and comfortable homes for his wife and son. The entire estate, estimated at \$23,004, was left to Hettie and Noel. There was no mention of his first family.

Value judgments are unpopular, but we have a statement from Scofield himself that offers its own judgment: "Character is what we are. Conduct is what we do. Reputation is what is said about us. Character is what we are. A bad man does not habitually do good actions, or a good man habitually do evil actions. We all know these things."

The most reasonable interpretation of the work of Scofield is that it is neither honest nor valid. As such, it should have the whistle blown, for it is properly outside the line of valid Christianity. **It seems many evangelicals are trying to disengage themselves from what now appears to be a tottering wreck, a wreck erected by Darby, Arno Gaebelein and C. I. Scofield. The Scofield Reference Bible did, and is doing, a great disservice to the Kingdom of God.**

SCOFIELD NOTES ANSWERED

by

CHARLES GILBERT WESTON

From the Scofield Reference Bibles
1917 and 1967 editions

(Referenced as SRB 1917 and SRB 1967)

As a very young Bible school teacher I obtained books on the Christian life, principles of interpretation, doctrine and prophecy that were duly approved in "Fundamentalist" circles. Also I was given a copy of the 1917 Scofield Reference Bible. I ran into problems of squaring what they taught with what I was learning as I studied and taught the Scriptures. Now I am past 80, having studied, ministered, and taught for 64 years around the world. Many others have helped and still help me. Please hear some Scriptures bearing on biblical interpretation that must be clarified.

1 Sa 2:30: "Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever: BUT NOW the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." Definitely forever does not mean unconditionally. We see God' s promises are conditioned by his person and sovereignty. Then we realize that IF a so called unconditional promise COULD be made it would nullify God' s sovereignty -- an absolute impossibility. So any claim of this or that promise being unconditional is false. God says, "IF thou wilt...then will I." There is always an IF.

See also Jer 18:5-10, quoting 7-10, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it not obey my voice, then I will repent of the good, wherewith I said I would benefit them."

These words spoken to Israel were applicable to Israel as a nation. It totally eliminates all so called unconditional promises and prophecies to Israel or to any nation. God is no respecter of persons or nations, but is just and fair to all alike with abundant mercy to all who call upon him in truth.

Hope was not blotted out despite the destiny prophesied for the carnal apostates. (Isa 5:1-14.) Any person who would repent could find mercy and blessing with the godly Remnant. (Isa 1: 16-20; Joel 2:32.) Furthermore, God promised a sure attainment of the promises of Ex 19:5-6 when he would make a New Covenant with the house of Israel and the house of Judah. (Jer 31:31, 34-37.)

The Lord spoke of his Remnant in Mal 3: 16-17: "...they shall be mine saith the Lord of Hosts, when I make up my jewels." (Heb Cegulah). The same peculiar treasure (Cegulah) as at Ex 19:5-6. The same Remnant of Isa 10:22-23, and of Hos 1:10 and 2:23, spoken of by Jesus at Jn 1:11-13, by Paul at Ro 9:23-26, and by Peter at 1 Pe 2:3, 910. These who love God continually honor the Lord of that New Covenant as the Lord taught them, (Lk 22:19-20) and as Paul taught, (1 Co 11:23-26) for the Promised SEED gave himself for whosoever, for the Jew first and also for the Gentiles. (Ge 22:18; Jn 3:16; Gal 3:8-16, 29; Heb 8:6-13; 9:15; 12:22-28.)

Now we have moved scripturally and in boundaries of apostolic principles so far and have stepped on the toes of some holding unintended errors.

Jesus, the Impregnable Rock of the New Covenant, may not be chipped, altered, moved, obscured or ignored without disastrous consequences. His ministry was to bring this New Covenant, (Isa 42:6; 49:8; Jer 31:31-37; Mal 3:1-2; Mat 24:35,) bringing the fulness of divine revelation. (Jn 8:47; Dt 18:18-19; Acts 3:22-23.) Moses' great prophecy emphasizes that Christ would bring the fulness of the Word of God. Heb 12:1-2 is comparable to Moses' prophecy.

In Dt 18:18, God says. "I will put my words in his mouth, and he shall speak unto them all that I shall command him." Then Peter declares that whoever will not hear HIM shall be destroyed from among the people. (Ac 3:23.) And Paul says, "If any man teach otherwise and consent not to the words of our Lord Jesus Christ, he is proud, knowing nothing, destitute of the truth; from such withdraw thyself." (1Ti 6:3-5.) Consider: Jesus is the Way, the Truth and the Life. Any omission or variation of his word is a departure from the Truth and the Way, and we fear, from the Life itself. (Col 2:8-9; Tit 1:9-11,14; 1Ti 3:3-4,7; 2Ti 4:2-4.)

The list of Scripture passages that are ignored, resisted, twisted, shaded, perverted, brushed by or veiled by diversionary notes is a testimony against its content in the preaching and Bible teaching of this 20th century, including the creeds and dogma on which it may seek to justify itself. Men today, as the Pharisees did, are doing these things to Christ.

When men preach a doctrine that finds no room for a full clear presentation of Mt 13:36-43 or of Acts 3:22-23, then they are committing that very sin. And when they build a doctrine that has no room for the full meaning of 2Pe 3, Ro 8:18-23 and 2Th 1:6-10, then they have built a false doctrine for itching ears. When men begin to see the truth in God' s word and realize that to confess it would cost money, job, esteem or leadership, and fail to take a stand for truth, then they too have joined the Pharisees with their vested interest. Every sin mentioned here is rampant in our time.

I have often spoken against the Scofield Reference Bible notes as being an abomination and advised students against using a Scofield Bible lest their minds be affected because of the evil heresies it contains. Such statements must be substantiated or the person who makes them repudiated. Some persons are so wedded to the error and so blinded by it, that they will receive no teaching, but Jesus said, "Why call ye me Lord, Lord, and do not the things that I say?" (Lk 6:46.) "Not everyone that saith to me Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven." (Mt 7:21.)

True Bible study takes time and labor and careful faithful attention to what a writer is saying without trying to make him say what we want him to say. Teaching in the Old Testament was veiled and much could not be understood until the Messiah came. The New Testament writers remove the veil for us. They taught the whole revealed will of God. Many teachers today are teaching doctrines the Apostles did not teach and some which they thoroughly condemned.

The dispensational scheme that Scofield picked up from others divided time into seven dispensations during which time man is tested, he said, in respect of obedience to some specific revelation of the will of God.

He lists seven periods of time:

1. Innocence -- creation to the Fall. (Ge 2:16-17.)
2. Conscience -- from the Fall to the Flood.
3. Human government -- from the Flood to Abram
4. Promise -- Abram to the giving of the Law on Sinai.
5. Law -- Sinai to the Cross of Christ.
6. Grace -- from the death of Christ to the judgments in Revelation.
7. Kingdom -- the last of the ordered ages -- the time Christ will restore the Davidic kingdom and reign one thousand years.

This is Scofield teaching, not the Bible. He gives no scriptural authority for there is none to be given. These divisions are arbitrary and they all overlap. God made a promise in Eden of a Coming One. Adam had a conscience for he hid after he disobeyed. No one can be saved apart from God's grace in any age.

In the Bible, the word oikonomia means stewardship, i.e., "Give account of thy stewardship." (Lk 16:2; 12:3; Col 1 :25.)

INSTEAD, God dealt with his people by Seven Covenants:

1. Edenic -- a charge and a test. (Ge 1:26-31.)
2. Adamic -- the entry of sin required a hope and a discipline. (Genesis.)

3. Noahic -- a new start and promise of the SEED of a woman. (Ge 6:3, 9:1-17.)
4. Abrahamic -- a series of revelations to Abraham make up the Covenant (Ge 12:1-3; 13:14-17; 15:1-21; 17:1-27; 18:1-53; 21: 1-13; 22:1-18.)
5. Mosaic -- this Covenant was written and dedicated with blood. (Ex 19:1-9; 20:1-22; 24:1-18; Dt 5:2-5.)
6. Davidic -- 2Sa 7:10-17; 1Ch 17:9-15; major portions are found in Psalms 16;22; 89:3-4, 34, 37; 110:1-4.
7. The New Covenant in our Lord. (Mt 25:26-28; Lk 22:20; Jn 12:47-50; 14:6; Heb 1:1-3; 2:1-4; 4:16; 5:9-10; 12:22-28; Ro 14:9; 10:9; Ac 2:33; Eph 4:8; 1Ti 2:5.) (From The Seven Covenants by Charles G. Weston.)

When Albertus Pieters wrote about the Scofield Bible in 1938, he said it was one of the most dangerous books on the market.

SCOFIELD' S BASIC ERRORS

1. He disregards the witness, the doctrines and the examples of interpretation of the Old Testament that are given us by the apostles in the New Testament.
2. He usurps apostolic authority by contradicting their clear teaching and so setting himself above them.
3. He makes false statements exactly opposite to known facts to support his false doctrines.
4. The greatest reigning error of this century is his teaching that promises a millennial kingdom on the earth after Christ returns for his church. (cf. Ro 8:18-23.)
5. That the church was not foreseen and that the prophets never prophesy of the church. (Isa 54:1; Hos 1:9-10; 2:23; Gal 4:21-30; Ro 9:22-26 and 1Pe 2:9-10.)

The leaven of these teachings has permeated everywhere, even where his notes are unknown. For proof to back up my accusations see the following:

SCOFIELD note (SRB 1917, 1967) from the Introduction to THE FOUR GOSPELS: "All (gospels) record Christ' s offer of Himself as King."

ANSWER: That statement is plainly false. Nowhere does Jesus ever suggest in the faintest way that he is waiting for popular or national approval to establish his kingdom or to be an earthly king. Jn 6:15, "When Jesus perceived that they would come to take him by force to make him a king, he departed..." His offer of the kingdom is the same he made to Nicodemus at the beginning of his ministry, "Except a man be born again, he cannot SEE the Kingdom of God," Jn 3:3. Also Jn 3:14-16. Take it and be saved; neglect it and be lost.

SCOFIELD note (SRB 1917, 1967) on Mt 4:17: "' At hand' is never a positive affirmation that the person or thing said to be at hand will immediately appear, but only that no known or predicted event must intervene." The verse reads "From that time, Jesus began to preach and say, repent for the kingdom of heaven is at hand."

ANSWER: Scofield is speaking pompous nonsense. Mk 1:15 reads: "The time is fulfilled for the kingdom of heaven is at hand. Repent ye and believe the gospel." The Scripture gives us plenty of examples as to what the term at hand means. In Mt 26:46, Jesus said, "He that betrayeth me is at hand." And while he was yet speaking Judas came and kissed him and betrayed him. ' At hand' means something within your reach. So the Scripture uses it continually.

SCOFIELD note (SRB 1917, 1967) on Mt 4:17: "When Christ appeared to the Jewish people, the next thing, in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom. In the knowledge of God, not yet disclosed, lay the rejection of the kingdom and the King, the long period of the mystery-form kingdom, the worldwide preaching of the cross and the out-calling of the church. But this was as yet locked up in the secret counsels of God." Then he gives Mt 13:11,17 and Eph. 3:3-10.

ANSWER: The first statement -- "When Christ first appeared to the Jewish people the next thing should have been the setting up of the kingdom," is the error of the Pharisees, that Christ should appear as a mighty warrior conquering the world for Israel and setting up such a kingdom on earth. Scofield' s notes reveal this as his understanding of the kingdom. He declares that is what should have been according to the revelation to that point. Nothing could be further from the truth. That is absolute heresy. Israel, clinging to this false hope, lost everything in A.D. 70. Scofield falsely assumed that the Davidic Covenant prophesied an earthly enthronement of Christ upon the throne of David with Jews ruling over all.

The first year of Christ' s ministry is given in the first four chapters of John. In 3:1-2, we read, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews, the same came to Jesus by night and said unto Him, ' Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him.' " Who came Nicodemus, a ruler of the Jews, a member of the Sanhedrin. He came by night to talk with Jesus alone.

The Sanhedrin knew that Jesus was a teacher come from God. What then was on their minds? The Messiah! They were looking for the kingdom. They knew the prophecy that Messiah should come 490 years or so, after the commandment to rebuild Jerusalem and the Temple. It was now

time for Messiah to appear. That is why they sent inquirers to John the Baptist and why Nicodemus has come to question the Lord.

Jesus answered him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? Jesus answered, Verily, verily I say unto you except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again." (Jn 3:5-7.) That was the beginning of Jesus' ministry and at its very beginning he is preaching the kingdom. What kind? A kingdom with a sword-rattling, warrior Messiah? No way! A Messiah who will be lifted up as Moses lifted up the serpent in the wilderness, that whosoever believeth in him should not perish but have eternal life. (Jn 3:14-15.)

"You mean that Jews cannot see the kingdom of God unless they are born again?" Nicodemus, you are Jewish flesh, a member of the Sanhedrin, a Pharisee. Your Mosaic religion, Abrahamic descent, your Jewish flesh with all its pride, none of it can get you into the kingdom of God--only the new birth."

This is the kingdom that Jesus preached from the beginning of his ministry, but Scofield twists things up to make it appear Jesus was preaching the Pharisees' earthly kingdom.

Look at the second statement where Scofield says, "In the knowledge of God, not yet disclosed lay the rejection of the kingdom and King." Scofield thereby denies great and clear prophecies where the rejection, crucifixion, death, burial, resurrection and enthronement of Christ in glory are all set forth. (Isa 53; Ps 2; Ps 16:8-11, Ps 110:1-4) Was he totally ignorant of these wonderful prophecies?

The third statement reads: "The long period of the mystery-form kingdom, the worldwide preaching of the cross and the out calling of the church. But this was as yet locked up in the secret counsels of God." (Mt 13:11,17; Eph 3:3-10) Using mystery in this context defines it as something beyond our knowing in this age. Jesus spoke to this age in Mt 13:11, saying, "...it is given unto you to know the mysteries of the kingdom of heaven" and Mark says "... unto you it is given to know the mystery of the kingdom of God..." (Mk 4:11.) The prophets caught the reality of the Messianic, that is, the Christian, age. For example, in 1Pe 1: 12, "Unto whom it was revealed..." Also David, (Ac 2:25-31) and Moses, (Ac 3:22-23) concerning Israel. And Peter and Paul. (Ac 3:24 with 26:22, 23) Christ unveiled the mysteries of the kingdom for this age.

SCOFIELD note (SRB 1917) on Mt 6:33: "The kingdom of God is to be distinguished from the kingdom of heaven." Part (4), The kingdom of God ... is chiefly that which is inward and spiritual; while the kingdom of heaven is organic, and is to be manifested in glory on the earth." Scofield implies that one does not enter the kingdom of heaven by being born again, this is required only for entering the kingdom of God. See also Scofield note (SRB 1917, 1967) and (I Co 15:24 part 4)

ANSWER: Such a view causes more problems. Jesus said, "Except ye be converted ... ye shall not enter into the kingdom of heaven." (Mt 18:3) "Except a man be born again he cannot see the kingdom of God." (Jn 3:3) The kingdom of God and the kingdom of heaven are one and the same.

SCOFIELD note (SRB 1917, 1967) on Mt 11:11: "John Baptist was as great morally, as any man 'born of woman,' but as to the kingdom he but announced it at hand. The kingdom did not then come, but was rejected, and John was martyred and the King presently crucified. The least in the kingdom when it is set up in glory ... will be...in the fulness of power and glory. It is not heaven which is in question, but Messiah' s kingdom."

ANSWER: Scofield here, as often, makes anti-christian Israel sovereign over God, as if their opposition spoiled God' s plans and purpose and the kingdom had to be postponed. What impossible nonsense! (Cf. Isa 46:10)

SCOFIELD note (SRB 1967) on Jn 18:36: "' My kingdom is not of this world' -- this verse has erroneously been taken to mean that Christ was disavowing that his kingdom would be established on earth."

ANSWER: Read Eph 1:19-23, which shows this Scofield teaching is utterly false. This is God' s description of Christ' s present exaltation. It is described again in Php 2:9-10; 1Ti 6:15-17 and Mt 28:18.

SCOFIELD note (SRB 1917, 1967) on Mt 11:28: "Come unto me all ye that labor and are heavy laden and I will give you rest." "The new message of Jesus. The rejected King, now turns from the rejecting nation, and offers, not the kingdom, but rest and service to such in the nation as are conscious of need. It is a pivotal point in the ministry of Jesus (1917).

ANSWER: Mt 11:28: "Come unto me all ye that labor and are heavy laden and I will give you rest, take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls. For my yoke is easy and my burden is light." How beautifully these words fit together with the very beginning of Jesus' message. These blessings are for those who are born again, finding rest in the loving care of Jesus.

"In old Israel when the Jews said the Shema, it was their formula for taking the yoke of the kingdom." (Life and Times of Jesus, pg. 267, par. 3, by Edersheim). "Take my yoke" in Jewish context meant entering the kingdom. Jesus never changed his message.

Scofield overlooked verse Mt 11:27. Jesus said, "All things are delivered unto me by my Father." Also Mt 28:18: "All authority is given unto me in heaven and in earth." He is speaking of his kingship. (Ps 2:6-7; Ac 13:33. What is he saying? "Come unto me all ye that labor and are heavy laden and I will give you rest unto your souls." You will have entered the kingdom that cannot be moved. I am able to care for you. All things are delivered into my hands. Scofield says the new message, "The rejected King now turns from the rejecting nation and offers, not the kingdom but rest and service to all who are in conscious need of his help," (1967). In Mt 12. Jesus healed a

man deaf, blind and possessed of the devil. "And all the people were amazed and said, Is this not the son of David, the King?"

If he had withdrawn the offer of the kingdom, why would the kingdom be so much on the people' s minds? But the Pharisees said, "This fellow does not cast out devils but by Beelzebub, the prince of devils." What disturbed the Pharisees? These people were getting the idea that Jesus was indeed the king. They didn' t like it. So they smeared the name of Jesus, saying he was possessed of the devil.

Jesus said, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself cannot stand. If Satan cast out Satan, he is divided against himself, how then shall his kingdom stand? If I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges, but if I cast out devils by the Spirit of God, then The Kingdom of God has come unto you."

Casting out devils manifested authority over Satan' s realm. This must indeed be the Messiah, the people thought. "Is not this the son of David' ?" How that disturbed the Pharisees with their idea of a warrior king. They didn' t want anything like this. The kingdom was not waiting to come. It had not been postponed to the millennium. It was there and in action then and if they could believe and accept it, they could be born into that kingdom. Jesus never changed his message. They did kill the King, but three days later God gave him his eternal throne. Rev 1:4-6 is the present kingdom. (Cf. Mt 28:18; Ps 16:8-11) We know he arrived in heaven because he sent the Holy Spirit back. (John 7:39; Ps 110: 1-4)

SCOFIELD note (SRB 1917, 1967) on Mt 3:2: "The kingdom of heaven ... signifies the Messianic earth rule of Jesus Christ." (1917) "The kingdom of heaven will be realized in the future millennial kingdom" (1967).

ANSWER: That is heresy! Jesus told Pilate, "My kingdom is not of this world, if my kingdom were of this world then would my servants fight." His kingdom is of the new creation. Peter in Acts 2:22-26 and Paul in Acts 13:22, 33, 47, their first recorded sermons, make it clear that the Davidic Covenant is fulfilled with its accompanying Messianic Psalms, 2 and 110:1. Paul comments on 110:1 at 1Co 15:24-26, showing Christ in his present session working from his heavenly throne conquering every enemy. There is no honest teaching that would bring that throne to earth for the Father says it is in heaven and the Son is to sit there UNTIL he puts all enemies under his feet. Ps 110:2 indicates he has enemies in Zion.

Those wedded to the millennial heresy seem to be capable of any atrocity against the Word of God to try to support that teaching, even if Scripture has to be flatly contradicted to fit it.

SCOFIELD note (SRB 1917, 1967) on Mt 8:11-12: HE HAS NO NOTE on these verses, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth."

ANSWER: These verses are Jesus' tremendous prophecy of the fate of Israel at his Second Coming. Scofield ignores it and teaches just the opposite elsewhere. These Scriptures show all the evil persons burning in hell fire and all the saved ones in the glory of God's kingdom. (cf Lk 13:24-28) Scofield flatly denies this and the words of Mt 13:37-43. He says, No, the millennium comes next and the judgment pictured here is one thousand years later. In all these contradictions, he is contradicting him whom he calls Lord. "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Mt 16:27) The final day of judgment is at the end of this age--the end of all things of this fallen creation.

SCOFIELD note (SRB 1917, 1967) on Ro 11:1-6, last paragraph: "That the Christian now inherits the distinctive Jewish promises is not taught in Scripture. The Christian is of the heavenly seed of Abraham and partakes of the spiritual blessings of the Abrahamic Covenant, but Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God."

And SCOFIELD note (SRB 1917, 1967) on Ro 11:26, last paragraph: "According to the prophets, Israel regathered from all nations, restored to her own land and converted, is yet to have her greatest earthly exaltation and glory."

ANSWER: This is the millennium of the Pharisees, not of the Bible. It contradicts the plain prophecies of Jesus himself. Israel's only hope is in Ro 11. Paul says they were cast away because of unbelief but verse 23 says, "If they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." See Israel's end as in Jer 23:39-40; 24:9-10; 29:10-11 and Isa 65:1-15. Israel after the flesh is not an heir of God and never, ever will be. Israel is cast out. 1Co 15:50, "Flesh and blood cannot inherit." Gal 4:21-30 says. "Shall not be heir with..."

See also 2Th 1:6-10: "...And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe."

See also Lk 17:26-27; Mt 24:35-39: "As it was in the days of Noah, so shall it also be in the days of the Son of Man. They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all." Why not believe the Lord? Oh, but that millennium.

See also Lk 17:29-30: "The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed."

If the flood takes away all the unsaved in this one day, where does a millennium come in? Only those in the ark are saved. There are no others left. Scofield has no note on this. He cannot give

an honest comment for it would ruin his teaching, such as in his note on Mt 3:2: "The prophetic aspect, the kingdom is to be set up after the return of the King in glory."

You cannot ignore any Scripture and pretend honesty in interpretation. Jesus has all power. What more could be given him? He is above all now. (Mt 28:18: Eph 1:20-21)

In Lk 19:11-27, Jesus teaches by parable, about his kingdom because the Jews supposed it should immediately appear. But, in verse 12, he taught them he must leave and go to a far country to receive his kingdom and after that return; but his citizens hated him, and sent a message after him, saying, "We will not have this man to reign over us." Upon his return he would judge his servants and his enemies. The parable illustrated his judgments of his servants, good and bad. He said, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." (v. 27.)

"Oh no," some would say. "We have a greater revelation. After he comes again he is crowned king and the kingdom is set up and those, who would not have him, now see him in his glory and believe in him and with him reign over the Gentiles for a thousand years."

Now, that is something indeed! Isn't it amazing what can be done by just a little art of interpretation?

Mt 13:47-50 gives the parable of the net cast into the sea, in which good and bad fish are drawn in and sorted. The bad are thrown away. "So shall it be at the end of the 'aion' age: the angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." This is an ignored text, as some prefer to teach the opposite.

In Ps 110:1, Jehovah, the Father, says to the Son, David's Lord, "Sithou at my right hand until I make thine enemies thy footstool." In 1Ch 29:23 we see David's throne: "Then Solomon sat on the throne of the Lord, i.e., of Jehovah as king instead of David his father." The same throne, not a make do, nor a special throne just for Jesus, but the throne of Jehovah in each case, and now Jesus sits upon it in heaven. It is God's throne and kingdom, and God has promised that Jesus would be there forever. (1Ch 17:14.) The same throne at 1Ch 28:5; 29:23 and 2Sa 7:5, 16 is also called David's throne forever. So it is one eternal throne over one eternal kingdom of God and of Christ, which was shown on earth in type form as David's.

But David in Hebrew means, The Beloved, and is the name of Christ at Eph 1:6 and at several prophetic references, including Eze 34:23-24; 37:24-25; Isa 55:3-4; Ps 89. God has exalted Jesus to sit upon that throne forever. And Jesus took that throne at his Resurrection.

If it is "forever" then why does the Psalmist prophesy "till I make thine enemies thy footstool?" That is a set time, the time of the struggle with evil, the measure of this age with its gospel work and mercy For whosoever will. John in Rev 1:9 calls it "His kingdom and patience." Peter speaks of the time measure and its work in Ac 2:29-36; 3:20-21. It is 2Pe 3:8-10. David says in Ps 110:2. "Rule thou in the midst of thine enemies." It is now and it will end at his coming, for this

session of his reign will bring every enemy into submission, and that from his heavenly throne, not after he comes back to earth, but definitely before. (1Co 15:24-26 and verses 50-54) The early church, the reformers, Calvin, Luther, Melancthon, Ridley, Arminius, Latimer, Whitefield, John and Charles Wesley and Spurgeon all saw this truth. Eph 1:19-23 shows the Scofield teaching utterly false. This is God' s description of Christ' s present exaltation, described again in Php 2:9-10 and 1Ti 6:15-16 and Mt 28:18.

SCOFIELD note (SRB 1917, 1967) on Dt 30:3: "It is important to see that the nation (Israel) has never as yet taken the land under the unconditional Abrahamic Covenant, nor has it ever possessed the whole land."

ANSWER: The conditional physical land promise to Moses and the nation, (Ex 3:8, 17; Lev 18:28) was completely fulfilled. (Jos 21:43,45) "And the Lord gave unto Israel all the hind which he sware to give unto their fathers; and they possessed it, and dwelt therein. There failed not ought of any good thing which the Lord had spoken unto the house of Israel, all came to pass."

The unconditional land promise to Abraham' s SEED was a different promise. The Apostle Paul defined this different promise in Gal 3:16, saying God made promises to Abraham concerning Abraham' s SEED that the promises were to the single descendant, Jesus Christ, in whom all the nations would be blessed, (Ge 22:17-18); the same to Isaac, (Ge 26:4) and to Jacob, (Ge 28:13-14.) Scofield very conveniently HAS NO EXPLANATORY NOTES on these Scriptures. Many modern Bible translations have furthered Scofield' s Abrahamic Covenant error by changing SEED from the singular (Christ) to the plural "descendants" and thus have substituted the many physical descendants as heirs to the promises in place of the one true spiritual inheritor, Jesus Christ! This is a crucial error of immense import. Paul further develops the meaning of SEED to include all those who are one in the Body of Christ. (Gal 3:26-29; Ro 12:5.) The promises of the land and of multiplying the SEED are fulfilled forever in the saints of the Body of Christ who have, do now, and will occupy his Kingdom in this present age. (Heb 11:8-16.)

SCOFIELD note (SRB 1917, 1967) on Lev 23:24: "...these trumpets, always symbols of testimony, are connected with the regathering and repentance of Israel after the church, or pentecostal period is ended."

And SCOFIELD note (SRB 1917, 1967) on Lev 23:27, last lines: "Historically the fountain of Zec 13 was opened at the crucifixion, but rejected by the Jews of that and succeeding centuries. After the regathering of Israel the fountain will be efficaciously ' opened' to Israel."

ANSWER: Scofield speaks above as if he were God. But Lk 13:25-28 says, "When once the master of the house has risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord open to us; and he shall answer and say unto you, I know you not whence you are ... depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob and all the prophets, in the kingdom of God, and you yourselves shut out."

SCOFIELD note (SRB 1917, 1967) on Lk 13:28: HE HAS NO NOTE HERE. What could he say that would not contradict Jesus?

Jesus also gives the parable of the tares in the field that shall be destroyed first at his coming at the harvest at the end of the age: (Mt 13:37-43; 13:47-50) No second chance. The end of the age will bring every person to his eternal destiny.

Any doctrine that clearly contradicts a plain, clear statement of Scripture, be it prophecy or the words of Jesus, cannot be true, no matter how many Scriptures are quoted in an attempt to prove otherwise or that contradict Moses' statement in Ac 3:22-23: "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you ... Every soul which will not hear that prophet shall be destroyed from among the people."

God said upon condition of your disobedience, "I will make Jerusalem a curse to all nations of the earth." (Jer 26:4-8) Those pinning their hopes on an earthly city will be cursed along with her. There is no salvation at all for the earthly city, as Gal 4:22-30 plainly teaches.

The book of Revelation is a book of signs and symbols; if a few verses in chapter 20 about a thousand year period contradict Jesus, Peter, Paul and Moses, something is wrong with the interpretation of the passage. Scofield is the arch heretic of all church history and his notes have influenced, and in some cases have controlled, a large portion of church thinking for this century.

These strong words may draw blood, but the Scripture warns, "Cursed be he that doeth the work of the Lord deceitfully and cursed be he that keepeth back his sword from blood." (Jer 48:10) There is much good material in the Scofield 1917 notes, and more in the 1967 edition, but the old heresies are still there. No poison pill is all poison, only enough to kill you.

SCOFIELD note (SRB 1917, 1967) from Introduction to THE FOUR GOSPELS part 1: "...the mind should be freed from presuppositions, especially the notion that the Church is the true Israel."

ANSWER: Scofield asks you to free your mind from the truth of the biblical teaching of the Church and swallow his false teaching. Listen to Paul, (Ro 2:28-29): "For he is not a Jew, which is one outwardly; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God." See also Ro 9:6b-8: "They are not all Israel which are of Israel. Neither because they are of the seed of Abraham, are they all children; but, in Isaac shall thy seed be called." That is, "They which are the children of the flesh, these are NOT the children of God; but the children of the promise are counted for the SEED." (cf. Hos 1: 10; Ro 9:24-26)

G. Campbell Morgan, in 1943, two years before he passed to be with the Lord, wrote to a correspondent concerning the union of Israel and the church: "I am quite convinced that all the promises made to Israel are found, are finding and will find their perfect fulfillment in the church. It is true that in time past, in my expositions, I gave a definite place to Israel in the

purposes of God. I have now come to the conviction, as I have just said, that it is the new and spiritual Israel that is intended." (Letter to Rev. H.F. Wright, New Brunswick, Victoria. From A New Heaven and a New Earth, Archibald Hughes, Presbyterian and Reformed Press, Box 185, Nutley, N.J.)

SCOFIELD note (SRB 1917, 1967) on Mt 28:18-20: The Great Commission. He gives a dissertation concerning the name of the Trinity, but nothing about the exalted authority of Christ or the command to go and teach all nations to observe whatever he commanded his disciples. Nothing about Christ backing them up and being with them all the days.

ANSWER: Then what do these notes amount to? They are an extensive diversion to turn your mind away from the real meaning of the passage, for Scofield is against these teachings having anything to do with the Church of Jesus Christ.

Look at the Great Commission: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." (Power here is Greek -- authority). "All authority is given unto me." ALL AUTHORITY. There is no other. "Go ye therefore, and teach (or disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even to the end of the world." Whatever he commanded his disciples, all nations were to be taught to keep and obey. Then he said that he would be with them to the end of the world. A literal rendering would be, "I am with you all the days, even unto to the end of the age."

This word has come to us, and Jesus has commanded us to keep all the commandments that he gave his disciples when he was with them. Shall we send back word to the Lord that we are not about to do so on the authority of Scofield?

SCOFIELD note (SRB 1917) on Introduction to 2 Corinthians: (This outrageous heresy has been removed from the 1967 Scofield Bible. However, millions of copies of the 1917 Bible are still being used around the world so I am including this note from p. 1230.)

"It is evident that the really dangerous sect in Corinth was that which said, ' And I of Christ.'" He puts in parenthesis, (1Co 1: 12) and continues, "They rejected the new revelation through Paul of the doctrines of grace, grounding themselves, probably, on the kingdom teachings of our Lord as a minister of the circumcision, (Ro 15:8) seemingly oblivious that a new dispensation had been introduced by Christ' s death. This made necessary a defense of the origin and extent of Paul' s apostolic authority."

ANSWER: What made it necessary? Some people said, "I am of Christ," and they were wrong? Is PAUL the one who has the new revelation for this dispensation? This completely rejects all the teachings of Christ and acceptance of his death. Scofield says his teaching as a minister of the circumcision had been blotted out by his death. His teachings had been kingdom teachings, which according to Scofield, are postponed until his hypothetical millennium and they were oblivious to Paul' s new revelation.

See 1Co 1:10-17. Paul says, "It is reported to me that every one of you is saying, I am of Paul. I am of Apollos and I of Cephas and I of Christ." Then, he points out it was not Paul or Cephas who died for them, but Christ. Paul, Apollos, Cephas are only those who helped, but Christ is the center. Then concluding, he says, "All things are yours, whether of Paul, or Cephas or life or death or things present or things to come, but all are yours and ye are Christ' s and Christ is God' s." (1Co 3:21-23.) Paul rebukes them for some things, but he never rebukes the ones who said, "I of Christ." In that you are right, you are of Christ.

Scotfield is saying that Paul is the mediator of the new covenant. That the new dispensation begins with Paul. That he reveals the gospel. That Jesus was only teaching law. Scotfield makes that clear in his notes (SRB 1917, 1967) on Mt 5:2-20 where he claims, when you look closely, that Jesus taught law and that it was not our privilege or duty to keep all his words. Here we have heresy of the first water. Jesus, over and over in his discourse to the disciples in the upper room, emphasizes the necessity of keeping his commandments because they are the will and Word of God. Scotfield says, "No, put it all away."

This is major heresy. This is what Paul says to withdraw yourself from. Scotfield takes the death of Christ as the turning point of the dispensation, whereas Jesus took the coming of John Baptist as the turning point. (Lk 16:16. Satan deceived Scotfield.)

See Heb 2:1-4: "Therefore we ought to give the more earnest heed, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward: How shall we escape, if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

Where did the gospel begin? "...which at the first began to be spoken by the Lord, [not by Paul, but by the Lord] and was confirmed unto us by them that heard him," --the twelve plus Paul, for Paul heard him also. The source of the gospel is not Paul, as Scotfield teaches. The gospel of grace came by our Lord Jesus Christ. "The law was given by Moses, but grace and truth came by Jesus Christ." We all agree that anyone who gets saved gets saved by the grace of God, forgiveness of sins, and the regenerative work of God through the Holy Spirit, and only then. But when this has taken place, it will manifest itself in obedience. Note Heb 5:8-9: "Though he were a son, yet learned he obedience through the things which he suffered. And being made perfect, he became the author of eternal salvation, unto all them that obey him." Now that' s clear. In 1Jn 2:4, we read: "He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him."

SCOTFIELD note (SRB 1917, 1967) on Mt 5:17: "Christ' s relation to the law of Moses may be thus summarized: 1. Christ was made under the law. 2. He lived in perfect obedience to the law. 3. He was a minister of the law to the Jews, clearing it from rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it."

ANSWER: "For this is the love of God, that we keep his commandments, for his commandments are not grievous." (1Jn 5:3.) Even the Ten Commandments could not be called grievous, that a person should be true to God and not depart to idols. That was not grievous, or that one should honor God and not take his name in vain. Was that a painful commandment, or to honor his father and mother, to keep the Sabbath day of rest, to refrain from lying about his neighbor, or not to commit adultery, or not to covet things that were not his own? Are these things pitiless? Scofield speaks as if they are. He speaks of Christ as being a minister of the law to the Jews clearing it from rabbinical sophistries and enforcing it in all its "pitiless severity." My Bible says the law was added because of sin, but grace did much more abound, cf: Jn 8:1-11 I don' t see anything pitiless about God dealings with the Jews. Certainly, there is none in the Sermon on the Mount.

SCOFIELD note (SRB 1917, 1967) on Jn 14:6: "Jesus saith unto him, I am the way, the truth and the life; no man cometh to the Father but by me." Scofield HAS NO NOTE on Jn 14:6.

ANSWER: Scofield denies Jn 14:6 elsewhere by teaching that Israel is still God' s people, walking with the Father, but at Christ' s Second Coming they will then accept Christ. See 1Jn 2:22-23, "Who is a liar but he who denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son. hath not the Father." See also 1Jn 4:1-6.

SCOFIELD note (SRB 1917) on Mt 13:47 last lines: "He sees the redeemed of all ages, but especially his hidden Israel, yet to be restored and blessed."

SCOFIELD notes (SRB 1917, 1967) on Rev 3:21 and 2Sa 7:16: These notes advocate that we are not to assume ' the throne of his father David,' is synonymous with ' my Father' s throne,' or that the ' house of Jacob' is the Church composed of both Jew and Gentile. (cf. 1Ch 29:23: Ps 110:1; Ac 2:29-35 of the throne and 1Ch 17:14.)

ANSWER: See Lk 1:32-33. "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." One throne forever, all others are destroyed. Ac 3:22-23 describes the house of Jacob.

SCOFIELD note (SRB 1917); Ro 4:2-6: "Paul speaks of that which justifies man before God; faith alone, wholly apart from works."

ANSWER: False, for works of obedience are the fruit of faith, Jas 2:14-26; 1Co 9:25.

SCOFIELD note (SRB 1917, 1967); Ac 7:38: "Israel in the land is never called a Church (SRB 1917)." "A better translation would be ' the congregation' (SRB 1967)."

ANSWER: He is against the church being in the Old Testament; see 1Ch 28:8; 29:1,10, 20; Dt 23:1-8, Israel the Church of God, Ac 7:38. The Church in the wilderness -- ekklesia is Greek for Church. This appears over eighty times in the Old Testament. Qahal, Hebrew for Church, appears 133 times and is translated congregation. Edah, a synonym for Qahal, appears over 120 times.

The Old Testament Church was a type of the New Testament Church. (Dt 23:1-8; Heb 9:7-10, 15, 23, cf. Ex 24:4-8) All are now New Testament. (Heb 12:22-24; Eph 2:11-22) Qahal equals Church in Salkinson' s Hebrew New Testament. Congregation is not merely a better translation. It is synonymous with Church. It is the Church in the land.

SCOFIELD note (SRB 1917, 1967) on 1Co 14:1: "Tongues and the sign gifts are to cease, meantime they are to be used with restraint."

ANSWER: Scofield spins his prohibition to cease out of thin air. Nowhere do the Apostles, who gave us instructions for this age, call for a ceasing of the gifts of the Spirit. "Wherefore, brethren, covet to prophesy. and forbid not to speak with tongues." (1Co 14:39.)

God set the ministry gifts in the Church: apostles, prophets, gifts of healing, helps, governments and diversities of tongues. These gifts of the Spirit were to empower the Church to carry out the Great Commission.

Lennard Darbee makes a thought provoking comment in Tongues the Dynamite of God: "Unlike ancient Israel, the Church no longer kills the prophets, it simply ignores them, and it is not so much the neglect of the fruits, but rather the contempt of the gifts that hamstring the Church of our day. Does God go to great length describing the gifts of the Spirit--of which he would not have us ignorant, line them up like ninepins and then with love for a bowling ball, do away with them? We are to desire spiritual gifts." (pp. 26-27.)

Three chapters, 1 Corinthians 12, 13 and 14, give instructions for the Church about the value and use of the gifts of the Spirit.

SCOFIELD: This note on Mt 5:2-12 (SRB 1917) was also removed from the 1967 Bible. "For these reasons, the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church. These are found only in the Epistles." Scofield explains that these words mean very little to you. They are reserved for a future kingdom.

ANSWER: That is rank heresy! Jesus says you will not get into his kingdom unless you are busy keeping his words. 1Ti 6:3-5 says "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine according to godliness," (That, believe me, is the Sermon on the Mount). "He is proud, knowing nothing but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. perverse disputings by men of corrupt minds and destitute of the truth ... From such withdraw yourself." Scofield calls Jesus, "Our Lord," but says it is not your duty or privilege to keep his sayings.

Peter quotes Moses in Acts 3:22-23, as he has told the people of Israel, "to repent and be converted that your sins may be blotted out ... For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." Peter' s preaching is quite different front Scofield' s notes. Which one is the heretic?

A FINAL WORD

There are many more errors in the Scofield notes. He was untaught in the Scriptures before being converted. He was pushed forward and licensed to preach in three years. He pastored and traveled for the Missionary Society and was very busy for years. But in 1901, he told Gaebelein he was thinking of producing a reference Bible. In 1904, he made a trip to England (to the birthplace of John Darby' Dispensationalism) for research. In 1909, the Bible was put on the market with advertising puff extraordinaire. It was swallowed by the Evangelical world and many Bible schools.

It was an absolute impossibility for one man to do the study and research necessary to annotate a whole Bible in seven or eight years. He had to use other men' s material and the notes indicate that he must have used work firm John Nelson Darby, James Brookes and J R. Graves whose beliefs were similarly close to the Plymouth Brethren.

We have his own statement in the letter he wrote to Gaebelein, "By all means follow your own views of prophetic analysis. I sit at your feet when it comes to prophecy and congratulate in advance the future readers of my Bible on having in their hands a safe, clear, sane guide through, what to most is a labyrinth." It is noticeable that he avoids notes on subjects where his personal life did not square with the Scriptures.

His followers have a picnic using the captivity promises of the prophets to bring Israel back to Palestine, "Now being fulfilled before your eyes." They ignore Isa 10:22-23; 65:1-15; Gal 4:21-30 and deny the words of Jesus, Mt 8:10-12; Lk 13:24-29; etc.

I love the Jewish people and deeply desire to see them accept Jesus as their Messiah and be born into his Kingdom, but I cannot go beyond Scripture in showing the future of antichrist Israel as a nation. I feel that this Dispensational teaching is giving them false hope and in holding to it they could lose everything as their ancestors did in A.D. 70.

Charles Gilbert Weston

DANIEL' S 70 WEEKS

by

CHARLES GILBERT WESTON

Taken from cassette tapes and notes from

The Weston Study Bible by EMMA MOORE WESTON

Daniel' s mind was troubled and his soul shaken by what he read in the scrolls of Jeremiah the prophet. Jeremiah prophesied a return from their 70-year captivity in Babylon. That was good, but there were other terrible prophecies that he did not understand. God said that he would visit them to perform his good word toward them in causing them to return from all nations where he had driven them and give them "an expected end."

But Jeremiah saw two baskets of figs, some very good and some so bad that they could not be eaten. These represented people. God would give the good figs a heart to know him (Jer 24:7), and they would be his people and he would be their God for they would return to him with all their heart.

But the bad figs would be removed to all the kingdoms of the earth to be a reproach and a proverb, a taunt and a curse in all the places where he would send them. Jeremiah took a bad vessel out and broke it before the elders of the people so it was beyond repair and told them that God would do just that to this people and city. (Jer 24:8.)

Daniel put on sackcloth and ashes and gave himself by prayer and fasting to seek God. In deep distress and repentance, he prayed.

"Then Gabriel was caused to fly swiftly and touched me about the time of the evening oblation and informed me. Now, Daniel I have come to give thee skill and understanding ... Now therefore understand the matter and consider the vision. I have come to show thee and give thee understanding." (Da 9:21-23) What matter? What vision? The vision that Jeremiah gave him of what was to take place when the Messiah would come.

"Seventy weeks are determined upon thy people and the holy city to finish the transgression and to make an end of sin and to make reconciliation for iniquity and to bring in everlasting righteousness and to seal up the hidden prophecy and to anoint the most Holy. From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." (Da 9:24-25) A day for a year is the proper method of interpretation for the time measure present here. In these verses the calculated days equal 483 years. In the first seven weeks of years (49 years) they had a job to do in rebuilding the city.

Who could ask for anything more specific? Now they can know when he is coming and have time to prepare. The scholars knew it was time for Messiah to come when the rumors went through the land that angels had announced his coming at the birth of Jesus.

They had thirty more years to wait before Jesus walked down to the Jordan to be baptized. As he went up out of the water, they saw a dove descend on him and a voice from heaven said, "This is my Son in whom I am well pleased." (Mt 3:17) This was the end of the 69th week, which fills the

483 years before Messiah should come. It is marked by the end of the time and by the special name, The Prince. The Father identified him as "David" (Strong' s #1732): the Hebrew form of the English "the beloved." The literal Greek is, "This is my Son, the Beloved, that is the prophesied David:" (Ps 89:3 and 26-37: Isa 55:3-4; Jer 30:5-9; Eze 34:23; 37:24; Hos 3:5; Eph 1:6 and Col 1:13) God publicly identified and gave witness to Messiah-King explicitly as his elect Prince of David' s line:

"After threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that should come shall destroy the city and the sanctuary; and the end shall be with a flood and to the end of the war desolations shall be determined." (Da 9:24-27) ("The prince to come to destroy" is a parenthetical statement, for it does not fit into the things that were to be done in the 70th week.) "He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease and for the overspreading of abomination he shall make it desolate even until the consummation."

This 27th verse of Daniel 9 has been wrongly interpreted. "He shall confirm the covenant with many." Some say, "The Antichrist will make a treaty with the Israelis to bring peace in the Middle East. He breaks the covenant in the middle of the week and then we have the great tribulation." That isn' t what it says. "He shall confirm the Covenant with many for ONE WEEK." Confirm means to prevail; it is a military word -- one side wins over the other side. He causes the Covenant to prevail for SEVEN years. What Covenant? "Well, the Antichrist comes and he makes the covenant." Where did they get the Antichrist? Jeremiah says nothing about an Antichrist. A New Covenant is to be made with Israel by Messiah, the Prince, and he forgives their sins and writes his word in their hearts. It is the New Covenant and it is Messiah who makes it.

All time and eternity hang upon this seven year Visitation. Seventy weeks of years (490 years) are determined to accomplish the six prophecies, not one of which was done in the sixty-nine weeks (483 years). All six prophecies are fulfilled in the 70th week. If the 70th week was postponed, then all awaits to be fulfilled. Then the 70 means nothing. And Calvary? And Pentecost?

See Da 9:24: One week of seven years contains fulfillment of the objectives stated:

1. "To finish the transgressions." Finish, kala (Strong' s #360Heb) restrict, hold back, to restrain sin, starts with the work of John the Baptist. (Mal 4:5-6; Jn 1:23)
2. "To make an end of sins." Chatham (Strong' s #285Heb): seal up, fill up, referring to Mt 23:13-36; 1Th 2:15-16 and Ro 9:22-29. "The Lord hath laid on him the iniquity of us all." (Isa 53:6b)
3. "To make reconciliation for iniquity." Kaphar (Strong' s #372Heb). See Jn 3:15-17; Ro 5:8-11; 2Co 5:17-21 and Heb 10:5-17; 7:18-19 and 8:6-13. Reconciliation as Eze 45:15, 17. "Christ died for us." (Ro 5:8b)

4. "To bring in everlasting righteousness." As Isa 51:5-8; Ro 3:21-26; Php 3:7-11; 1Co 1:30 and Eph 2:1-10, "to declare his righteousness." (Ro 3:26)

5. "To seal up the vision and prophecy." Chatham (Mt 5:17-18; Eph 1:9-13; 2Co 1:18-20; Col 1:12-23; 2:8-17; 1Jn 5:10-12; 4:16 and Gal 1:8-12)

6. "To anoint the most holy." After Mt 3:13-17 and Heb 2:9-10 came the anointing in Ac 2:22-36, v. 33. This is pictured in beautiful type in the anointing of Solomon (1Ki 1:32-40) with 1Ch 28:1 to 29:22-23. "Yet have I set [anointed] my king upon my holy hill of Zion." (Ps 2:6, Cf. Isa 28:16 with 1Pe 2:4-6; Ac 4:11; 13:32-39; Rev 2:26-27; Heb 12:22-28 and 1Ti 6:15-16)

This week is the dawn of the Son of righteousness, (Jn 12:47-50; 8:12; Isa 59:20; Ac 3:22-26; Lk 19:41-44) and the focal point of the Covenants of promise, of typology and of prophecy, (Mt 5:17-18; Ac 3:24; 26:22-23; 26:6-7; 1Pe 1:9-12; Col 2:9-17 and 1Co 10:1-11) This one week is the historical, chronological, moral and redemptive fulcrum of all the ages of the human race.

All events in Da 9:24 occurred in the seven years AFTER the 69th week with no break. Study Jeremiah chapters 29 to 31 where these events are foretold and about which Daniel inquired.

"He shall make the Covenant to prevail for one week." Gabriel was speaking of the prophecy of Jer 31:31-37, not just any, but "THE COVENANT," a new one with God' s laws written in their hearts. He will forgive their iniquity and remember their sins no more. (Da 9:21-27) Once the Messiah came, he was given one prophetic week of seven years to see it through.

At the end of the 69 weeks, God publicly identified Messiah, the Prince. (Mt 3:13-17) The 69 weeks (seven plus threescore and two) began in 457 B.C. with the decree of Artaxerxes, (Ezra 7:11-13) and were fulfilled in A.D. 27, 483 years later. (cf. Lk 3:22-23.)

The New Covenant is to be confirmed for seven years. The seven years began in A.D. 27 and ended in A.D. 34, three and one half years of Christ' s earthly ministry, the Calvary. Israel betrayed and crucified her King in the midst of the week. He was cut off, but not for himself. "For the transgression of my people was he stricken." (Isa 53:8c) Then there were three and one half years of Christ' s ministry, exclusively to the Jews, from his throne by the Holy Spirit -- thus ending the 490 years.

Some teachers read the prophecies that were given during the captivity about their return, as if they should now be brought back to Israel. They take those promises and say, "You see, God said he is going to bring them back and they are coming back now." That is not the way to handle Scripture. You have to take the context and their point of view. God says that at the end of the captivity in Babylon is when the promises are to be fulfilled. Not in A.D. 20th century.

"I know the thoughts I think toward you, saith Jehovah. Then shall ye call upon me and ye shall go and pray unto me, and I will hearken unto you, and ye shall seek me, and find me when ye shall search for me with all your heart. And I will be found of you, saith the Lord, and I will gather you from all the nations, and places where I have driven you, saith the Lord, and I will

bring you again into the place where I caused you to be carried away captive." (Jer 29:11-14) The context shows he is talking about the Remnant who would serve him.

But from verses 17 to 19, the word to the ungodly majority is, "Behold, I will send upon them the sword, the famine, and the pestilence, and I will make them like vile figs that cannot be eaten they are so evil ... And I will deliver them to be removed to all the nations of the earth and will make them a curse and an astonishment and a hissing and a reproach among all the nations where they are driven: Because they have not hearkened to my words, saith the Lord."

Two things are involved here. One -- the destruction of the apostate group, two -- Jacob' s trouble. God offers them no hope whatever. The salvation of Jacob out of it. That' s the Remnant which became the Church of Jesus Christ. The ones that sought and found the Lord. See Ro 9:21-29.

The great work of God in Christ Jesus in the seven-year Visitation, was when God in person came down from the ivory palaces into a world of woe, took upon him the form of a servant, humbled himself and became obedient unto death to bring the New Covenant for all mankind. It is the greatest thing that ever happened in time or eternity; nothing could be greater. That is the Covenant it is talking about. It is explaining Jeremiah and the vision and hope that he laid before the children of Israel upon their return to the land in order to be there to receive the Messiah at the end of the 69 weeks. In spite of the fact that he was meek and lowly and coming to his people offering salvation, peace, love and a new life, they would not receive him, but rejected, condemned and crucified him. The reception God got from mankind was beyond understanding. The prophet said he came to set judgment in the earth and bring light to the Gentiles. He would not fail or be discouraged until he had accomplished his mission and that agrees with the comment that he would cause the Covenant to prevail. It is a warfare with all hell set against God in the flesh to destroy him and try to break this plan of God for the salvation of mankind. In spite of everything the devil could do against him, he was not discouraged. He went all the way to Calvary and down to hell and took captivity captive and is seated at the right hand of God, having wrought eternal salvation for us. He purged our sins and became the mediator of the New Covenant. He had brought the Covenant -- a wonderful thing. The Messiah is mentioned in the 24th verse explicitly as fulfilling the law and as sealing up prophecy and as being anointed and bringing reconciliation for sins, salvation and everlasting righteousness.

"He shall confirm the Covenant with many." (v. 27.) Why not the whole nation? The nation as a whole rejected him and his Covenant. Yet he was able to make it prevail for seven years -- with many. What Jesus began to do and to teach took him as far as Calvary and the Resurrection. After that he poured out the Holy Spirit on the believers at Pentecost.

Then he ministered from his throne through his followers for three and a half years until Stephen was stoned, the church scattered, and the gospel was taken to the Gentiles. It was the fulfillment of Da 9:27. Christ confirmed the Covenant and caused the sacrifice and oblation to cease. (Heb. 10:1-14, esp. v. 9) "He taketh away the first that he may establish the second." The New Covenant could not be confirmed except by the taking away of the Old Mosaic Covenant. It had to be done by the crucifixion of the Messiah. He took it out of the way, nailing it to his cross in the midst of that week and that did away with the sacrifice and oblation. When the veil was rent

in twain in the temple, the fulfillment was absolutely precise. It had to be done in that week after the introduction of the Messiah at the Jordan when God identified him for exactly who he was. He was to make the Covenant prevail for seven years and that he did precisely.

Some teachers put the fulfillment at the end of this age and then they go to Thessalonians and find the Antichrist and bring him back to Daniel 9. Isn' t that marvelous? How can you break the 70th week off and put it at the end of this age when God fulfilled it then?

This idea was first suggested by Francisco Ribera, a Jesuit priest of Salamanca, who about A.D. 1585 published a commentary on Babylon and the antichrist that taught that Daniel' s 70th week was in the future. Ribera put a big rubber band on the 70th week and extended it to the end of this age. His purpose was to counter the Protestant Reformation and to set aside the Protestant teaching of the time that the papacy was the antichrist. He put the first chapters of the Revelation in the first century. The rest he put in a three and one half year period at the end of time. A Jewish temple would be rebuilt by an antichrist who would deny Christ, pretend to be God and conquer the world. Imagination is a wonderful thing!

Clarence Larkin has admitted that the material he got for his prophetic charts came from Francisco Ribera. Thousands of sincere ministers have used these charts -- not dreaming where the facts presented came from or for what purpose they were intended. The damage Ribera did to the Christian church with this concocted teaching is beyond calculation!

The 70th week has to follow the 69th -- three and one half years until he was cut off, then the rest of the week he ministered through his servants from heaven. Judgment waited as God gave Israel time to repent. They had until A.D. 70 before God totally destroyed -- completely wiped out the people -- and made the country an uninhabited desolation for fifty years.

Titus, the prince of the people who would come (Romans), and his soldiers who were gathered out of all nations of the empire, destroyed Jerusalem and the people. He was doing the bidding of Christ. The Remnant that accepted Christ left the city in obedience to Mt 24:15-22 and Lk 20:21, and escaped safely, but wrath was poured upon Christ rejecting Israel. (1Th 2:14-16; Mt 23:32-36.) Wrath fell only upon the disobedient and it came upon them to the uttermost. (See the Destruction of Jerusalem in The Weston Study Bible appendix.)

All scholars agree that in Daniel the divine time measure is a day for a year. (Eze 4:6.) The 70 weeks began in 457 B.C. and concluded in A.D. 34. The prophecy has already been fulfilled.

THE REAL ISRAEL:
The Teaching of Romans 11

by

CHARLES GILBERT WESTON

Moses gave a great prophecy of Christ, one like himself who would give to Israel all of God' s word. If any man would not hear that prophet, God would require it of him. Peter quotes it as in fulfillment in this age, "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Ac 3:22-23.) Israel is the people from among whom they are to be destroyed. If the Apostles were here today, who would believe them?

The name Israel has several usages. To many, it has only one meaning. The first Bible usage is in Ge 32:24-29. Jacob was in a tight spot. He was on his way home with his wives, his children and his flocks -- a helpless little group moving along. His brother, Esau, who had sworn to kill him for cheating him, was coming to meet him with four hundred men. Jacob sent his family ahead, group by group, in a way calculated to soften Esau' s heart. He stayed behind to pray and found himself wrestling with an angel of the Lord. As dawn came, the angel said, "Let me go."

Jacob said, "I will not let you go except you bless me."

The angel asked his name. Jacob told him his name, which means supplanter, one who supersedes another by trickery or treachery. The angel said, "Thy name shall no more be called Jacob, but Israel -- an overcomer, for as a prince thou hast power with God and with men and hast prevailed." The angel blest him there.

He had left Esau as Jacob, the cheat. He met him as Israel, a prince with God. Esau came peacefully, and they met as brothers. The angel of the Lord gave Jacob his own name. In Isa 49:3-4, Israel is the name of Christ, the one who overcame and purchased our salvation and brings us unto this experience to be called Israel, also to be overcomers.

Jacob' s flesh descendants are called the children of Israel.

When the kingdom was divided the northern nation was called Israel; the southern nation was Judah.

The name Israel can also be applied to rank sinners. (Nu 25:6-14)

The godly Remnant within Israel was the true Israel. Elijah cried out to God that he alone was left serving God, and the Lord said, "I have seven thousand who have never bowed the knee to Baal." They were his true people who had resisted the temptation to bow to the idol and were overcomers. The rest had all failed. God had given them the name as something to live up to.

Apostate Israel is still called Israel even though they forfeited the right to use it. In Isaiah 1:2-4, the Lord grieves, "Hear, O heavens, and give ear, O earth ... I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master' s

crib: but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they have gone away backward." He still calls them Israel showing them the terrible depths to which they have sunk. Their descendants crucified Christ.

God left a Remnant of true overcomers and a remnant of the apostate Israel. Some say, "You can't find that in the New Testament." Oh yes, you can. Look at John 7:19-20: "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people said, Thou hast a devil: who goeth about to kill thee?" See John 8:32, 41, 44a: "I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: ye do that which ye have seen with your father. They said, Abraham is our father. Jesus said, If ye were Abraham's children ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth which I have heard of God: this did not Abraham. Ye do the deeds of your father. They said, We be not born of fornication: we have one father, even God ... [Jesus said] Ye are of your father the devil and the lusts of your father ye will do."

There are two Israels mentioned. "Israel which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but by the works of the law." (Ro 9:31-32.) Israel which followed after the law is the very opposite of the elect Remnant of grace. (Ro 11:5, 7-10) "Israel hath not obtained that which he seeketh for; but the election hath obtained it; and the rest were blinded." Ro 11:7, 16b, 17a. "If the root be holy, so are the branches, and if some of the branches be broken off...."

Natural branches were broken off and wild olives were grafted in. One must identify the broken branches as a group. "Well, because of unbelief they were broken off." (Ro 11:20.) The Israel of God is noted in Hosea: "In the place where it was said unto them, Ye are not my people, there it shall be said unto them, ye are the sons of the living God." (Hos 1:10; 2:23.) "I say to them which were not my people, thou art my people, and they say, Thou art my God." The prophecies of Hosea identified by Paul show the true Israel is the Church at Ro 9:22-26. Notice Peter's use of Joel 2:32 as to where salvation is found: "In Zion and Jerusalem shall be deliverance ... and in the Remnant whom the Lord shall call."

Did the Remnant of Israel lose the name Israel by being true to God? Not according to the prophets. (Isa 54:1-13; Gal 4:22-30; 6:16; with Ro 9:22-26.) "Ye in time past were not the people of God ... but now have obtained mercy ... are now THE people of God." Not A people. (1Pe 2:10a)

Is there any hope for the broken off branches? Yes, indeed. The hope they rejected in unbelief is still offered to whosoever will. If they will believe in that Rock of safety, a true foundation stone, (Isa 28:16); he who died for them, (Isa 53), he who came at the appointed time, (Da 9); then they will come out of carnal Israel into the salvation and glory and life of the Israel of God, into the living Body and Church of Christ that is New Covenant Israel.

The present and closing age of grace will soon make an end of this opportunity of salvation, and sadly many of Christ-rejecting Israel will have waited too long. (Mt 8:10-12; Lk 13:25-29) "There shall be weeping and wailing and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob and all the prophets, in the kingdom of God, and you yourselves thrust out." Does this sound like setting up a kingdom? But look at this verse: "So all Israel shall be saved." "Yes, look, which Israel is that?" The Bible is very explicit, that out of old Israel only a Remnant would be saved. (Isa 10:22-23; cf. 5:1-14; Ro 9:27; Mt 23:32-38 and 8:10-12.) The same Old Testament tells of the "All Israel" that is saved. (Isa 45:17, 25) It is "in the Lord." Isaiah points out the one as descending into hell, the other "IN THE LORD." SAVED. Has the word of God been ineffective? The answer is NO. There are two Israels; the one foreknown of God before the foundation of the world is the one God has always been pointing to by promise, by typology, by prophecy, in song, poetry, prose, with its gates open by day and night for whosoever will. Let the weary and thirsty come and drink of eternal mercy, love and life. Amen. Abraham' s seed and heirs according to the promise. (Gal 3:29)

But the prophet said the nation of Israel would be restored. That is true, read about it in Ezekiel 34. It tells of Christ coming to the lost sheep of the house of Israel in a great gathering, sifting and restoration. He gathers the wheat into his garner and the chaff goes into the fire. It was a great restoration, (Isa 53:6) and reformation. (Heb 8:613; 9:10-15; Mal 3: 1-3, 16-18 and Jn 1: 11-13.) The New Covenant was the charter of the restoration, because the nation was lost under the Old. (Jer 31:31-32; cf. Dt 28:15) But it shall come to pass, if thou wilt not hearken unto the voice of thy God to observe to do all his commandments, and his statutes, which I command thee this day, that all these curses shall come upon thee." Did you ever read these curses and terrible, awesome judgments in Dt 28? Even so, they broke his Old Covenant and they rejected the New. "The harvest is past, the summer is ended, and we are not saved." (Jer 8:20.) Heart breaking words about Israel apart from Christ.

The proud Pharisees were well acquainted with the term all Israel. They were quite sure that it meant the natural descendants of Abraham through Jacob, that is, themselves. The warnings of Scripture were not for them. They had no need to be saved or born again. They had Abraham as their father. (Lk 3:7-9; Jn 8:39-48) The all Israel of Isa 45:25, "In the Lord shall all the seed of Israel be justified." "All thy children shall be taught of the Lord," Isa 54:13 is the same as that in Ro 11:26-27. Pertaining to it Paul quotes Isa 59:20-21: "All Israel shall be saved." "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my Covenant with them," and Paul paraphrases the obvious, "When I shall take away their sins." Isaiah is telling of what happened at the first coming of Christ. Peter preaching to the Jews in the temple declares the fulfillment of the same prophecy at Ac 3:25-26. Isaiah spoke of the new Israel upon whom God poured out his Holy Spirit and in whom Christ had planted God' s word. (Cf. Isa 60:21 and 61:1-3.) The Deliverer certainly cleansed New Covenant Israel of all sins for only thus could they be filled with God' s Spirit.

When quoting, "The gifts and calling of God are without repentance," (Ro 11:29) some intonate this as a final dictum meaning, "even though they are enemies, God called Israel his people so they still are and cannot be lost." Actually, it would rather mean, If God called you, then make sure you work out your calling, for God will certainly have an accounting with you. But read 1Sa

2:30; Jer 18:1-12: "They said ... we will walk after our own devices," 19:1-11 and Ro 11:22. "Behold the goodness and severity of God: on them that fell, severity; but toward thee, goodness, IF thou continue in his goodness, otherwise thou also shalt be cut off." These references should sober our thinking. See also Heb 2:1-3.

They are not all Israel who are of Israel. Neither are they Israel because they are children of Abraham for in Isaac shall thy seed be called. They of the promise are counted for the seed. If you are Christ' s, then are you Abraham' s seed and heirs according to the promise. In Christ all the families of the earth shall be blest. We are not children by a fluke, but we are heirs by immediate translation. The true Israel is not the type but the reality--the Church of Jesus Christ. They of the flesh do not serve God in Christ Jesus or obey his words.

Paul is talking to his Gentile brothers in Galatians, "Now we, brethren, as Isaac was are the children of promise." Isaac was the Covenant one. Ishmael in despising Isaac was cast out of the fellowship. Paul gives teaching of Christ by type found in Ge 21:1-12; Gal 4:19-31. Two women, two sons, two Jerusalems, two peoples. Hagar and Ishmael represented carnal Israel; Sarah and Isaac represented Christians. Nevertheless, "Cast out the bondwoman and her son, (the Jews) the son of the bondwoman shall not be heir with the son of the freewoman." Apostate Israel even though they crucified the Lord of Glory is still called Israel and in Isaiah 1:9-10, they are called Sodom and Gomorrah. But Isaiah says, "Though the number of them be as the sand of the sea a remnant shall be saved." (Isa 8:14; 28:16)

The Church is also called Israel. (Hos 1:10; 2:23) Scofield declares these refer to flesh Israel being restored, but that is exactly opposite of the teaching of the Apostles Paul and Peter. Hosea speaks of rejection of carnal Israel, "Ye are not my people and I will not be your God." And in talking to the Gentiles they said "Ye were not a people but now are THE people of God." It is safer to believe the apostles than the Scofield notes. If the apostles interpret Hosea as we see they do, it may have even greater meaning than we have grasped. "In the place where it was said ye are not my people, there shall ye be called the children of God."

That the Church never appears in the prophets is a teaching that appears over and over in some Bible notes and is the basis for much teaching. They take the promises that God intended for the overcomers and apply them to flesh Israel. Those that follow on to know the Lord are Israel whether Jews or Gentiles. In the fulness of time, God would gather all in one. The early Church was entirely Jewish. "Remember, that ye being in time past Gentiles in the flesh ... Ye were without Christ being aliens from the commonwealth of Israel, strangers from the Covenant of promise having no hope and without God in the world." (Eph 2:11) "But now, in Christ Jesus ye who were far off are made nigh by the blood of Christ." (v. 13)

The ultimate promise to Israel, "IF ye keep my Covenants ye shall be a special treasure unto me above all people ... Ye shall be a kingdom of priests, and an holy nation." (Mal 3:16-17) Under the old Mosaic Covenant no one could be a priest but Aaron and his family. When the priesthood was set aside, there came a change of the law. (Heb 7: 12) The order of Melchizedek' s priesthood was forever. Jesus was from the tribe of Judah of which tribe Moses said nothing concerning priesthood. We, in Christ, have been made kings and priests unto God. (Rev 1:6)

In the communion service, we have the words, "This is the New Covenant in my blood which was shed for you." We read in Hebrews that the blood of bulls and goats could not wash away sin, could not make them perfect so they could come to God. The way into the holiest was not yet made manifest because the blood of Jesus was not yet shed. It could not be fulfilled until the Old Covenant was taken away and the New Covenant brought in. Under the Old Covenant they could walk in God' s favor, IF they walked in his Covenant. It did not bring cleansing from sin, make them new creatures, or kings and priests unto God. But it would keep them in the path that would lead to Jesus and his salvation blessings.

Exodus 19:1-8 is quoted in Jeremiah 7:23-26: "Obey my voice, keep my Covenant and I will be your God ... they hearkened not, but walked in the imagination of their evil heart. I sent prophets, they hearkened not. They did worse than their fathers. (v. 28.) This is a nation that obeyeth not the voice of their God, nor receiveth correction: truth is perished and cut off from their mouth." Israel disobeyed God after he had given them mercy after mercy. At last, God said they would go into punishment. Jeremiah 7:33-34 was explicitly fulfilled as God poured out his wrath to the uttermost on Christ rejecting Israel in A.D. 70 in the destruction of Jerusalem.

Jeremiah had a vision of figs--some good and some bad. Some were delectable and the others so bad that they could not be eaten. (Jer 24) This is Israel--some very bad, some a godly Remnant. All the curses are aimed at the bad figs, the disobedient ones. Malachi had to deal with the apostate Israel. God is distressed with them, but "they that feared the Lord spake often one to another and a book of remembrance was written ... for them that feared the Lord and thought upon his name. They shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him." (Mal 3:16-17)

God was looking for the time when he could gather together his Cegulah -- his special treasure -- his flock would be his children. (Mt 24, Isa 1:8-10) "He came unto his own and his own received him not, but as many as received him to them gave he the power to become sons of God even to them that believe on his name." (Jn 1:11-12) They were his Cegulah not because they were Abraham' s seed or natural children of Israel, but they received Messiah and in him became a new creation. "He hath begotten us again to a lively hope by the Resurrection of Jesus Christ." (1Pe 1:3)

They could now say to the churches scattered across Asia Minor and to us in our time (to Gentiles but was written to Jews): "Whom having not seen ye love, and though ye see him not, yet believing ye rejoice with joy unspeakable and full of glory receiving the end of your faith, even the salvation of your souls." (1Pe 1:8-9)

"Ye were not redeemed with corruptible things as silver and gold ... but by the precious blood of Christ as of a lamb without blemish and without spot." (1Pe 1:18-19) "Being born again not of corruptible seed, but by the word of God which liveth and abideth forever." (1Pe 1:23) "Behold I lay in Zion a chief cornerstone, elect, precious and he that believeth on him shall not be confounded ... Unto them which be disobedient a stone of stumbling and a rock of offense." (1Pe 2:6-8) "You also as lively stones, are built up a spiritual house, an holy priesthood to offer up

sacrifice," (1Pe 2:5) He says unto them, "Ye are a chosen generation. a royal priesthood, an holy nation, a peculiar people." (v. 9)

Many Bible schools teach that the Church does not appear in the prophets and that the theme of the prophets is national Israel and all the glorious things spoken by them apply to the Israelis in the land now. That is exactly opposite to the apostles' teaching, contrary to the original apostles, the early Church and all the Reformers. Such teaching is false. (Ac 3:22-26) All the prophets spoke of these days.

Hear the details from the Scofield note on Eph 3: "In his (Paul' s) writings alone we find the doctrines, position, walk and destiny of the church." The teaching that the prophets do not mention the church is a tremendous lie that has thrown a blanket of darkness over God' s people and robbed them of the promises of God.

The born again new Israel was to be Israel and also Church, (1Pe 1:23-25) ecclesia--from Moses through the prophets. (Mt 16) Some think that when Jesus said, "Upon this rock I will build my church," that this was the first appearance of the word Church. It appears in Moses and Old Testament as prophecy of the people of God as a promise of the true people of God in the New Testament. They gave the Church the name qahal as it is God' s true Israel. God divided his promises between the good Israel and the bad Israel. He says to the disobedient that all the curses of the law are their promises, that all the blessings are for the good Israel. God never refers to them as one block, but carefully distinguishes between the apostates and the obedient Israel including the Gentiles. In the apostles' teaching there is only one promise for the disobedient--damnation. The door of salvation is open to whosoever will. If a Jew receives Christ, he will be saved as will a Gentile. There is nothing that prevents a Jew from believing. There are Jews who love Jesus. I thank God for them. If Jews accept Jesus, they will be accepted of the Father. But the Scripture says, "Who is a liar but he that denies that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son ... HATH NOT THE FATHER." (1Jn 2:22-23a.)

But Scofield knows better. On page 922 SRB, "Israel is to be restored and forgiven, wife of Jehovah; the church the virgin wife of the Lamb. Israel is Jehovah' s earthly wife and the church the Lamb' s heavenly bride." (Cf. 1Co 6:9-11; Gal 2:15) So say Scofield!

Some kindhearted people object. "True they don' t accept Jesus, but they have the Father." Not so! According to Jesus' own words in 15:23, "He that hateth me hateth my Father also." We dare not go along with teachers that say that Israel loves God when the apostle says they have not the Spirit of God, neither do they love God. In Php 3:2, Paul warns to beware of Israel after the flesh that they are the enemies of Jesus. "Their minds are blinded because of false teaching and the veil upon their heart shall be taken away when they turn to the Lord." (2Co 3:14-16)

What about the verse that says, "They shall look upon him whom they have pierced?" Then they get saved? That is another false doctrine. Matthew tells us what will happen to the ones who have not believed on the Lord up to the moment of his coming. (Mt 8:12) "The children of the kingdom shall be cast out into outer darkness and there shall be weeping and gnashing of teeth."

(A note from Scofield on Ro 11, p. 1204, SRB.) "That the Christian church now inherits the distinctive Jewish promises is not taught in Scripture. The Christian is of the heavenly seed of Abraham and partakes of the spiritual blessings of the Abrahamic Covenant, but Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God."

What a distortion of the plain Scriptures that have just been cited. That is wishful thinking. God has no earthly people. (Jn 14:6; 1Co 1:29 and 15:45-50.) "Flesh and blood cannot inherit the kingdom of God."

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you and to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God and obey not the gospel of the Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power when (Lk 13:25-28) he shall come to be glorified in his saints and to be admired in all them that believe." (2Th 1:6-10) These are the ones who love him and have been waiting for him. The true Church enters into rest on the day the Lord destroys the wicked, when they receive the sentence of eternal death. He makes it plain that he comes pouring out judgment. The great judgment is the day of their destruction. See 1Th 4:13-17. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works thereof shall be burned up." (2Pe 3:10)

It was to the Church of Jesus Christ that the gospel was preached by the Holy Ghost sent down from heaven. "Surely the Lord will do nothing that he does not reveal his secret unto his servants the prophets." (Amos 3:7)

Paul says in Ac 26:22, "I continue to this day witnessing to both small and great saying none other things than that spoken by Moses and the prophets." Everything about the Church is from the Old Testament and this is the burden of Paul's teaching. Isaiah 53 is about the head of the Church dying for his people. The Father has put Gentiles together with the commonwealth of Israel and made one new man in Christ Jesus. He did not make a Gentile Church. Salvation is of the Jews. "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." He took the kingdom away from apostate Israel and so built the Church. Paul, quoting Joel, tells the glory of the Church in Acts 2 indicating that Christ is risen from the dead and is seated on the right hand of God fulfilling the Davidic Covenant which is detailed in Ps 110:1. He is seated to reign through this age of grace when good and evil struggle together. This age is the end of that struggle. It is described in Mt 13:37-43. There will be no more struggle between good and evil after the end of this age. Paul taught the same thing: 1Co 15:24-26 refers to Ps 110:1. Peter preached the same on Pentecost as fulfilled by the Resurrection of Jesus Christ from the dead. Paul preached on it in reference to the close of the age and that Christ will remain on that throne UNTIL every enemy is conquered and the last enemy is death. Only then will he leave his glorious heavenly throne to come down to gather the saints still alive, bringing those who had died in Christ with him to receive their Resurrection bodies. Peter quoting Joel 2:28-32 about the

outpouring of the Spirit, stops in mid verse because the rest of it is obvious, "For whosoever shall call on the name of the Lord shall be delivered." (v. 32.) Paul quotes it in Ro 10:13.

If you had been in Jerusalem on the day of Pentecost, there would have been only one place you would have found salvation, in the 120 and their preaching of the kingdom of God which is a spiritual reality that no man can see or enter except he be born again. Except he is a new creature in Christ nothing else matters.

Joel predicts that marvelous scene and that initial voice of the gospel in the crowning of Jesus. Some say it will be fulfilled in the millennium, but Jesus said that at the end of THIS AGE he would send his angels and gather out all that offend and they shall be cast into the fire. No more of the wicked and righteous mingling together to the torment and oppression of God' s people. It is the end of this age. Then shall the righteous shine forth as the sun in the kingdom of their father. "Angels in flaming fire take vengeance on them that obey not the gospel of the Lord Jesus Christ who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power when he shall come to be glorified in his saints and to be admired in all them that believe." "We enter into rest the day the Lord destroys the wicked when they receive the sentence of eternal death and flaming fire is poured out on them that obey not the gospel. Some say that we will be raptured away, but like a thief in the night he comes to destroy the wicked." (2Th 1:7-10 and 2Pe 3:10)

The Greek says they shall in no wise escape, he will in no wise miss the redeemed and he will not miss the wicked ... all those will be destroyed. We have the wicked consumed with the brightness of his coming exactly as is described. There are no wicked left to go into a millennium, Mt 13:40-42, 49, 50. When he comes it is to save his own. If the Jews turn to the Lord they can be saved also. "There is none other name under heaven whereby we must be saved." (Ac 4:12) This is the only way to be saved or to shed the spirit of antichrist. It must be done NOW while the door is open and they can say, blessed be he who comes in the name of the Lord.

Christians do the Jews a great wrong when they suggest that they will have a second chance or that being fleshly children of Abraham can bring salvation. The Jewish people suffered the worst destruction ever brought upon any people in A.D. 70 because they refused to believe the Scriptures that plainly prophesied of the coming of the Messiah. They knew when he was to come because of Daniel 9, but since he did not meet their preconceived ideas of what they expected Messiah to be, they crucified him and suffered the loss of everything. All those who refuse to believe God' s more sure word of prophecy concerning Christ' s Second Coming, are headed for everlasting destruction from the presence of the Lord when he shall come to be glorified in his saints.

Paul explains the reason for their blindness in 2Co 3:13-16: "And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ ... unto this day, when

Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away."

Only the Holy Spirit can remove the veil. I love the Jewish people and pray that God may grant them this great mercy that they may behold Jesus, their Messiah, in time to be saved from eternal loss.

ORIGIN OF SCOFIELD HERESIES

by

EMMA MOORE WESTON

"No greater mischief can happen to a Christian people than to have God' s word taken from them, or falsified, so that they no longer have it pure and clear. God grant that we and our descendants be not witnesses of such a calamity" (Martin Luther, Table Talk.)

The modern teaching of a secret rapture of the church, a seven-year tribulation, and a literal thousand-year reign of Christ on earth are not found in the Bible. More and more scholars have begun to doubt the validity of this teaching and have done research to uncover the facts. Their search has led them to libraries in England to the Plymouth Brethren, John N. Darby, Edward Irving, and to a fifteen-year-old orphan, Margaret MacDonald. Several Jesuit priests were also involved as well as Cyrus I. Scofield.

To date, this is the information that has come down to us. The first recorded history of a heretic writing and preaching the idea of a one thousand year reign of Christ on this earth was Cerinthus. He was contemporary in time and place with the Apostle John and was his enemy. The historian Eusebius wrote about him in his book Ecclesiastical History, A.D. 324.

The Protestants were calling the papacy the antichrist in the 16th century because of the millions of Protestant Christians being martyred. Hoping to take the heat off the Catholics, the Jesuit priests formulated doctrines calculated to counter the Reformation.

In 1585, Francisco Ribera published a prophetic commentary in which he put the first chapters of the Revelation in the first century and the rest off in the far distant future. He taught that the temple would be rebuilt in Jerusalem by an antichrist who would abolish Christianity, deny Christ, pretend to be God, and conquer the world. Ribera put a rubber band on Daniel' s 70th week and stretched it to the end of time. This was the beginning of the futurist theory that is being taught today. There is no Scripture that warrants separating the 69th and 70th weeks of Daniel. He took Scriptures that have already been fulfilled and put them far off in the future.

S. R. Maitland, Librarian to the Archbishop of Canterbury, (about 1826) discovered Ribera' s work and published it for general interest. Another Jesuit, Luis de Alcazar, put the fulfillment of prophecies of the Revelation in the past with his scheme now taught by preterists.

Another Jesuit, Emmanuel Lacunza, added his ideas in a book written in Spanish, but translated into English by Edward Irving and published in 1927. He suggested that the Second Coming of Jesus would be in two stages. Margaret Macdonald in Scotland also had a vision of the Second Coming being in two stages. Jesus would come first to catch some Christians in a secret rapture previous to the one Second Coming that the Church had believed in for centuries, and would return later with them. Copies of her vision were circulated in the area.

John N. Darby, of the Plymouth Brethren, and Edward Irving put all these ideas together and began to teach them as truth in the 1830' s. The final form of the teaching ended up with a secret rapture, then a three and one-half or seven-year period of terrible tribulation under an antichrist, before Jesus would return with all his saints at his revelation to set up a thousand-year reign in Jerusalem. The temple would be rebuilt, animal sacrifices reinstated and Christ would reign with the Jews for a millennium. However, the Greek words for rapture and revelation refer to the same event and are used interchangeably.

In 1994. Rev. John Bray obtained a copy of another book published in Pennsylvania in 1788 that teaches the same heresies. Its influence, if any, on the Brethren group is unknown. (His address is P.O. Box 90129, Lakeland, FL, 33804.)

In the last half of the past century, Darby made several trips to the United States and taught his new prophetic schemes in Bible conferences. It was accepted by many in the United States, among them Reverend James Brookes, who was sponsoring a new convert, a young man named Cyrus I. Scofield. Later on, all these ideas were incorporated in Scofield' s notes and published in the Scofield Reference Bible in 1909. Millions of sincere Christians have accepted these ingenious theories as truth, knowing neither where they originated nor for what purpose they were intended. It has crippled the Church and the resultant date-setting has been disastrous. People need to know that the main differences in teaching on the Second Coming do not come from the Bible itself, but from these fabrications deliberately introduced to counter the Reformation and cause trouble. And have they ever! Added to this deception, the story of Scofield' s life has been kept covered up because it would discredit, if not destroy, his teaching.

Dispensationalists call Jesus' coming as a thief in the night, when he comes for his saints, "the rapture" and the second stage when he returns with them "the revelation." However, Greek words for rapture and revelation refer to the same event and are used interchangeably. The Scriptures teach that, "Then shall that Wicked one be revealed whom the Lord shall consume with the Spirit of his mouth and shall destroy with the brightness of his parousia." If the brightness of his coming is to destroy the Wicked it can hardly be a secret known only to the saints. (2Th 2:8) How can the antichrist begin to flourish at the parousia if he dies then? (Refs. on parousia 2Co 10:10; Mt 24:3, 27, 37; 1Co 15:23; 16:17; 1Th 3:13; 4:15; 5:23; 2Th 2:1, 8, 9 and Ja 5:7, 8)

The Reformers, Luther, Calvin and Knox, and the leaders of the Great Awakening, such as Wesley, Whitefield and Finney did not believe any of this teaching. However, the important issue is what did Jesus say about it? Absolutely nothing! He said, "My kingdom is not of this world." (Jn 18:36) The only way to get into his kingdom is to be born into it. It is a spiritual kingdom entered only by a spiritual new birth. (Jn 3:5)

What does the Apostle Paul say about it? Absolutely nothing!

What do the other Epistle writers say about it? Nothing!

What does the Apostles' Creed say about it? Nothing!

This centuries-old statement of the faith of the Church declares: "I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. The third day he arose again from the dead, He ascended into heaven, and sitteth on the right hand of God, the Father Almighty. From thence He shall come to judge the quick and the dead."

Some teachers would have it read, "From thence he shall come to set up an earthly kingdom for a thousand years, and after that, he shall come to judge the quick and the dead."

The earthly kingdom doctrine was taught by the Pharisees. The Messiah would come, conquer their enemies and set up a literal kingdom. This is what the disciples had in mind when they asked Jesus, "Wilt thou at this time restore the kingdom to Israel?" They did not understand why Jesus did not set about doing it. They had no conception of a dying Messiah, a resurrection and another coming. They still did not understand his first coming. Their eyes were blinded by previous teaching. However, after Pentecost they never mention again this "doctrine of the Pharisees" that Jesus had warned them about.

The whole contrived millennial theory of a reign of Christ on earth depends on a literal and incorrect interpretation of one portion of Scripture, Rev. 20:1-7.

The word "millennium" is not in the Bible. This symbolical Scripture, Rev. 20:1-7, cannot all be taken literally. You cannot bind a spiritual being with a literal chain. Even if it did mean a literal thousand years, Jesus said, "In the mouth of two or three witnesses every word may be established." This Scripture is the only witness. It is dangerous to build a whole doctrine on one portion of Scripture, especially if it is not backed up by the Gospel writers.

In Psalm 50:10, it says, "Every beast of the forest is mine and the cattle on a thousand hills." Does that mean only a thousand? "God keeps covenant and mercy to a thousand generations."

(Dt 7:9.) Does his mercy stop there? Also see Ps 105:8. The thousand is not literal in any of these. Many scholars believe that it is a symbolical number representing the indefinite period between Jesus' first and second coming.

Did Jesus ever offer himself as a king or suggest in the faintest way that he was going to set up a literal kingdom? He said to Pilate, "My kingdom is not of this world." "When Jesus perceived that they would come to take him by force to make him king, he departed." His offer of the kingdom is the same he made to Nicodemus at the start of his ministry, "Ye must be born again." (Jn 3:3, 5,14,15) This is the kingdom that he preached, (Mt 4:20; 9:35; 24:14 and Lk 12:32) and that Paul preached. (Ac 28:31; Col 1:13) Some say that the Jews refused this so Jesus had to postpone his kingdom. They try to fit Old Testament Scriptures about the kingdom into the thousand-year reign, but Jesus' kingdom in the New Testament is everlasting.

The Apostle Paul does not agree with this modern teaching: (1Th 4:13-17) "Even so them which sleep in Jesus will God bring with him ...the dead in Christ shall rise first ... THEN we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." The rapture and the revelation happen at the same coming. Compare 1Co 15:23-24: "Christ the firstfruits, after that those who are Christ' s at his coming, then cometh the end ... when he delivers up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign until he hath put all enemies under his feet." From where does he reign? "Now this man, after he had offered one sacrifice of sins forever, sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool." (Heb 10:12-13; Ps 110:1) There is no time for a seven-year tribulation or thousand-year reign after Jesus raises the dead. That is not what the Scripture says. Many people love the millennium theory and are not impressed when shown that there is no Scripture to support it. Instead they accept the teaching of Scofield and others who contradict the Lord Jesus himself.

Thousands of devout believers have become brainwashed by the constant repetition of this teaching by evangelists, pastors and scores of books on prophecy and now base their hopes on man-made theories.

A new look at what the Scripture actually says should settle the minds of those who are confused:

He is coming again, "If I go away, I will come again." (Jn 14:5)

It will be as unexpected as a thief in the night. (1Th 5:2.)

It will not be secret. (Mt 24:26)

It will be as impossible to hide as lightning. (Mt 24:27)

It will be very noisy. There will be a shout, a voice, and a trump of God. (1Th 4: 16a-c.)

"The souls ... will God bring with him." (1Th 4:14b)

"And the dead in Christ shall rise first." (1Th 4: 6)

"Then we which are alive and remain shall be caught up together ... to meet the Lord in the air."
(1Th 4: 17)

Then, not seven years later, he will take the resurrected dead and the living with him.

When will this be? When are the dead raised?

"I will raise him up at the LAST DAY." Jesus repeats this in Jn 6:40,44 and 54. On the last day, at the last trump, and in the twinkling of an eye (cf. 1Co 15:52)

"The hour is coming in which all that are in the graves shall hear his voice, and come forth, they that have done Good unto the resurrection of life; and they that have done Evil unto the resurrection of damnation." (Jn 5:28-29) (Jesus said that the good and bad are raised at the same time.)

In his note (SRB 1967) on Mt 25:32, Scofield states, "This judgment of individual Gentiles is to be distinguished from other judgments in Scripture, such as the judgment of the Church, the judgment of Israel, and the judgment of the wicked after the millennium. The time of this judgment is ' when the Son of man shall come in his glory,' i.e., at the Second Coming of Christ after the tribulation."

But Paul said, "He hath appointed A DAY in which he shall judge the world." (Ac 17:31) "We shall ALL stand before the judgment seat of Christ." (Ro 14:10b.) "It is appointed unto man once to die, but after this the judgment." (Heb 9:27)

Now, I ask you, if all the dead -- good and bad -- are raised for judgment on the last day, where do you find all these different judgments, a seven-year tribulation or a thousand-year reign of Christ after the judgment? There are no more days after the last day. Only judgment awaits unbelievers after that. See Mt 13:38-42, 47-49.

The day Noah entered the ark the flood came and destroyed all who were outside. (Lk 17:26)

"The same day Lot went out of Sodom it rained fire and brimstone and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Lk 17:29-30) The Scofield notes could cost those who believe in them their eternal souls. There is no time to get ready if you miss the "rapture." There will be no second chance. Books are being written to tell those who miss the rapture what to do. God help these writers and open their eyes to the truth.

"All that are in the graves shall hear His voice." (Jn 5:28b, 29) When He comes the door will be shut as Noah' s Ark was shut after Noah' s family was inside and the Flood came and destroyed the ungodly. The ones who are ready are taken, the others are left -- for certain destruction.

Preachers describe a secret, silent coming of Jesus as a thief in the night when millions of people will disappear and huge headlines in the papers will tell of the frantic families whose loved ones are gone without a trace. Don't you believe it! Jesus warned against believing any report that He had come secretly for His coming would be visible as lightning. Paul tells us in 1Th 4:16 that the Lord will descend with a shout, the voice of the archangel and the trump of God. A very noisy time!

Peter didn't believe in a secret rapture or a literal reign of Jesus on earth. He wrote in 2Pe 3:10, "But the day of the Lord will come as a thief in the night [unexpectedly] in the which the heavens will pass away with a great noise, and the elements will melt with fervent heat, the earth and the works therein shall be burned up." Who will be left then to publish a paper or establish a kingdom? The day after this will never come, for this is the end of life as we know it. With this word of Peter's, the whole contrived doctrine goes up in smoke.

The teaching that a terrible tribulation period is coming, after this secret catching away of the church, keeps people in great fear. If this were true that the Lord would come after a seven-year tribulation the exact time of his coming would be known. Since the two comings idea came from the Scottish girl's vision and not from the Scripture, you can throw out the whole argument as to whether Jesus' coming will be pre-, mid- or post- this seven-year tribulation between the comings. It is sheer imagination. Jesus said that in the world we would have tribulation. Around the world many are suffering now for their faith. But Jesus explicitly said that there never would be a repeat of the wrath of God poured out in the destruction that was just ahead for Jerusalem and the people of that very generation to whom he was speaking. (Mt 24:21) "Thine enemies shall cast a trench about thee, compass thee round ... lay thee even with the ground and thy children within thee ... because thou knewest not the time of thy Visitation." (Lk 19:43-44) He said to the women following him as he carried the cross, "Weep not for Me; weep for yourselves and your children." "This generation shall not pass, till all these things be fulfilled." "I will send them prophets and apostles and some ye shall slay and persecute; That the blood of all the prophets which was shed from the foundation of the world may be required of THIS generation. Verily I say unto you, it shall be required of THIS generation." They had murdered the prophets God sent and then brought their rebellion to a climax in crucifying His Son. Wrath came upon them to the uttermost. (Cf Mt 21:33-45)

He told his followers that when they saw Jerusalem surrounded with armies, the people in Judea were to flee to the mountains. (Lk 21:20-21) AND THE CHRISTIANS DID! They fled to Pella in the Decapolis where King Agrippa opened to them a safe asylum. This great tribulation was for a certain city, people and nation and has been fulfilled. The country was left desolate and devoid of inhabitants for over fifty years. Everything was utterly wiped out --Israel ceased being a nation. It seemed God's intention that when the siege came, the city was packed with thousands of people who had come to celebrate Passover and were destroyed with the city. The people were killed, starved, crucified or sold into slavery, and the glorious temple and all it stood for utterly destroyed. No country or people ever endured the wrath and judgment that came upon Jerusalem. No wonder Jesus wept over the city. "This generation shall not pass until all shall be fulfilled." (Mt 24:34)

"Immediately after the tribulation of those days the sun will be darkened, the moon will not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken," Mt 24:29. In commenting on this verse, Philip Mauro says, "Whatever may be the force of the word translated ' immediately,' it cannot be permitted to displace the tribulation foretold by Christ as coming and which did come in that generation and to remove it away off to the end of the age ... All we assert is that regardless of the nature and severity of afflictions which are yet to come, that particular "tribulation" the Lord spoke of as the "great tribulation" and as "the days of vengeance," (Mt 21:21; Lk 21:22, Mk 13:19) was the execution of divine judgment upon Daniel' s people and the holy city for which God used the Roman armies under Titus in A.D. 70." (Mauro, The 70 Weeks and the Great Tribulation. pg. 272.)

Since the prophecies were literally fulfilled about the destruction of Jerusalem and the following verses were not fulfilled literally as some men assume, then there must be another interpretation of the prophecies. Such Old Testament symbols as "The sun shall be darkened, the moon shall not give her light, and the stars fall from heaven" were used over and over to describe the breakdown of governments and men in authority. Remember Joseph' s dream? He saw the sun, moon and stars fall down before him. This was fulfilled later when his father and his brothers bowed before him in Egypt. The destruction of Jerusalem is shown by Joel 2:30-31, by wonders in heaven, darkening the sun and the moon turning to blood. So it seems to apply here concerning the final destruction and dissolution of the nation. The stars fell representing the downfall of the leaders.

The Jews and Jesus were familiar with the symbolic language used by the prophets. The heavenly bodies typified people. "For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened ... the moon shall not cause her light to shine." "I will shake the heavens, and the earth shall remove out of her place ... in the day of his fierce anger." (Isa 13:10,13) "The heavens shall be rolled together as a scroll and all their host shall fall down, as the leaf falleth from the vine" (Isa 34:4) This was a prophecy against Idumea. Also see Joel 2:30-31; Eze 32:7-8; Amos 8:9 and Isa 41:15-16. "Every valley shall be exalted, and every mountain and hill made low and the crooked be made straight" (Isa 40:4) was about the coming of John the Baptist. God is said to have "come down" in judgment many times in the Old Testament. Jesus uses the same kind of language in Jn 14:18, "I will come to you," and in 2Pe 1:16. These comings were not literal. The destruction of Jerusalem was to be swift as a vulture (Roman eagle) swoops down on a rotten carcass. The city was ripe for judgment. Can Mt 24:29 be literal, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken," any more than Isa 40:4 was literal and the mountains and valleys moved at the coming of John the Baptist?

Jesus told Caiaphas that he would see the Son of man sitting on the right hand of power and coming in the clouds of heaven. (Mt 26:64) He was saying in symbolic language, "You will see my power manifested." It was seen in the earthquake at Golgotha, darkness during the crucifixion, the splitting of the veil in the temple when He died, and the utter destruction of Jerusalem. The sun set on their kingdom, and it went down in blood as the old system was wiped out. The Christians who escaped from the destruction must have felt that Jesus had truly "come

down" in judgment, established his New Covenant, and proved his royal reign. (Ps 18:9) This fulfilled the prophecy, "There be some standing here which shall see the Son of man coming in His kingdom." (Mt 16:28)

Jesus said, "This generation shall not pass, till all these things be fulfilled." (Mt 24:34) If they were not fulfilled for those who look for them with preconceived ideas, there must be a different interpretation of the prophecies. Jesus predicted a time would elapse before his Second Coming for the Jews would be scattered in all nations and Jerusalem would be trodden down until the times of the Gentiles be fulfilled. The kingdom of heaven was like a man traveling to a far country, and after a long time the Lord would return and reckon with his servants. (Mt 25:14-30) "Ye know not when the Master cometh." "There will be wars and rumors of wars, but the end is not yet." (Mk 13:7) No special signs of warning will be given, only he will come suddenly.

Many denominations have never accepted this prophecy teaching. Their members know nothing about the "Rapture of the church," two Second Comings or "the millennium" -- this "other gospel." But the ones who do teach it are extremely vocal.

The Apostle Paul says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal 1:8-9) Then in Acts 20:27, Paul said, "I have not shunned to declare unto you all the counsel of God." Paul' s teaching of the "whole counsel of God" did not include two separate comings, an earthly reign for a thousand years or a rebuilt temple with animal sacrifices. (See Heb 8, 9 and 10, especially vv. 12, 13, 14 of ch. 10) "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering, he hath perfected forever them that are sanctified."

It should not take a theologian to figure out that the church has been sold "another gospel" by teachers who support doctrines that Jesus warned against. Paul' s curse is upon it. If the Lord has declared the full truth and things that are to come in the Bible, then all teaching and doctrines that are different from this is heresy, every one teaching it is a false prophet -- though perhaps unknowingly. Then the postponed earthly kingdom also must be classed with false theories and speculations of men.

Many follow Scofield only because that was their early training and is the source of their financial support. They have followed in the error of the rapturists not realizing that they are in error, but longing to serve the Lord. So God brings them to a place of usefulness. He does not honor the error, but the Lord has given freedom, and they must find the truth. Those that rise up against God in the vanity of their own minds and false doctrine and exalt their imagination above the Word of God, he will laugh to scorn. Now is coming the shaking; now is coming the loosing when the bands of deception are being loosed. Many leaders are seeing it, for it is happening now. Those that are in error would like to have the place of accepted and unchallenged teachers. They shall not have it. The Sword of the Lord is in this battle for truth, and it cannot be sheathed by man.

God put the ministry gifts in the church: apostles, prophets, teachers, miracles, gifts of healing, helps, governments, and diversities of tongues. (1Co 12:28) Scofield took it upon himself to remove them, SCOFIELD note (SRB 1917,1967) on 1Co 14:1-2, "Tongues and the sign gifts are to cease." Thus he takes the spiritual equipment that the Holy Spirit provided for Christians to carry on his work and leaves them sitting at a bus stop waiting for the Lord to snatch them out of the mess the world is in by a secret rapture. They forget that Jesus is to sit at the right hand of the Father until all enemies are put under his feet.

The very truth of the Bible has been destroyed. The alarm should have been sounded in 1909 when the boundaries were broken on all sides and the church accepted unscriptural teaching as truth.

We must take back our Bibles and return to apostolic foundations.

The Word is clear and specific. To put the 70th week off to the end of time takes the heart out of the gospel and makes a mockery of the Visitation of the Messiah who wrought our salvation in that one special week. It is time for all the church to search the Scriptures deeply, do some research on church history and re-think its positions on prophecy.

A long-needed Reformation has begun.

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<http://gospelcenterchurch.org/scofield.html>

C.I. Scofield

1843 - 1921

Born in Michigan, Cyrus Scofield, a former lawyer, was chosen of God to produce the most widely known reference Study bible in the English language. And to think, he wasn't even converted until he was 36 years old, after fighting alcoholism and drunkenness, and suffering through a divorce and failure in his marriage.

From Cyrus Scofield's life, we learn God can use any of us, no matter what are past, and He can even use us in the later years of our life. C. I. Scofield didn't start working on the Scofield Bible until he was 58 years old!

His mother died at his birth, but before she died, prayed this boy might become a minister.

His family moved to Tennessee, where he received his early education. Although his parents were Christians and the Bible was read at home, Cyrus didn't consider it a book of investigative

study but one to enjoy merely for its stories. So like many of us, his religious experience prior to conversion was superficial.

The Civil War prevented him from entering the university, so he never received a formal collegiate education. At 17 he entered the Confederate Army. In the Civil War, he fought under Robert E. Lee. During the War he was under fire in 18 battles, and was awarded the Cross of Honor for Bravery in the Civil War.

When the war was over, Scofield moved to St. Louis and married Leontine, a Roman Catholic girl who came from a wealthy family. He studied law in St. Louis and afterward moved to Kansas where he was admitted to the bar in 1869. He served in the Kansas State Legislature and at the age of 29 was appointed by President Grant as United States District Attorney for Kansas. He was the youngest U.S. District Attorney at that time. Later he returned to St. Louis and re-entered law practice.

During this time he drank heavily. However, this passion for drink was completely removed when he received Christ through the efforts of Thomas S. McPheeters, a YMCA worker. One day he came to visit Scofield in his law office and the conversation went something like this as McPheeters said,

"For a long time I have been wanting to ask you a question that I have been afraid to ask...but I'm going to ask it now."

Scofield replied, "I never thought of you as 'afraid', what is your question?"

"I want to ask you why you are not a Christian", McPheeters asked.

Scofield replied, "Doesn't the Bible say something about drunkards having no place in heaven? I am a hard drinker, McPheeters."

McPheeters replied, "You haven't answered my question. Why are you not a Christian?"

Scofield replied, "I have always been a nominal Episcopalian, you know, but I do not recall ever having been shown just how to be a Christian."

McPheeters had his answer. He drew up a chair, took a New Testament out of his pocket and read passage after passage from the Scriptures, telling his friend how to be saved. He then asked Scofield,

"Will you accept the Lord Jesus Christ as your Savior?"

Scofield replied, "I'm going to think about it."

McPheeters answered, "No, you're not. You've been thinking about it all your life. Will you settle it now? Will you believe on Christ now and be saved?"

Scofield nodded that he would. The two men dropped on their knees and the miracle of the new birth took place instantaneously and at age 36, a drunken lawyer was converted to Christ.

Scofield later testified, "...instantly the chains were broken...the passion for drink was taken away!"

Scofield immediately became active in Christian work. A preacher taught him a principle he would never forget - "We are always to interpret experience by Scripture, never Scripture by experience!" He never forgot that principle. Cyrus began to study the Bible intensely. With his lawyer background, Cyrus had a built-in drive to pursue a subject until he became knowledgeable of it. It was this drive that consumed him to study and understand the Bible. Scofield's YMCA work caught the eye of those around him, and he was asked to become pastor of the First Congregational Church of Dallas, Texas. It was a very small church made up of one man and eleven women. With no formal Bible training from any School of Theology, Cyrus was became pastor of the church and studied on his own to learn the Bible. He abandoned his law practice in 1882 to become pastor of the church and mother's prayers were answered 39 years after they were uttered..

Two years after his conversion, trouble had begun in his marriage as their great differences between their religions began to magnify themselves. As a Roman Catholic, his wife had completely different beliefs on salvation and Religious Beliefs. After his serious attempt at reconciliation, she followed through with divorce and stated she "would no longer tolerate his new lifestyle." Cyrus learned it truly does cost one to follow Christ.

Here he was, 40 years old, now divorced, and had 3 children, and had just started pastoring a church. With no wife now, he continued to pastor the church, and the following year met a fine lady in his church whom he fell in love with and wanted to marry. Her name was Hettie Hall. What should he do? Could he remarry and still pastor a church according to the Bible. He wrote to over 100 preachers and evangelical leaders and asked for their opinion. Two thirds felt he was free to marry, which he did in 1884.

The little church began to grow. Soon it grew to 200 members. After a few years it grew to over 800 members. On two occasions he brought the famed evangelist, D.L. Moody to Dallas.

A new chapter opened in 1895 when Moody asked Scofield to become pastor of the Congregational Church in Northfield, Massachusetts, where Moody was a member. When Moody died in December of 1899, the funeral services were held at Northfield and Scofield was in charge of the services.

In 1901 at one of the Northfield Bible conferences, Arno C. Gaebelein encouraged Cyrus to produce a reference study Bible.

Earlier in life Cyrus had noticed a friend making marks in his new Bible, which triggered the idea that chain references in the margins of a Bible would be very handy and helpful.

He continually asked himself this question, "What kind of reference Bible would have helped me most when I was first trying to learn something of the Word of God, but ignorant of the very first principles of Bible Study?"

With this burden on his heart, Cyrus moved back to Dallas to become Pastor once again of his old church in 1902. The church allowed their pastor to devote most of his time to the reference Bible which he did almost continually from 1902 to 1909. He and his wife even made two trips to England during this time to the Oxford Libraries in order to help him complete the task of completing this wonderful study Bible, and even once to Switzerland.

Twice the work was nearly lost...once by fire and once by a misplaced shipment from Switzerland to New York, where the Scofield's took an apartment to oversee the printing. The Bible was finished in 1907 and made available to the public in 1909.

Scofield revised his notes on the Bible in 1917. Cyrus Scofield died in his home in New York on July 24, 1921 after living 77 years, 11 months and 5 days.

It is nothing short of amazing to realize that Millions of people have found the Word of God easier to understand as a Result of the Scofield Reference Bible, and as a result of years of diligent and systematic study, he also produced the Scofield Bible Correspondence Course, that at one time had over 7000 enrolled students.

This is all the more incredible when we realize the following. Here was the world's most sought after study Bible, compiled by a man who:

- was not even saved until he was 36 years old
- who overcome drunkenness and alcoholism
- who had never received a formal education in theology
- who suffered through the personal tragedy of divorce
- didn't start working on the Study Bible until age 58
- yet won the respect of the greatest scholars of his time, and is still influencing countless multitudes today.

There is a lesson here: God can use people to accomplish great things even in the later years of their life

God can use people who have had problems with alcohol.

God can use people who have suffered through divorce and failure of a marriage.

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DANCING AROUND THE GOLDEN CALF - PART 5

THE GOLDEN CALF IS MATURING

By JOHN S. TORELL

DO YOU KNOW WHY YOU BELIEVE WHAT YOU BELIEVE?

After the two hurricanes, Rita and Katrina, had devastated Louisiana, Mississippi and part of Alabama, there were hundreds of thousands of cars and trucks that had been damaged by the flood and totaled out by the insurance companies. But that was not the end of these vehicles. Salvage buyers took the vehicles, cleaned them up and started to ship them to other states, selling them as used cars and not telling the buyers that these were flood damaged vehicles. The people handling these vehicles not only cleaned up the cars and trucks, but through fraud and deception, had also been able to get new titles for them, making it very hard for a prospective buyer in another state to know where the vehicle came from. The only way to tell is to check under seats and covered compartments where there would be signs of flood damage.

Now I want to ask you a question, if you are in the process of purchasing a used car or truck, isn't it important to know where the vehicle came from and its history? We all know the answer: VERY IMPORTANT!

Now, my next question to you is this, "Why is it important?" The answer is that if you buy a flood damaged vehicle, it is going to break down and cost a lot of money to repair. And the last thing you want and need are expensive repair bills.

Let us now talk about your Christian life. Many of you use a Scofield Bible, and whatever is taught in the margins of this Bible has become part of your belief system. Others of you have become dispensationalists without knowing why. That happened to me.

As Christians we feel pity for the Mormons, the Jehovah's Witnesses and the Muslims for following the teaching of men, who when they lived on this earth were dishonest, liars, thieves, etc. and we try through documentation to show these people that the leaders who developed their religions were evil men and deceivers. And all of us know how well people in false religions respond to us. They get angry and more or less tell us, "Don't confuse us with facts."

Yet, Christians are in the same predicament. We live on traditions and we never question where a particular doctrine I believe in came from, who developed it and what kind of person were they? So even if I am born again, I might believe many things that are not true.

False doctrine will cause problems on this earth: sickness, loss of spiritual power, no anointing, no fruit, and when you die and stand before Jesus at His judgment seat, you will suffer great eternal losses of rewards, all because you did not check out the people who designed your belief system. What a shame.

My motivation for writing these newsletters is to expose fraud and bring people back to simple Bible truth, which is available to all of us if we read our King James Bibles with an uncluttered mind. Let's now continue our quest for truth.

DARBY'S MAN IN AMERICA

The Jewish leaders living in the 1850's knew that the United States would be a power house of finance, manufacturing, education and military power in the future. They were also aware that the Christian church growth would eventually shift from England to the United States. Thus, they wanted to get in on the ground floor and have their people and doctrine in place in order to take control of the budding Christian church growth in the U.S. and make sure that from the very beginning they would have their doctrine anchored in dispensationalism with a strong support for the Zionist movement.

The leaders in Judaism are not just moving in the flesh, they are also guided by their father, the Devil.

‘I know that ye are Abraham’ s seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’ s children ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.’”
John 8:37-44

There is no doubt in my mind that the Devil knew that the United States in the future would become the world’s most powerful nation and that it would dominate the world in all areas of human life. In order for the Devil to control the Christian faith, he needed to find a man of low character, greedy for money, power and fame, and willing to lie and cheat when it is needed. He did find his men for false religions in Joseph Smith, Charles Taze Russell and a number of others, but the man to infiltrate the genuine Christian faith must be of a better quality, yet willing to compromise with the forces of evil. The Devil and the Jewish leadership found their man, Cyrus Ingerson Scofield. (1843-1921)

THE LIFE OF SCOFIELD

I am not going to spend a great amount of time on the details of the life of Cyrus Scofield, since there is an excellent biography which details the man’s life and his achievements. We carry this book on our bookstore and I believe that every Christian in the world should read this book in order to understand the doctrine of the Baptist and Pentecostal churches. The book is written by Joseph M. Canfield and entitled, *The Incredible Scofield and His Book*. I also believe that we are currently the only ministry to have a written mini-biography of Mr. Canfield (left), furnished to us by Mr. Canfield. He and I have had a number of telephone conversations and I have been honored with the privilege to speak with a Christian who fought the good fight in the 20th century and had access to events, people and places long before my time in the United States.

SCOFIELD’S EARLY YEARS

He was born in Michigan on August 19, 1843. His mother never recovered from this childbirth and died in November of the same year. Cyrus (right) had four sisters who were 17, 15, 8 and 3 years of age at his birth. Some time later his father remarried. His parents were members in the Congregational Church. It is interesting to note, that the Anti-Masonic Movement was strong in this area during the early years of Cyrus and that he must have learned about this as a child.

As his sisters married, they moved to different places. His sister Emeline settled in St. Louis, Missouri. Laura moved with her husband to the state of Tennessee. After the death of his

stepmother, his father remarried a second time and Cyrus ended up living with his sister Laura and her husband. He had plans to enter college, but when the Civil War broke out in 1861, Cyrus decided to join the Confederate Army even though he was only between 17 and 18 years of age. It is noteworthy to observe that Cyrus was born and raised in the North, and had only lived a short time in the South, and yet without hesitation, he joined the South in its rebellion against the Union. He became a soldier of the 7th Regiment of Tennessee Infantry.

In July 1862, Cyrus sent a letter to the Confederate Secretary of War and requested to be given a discharge, stating the fact that he was born in Michigan, his father still lived there and that he had joined the army as a minor, while staying temporarily with his sister. He also stated that his health had deteriorated as his regiment had been in several battles. It was not until September 26, 1862, that after a series of bloody battles, Cyrus was discharged and given some money to make it back to Tennessee and his sister. However, all records are lost and Cyrus never publicly told where he spent the next four years before he showed up in St. Louis on September 21, 1866.

ST. LOUIS 1865

It is interesting to note that the city of St. Louis was held by Union forces throughout the Civil War and served as a troop base for the Union. At the end of the Civil War, the city was the center for fur trade, an industry which was dominated by French traders, particularly by the Choteau family. France was ruled at this time by Napoleon III who had brought France back into high society living. France was also the center of the Rothschild banking dynasty and the base of the Illuminati lodges. Paris had taken the lead role in women's fashion, and through the French connections, St. Louis had become the "fashion city" of the United States. Thus, the city was a bustling hub of fashion, politics, crime, prostitution, gambling and fast money. This was the city in which Cyrus began his civilian life after the war.

Cyrus' brother-in-law, Sylveste Papin, was president of the St. Louis Board of Assessors. Papin secured a position for Cyrus in his own office, where he could personally train him for the profession as a lawyer. Working in the assessor's office, Cyrus became familiar with grants, titles, deeds and conveyances.

As Cyrus socialized with the French families in the city, attending dinners, dances etc. He met a young French woman by the name of Leontine Cerre. She was born in 1847 and was 18 years old when she met Cyrus. Her ancestors came from the Canadian city of Montreal. After a short time they were engaged and they married on September 21, 1866. Since Leontine was a Roman Catholic and Cyrus was not, the wedding ceremony took place before a Justice of the Peace.

In 1867 their first daughter, Abigail, was born and in 1869, a second daughter was born to them named Marie Helen. The same year, the Scofield family moved to Atchison, Kansas.

THE KANSAS YEARS

As I have studied the life of Cyrus Scofield, there is one thing that stands out, the guidance given to this man as he stumbled through life after the devastation of the Civil War. There is a satanic guidance and a human guidance.

The human guidance can be seen in the fact that the household Cyrus set up was that of a rich man. Records from the U.S. census in 1870 show that Cyrus, Leontine and their two daughters did not live alone in their house. Living with them was Henry Cerre, Leontine's 19 year old brother, an Irish maid by the name of Catharine McGuire, age 36, and Mary Brice, a ten year old black girl, listed as a servant.

In previous newsletters, I laid out how the American economy at this time was being contracted (reduced) by the banks and that these years were very hard on the American people, yet Cyrus was able to feed a brother-in-law, and maintain two female servants, a wife who was a homemaker and he himself as an attorney in training. The question that remains unanswered is from what source did Cyrus get his money? Was it from the French connection, who was supporting Cyrus in anticipation of services further in the future?

Kansas was a battleground before and after the Civil War over property rights. Original land grants were challenged by squatters, who simply settled on unoccupied land and built homes and farms. One of the cases referred to Regis Loisel, who had a Spanish land grant of some 38,000 acres. In 1858, Congress confirmed this land grant. Cyrus became involved in this case, since his wife held certain rights to this property, and he selected John J. Ingalls (right), a Jewish New Englander attorney who had settled in Kansas to work with him on the case. Ingalls had become a State Senator in 1861. According to Mr. Canfield, it was Ingalls who sponsored Cyrus for admission to the Kansas Bar as an attorney, and later he became a law partner in the Ingalls' law firm. In 1871, Cyrus was elected as a representative to the Kansas Legislature for a term of one year. Scofield was assigned to the Committee on the Judiciary and became the chairman.

During this time of wheeling and dealing in politics, Cyrus also ran a law office, which was also a "land office."

In June 1872, Leontine gave birth to a son, Guy Sylvester, but he died two years later in 1874.

The political climate in Kansas during the 1872 election was heated and all parties were using "dirty tricks" to take control. At this time, U.S. Senators were elected by the legislators, not by public voting. Samuel C. Pomeroy (right) was up for re-election, after having served for twelve years. The leadership in the Republican Party did not want Pomeroy re-elected. Scofield was in the middle of this fight, and Pomeroy used his power to block Scofield from being nominated from the 4th district he represented. Scofield decided to run from a different county, Nemaha County, using Seneca as his base. The fact that he was not a resident of Nemaha County did not bother Scofield, and when the election took place in 1872, he was elected as a Liberal Republican.

When the legislature convened in January 1873, a terrific fight broke out since Pomeroy had many personal enemies. Scofield played a major role in the fight opposing Pomeroy. Scofield was instrumental in nominating his old lawyer friend Ingalls, who was then elected as Senator from the State of Kansas.

None of the politicians in the State Legislature were morally clean; bribes and trading of favors were rampant, and Cyrus Scofield was a master of it all.

PAY BACK FROM INGALLS

Politicians reward their friends and harm their enemies. John J. Ingalls served three terms in the United States Senate. Shortly after he had taken his seat in the Senate, Ingalls submitted a recommendation to President Grant recommending that Cyrus Scofield be appointed to the office of United States District Attorney for the district of Kansas. President Grant approved the request and appointed Scofield as the federal Attorney General for the State of Kansas.

After having resigned his position as a state representative, Cyrus took the oath of office on June 8, 1873. **Cyrus lied without hesitation when he took the oath stating he had never born arms against the United States and that he had never aided in any way parties hostile to the United States.** This was a blatant lie, since Cyrus had served as a soldier in the Confederate Army, and fought in combat against the United States.

It is now becoming clear that the young 29 year old Cyrus was being pushed into higher positions by “handlers,” who had their own plans for the savvy lawyer turned politician. Thus, Scofield was not worried about perjury; he had friends in high places.

Scofield only lasted as a federal Attorney General for six months. A case was pending for trial for ex-Senator Pomeroy, who continued his bribing by giving money to Scofield in return for him to drop the case. But there was more smoke; newspaper reports of railroad companies and settlers in Southern Kansas had been blackmailed by these two “buddies,” in order to be able to continue business and keep land. Suddenly on December 20, 1873, Scofield resigned from his federal position.

Now something strange took place, Scofield disappeared for the next three years and there are no official records available of what he did or where he lived. According to information from newspapers from that time, he was sent to Canada by his political handlers in Kansas, until things had cooled down enough so that he could come back to the United States.

Scofield abandoned his family from that time on and left them destitute.

WHEELING AND DEALING

In 1877, legal records tell us that Scofield moved back to St. Louis. Cyrus was now borrowing money, by issuing notes, backed by his sister Emeline E. Papin and a C.F. Betts. Cyrus had issued a \$200 note (approximately \$10,000 in today’s value) for 60 days, and when the

note holder, Jephtha H. Simpson, tried to cash the note plus a 10% agreed interest, the bank refused to accept the note. Scofield's office was closed and there was no residence address for Cyrus. When the case went to court, it was determined that Cyrus was using his sister's name and forging her signatures. Consequently, Cyrus was sued in court on a number of occasions for using fraudulent notes to raise money for himself.

Christian dispensationalists have tried to clean up the life of Cyrus during the years of 1877 and 1878, claiming that he was a successful lawyer when he "got saved" in 1878. The truth is that Cyrus had abandoned his wife and two daughters and made a living through fraud and bogus notes. Mormon spin doctors have sanitized the life of Joseph Smith, and in much the same way, leaders in fundamental Christian circles are guilty of doing the same thing for Cyrus Scofield. Court and newspaper records, including arrest records, show that Cyrus lived outside the law, using his skills as a former attorney to defraud people.

But Cyrus still had "handlers" who came to his aid. On November 6, 1879, a criminal case against Scofield was dismissed in an Appeals Court which could have sent Cyrus to prison had the case not been tossed out.

According to observations of people who lived at this time and knew Scofield, he was classified as an alcoholic.

It was in 1879 that Cyrus Scofield "got religion."

CYRUS SCOFIELD GETS SAVED IN A JAIL CELL

He was now 36 years old and had fought as a soldier for the South during the Civil War, trained as a lawyer, served as an elected politician, had been a United States Attorney General for six months, was married with three children and for the last years lived as a white collar criminal. Now he claimed to have accepted Jesus Christ as his Saviour.

To understand the moral character of Cyrus, I quote a newspaper article published on August 27, 1881 in The Daily Capital, a Topeka, Kansas newspaper:

"CYRUS I. SCOFIELD IN THE ROLE OF A CONGREGATIONAL MINISTER"

"Cyrus I. Scofield, formerly of Kansas, late lawyer, politician and shyster generally, has come to the surface again, and promises once more to gather round himself that halo of notoriety that has made him so prominent in the past. The last personal knowledge that Kansans have had of this peer among scalawags, was when about four years ago, after a series of forgeries and confidence games he left the state and a destitute family and took refuge in Canada. For a time he kept undercover, nothing being heard of him until within the past two years when he turned up in St. Louis, where he had a wealthy widowed sister living who has generally come to the front and squared up Cyrus' little follies and foibles by paying good round sums of money. Within the past year, however, Cyrus committed a series of St. Louis forgeries that could not be settled so easily,

and the erratic young gentleman was compelled to linger in the St. Louis jail for a period of six months.

“Among the many malicious acts that characterized his career, was one peculiarly atrocious that has come under our personal notice. Shortly after he left Kansas, leaving his wife and two children dependent upon the bounty of his wife’s mother, he wrote his wife that he could invest some \$1,300 of her mother’s money, all she had, in a manner that would return big interest. After some correspondence he forwarded them a mortgage, signed and executed by one Chas. Best, purporting to convey valuable property in St. Louis. Upon this, the money was sent to him. Afterwards the mortgages were found to be base forgeries, no such person as Charles Best being in existence, and the property conveyed in the mortgage fictitious.” (End of quote)

While Cyrus was a jailbird, there was a group of Christian women who had a jail ministry. Cyrus was witnessed to and made a profession of faith in Christ. He then began to study the writings of John Darby (right), the founder of the Plymouth Brethren and embraced Darby’s theology about the rapture and the need for Jews to resettle the land of Israel.

A NEW PROFESSION

Scofield entered Christian ministry upon his release from the jail and this was going to be his profession until his death. There is no doubt in my mind that Ingalls, the Jewish lawyer/senator, had informed his Jewish peers that Scofield would be the perfect candidate to develop and penetrate fundamental Christian churches and denominations. All it would take was the right “handlers” and cash.

Leontine and her two daughters did not fit into the new life of Cyrus Scofield, since she was a Roman Catholic, and the two girls had been brought up in the Catholic faith. During this time, divorce was viewed as a gross sin, and not caring for one’s family was considered extremely bad. Thus, the “spin doctors” handling Cyrus put a “blanket” over his wife and the official line was that Cyrus was a bachelor. From time to time, Cyrus would send small amounts of money to his wife and daughters, but it was sporadic, and Leontine worked in a store to make a living. When Leontine eventually filed for divorce and the truth came out, it was down-played by Scofield’s handlers in their press (propaganda) releases.

Only one major biography of the life of Cyrus Scofield was written in 1920 by Charles G. Trumbull and entitled, “The Life Story of C.I. Scofield.” This biography is the official “white wash” to clean up Scofield for future generations, who would not have access to historical facts, but believe this spin doctor.

The jail conversion of Scofield was not good enough, and a better version was concocted in Trumbull’s book. In this version, Scofield was in his law office in St. Louis when Tom McPheeters entered, and during the business discussion, Tom asked Cyrus why he was not a Christian. After a pointed discussion, Cyrus agreed to accept Christ and the two men knelt in the office and prayed.

The fact that Scofield did not even have a law office at the time when this momentous event is supposed to have taken place did not slow down Trumbull, and thus the lie has been repeated long enough and often enough, that fundamental Christians believe that this is truth.

In his book, *The Incredible Scofield and His Book*, Joseph Canfield makes this statement on page 64:

“The very sudden quashing of the criminal charges without proper adjudication suggests that Scofield’s career was in the hands of someone who had clout never available to either Ingalls, Pomeroy, or anyone of the Choteau Clan. But, the career was to be of such a nature that Leontine, the Catholic wife, had to go.”

It is important to note that Christians living after 1980 have become used to scandals in the Christian churches and their tolerance for sin has increased to the point, that as long as a person has been to a “rehab,” it does not matter what they did before. The immoral behavior of ministers like Rex Humbard, Morris Cerullo and Oral Roberts for financial misconduct, Jim Bakker and Jimmy Swaggart for sexual immorality, Ted Haggard, Roberts Liardon and Paul Crouch for homosexual misconduct, and the fleecing of the flock by Benny Hinn have made Christians so cynical that they do not care any longer. Thus the criminal background of charlatans like the prophet Mohammad, Joseph Smith and Cyrus Scofield do not face people living today, it happened too long ago and with the attitude, “Who knows what the truth is anyway?” That the writings of these men are used to lead millions of people astray and eventually to hell is not understood by the masses. Public schools and watered down preaching have dumbed down the masses of people so that they have no discernment.

Morris Cerullo Oral Roberts Jim Bakker

Jimmy Swaggart Ted Haggard Paul Crouch

SCOFIELD IS PRESSED INTO CHRISTIAN SERVICE

It was the Presbyterian pastor, James H. Brookes, of the Walnut Street Presbyterian Church in St. Louis, who became the “theological handler” of Scofield. Brookes was born in 1830 and died in 1897. When he began the training of Scofield, he was 49 years old. Brookes had met Darby in person as Darby traveled in the United States until 1877 and he became a solid believer in the doctrine developed by the Jewish Jesuit priest Lacunza, and further developed by Darby. Brookes was also a key leader in the Niagara Bible Conferences.

Through Canfield's book on Scofield, I had read about the Niagara Bible Conferences, but I had no historical knowledge of these conferences at all. When I began to research this subject, I became painfully aware of how shallow my education was at the seminary when I studied for some three years for a Master of Divinity degree. I now realize that as a student from 1969-73, I was taught what the Southern Baptist Convention (SBC) wanted me to know, but they omitted vast areas of history that were not benevolent to the SBC for its pastors to know. To my utter dismay, I realize that there are vast gaps in my knowledge of history and the more I dig, the more I find out that I do not know. Before I continue with the history of Scofield, we must now take a look at the Niagara Bible Conferences, since they played a major role in the development of the Lacunza doctrine.

THE NIAGARA BIBLE CONFERENCES

At the time these conferences were held, radio, television, audio recordings and videos did not exist. News and educational writings (including theology, doctrine) etc. were spread through newspapers, books, pamphlets and speakers. Hence, a conference was a very valuable asset to any person or group who wanted to promote products or new ideas. Leaders from around the nation and from other countries would come and discuss and exchange ideas, and then return to where they came from and pass on what they had just learned. It is also extremely important for the 21st century person to know that most people in the United States after the Civil War had good reading skills and that the common people would read and then discuss what they had read. This might seem strange to the generation living today, where people in general have been raised on television and do not have the vocabulary or the skill to read, think and understand what is presented to them. I am aware that my newsletters are read by only a few people who have the skill to read and understand.

Back to the conferences; the location was at Niagara-on-the-Lake Ontario, which was located some 14 miles below Niagara Falls. There was a hotel called, "Queen's Royal Hotel" in addition to boarding houses in the village. Brookes describes the place as very beautiful with the conference building facing Lake Ontario and the river Niagara, surrounded by green trees and secluded from the noise of the world.

As I have described in prior newsletters, prophecy teaching had become very popular on the Eastern Seaboard of the United States and the flames had been fanned by William Miller (founder of the SDA churches), and later when he had predicted the coming of Christ and nothing happened, the torch was taken over by Ellen G. White. In this "soup," it is necessary to also mention Joseph Smith, founder of the Mormon Church, and after the Civil War, Charles Taze Russell, founder of the Jehovah's Witnesses. Adding strong spices to this soup was John Darby, who traveled in the United States and converted pastors to the Lacunza doctrine. Brookes had become a total disciple of Darby, and worked hard to spread the Lacunza doctrine. Cooking the soup were Jewish rabbis, Jewish Zionists and Jewish bankers and business men. They were working hard to lay the groundwork for a Jewish state in Palestine and knew that unless they could capture the Christians to support a Jewish state, it would be very difficult for them to continue.

William Miller Ellen G. White Joseph Smith Charles Taze Russell

In 1875, several prominent Christian leaders met to pray and discuss prophecy outside Chicago. Among them were Phillip P. Bliss (hymn writer, who died in 1876, right), N.W. West, James H. Brookes and Flemming H. Revell. Revell was a ship builder who had emigrated from England in 1849, whose daughter Emma had married D. L. Moody in 1862, and whose son Flemming Revell, Jr. became the owner of the biggest publishing house in the U.S.

We can see now that the men dedicated to spreading dispensationalism into the mainstream of Christianity were just like a parasite fungus, clinging to the most vibrant men of God at that time and infecting them with the Lacunza doctrine.

Brookes expanded the meeting the following year, and in 1876, there were among others present, Pastor Adoniram Judson Gordon (right), a Baptist minister from Boston, H. M. Parsons and Pastor William J. Erdman (Presbyterian). This meeting was held at Swampscott, Massachusetts and called, "Believers Meeting."

In 1877, the annual meeting was held at Watkins Cover, New York. From here it was held for three years at Clifton Springs, New York. Then the conference was moved to Old Orchard, Maine, and then to Mackinac Island in northern Michigan. The following year it was moved to Niagara-on-the-Lake, and renamed Niagara Bible Conference. The Niagara conferences were to last from 1883 to 1897.

The conferences attracted some of the most well known Christian leaders of the time. It was there that the Fundamental movement was born and solidified, which has shaped the Christian landscape in the United States and laid the foundation for Premillennialism, which is the foundation for Christian Zionists.

It is important to point out that most of the men who came to speak at these conferences were genuine born again Christians with a zeal for the Lord. The sermons delivered dealt with the doctrine of Christ, the Holy Spirit, the Bible, missions and prophecy. The founder of China Inland Mission, J. Hudson Taylor (right), came and spoke and fellowshipped as did others. But it was Brookes and Scofield who inserted the poison into the Christian doctrine, which today is deeply rooted, not only in Fundamentalist circles, but in Pentecostal and Evangelical churches.

MAXIMUM EXPOSURE

The men taking part in these conferences built powerful ministries in the United States, augmenting them with Bible Schools and books and pamphlets. Just to mention a few: A.D. Gordon founded the Boston Missionary Training School, which later evolved into Gordon

College and Divinity School. He helped compile two hymnals and wrote Gospel songs, the most well known being, "My Jesus I Love Thee."

D. L. Moody (right) was a world known evangelist, who came under the doctrinal control of Scofield, something which we are going to look into later. Moody organized the Northfield Conferences in Massachusetts. Prior to the Civil War, he founded the Young Men's Christian Association (YMCA); he started the Moody Bible Institute in Chicago, Bible Institute of Los Angeles (BIOLA) and was responsible for getting the large Revell Publishing house going.

Scores of other pastors started Bible schools, colleges, seminaries, etc., and all these students and readers of the material became strong believers in the Lacunza doctrine and staunch Christian Zionists. In less than 65 years, the money which Jewish bankers had put into the Christian churches bore fruit and the State of Israel came into being in 1948.

As of 2007, there are no major Christian publishing houses left in the United States, they have all been bought up by Jewish power brokers, and the same publishing houses that spew out pornography and other filthy trash books are also printing and distributing Christian books, hymnals and sheet music. No Christian writer is able to be published by a major Christian publishing house unless they are a certified Christian Zionist. Anyone voicing opposition to the State of Israel is labeled "anti-Semitic" and financially ruined, since no one will buy from a person with that label. The Jewish leadership is now openly in control, while in the 1880's they had to work in the shadows.

Remember this, Jewish bankers and investors have no problems investing huge sums of money into Christian ministries as long as they toe the line and are useful to the Zionist Movement. This also applies to politics: every major political candidate for the presidency of the United States is making a "pilgrimage" to Hollywood to look for a donation from the Jewish Hollywood moguls. In order to qualify for a donation from the rich and famous, they have to make a confession that they support the State of Israel, regardless of what is happening. To be politically correct, the politician must take an oath that regardless what Israel does, it is always right.

The majority of the pastors in 2007, who believe in pre-tribulation rapture and teach dispensationalism are good men, born again and strong in evangelism, except to the Jewish people. They are sincere but blinded to the error they are teaching. One such pastor is Joseph R. Chambers, a good friend of mine. Over the years we have talked quite often over the phone and we exchange material. Pastor Chambers (left) is a former Assembly of God minister, who left that denomination because he felt they had become too liberal in tolerating sin. Chambers preaches holiness and is very zealous for Jesus. He is the pastor of Paw Creek Ministries in Charlotte, North Carolina. Many years ago he bit into the Scofield teaching and I believe that he is the same as me, he never checked out who Scofield was and how dispensationalism came into being. Will Chambers change and see the truth? Most likely not; he is set in his ways and will die a dispensationalist. Does that make him a bad man? Absolutely not, but he will be corrected at the judgment seat of Christ and there will be loss of rewards for him, since he is responsible for sending Jews to hell by withholding the Gospel from them and for believing in a two-tier

covenant. I believe that Pastor Chambers will shed many tears when he stands at the Great White Throne Judgment and hears the Jews wail as they are sentenced to the Lake of Fire.

THE WHITEWASHING OF SCOFIELD

According to Trumbull's biography, prior to 1879, Cyrus Scofield had no knowledge of the Bible, and when it came to Christian history, archeology, etc., he was totally uneducated. He had lived as a soldier, a politician, a crooked lawyer and a drunk. To think that this man would be known as a "Bible Scholar" and produce a study Bible, which would guide most Christians in the United States for the next 125 years would have been unthinkable. But it did happen. We make fun of the Mormons who follow a horse thief, liar, and bigamist; and we make fun of the Moslems who become suicide bombers and follow a thief, liar, and murderer. But why don't we make fun of ourselves for following a shyster, liar, and bigamist? After all, he gave himself the title "doctor of divinity," proclaimed himself to be a Greek scholar and portrayed himself as someone who was qualified to rightly divide the Word of God.

Brookes became Scofield's handler and was able to bamboozle the top Christian leaders in 1883 and make them believe that Cyrus Scofield was a "gift from God." Here is how it was done:

Dwight L. Moody conducted an evangelistic campaign in St. Louis in 1879-80 and Cyrus was a volunteer worker in the meetings. The campaign ended in April of that year. The question arises, how was Cyrus able to make a living during these months? Trumbull in his biography tries to show that Cyrus still had a law practice but there is no evidence of it.

Pastor Brookes spent time tutoring Cyrus in the doctrine of dispensationalism and he learned it well. But instead of joining the church where Brookes was the pastor, Cyrus became a member of the Pilgrim Congregational Church of St. Louis in July 1880. The pastor of this church, Dr. C.C. Goodell, was a personal friend of Pastor Brookes and held the same views when it came to prophecy. The Scofield family had for about 100 years had been members of this very liberal denomination, and Cyrus went back to his family roots.

One month later Cyrus became the acting secretary for the Y.M.C.A. of St. Louis, and we have to remember that this strong fundamental Christian organization was founded by D. L. Moody to reach men for Christ.

Cyrus was now building up his credentials in Christian work, and became involved in an outreach work for railroad crews, who exchanged trains in the city, and had lay-over time which was used by the men to drink, gamble and visit prostitutes. According to historical records, Cyrus did not win many men for Christ during this outreach.

After having been "saved" less than two years, the St. Louis Association of the Congregational Church issued a "License to Preach" to Cyrus. He immediately organized and pastored the Hyde Park Congregational Church of St. Louis. After having served less than two

years, the denominational leadership recommended him as pastor for a Congregational church in Dallas, Texas.

Up until this time, Cyrus had no former theological training, just what he learned while he was on the job as a pastor. He was known for being a smooth talker as an attorney and thus he was able to present sermons to people who were members of the church, but were not born again.

In order to package and sell Cyrus to fundamental Christians, stories were released to the press that prior to his conversion to Christ he had been a hopeless drunk, but Christ had set him free and now he was sober and on fire for the Lord. These press releases served two purposes; any criminal wrongdoing prior to his conversion would be blamed on his drinking and by having gone straight, people would have great sympathy for this former drunk.

THE NEGLECTED WIFE AND CHILDREN

When Cyrus was forced to resign as a District Attorney in 1874, he stopped supporting his family. For the next seven years, Leontine had to work to support herself and the two daughters. She also received some support from her mother. In July 1881, she drew up divorce papers which were filed on July 23, 1881. Cyrus hired an attorney to fight the charges of abandonment and gross neglect, but the court sided with Leontine, a divorce was granted and she was given full custody. Cyrus got visiting rights but was ordered to make alimony payments.

But the divorce never became final and Leontine withdrew her request for divorce. There are no records of why she withdrew her request. The court granted the request and Cyrus and Leontine continued to be married on paper.

Divorce proceedings at that time were totally different from the way current proceedings take place. In order to get a divorce, evidence had to be presented to the Court that there had been adultery, abandonment or severe spousal abuse. As a result, a divorce was not that easy to obtain, unlike today when divorce is granted because someone cites a weak excuse like "irreconcilable differences."

In 1882, Cyrus moved to Dallas to become a pastor in a church, and Leontine was able to obtain the post as librarian for the city of Atchison and quit her job as a store clerk for the Gignac store. On October 1, 1883, she filed a second petition for a divorce and the court granted it on October 8, 1883. In the court decree, it was stated that Cyrus was not a fit person to have custody of the children and forbade him to interfere with their upbringing.

It is important to point out that the Christian community at this time did not have knowledge that Cyrus had a wife and two children and his divorce was kept a secret. Had it been common knowledge in the Christian Fundamental movement of these matters, Cyrus would have had great difficulty to continue as a minister of the Gospel. We continue to see the deception on the part of Cyrus and the spin control of his handlers.

If Cyrus had been a true born again believer in Christ and a soul winner, he would have wanted to lead his wife and children to Christ. But historical records show that Cyrus was happy to be rid of his first family.

Leontine lived to be 88 years old and died on November 6, 1936. The oldest daughter Abigail died at the age of 87 on December 10, 1957. Her younger sister Helen passed away on February 27, 1958. These three women died as Roman Catholics, and in “good standing” with the church. Most likely they ended up in hell. Why didn’t Cyrus evangelize his own family? This question will be answered at the Great White Throne Judgment.

If the leadership in the Fundamental movement wanted to find out the truth, they had ample time, since the marriage between Cyrus and Leontine came to light early in the last century. But very little effort was made since the leadership wanted it to remain a secret.

CYRUS MOVES TO DALLAS, TEXAS

The First Congregational Church of Dallas, Texas was looking for a pastor and issued a call for Cyrus, which he accepted. He came to Dallas on August 19, 1882, three years after his “conversion” to Christianity. All his theological training had been under Pastor Brookes, including intensive studies of Darby’s written material. Dallas at that time was more of a “cow town” and was considered a farming and ranching culture, with a population of 10,000. The church had been formed in 1877 with a membership of 17 persons. In the beginning, the church was not well received in Dallas since the denomination came from the North and people in Texas were still hurting after the Civil War. Cyrus, being a polished politician, used his credentials as a soldier in the Confederate Army to have people accept him, even though he was pastoring a Yankee church.

Cyrus copied a technique used by D. L. Moody and had invitations after each sermon he preached. On October 22, 1882, Cyrus’ official position in the church was settled in a business meeting, and he was hired retroactively for a one year term dated to August 11th of that year. Nine new members were received at this business meeting as the congregation had grown from 17 to 26 members in a short time. In June 1883, the church voted to set his salary to \$1,500 per year. In today’s currency value it would amount to a salary of \$40k to \$50K. This was a lot of money at this time in history. Scofield now transferred his membership from the church in St. Louis to the church in Dallas.

Ordination was important for the handlers of Scofield as they were building his public relations file. In Evangelical circles in the United States, a person is normally first licensed to the Gospel ministry, and after having served for a number of years and establishing himself as a moral Christian and well educated in the Bible, an ordination council is called consisting of ordained ministers from other churches (most of the time from within the denomination).

The council convenes and the candidate is asked many questions covering subjects from theological understandings to morality. A candidate who had been divorced would in 1883 never passed for ordination. There were two persons present at the ordination examination who knew

about Cyrus' family, Cyrus himself and Pastor C.C. Goodell from St. Louis. Neither of these two men divulged this knowledge of divorce to the council which ordained Cyrus on October 18, 1883.

In September of 1883, a family with two daughters moved to Dallas from the state of Michigan. The family joined the church which Cyrus was pastoring, however, it did not take long before Cyrus started dating one of the daughters named Hettie. The fact that he was still a married man did not bother Cyrus and they were married after a six month courtship on March 11, 1884.

Cyrus brought a dual message to his church, he wanted to increase the membership (more money in the till) and at the same time preach the doom message that the Christian church was failing, the end of times were upon them and Jesus was coming back any moment. As he pushed this message he was also building for long term work on the earth. Despite the confusion, the church kept growing. In 1866, Cyrus brought D.L. Moody and his singer Ira D. Sankey (right) to Dallas. On March 5-7th, meetings were held in as public arena holding some 4,000 people.

On May 1, 1886 the First Congregational Church in Dallas had reached a membership that could sustain the church and all support from the American Home Mission Board ceased.

CONTINUED: Dancing Around The Golden Calf - Part 5
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[1] Joseph M. Canfield is the author of the book, The Incredible Scofield and His Book.

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<http://www.israelect.com/reference/WillieMartin/Scofield.htm>
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The Pope of Prophecy Perversion Since the early 1930s the Scofield Reference Bible has been promoted as THE source for interpreting Revelation and the end times. Almost all the current Dispensationalism theology is derived from his teaching and his Reference Bible.

Following is a transcript of a speech about Cyrus I Scofield by Nord Davis. (Most grammar and spelling errors that may occur are most likely on the part of the transcriber so forgive it' s form.)

Cyrus I. Scofield

By Nord Davis

I am going to talk about a certain man everybody knows. His name is Cyrus I. Scofield. The man who wrote the Scofield Bible. The Bible that Christian brethren read so frequently and with which they have made up their current doctrine. Which has changed the thrust of America since the middle 1800s.

This is going to be of controversial content and because it is controversial in content I will pick one of the Bibles most controversial characters to quote: The prophet Jeremiah. He preached, he warned, he exposed false preaching of his day and all to no avail. And he and his Israel people went right into captivity. The very captivity about which he had been warning.

He put that blame for that tragic collapse of his civilization right where it belonged. With the ministers, who taught error. He wrote:

"Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed." (Jeremiah 14:13-15)

Now that is an interesting part to start off with and we can understand that they are going to get what they deserve. But notice in the next verse: Jeremiah 14:13-16,

"and the people to whom they prophesy will be cast into the streets of Jerusalem because of the famine and sword and they shall have none to bury them, not their wives, nor their sons nor their daughters for I will pour wickedness upon them."

Bad enough we had bad prophets. Bad enough we had false teachers and preachers. But apparently it seems to be just as bad to sit in the congregation of these people as it is to be the preacher. We recognize that brother Jeremiah did not project a very pretty picture for his people. Jeremiah did not blame the King, he did not accuse the court system, he did not accuse the political nor community leaders.

He laid none of the national problems on the prostitutes, homosexuals, drug addicts and we are sure that Israel had those in those days also. Here is the interesting point that God gave to Jeremiah: all the sins of the land were there because of the ministers. Who when they were not called, it was because of their preaching.

That wickedness not only abounded, but was permitted. The central theme of the last few messages we have given here is that you have truth and you hold a candle in your hand with a smoldering wick. You don't do much with it. As thousands know, we have been expounding the wickedness of these preachers for.

This is going to take light and salt right where it belongs. We are going to have to know who we are, and why we are, or we're not going to save America. We are not going to zero in on a lot of men but only one man. One of the most famous ministers of the turn of the century: C.I. Scofield (A Jew).

You will learn how he defrauded his mother in law, out her life savings. And how he was convicted of forgery. In another case, was sent off to prisons. You will learn tonight how he openly carried on with other women, and abandoned his wife and family. Never sent them a dime of support. When his wife finally divorced him he married the woman with whom he was living. All the time he was writing the now infamous notes to the Scofield reference Bible.

As a Christian he was a disgrace. As a man he lacked ordinary chivalry of a gentlemen. He called himself "Dr." yet he never went to any college which could convey that degree. His life as a minister makes the recent escapades of some modern ministers pale into insignificance.

His financial support for the reference Bible came from Zionist and conspiratorial groups out of Boston Massachusetts. Chiefly known as the Secret Six . That group tied to the order of the illuminati. And some other orders some of you may know about. Scofield was no Jeremiah. For certain he preached, but was not called.

God did not send him so you know who did send him. His false doctrines have spread across this land like a plague. Like a smoke in the nostrils of our Lord like a stench. And almost every Bible book store carries copies of Scofield' reference notes. The truth about Scofield and the men who worked with him at the time play a key role of that saga of the perpetual warfare between the people of the five pointed star and the people of the six pointed star. The truth that we are talking about is one common thread throughout the remainder of the Bible.

In the forefront of this Scriptural error you will find the teachings and Bible references of C. I. Scofield. And this talk is dedicated to the exposure of this man, the doctrines he preached and taught that have now taken over fundamentalist churches across the country.

Since the advent of conspiratorial theologians such as C. I. Scofield, and some lesser known men before and after him, our brothers have never been weaned from the warm milk of the Word. They seem to be content to be coddled. As if the word had only a personal thrust. And they have arrived.

Oh! do they tell you they have arrived. Taught a dozen different ways, and by as many different denominations, including the Catholics and the Mormons. The other 85 percent of the Bible is either ignored or not understood and we are left with the darkness of a purely personal Gospel. (Ignoring it' s national message)

You can understand here now we are talking to you as a warrior. A man to defend our country. Why would we be interested in Scofield from just that point of view? Because to promote this conspiracy to take over the country they must universalize the Bible, and make it apply to all men. So along comes some false preachers like C. I. Scofield who begin to weave into it certain Jewish fables.

Thousands of so called Fundamentalist ministers carry or study the reference notes of the Scofield Bible. Many Protestant Bible school students uses this Bible as their reference. They use it as their source as to what the scriptures really mean, as opposed to what they really say.

What these Christian people do not tell us is that their theological hero, C. I. Scofield, deserted his first wife, Leonteen Carry Scofield and his two young daughters Abigail and Helen. They ignore the fact that he never sent them any financial support even though he became very wealthy. They never got a dime. A woman in the 1880s did not have government welfare. And

good paying jobs were not usually available in those days. He treated his wife and children as though they did not exist.

According to every reference we could find about him and his background in the areas from which he came we found that he was in love with two other women. Running with both at the same time. A young lady from the St. Louis Flower Mission, whose name we have not yet been able to discover, and a Helen Van Wark a woman he later married. After his wife, stayed abandoned for many years, she would not divorce him for Scriptural reasons. Finally, when she found out about his activities, she had no choice and divorced him. A copy of the divorce papers are in my files.

Finally Leonteen did sue for divorce, and that divorce is recorded December 8, 1883, in his home town Atchison Kansas. Remember now, this is a professing Christian, who wrote the most popular set of Bible reference notes in use today. The abandoned Leonteen never remarried, and died in 1936. She is buried in Mt. Calvary cemetery, Atchison Kansas. You know, every time you see a Scofield Bible, think about that lady.

As a Christian Mr. Scofield entered the legal and political career. After he was alleged to be saved he stole thousands of dollars from his Christian and secular friends. One of his financial scams was quite serious and he got convicted of forgery, and spent 6 months in the St. Louis Missouri jail. He defrauded his mother in law of 1,300 dollars in gold, and never paid her back even though his finances were such he could have done so.

If Ezekiel ever preached about a modern prophet who created a widow, or who was a deceiver of the elect, devouring the souls so they might not be admitted to the Kingdom of Heaven and the tree of life or who was out for dishonest gain, it had to be Cyrus Ingersoll Scofield. Why are you carrying a Scofield Bible my friend? Why do you attend a church that teaches the lies of this convicted criminal and fornicator? Why would you want to admit your ignorance in such a way hereafter?

By 1800 Harvard college had a Unitarian theology department which was the first chair in the United States for this "God Loves Every man" doctrine. This first happened at Harvard as chance would have it, the first theology college in the United States. The central idea is of course that God loves every man. All men are equal. There are no chosen people.

Up to this time the great Puritan Christian work ethic had made America great. The doctrines of Calvin and Luther which formed and forged the pilgrim and puritan doctrines, and those men who came over here as covenanters built up a great land they called the Kingdom. But the land they called the wilderness, was now beginning to fade. It was now beginning to be replaced by a "New Gospel" not taught by Jesus Christ and the political and social life began to change right along with it.

America' s political and social life, whether we like it or not, is based upon the general theology and therefore the moral outcome of their people. When the theology is gone the politics soon follow. During this period from around 1800 to 1850, there was a movement called the "Age of

Reason." It caught a lot of men who were otherwise smart. Including Thomas Paine. It contains a lot of the same ideas as to days new age movement.

Here is the general theme of it. The mind is everything. The absolutes of the Bible considered not relevant in this modern age. During this time such men as Thomas Paine, and a Kin of mine Ralph Waldo Emerson, up new England way, and Henry David Thoreau abandoned the Christian ideas and opted for this intellectual stimulating philosophy which can be distilled down to the phrase "The Fatherhood of God and the brotherhood of man." You have to determine in your mind from the Scriptures if God is the father of all and all men are brothers or if God is the father of certain people and not the father of others.

All across this land fraternal lodges and various kinds of orders were set up which became the religion of the people. Into that area came the Esau-Edomite Karl Marx, and the evolutionist Charles Darwin, inserting their anti-Scriptural ideas into Americas mainstream. All of these were first political, and philosophical ideas, which when promoted through the published materials of the day became promoted enough and accepted enough by the normal people of those days to change the theology, the thought theology of our people.

The fatherhood of God and the brotherhood of man is a socialist scheme. It came out of the French Revolution. It came out of the same group that gave us the Statue of Liberty. That world government lady standing on an isle rising out of the Sea. With seven horns on her head.

Oh! I' m hurting your feelings. How do you think that got there? It stands for the legislative democracy of Washington D. C. and old Uncle Sam stands for the republic of the 50 states. It was a thought theology with the purpose of changing our Christian population before the greater conspiracy of world socialism could be implemented.

In order to refute Christ' s words concernin Esau-Edom and Jewry, that they were of their father the devil, this theology had to be changed so that God is the father of all men and all peoples and Satan is not the father of any of them. Do you see how all that works?

The second part of this theology is the idea that all men are brothers which is intended to refute the Scriptural teaching and truth that all men are not brothers. And that God has a chosen people, above all the people, on the face of the earth. This dichotomy you are going to have to sort out in your mind and choose God' s Word or man' s.

If you think about it the concept of the Fatherhood of God and the brotherhood of man is the central theme of socialism and communism. Christianity if you think of it apart from merely a church function, is a thought theology of government, commerce and economics. The fruits of which is a nation of liberty. and individual responsibility.

So about a hundred and fifty years ago in Massachusetts, especially the small town around Boston, began to be a spawning ground of this brotherhood of man, Fatherhood of God idea. It even got so popular it was expressed in Lincoln' sGettysburg address. It was so important in the

minds of these conspirators that every public school child, had to be able recite that quote, "all men are created equal." Isn't that interesting?

Isn't it loving? Isn't that a great humanist idea? Without apology that is not a scriptural idea. Anyone with an ounce of Scriptural understanding knows it just isn't so. Out of this Massachusetts society came a man born in Middleton in 1833 named John J. Ingalls. He was a graduate of Williams College. Then well endowed with Esau and his clan, he became a lawyer. He was a spokesman for a Boston Group known as the "Secret Six."

Isn't it interesting they picked six? Mr. Ingalls was sent to Atchison Kansas, and it is enough to say right here that he associated himself with a young lawyer Cyrus I Scofield.

Actually Scofield never attended any college even for one day as a student. Scofield however fancied himself as a lawyer. He assumed all sorts of phony credentials. From that of a minister to that of a Bible scholar, to that of a lawyer, Nothing seemed to hinder him. And of course he was not admitted to the bar as he could not pass the examination. However through the influences of the Secret Six men in Kansas Scofield was admitted to the Bar.

Thought he had never attended any school, and with no formal training whatever, he gave himself a theological doctorate degree, in the same way. Scofield, went on with the help of the Secret Six, to be appointed United States Attorney for Kansas, only to be forced to resign after six months when he and his friend Ingalls were caught trying to blackmail the railroads out of some money.

What is important here is that the Boston Secret Six, assigned C. I. Scofield, the task of translating the fatherhood of God and the Brotherhood of man concept into a system of Bible teaching. It was in those long days and nights when he was in prison for forgery that Scofield began studying the theological philosophy of a born loser named J. N. Darby, J. N. Darby was a scatterbrained Englishman, we would call a hippie today. He never washed, never cleaned himself up, but he became a great scholar.

J.N. Darby was already doing in England what the Secret six had assigned Scofield to do in the United States. He brought the Brotherhood of man and Fatherhood of God into a new denomination; the Brethren movement.

The Secret six were not stupid. They had done their homework. They reasoned quite correctly, that America could not be converted from a republic to international Socialist Democracy until the vast majority of American churches could be taught that the church is not militant regarding the affairs of state. And that Gods Laws, Statutes and Judgments were not valid as a means of governing a nation. This didn't begin yesterday. They have been after this for a hundred years.

It was necessary to subvert the first amendment of the constitution that the church was to offer no suggestion and be silent regarding the affairs of state. The effect of that was vital to every Christian in his way of life. It was quite a project for Mr. Scofield, since God thought so much of

righteous government that he devoted 80 percent or more of Holy Writ to that subject. And made government one of the Holy Spirits special gifts.

People ask us. Do you have the gift of the Holy Spirit? And by that we suppose they mean that gift of speaking in tongues. No, we got the first gift skipped the second, got the third, fourth, fifth and sixth, What gifts do you have?

Two for sure: the gift of government and gifts of health. Do you know the gift of government and gift of health are the only two Paul applied to every man? Does every man preach? No. Does every man evangelize? No. He didn' t say that about Government and health. Because every man who is a Christian is supposed to do both. Look it up some time you will find it interesting.

Now with the Secret Six, Scofield, and some of his associates, such as Dwight L. Moody, things were going to change. On July 23, 1901, Scofield confided in his friends the he intended to develop a reference Bible that would bring about "this new beginning and new testimony."

Of course such tremendous efforts takes a lot of money, and a lot of time. Scofield had the time and he needed the money. While he was talking like a Christian out of one side of his mouth he was taking money and doing the bidding of his socialist communist friends of the secret six.

In 1901 the alleged offers of the Scofield reference notes which were not entirely written by him was admitted to the Lotus club in New York much to the embarrassment of his holier than thou Christian friends. It was restricted to "a social intercourse between journalists, artists, musicians, friends of literature, science, fine arts etc."

Scofield was at this time no more than a Kansas con man. With no background in these particular fields, and a man with some highly placed friends. His reference notes had not been written yet. Much less published. So his qualifications for entrance into this group was of particular interest. Here it is. This clubs literature committee which passed on "Dr. Scofield" was no other than Samuel Untermeier - who was at that time the notorious criminal lawyer.

Untermeier was, as his name suggests, one of those kinfolk of Esau-Edom and his accomplishments on behalf of the Socialist communists in America takes up two columns in Whose Who in America. Untermeier thought theology as one might suppose would be far removed from that of a fundamental Bible believer.

No, my friend Scofield was no such believer. It was directed by the Secret Six. to the Lotus club and their associate Samuel Untermeier, who saw to it he was admitted without credentials. Scofield was just a casual member they say, but listed it as his residence for 20 years while his wife languished in Kansas without any support.

The purpose of Samuel Untermeier, and those associated with him was to find a way to get fundamental Christians to have an interest in and support for the international Zionist cause. Which had been one of Untermeiers life long projects. Samuel Untermeier died in 1941 but

records I have in my office proves beyond a shadow of a doubt he was a dedicated communist all the time.

They prove he worked for communist causes all of his adult life. In the 20 years of membership in the Lotus club Scofield had a long association with him. And had to know about his un-American activities and his synagogue of Satan. Each of you need to always keep in mind the Brotherhood of God, the Brethren Movement, and its kindred of thought theology of Scofield Dispensationalism, was and still is, a class movement as thought of from the communist point of view. Not a religious movement as you might think.

One of the Roman Catholic counterparts also supported by the Esau-Edomite kindred, is the Jesuit and Maryknoll liberation theology now sweeping Central America. So when I talk about Oliver North and his hard core Jesuit background and hard core Zionist background where he speaks at Zionist meetings where only the flag of Israel flies, and flag of Israel is on every table, and he stands there and salutes Israel before the cameras, I can say without any hesitation he's not one of ours. At this point in his life.

This is the very reason for the special and unusual association between Scofield and Samuel Untermeier. THEY KNEW THAT SCOFIELD'S "ANY MOMENT NOW" RAPTURE DOCTRINE, WHICH HE STOLE FROM J. N. DARBY, AND DARBY STOLE IT FROM A FEMALE PENTECOSTAL PREACHER IN SCOTLAND, NAMED MARTHA McDONALD, WHO IN TURN STOLE IT FROM A SPANISH JEW JESUIT PRIEST EMANUEL LaCONSTA WHO MADE IT UP AND THEN PUBLISHED IT FIRST IN SPANISH UNDER THE PEN NAME RABBI BEN EZRA.

The works of Rabbi Ben Ezra are still sold openly in Christian book stores. So you can see it all ties together. THIS (The Rapture Doctrine, and the Brotherhood of Man) WAS AN IDEA THEY HAD TO KEEP THE LOWER AND MIDDLE CLASS CHRISTIANS IN LINE, THEY SAID, WHY WOULD CHRISTIANS BECOME CONCERNED IF THE COMMUNISTS TOOK OVER THE WORLD; OR THE SO-CALLED NEW WORLD ORDER TOOK EFFECT?; IF THEY BELIEVED THE RAPTURE COULD HAPPEN AT ANY TIME NOW? WHY WOULD THEY BECOME WORRIED WITH THOUSANDS OF PROBLEMS OF THE TOTALITARIANISM, SOCIALISM, WORLD BANKING, NATIONAL DEBT, AIDS, IF "THIS WORLD IS NOT MY HOME," OF C. I. SCOFIELD'S FALSE DOCTRINES. (Scofield has many adherents, men who are false prophets, false teachers, deceivers, perverts, Queers, liars, and traitors to the God they profess to represent; they are those whom Christ will say in that day: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." {Matthew 7:22-23; 25:41; Luke 13:27}

Men such as the following and many more too numerous to list: Binny Hinn; Bill Bright; Billy Graham; Brother Stair; David Lankford; Hal Lindsey (Jew); Jack van Impe; James Robison; James Dobson; Jerry Falwell (A so-called Christian Zionist); Jim Bakker (Jew); Jimmy Swaggart; John Hagee; Joyce Meyers; Kenneth Copelan; Kenny Hagin; Marilyn Hickey; Marlin

Maddoux; Mike Evans; Oral Roberts; Pat Robertson; Paul Crouch; Robert Schuler; Dr. Wolf (A Jew)).

Why do patriotic activities when the kingdom is a warm beating in your heart as you come to love Jesus. See how that works? Proverbs 3:36 says;

"Add thou not to his words lest he reprove you and you be found a liar."

Well Mr. Scofield you have been found a liar. Some of us have done homework on you. With the many ministers of the 1920 and 1930s around preaching Scofield' Dispensationalism; in his words, the "new testimony," became common but was not heard of 100 years ago. The push was on in the late 1930s to get the Scofield reference Bible into the hands of Protestant denominations.

Scofield notes stating right on the pages of King James Bible that "the Jews are all of Israel" was to set the stage for the theft of Palestine from the Palestinian people and give it by United Nations decree to a mixed multitude most of whose forebearers never set foot in the land for a thousand years, if ever. For those reasons alone, Scofield' notes were worth every penny That Samuel Untermeier and his Secret Six friends paid for them. It is not so much that Scofield preached another Gospel which I differ with that makes me so angry. He is not the only man to have done so, and students of the Bible can quickly point out their false doctrines as I have done. With "every man can be saved" Scofield doctrine I resent Scofield using God' s Word as an active and willing subversive to cause the American liberty to fall.

His doctrines and reference notes, prepared with Jewish funding, has neutralized the church to where they are indifferent to what is happening in America. Some of you have yet to outgrow that indifference to where you take an active stand and do something about it.

As I have written time and time again, over the past 20 years, the more Churches we get in America the more wicked and socialist the nation becomes. Scofield' "new testimony" has been the leading cause for the fall of the American civilization.

It has altered THE CHRISTIAN and his theology to the point of indifference to what is happening in his country. He IS NOT CONCERNED ABOUT BUT GENERALLY APPROVES OF THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN IDEAS PROMOTED BY THOUSANDS OF HOURS OF TELEVISION ENTERTAINMENT AND PROGRAMMING. HE IS HAPPY TO WATCH BIRACIAL SITUATION COMEDIES AND MOVIE SPECIALS PROMOTING INTERRACIAL MARRIAGES WHICH GOD HAS FORBIDDEN.

So when you see to days state of Israel, you' ll note that it is not the fulfillment of prophecy as you Scofield minister, your Jesuit priest, or your Mormon elder has taught you. That nation sets forth none of the conditions set forth in Gods word or in prophecy. That nation of Bible prophecy among all the criteria set forth in Scripture is to be Christian, and not antichrist Jewish.

What then is the prophesy about the present state of Israel and the antichrist Esau-Edom people? There are a number of them but I will end this talk, with that statement from Christ himself regarding the present nation of Israel.

"For I say unto you, that not unto every one that shall have given, and from him that hath not, even that shall be taken from him. But those mine enemies, (Esau-Edom) which would not that I should reign over them, bring hither, and slay them before me." (Luke 19:27-28)

And even now, that prophesy is being fulfilled. The great loss we have is that many of our Christian people will not be party to the victory that Christ' s kingdom extends to us. So when you see Scofield and his Bible being carried by someone you want to ask them,

"Why are you carrying the Bible of a convicted felon, thief and fornicator who left his wife behind and went off with other women? Can a wicked tree bring forth good fruit? It can not." In the name of our Lord Jesus Christ we rebuke Cyrus Ingersoll Scofield in the name of our Father and Kingdom. (For further reading on Scofield we recommend the book: "The Incredible Scofield and His Book," by Joseph M. Canfield; Available from: Ross House Books, PO Box 67, Vallecito, CA 95251)

THE SOURCE OF THE PROBLEM IN THE MID EAST, Part II WHY MOST CHRISTIAN EVANGELICALS FAVOR WAR By C. E. Carlson

The French author, Alexis de Tocqueville, wrote Democracy in America when he traveled here in the first third of the 19th Century. In ringing tones he sang the praises of America' s invulnerable strength and spirit. He attributed its greatness to its citizens' sense of morality... even with the abundant church attendances he observed in the churches of America. De Tocqueville wrote in French and is credited with this familiar quote: AMERICA IS GREAT BECAUSE SHE IS GOOD, AND IF AMERICA EVER CEASES TO BE GOOD, SHE WILL CEASE TO BE GREAT.

De Tocqueville could see the power of America, but he could not have known in 1830 that she was soon to be under an attack aimed at its churches and the very sense of morality that he extolled.

First, there was a War Between the States, which scarred the powerful young nation in its strapping youth. A worse attack on America was to commence near the turn of the 20th century. This was an attack on American Christianity still in progress, and one from which survival of most churches is in doubt. The attack began with a small very wealthy and determined European contingent. They had a dream, and the American churches stood in their way.

The Zionists, as these Jewish founders called themselves, had plans to acquire a homeland for themselves, even though they were far from homeless. Not any land would do. They wanted a specific property that American Christians called "the Holy Land."

If these Zionists read "Democracy in America" or any of the journals of any of America's churches, which no doubt they did, they could not help but know that Jerusalem was not theirs to have. As self-proclaimed Jews, they were, according to the Christian New Testament, the persecutors of Christ and most of his early followers, and the engineers of his crucifixion. America's churches in the 19th Century would never stand for a Jewish occupation of Jesus's homeland.

World Zionist leaders initiated a program to change America and its religious orientation. One of the tools used to accomplish this goal was an obscure and malleable Civil War veteran named Cyrus I. Scofield. A much larger tool was a venerable, world respected European book publisher - The Oxford University Press.

The scheme was to alter the Christian view of Zionism by creating and promoting a pro-Zionist subculture of Christianity. Scofield's role was to re-write the King James Version of the Bible by inserting Zionist-friendly notes in the margins, between verses and chapters, and on the bottoms of the pages.

The Oxford University Press used Scofield, a pastor by then, as the Editor, probably because it needed such a man for a front. The revised bible was called the Scofield Reference Bible, and with limitless advertising and promotion, it became the best-selling "bible" in America and has remained so for 90 years.

The Scofield Reference Bible, currently in its 5th Edition, was not to be just any Bible, but a revolutionary book that radically changed the context of the King James Version. It was to create a subculture around a new worship icon, the modern State of Israel, a state that did not yet exist, but which was already on the drawing boards of the committed, well-funded authors of World Zionism.

Scofield's moral support came from a new and growing evangelical Christian movement in America, some of whom were listed on his editorial committee. Scofield imitated a chain of past heretics and rapturists, most of whom fizzled over their faulty prophecies. His mentor was one John Nelson Darby from Scotland, who though unsuccessful in Scotland, was mysteriously able to afford six or more trips to America.

The Oxford University Press owned "The Scofield Reference Bible" from the beginning, and Scofield received handsome royalties. Oxford's advertisers and promoters succeeded in making it a standard for interpreting scripture in evangelical churches, seminaries, and Bible study groups. It has been published in at least four editions since its introduction in 1908, and is one of the largest selling Bibles ever.

The Scofield Reference Bible and its several clones is all but worshiped in the ranks of celebrity Christians, beginning with the first media icon, evangelist Billy Graham. Of particular importance to the Zionist penetration of evangelical Christian churches has been the fast growth of national bible study organizations, such as Bible Study Fellowship and Precept Ministries. These draw millions of students from not only evangelical churches, but also from Catholic and

mainline Protestant churches. These organized Bible studies usually teach forms of "Dispensationalism," which draw their theory, to various degrees, from the notes in the Oxford Bible.

Among more traditional churches that encourage, and in some cases recommend, the use of the Scofield Reference Bible, is the huge Southern Baptist Convention of America, whose capture is World Zionism' s crowning achievement. Our report on Southern Baptist Zionism, entitled "The Cause of the Conflict: Fixing Blame."

Scofield, whose work is largely believed to be the product of Darby and others, wisely chose not to change the text of the King James Edition. Instead, he added hundreds of easy-to-read footnotes at the bottom of about half of the pages, and as the Old English grammar of the KJE becomes increasingly difficult for progressive generations of readers, they become increasingly dependent on the modern language footnotes.

Scofield' s notes weave parts of the Old and New Testaments together as though they were written at the same time by the same people. This is a favorite device of modern dispensationalists who essentially weigh all scripture against the unspoken and preposterous theory that the older they are, the more authoritative they are. In many cases the Oxford references prove to be rabbit trails leading nowhere, simply diversions. Scofield' borrowed ideas were later popularized under the labels and definitions that have evolved into common usage today--"pre-millennialism," "Dispensationalism," "Judeo-Christianity," and most recently "Christian Zionism."

Thanks to the work of a few dedicated researchers, much of the questionable personal history of Cyrus I. Scofield is available. It reveals he was not a Bible scholar as one might expect, but a political person with the charm and talent for self-promotion of a Bill Clinton. Scofield' history reveals a criminal history, a wrecked family, and a penchant for self-serving lies. He was exactly the sort of man the Zionists might hire to carry out their agenda--a controllable man and, one capable of carrying the secret to his grave. (See The Incredible Scofield and His Book by Joseph Canfield).

Other researchers have examined Scofield' s eschatology and exposed his original work as heretical of traditional Christian views. Among these is a massive work by Stephen Sizer entitled "Christian Zionism, Its History, Theology and Politics".

We Hold These Truths' examination of the Oxford Bible has gone in another direction, focusing not on what Scofield wrote, we will examine some of the many the additions and deletions The Oxford University Press has continued to make to Scofield' s bible since his death in 1921.

These alterations have further radicalized the Scofield Bible into a manual for the Christian worship of the State of Israel. This un-Christian anti-Arab theology has permitted the theft of Palestine and 54 years of death and destruction against the Palestinians, with hardly a complaint from the evangelical churches.

It is no exaggeration to say that the 1967, Oxford 4th Edition, deifies the State of Israel, which did not even exist when Scofield wrote the original footnotes in 1908. This writer believes that, had it not been for the support of misguided anti-Arab race hatred promoted by evangelical leaders everywhere, neither the Gulf War nor the Israeli war against the Palestinians would have occurred, and a million or more people who have perished would be alive today.

What proof does WHTT have in support of this accusation? For proof we offer the words themselves that were planted in the 1967 Edition, 18 years after the State of Israel was created in 1948, and 46 years after Scofield's death. Those who control the Oxford Press recreated a bible to misguide Christians and sell flaming Zionism in the churches of America.

There is little reason to believe that Scofield knew or cared much about the Zionist movement, but at some point, he became involved in a close and secret relationship with Samuel Untermeier, a New York lawyer whose firm still exists today and one of the wealthiest and most powerful Zionists in America.

Untermeier controlled the unbreakable thread that connected him with Scofield. They shared a password and a common watering hole--and it appears Untermeier may have been the one who filled Scofield's enormous income gap. His lavish living in Europe for four years as a bible editor without portfolio could only have been accomplished with financial aid and international influence.

This connection might have remained hidden, were it not for the work of William Canfield, the researcher who discovered clues to the thread in some family papers. But even had the threads connecting Scofield to Untermeier and Zionism never been exposed, it would still be obvious that that connection was there.

It is significant that Oxford, not Scofield, owned the book, and that after Scofield's death, Oxford continued making changes to it. Since the death of its original author and namesake, The Scofield Reference Bible has gone through several editions. Massive pro-Zionist notes were added to the 1967 edition, and some of Scofield's most significant notes from the original editions were removed where they apparently failed to further Zionist aims.

Yet this edition retains the title, "The New Scofield Reference Bible, Holy Bible, Editor C.I. Scofield." Its anti-Arab, Christian subculture theology has made an enormous contribution to war, turning Christians into

participants in genocide against Arabs in the latter half of the 20th century.

But the most convincing evidence of the unseen Zionist hand is the content of the notes themselves, for only Zionists could have written them. These notes are the subject of this paper.

Oxford edited the 1967 edition at the time of the Six Day War when Israel occupied Palestine. Oxford created new footnotes granting the State of Israel the rights to the Palestinians' land and

specifically denying the Arab Palestinians any such rights. One of the most brazen and outrageous of these NEWLY INSERTED footnotes states this:

"(2) FOR A NATION TO COMMIT THE SIN OF ANTI-SEMITISM BRINGS INEVITABLE JUDGMENT." (page 19, footnote (3) Genesis 15:1-7.) (our emphasis added)

This statement sounds like something from Ariel Sharon, or the Chief Rabbi in Tel Aviv, or Theodore Herzl, the founder of Modern Zionism. But these exact words are found between the covers of an Oxford Bible edition that is followed by millions of American evangelicals and used by their leaders as the source of their preaching.

There is no word for "anti-Semitism" in the New Testament, nor is it found among the Ten Commandments. "Sin," this writer was taught, is a personal concept. It is something done by individuals in conflict with God' s words, not by "nations." Even Sodom did not sin--its people did. The word "judgment" in the Bible always refers to God' s action. In the Christian New

Testament, Jesus promises both judgment and salvation for believing individuals, not for "nations."

There was no "State of Israel" when Scofield wrote his original notes in his concocted Scofield Reference Bible in 1908. All references to Israel as a state were added AFTER 1947, when Israel was granted statehood by edict of the United Nations.

The Oxford University Press simply rewrote its version of the Christian Bible to make antipathy toward the "State of Israel" a "sin" - Israel is made a god to be worshiped, not merely a "state". David Ben-Gurion could not have written it better. Perhaps he did write it!

The Oxford 1967 Edition continues on page 19:

"(3) GOD MADE AN UNCONDITIONAL PROMISE OF BLESSINGS TO ABRAM' S SEED TO THE NATION OF ISRAEL TO INHERIT A SPECIFIC TERRITORY FOREVER"
(footnote (2) Genesis 12:1),

This bequeath is joined to an Oxford prophesy that never occurs in the Bible itself:

"IT HAS INVARIABLY FARED ILL WITH THE PEOPLE WHO HAVE PERSECUTED THE JEW, WELL WITH THOSE WHO HAVE PROTECTED HIM. THE FUTURE WILL STILL MORE REMARKABLY PROVE THIS PRINCIPLE." (footnote (2) Genesis 12:1)

None of these notes appeared in the original Scofield Reference Bible or in the 1917 or 1945 editions. The state of Israel DID NOT EXIST in 1945, and according to the best dictionaries of the time, the word "Israel" only referred to a particular man and an ancient tribe. (See "Israel," Webster' s New International Dictionary 2nd (1950) Edition.

All of this language, including the prophecy about the future being really bad for those who "persecute the Jews," reflects and furthers the goals of the Anti-Defamation League, which has a stated goal of creating an environment where opposing the State of Israel is considered "anti-Semitism," and "anti-Semitism" is a "hate crime" punishable by law. Their dream has become a reality in the Christian Zionist churches of America. Only someone with these goals could have written this footnote.

The State of Israel's legal claims to Arab lands are based on the United Nations Partitioning Agreement of 1947, which gave the Jews only a fraction of the land they have since occupied by force. But when this author went to Israel and asked various Israelis where they got the right to occupy Palestine, each invariably said words to the effect that "God gave it to us."

This interpretation of Hebrew scripture is primarily found in the book of Genesis and is called the "Abrahamic Covenant." It begins with God's promise to a man called Abraham who was eventually to become the grandfather of a man called "Israel:"

"[2] AND I WILL MAKE OF THEE A GREAT NATION, AND I WILL BLESS THEE, AND MAKE THY NAME GREAT; AND THOU SHALT BE A BLESSING:"

"[3] AND I WILL BLESS THEM THAT BLESS THEE, AND CURSE HIM THAT CURSETH THEE: AND IN THEE SHALL ALL FAMILIES OF THE EARTH BE BLESSED." Genesis 12:3, King James Edition.

It is on this promise to a single person that Israelis base their claims to what amounts to the entire Mid-East. Its logic is roughly the equivalent of someone claiming to be the heir to the John Paul Getty estate because the great man had once sent a letter to someone's cousin seven times removed containing the salutation "wishing you my very best."

In "Sherry's War," We Hold These Truths provided a common sense discussion of the Abrahamic Covenant and how it is misunderstood by evangelical Christians. This paper is available at our website.

It is tempting to engage in academic arguments to show readers the lack of logic in Scofield's theology which led believers so far astray. It seems all too easy to refute the various Bible references given in support of Scofield's strange writings. But we will resist the temptation to do this, because others have already done it quite well, and more importantly because it leads us

off our course.

It is also inviting to dig into Scofield's sordid past as Canfield has done, revealing him to be a convicted felon and probable pathological liar, but we leave that to Canfield and others, because our interest is not in Scofield's life, but in saving the lives of millions of innocent people who are threatened by the continuing Zionist push for perpetual war.

Instead, we will examine the words on their face. The words in these 1967 footnotes are Zionist propaganda that has been tacked onto the text of a Christian Bible. Most of them make no sense, except to support the Zionist State of Israel in its war against the Palestinians and any other wars it may enter into.

In this purpose, Zionism has completely succeeded. American Judeo-Christians, or Christian Zionists, have remained mute during wars upon Israel's enemies in Palestine, Iraq, Afghanistan, Bosnia and elsewhere. It is past time to stop the spilling of more blood, some of it Christian blood.

Now let us examine some Scofield's notes that have been altered or removed by Oxford after his death. In 1908 Scofield wrote in:

"THE CONTRAST, ' I KNOW THAT YE ARE ABRAHAM' S SEED' - ' IF YE WERE ABRAHAM' S CHILDREN' IS THAT BETWEEN THE NATURAL AND THE SPIRITUAL POSTERITY OF ABRAHAM. THE ISRAELITISH PEOPLE AND ISHMAELITISH PEOPLE ARE THE FORMER; ALL WHO ARE ' OF THE PRECIOUS FAITH WITH ABRAHAM,' WHETHER JEWS OR GENTILES, ARE THE LATTER (ROM 9, 6-8; GAL, 4-14. SEE ' ABRAHAMIC COVENANT' GEN 15, 18, NOTE). Scofield's note to John 8:39 from 1945 SSB3, Cf. V 39.)

Compare that with the Oxford note substituted in the 1967 Edition:

"ALL JEWS ARE NATURAL DESCENDANTS OF ABRAHAM, BUT ARE NOT NECESSARILY HIS SPIRITUAL POSTERITY, CP Rom 9-6-8, Gal 3: 16-18. (Note SSB3, P1136, Jn 8:37.)"

How, pray tell, can "all Jews" be "natural descendants of Abraham," a Chaldean who lived some 3000 years ago? Persons of all races are Jews and new Jews are being converted every day from every race. One might as well say all Lutherans are the natural descendants of Martin Luther; or that all Baptists come from the loins of John the Baptist. This note could only have been written by an Israeli patriot. No one else would care!

The original Scofield note was far out of line with traditional Christianity in 1908 and should have been treated as heresy then. Yet Scofield had failed to go far enough for the Zionists.

Scofield clearly recognized what the book of Genesis states, that the sons of Ishmael are co-heirs to Abraham's ancient promise. Did not Scofield say said "THE ISRAELITISH PEOPLE AND ISHMAELITISH PEOPLE ARE...THE NATURAL POSTERITY OF ABRAHAM" The Oxford Press simply waited for Scofield to die and changed it as they wished. And what did Scofield say that did not satisfy the Zionists who rewrote the Oxford 1967 Edition?

The answer is an easy one. Most Arab scholars and all of Islam consider Arabs in general and the Prophet Mohamed in particular to be direct descendants of Ishmael, Abraham's grandson, and half-brother of Jacob, who was later to become known as "Israel."

Arabs believe themselves to be sons of Ishmael, of Abraham' s seed, and co-heirs of to Abraham' s promise, and they believe that present-day Israelis have no biblical right to steal their land. Jewish Talmudic folklore also confirms this, so the Zionist had to change it to keep the Christians from siding with the Arabs over the land theft.

The Zionists solved this dilemma by giving the willing Christians a silly, senseless footnote in their Scofield Reference Bible, which substitutes the word "Jews" for the words "The Israelitish people and Ishmaelitish people."

The Israelitish and Ishmaelitish people lived 3000 years ago, but the Zionists want to claim other people' s birthright right now! Read it again; who would believe this? "All Jews are natural descendants of Abraham, but are not necessarily his spiritual posterity."

And there is more of such boondoggly in the Oxford bible. On the same page 1136 we find yet another brand new Zionist-friendly note referring to the New Testament Book of John 8:37.

First we look at the verse Oxford is trying to soften, wherein Jesus said speaking directly to the Pharisees, who were the Jewish leaders of his day, and to no one else:

"YE ARE OF YOUR FATHER THE DEVIL, AND THE LUST OF YOUR FATHER YE WILL DO. HE WAS A MURDERER FROM THE BEGINNING, AND ABODE NOT IN THE TRUTH, BECAUSE THERE IS NO TRUTH IN HIM. WHEN HE SPEAKEST A LIE, HE SPEAKEST OF HIS OWN; FOR HE IS A LIAR, AND THE FATHER

OF IT." John 8:44 SSB4

Those are plain words. No wonder the Zionists wanted to dilute what Jesus said. Not only did Oxford add a new footnote in 1967, but they inserted no less than four reference cues into the King James sacred text directing readers to their specious heretical footnotes. This can only be a Zionist interpretation that flagrantly misrepresents the Bible text. Read the note that Oxford wrote to soften the above quote from John 8:44:

"(2) 8:44 THAT THIS SATANIC FATHERHOOD CANNOT BE LIMITED TO THE PHARISEES IS MADE CLEAR IN 1 John 3:8-10" (note SSB3, P1136, Jn 8:37)

It seems the Zionists cannot deny what Jesus said about them, but they do not want to bear the burden of being "sons of Satan" all by themselves. Now here' s the text of the verse to which they refer in order to try to solve this problem:

"HE THAT COMMITETH SIN IS OF THE DEVIL, FOR THE DEVIL SINNETH FROM THE BEGINNING; FOR THIS PURPOSE THE SON OF GOD WAS MANIFESTED, THAT HE MIGHT DESTROY THE WORK OF THE DEVIL." (1 John 3:8.)

This verse in no way supports the argument that Jesus was not talking directly to and about the Pharisee leaders, the Jews of his day, when he called them "Sons of Satan."

To find out to whom Jesus is talking you must read the rest of John 8, not something from another book. Furthermore, John 8:44 is only one of some 77 verses where Jesus confronted the Pharisees by name, and in many cases he addressed them as "satanic" and as "vipers." Oxford simply ignores most of these denunciations by Jesus, and the Judeo-Christians, the Christian Zionists, go along with it without question.

These are a few examples of Zionist perversions of scripture that have shaped the doctrine of America' s most politically powerful religious subculture, the "Christian Zionists" as Ariel Sharon calls them, or the dispensationalists as intellectual followers call themselves, or the Judeo-Christians as our politically-correct politicians describe themselves. Today' s Mid-East wars are not caused by the history of the Mid-East peoples, but by the pandering to Jewish and Zionist interests carried out by this subculture, the most vocal being the celebrity Christian evangelists.

Reverend Stephen Sizer of Christ Church, England is perhaps the most dedicated new scholar writing about the Scofield Bible craze, popularly known as Christian Zionism. He has quipped, "Judging Christianity by looking at the American Evangelists is kind of like judging the British by watching Benny Hill."

Reverend Sizer' s remark brings to mind another Benny; his name is Benny Hinn, not a British comic, but an American evangelist spouting inflammatory hate-filled words aimed at Muslims everywhere. Hinn was speaking to the applause of an aroused crowd of thousands in the American Airline Center in Dallas when he shocked two Ft. Worth Star Telegram religious reporters covering the July 3d event by announcing, "We are on God' s side," speaking of Palestine.

He shouted, "This is not a war between Jews and Arabs. It is a war between God and the Devil." Lest there be any doubt about it, Hinn was talking about a blood war in which the Israelis are "God" and the Palestinians are "the Devil."

Benny Hinn is one of hundreds of acknowledged Christian Zionists who have no problem spouting outright race hatred and who join in unconditional support for Israel without regard for which or how many of Israel' s enemies are killed or crippled.

His boldness stems from his knowledge that the vast majority of Evangelicals from whom he seeks his lavish support, do not shrink at his words, because they have been conditioned to accept them, just as Roman citizens learned to accept Christian persecution, even burning alive, under Nero. Several evangelists in attendance affirmed their agreement with Hinn - "the line between Christians and Muslims is the difference between good and evil."

An amazing number of evangelicals are in agreement with the fanatical likes of Hinn, including Gary Bauer, Ralph Reed, James Dobson and hundreds more. But Hinn' s profit-seeking fanaticism is not as shocking as that of men like Richard Land of the Southern Baptist Convention who

occupy the highest positions in the area of conservative religious thought. Land may have stopped short of branding all Muslims as devils, but he attacked their leader and Prophet and stated that according to Baptist Bible interpretation, the Palestinian people have no legal rights to property in Palestine. (See our discussion of Southern Baptists entitled "The Cause of the Conflict: Fixing Blame.")

The more politically conservative and libertarian the speaker expressing hatred for Islam, the more shocking the statement sounds. One example is Samuel Blumenfeld, a veteran textbook author and advocate of home education.

His attack on Islam in a story entitled "Religion and Satanism" in the April 2002 politically conservative Calvinist, Chalcedon Report, leaves little room for civil liberties and freedom of thought. He writes, "Islam is a religion ruled by Satan," and asks, "Can anyone under the influence of Satan be trusted? Blumenfeld shows poor judgment and a lack of morality when he uses phrases such as "willing agents of Satan".. "another manifestation of Satanism," and "the willingness of Muslims to believe blatant lies," to spill from his pen.

How can anyone interpret these words by Land, Hinn, Blumenfeld, and yes, our own President, as anything less than race hatred? Who would make such generalized and transparently false statements against any other minority except Muslims?

About 100 million American Christians need to recover their true faith in Christ Jesus, who never denounced any individual on account of his group. Jesus even tried to save the Pharisees, and only denounced them when they showed themselves to be deceivers. There is not a word in the New Testament that urges any follower of Jesus to murder one child in Iraq or condemn Palestine to death. Race hatred is a Zionist, not a Christian, strategy.

Christian Zionism may be the most shameful apostasy in the entire history of Christianity or any other religion. Shame on its leaders, who are bringing the blood of millions of innocent people down upon the spires and prayer benches of America' s churches.

WHTT asks every Christian to share this article with pastors and church leaders, especially lay leaders. We ask every Muslim and Jew who reads it to do the same. You might wish to suspend giving money to any organizations that preach Zionist race hatred in any form. And lastly, We Hold These Truths invites your informed comments and questions.

Listen to: "Kulture Klash II, How Oxford University Press and CI Scofield stole the Christian Bible" on WHTT Internet Talk Radio. You will need the Real player to hear the broadcast (also available on tape).

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We Hold These Truths

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SCOFIELD - THE MAN BEHIND THE MYTH

[Ed: Whilst FC normally tries to shy away from matters pertaining to theology and the like, as Scofield was the man who Judaised the New testament, i.e. created the modern Christian - typified in the American preachers who have nothing but praise for Israel regardless of the facts - it' s vital for all of us, Christian, non-Christian, American, European and other to understand who this charlatan was who turned around 2000 years of Christian heritage to create Judeo-Christianity]:

<http://poweredbychrist.homestead.com/files/cyrus/scofield.htm> This is a short biographical sketch revealing little known facts about the celebrated dispensationalist saint, Cyrus Ingerson Scofield, author of the Scofield

Reference Bible. We are grateful to Joseph Canfield for his book, *The Incredible Scofield And His Book*, and to author Dave MacPherson for providing a good portion of the documentation.

Generally speaking, dispensationalists tend to cherish his teachings without any concern whatsoever for what kind of man Scofield really was.

For some reason, his admirers consider it unethical or possibly even contemptible to expose embarrassing little known secrets about the man. Facts should not be buried because they make people feel uncomfortable.

Neither C.I. Scofield nor his work are above reproach and considering the impact he has had on Christendom, his life should be examined. The type of person that he really was will have a major influence on the theology that he taught.

Former Dallas Theological Seminary President and student of Scofield' theology John F. Walvoord, has written concerning the Scofield Reference Bible: (typewritten copy of Scofield divorce decree) Journal M, November Term, A.D. 1883, 8th day of December, 1883 *Leontine Scofield Plaintiff Vs C. I. Scofield Defendant*.

Now comes the plaintiff by her attorneys Tomlinson and Griffin and the defendant enters for appearance and files answer and makes no further appearance. And thereupon this cause came on for hearing upon the pleadings and testimony and was argued by counsel upon consideration whereof the Court does find that the defendant has been guilty of wilful abandonment of the plaintiff for more than one year prior to the commencement of this action.

It is therefore adjudged and decreed by the Court here that the marriage relation heretofore existing between the said parties be and the same is hereby set aside and wholly annulled and the parties wholly released from the obligations of the same.

It is further ordered and decreed that the custody, nurture, education and care of the said minor children Abigail Scofield and Helen Scofield, be and the same, is hereby given to the said plaintiff and the said defendant is hereby forever enjoined from interfering with or disturbing the said plaintiff in the custody, care, nurture and education of the said above named children until the further order of this Court.

Cyrus Scofield had several other incidents of a downright dishonest nature after he supposedly became saved. The fact that in 1892 he began calling himself ' DoctoScofield' without producing any Doctorate degree from any Seminary or University is the least of his devious activities. Even the details he gave in his story of conversion are proven to be fabricated, including the time, place and other particularities, thereby placing doubt on the whole story.[iv]

He was a self-promoter in every sense of the word, even lying about being able to comfort and calm the entire city of Belfast, Ireland with a sermon he delivered there the Sunday after the Titanic sunk. [v]

His behind- the-scenes handlers [Untermeier, Gompers, Baruch, Schiff, etc.] saw to it that his swindles and schemes were swept under the rug and that only a positive image of him was promoted, especially an exaggeration of his Biblical knowledge and wisdom. Men like George Bannerman Dealey owner of the Dallas Morning News and member of Scofield' church contributed greatly to the cause.

But occasionally, newspapers who weren' t loyal to his cause would put out damaging information on him. Here is an excerpt from the Topeka newspaper The Daily Capital dated August 27, 1881:

"CYRUS I. SCOFIELD IN THE ROLE OF A CONGREGATIONAL MINISTER

"Cyrus I. Scofield, formerly of Kansas, late lawyer, politician and shyster generally, has come to the surface again, and promises once more to gather around himself that halo of notoriety that has made him so prominent in the past. The last personal knowledge that Kansans have had of this peer among scallywags, was when about four years ago, after a series of forgeries and confidence games he left the state and a destitute family and took refuge in Canada.

For a time he kept undercover, nothing being heard of him until within the past two years when he turned up in St. Louis, where he had a wealthy widowed sister living who has generally come to the front and squared up Cyrus' little follies and foibles by paying good round sums of money.

Within the past year, however, Cyrus committed a series of St. Louis forgeries that could not be settled so easily, and the erratic young gentleman was compelled to linger in the St. Louis jail for a period of six months.

"Among the many malicious acts that characterized his career, was one peculiarly atrocious, that has come under our personal notice. Shortly after he left Kansas, leaving his wife and two children dependent upon the bounty of his wife's mother, he wrote his wife that he could invest some \$1,300 of her mother's money, all she had, in a manner that would return big interest.

"After some correspondence he forwarded them a mortgage, signed and executed by one Chas. Best, purporting to convey valuable property in St. Louis. Upon this, the money was sent to him.

"Afterwards the mortgages were found to be base forgeries, no such person as Charles Best being in existence, and the property conveyed in the mortgage fictitious." [vi]

Scotfield's work continues to be praised and utilized today by men with questionable motives. His closely guarded reputation remains intact and this information provided will only be useful to the truth-seekers, which represents a relatively small percentage of Christendom. At least two scriptures are applicable at this point:

"For there is no respecter of persons with God." – Romans 2:11 "Wherefore by their fruits ye shall know them." -- Matthew 7:20 Scotfield abandoned his wife and children and refused to support them. I Timothy 5:8 says "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." When his first wife Leontine originally filed for divorce in July 1881, she listed the following reasons: "

(he had) absented himself from his said wife and children, and had not been with them but abandoned them with the intention of not returning to them again. has been guilty of gross neglect of duty and has failed to support this plaintiff or her said children, or to contribute thereto, and has made no provision for them for food, clothing or a home, or in any manner performed his duty in the support of said family although he was able to do so." [iii]

This edition of the Bible [Scotfield Reference Bible], which has had unprecedented circulation, has popularized premillennial teachings and provided ready helps of interpretation. It has probably done more to extend pre millennialism in the last half century than any other volume.

This accounts for the many attempts to discredit this work. The reputation of the Scotfield Bible is curious because each succeeding writer apparently believes that his predecessors have not succeeded in disposing of this work once and for all. This belief apparently is well-founded, for the Scotfield Bible continues to be issued year after year in greater numbers than any of its refuters. [i]

This is the general consensus among dispensationalist leaders that because his work is around in such great quantity it must be correct, so they plug it. These men, however, through their heavy promotion of Scotfield's work, are largely responsible for the popularity of it (they exhibit circular reasoning). When giving the qualifications of a bishop, Paul states in 1 Timothy 3:2, 4: 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; 4 One that ruleth well his own house, having his children in subjection with all gravity; Did Scotfield meet the qualifications for a leader in the church?

His friends and colleagues have tried to hide the fact that he was married twice, had two daughters with his first wife and was divorced by her due to how he treated her and their daughters. Scofield began courting his future second wife Hettie van Wark before the divorce was finalized and they got married only three months after it was.[ii] His divorce was finalized at least four years after he became 'born again'. [end excerpts from web site]

<http://www.orthodoxytoday.org/articles/CarlsonPremillennial.htm>

"Left Behind" and the Corruption of Biblical

Interpretation

David Carlson Ph.D.

In this time of global uncertainty, terrorism, sniper attacks, and threats of war, one style of religious writing has catapulted to the top of best-seller lists. Known as the Left Behind series, these fictional works proclaim that the end of the world is imminent. This apocalyptic view is "straight from the Bible," assert authors Tim LaHaye and Jerry Jenkins. They've sold over 34 million copies.

But is Left Behind "straight from the Bible?" Many critics say no. The series relies heavily on a doctrine known as premillennial Dispensationalism. And LaHaye and Jenkins are not the only proponents of the doctrine. It underlies some of the fundamentalist views of mid-east politics as well.

Premillennial Dispensationalism as the Stepchild of Protestantism

Premillennial Dispensationalism is the creation of the nineteenth century fundamentalist C.I. Scofield (1843-1921), known chiefly for his authorship of the Scofield Bible. Scofield codified and thus popularized the earlier ideas of J.N. Darby (1800-82) who first introduced the doctrine.

Taking a broader view, premillennial Dispensationalism is a recent stepchild of the Protestant Reformation. Martin Luther's protest against Rome championed the concept of *sola scriptura* (scripture alone) as a means for restoring apostolic authority over the claims of an increasingly autocratic Roman magisterium and other problems at the time.

Modern corruptions of *sola-scriptura* reduce Luther's concept to mean that no reference to the past and thus no enduring Tradition is necessary for biblical interpretation. The claim that the Bible alone is sufficient for the Christian life asserts that every believer possesses the capacity to understand the correct meaning of the scriptures on his own.

A second characteristic of the Protestant Reformation was the bifurcation between grace vs. law, which led to the conflict between faith and works. Martin Luther interpreted the Apostle Paul's

references to the law, particularly in Romans and Galatians, as pertaining to a cosmic moral law, rather than the Law of Moses.

As a result, the "works of the law" that were nullified by faith were understood to mean the works of moral effort rather than the works required by the Mosaic Law. Fundamentalist Protestantism has taken the Lutheran dichotomy to mean that man is completely passive in his salvation.

Premillennial Dispensationalism: Standing Scripture on its Head

Premillennial Dispensationalism embraced the two traits of Protestantism with a vengeance. Maintaining that the Scriptures reveal seven distinct dispensations (periods of time from creation to the end of the world and beyond), Scofield offered fundamentalism a new "tradition."

The scriptures are rearranged in a schema (his dispensationalist model wrenches verses from their native context) where verses from Daniel and Zechariah are juxtaposed with verses from 1 Thessalonians and Revelations.

Within this new tradition historical and literary context mean nothing. Today, bible bookstores even sell charts that purport to explain the mysterious ways of God from the beginning of history to its end.

Startling and troublesome claims arise when Scripture is dismembered according to the Scofield schema. Especially alarming is the conviction of premillennial dispensationalists that American foreign policy in the Middle East should be governed by this odd interpretation.

As early as 1916, Scofield claimed that Israel must be reestablished before the end times could begin. The emergence of Israel as a nation state in 1948 was taken as a fulfillment of this promise and proof that premillennial Dispensationalism was a valid interpretation.

The Israeli victory in 1967 according to end-times author Hal Lindsay marks the beginning of the final generation of man on earth. The Israeli displacement of Palestinian villages (Christian and Muslim) is celebrated as a necessary part of God's plan.

Second, premillennial Dispensationalism maintains that wars and disasters will increase before the end. Since premillennial dispensationalists believe that we are in the last days, they argue that all current efforts for peace (especially in the Middle East) are pointless.

When asked about Jesus blessing the peacemakers (Matthew 5:9) they respond that these words do not pertain to the "dispensation of the Church." Christians, it seems, are not expected to live by the Beatitudes.

The belief in the premillennial Dispensationalism can lead to extreme views. Todd Strandberg, webmaster of the Rapture Ready website (www.raptureready.com), stated that September 11 made him "joyful" that the end was near.

"A lot of prophetic commentators have what I consider a phony sadness over certain events. In their hearts they know it means them getting closer to their ultimate desire." (Time, July 1, 2002, p. 44).

An upside-down Christianity emerges with premillennial Dispensationalism. It creates a skewed view of the Christian faith that welcomes war and disaster, while dismissing peace efforts in the Middle East and elsewhere—all in the name of Christ.

Third, premillennial Dispensationalism believes that Israel, not the Church, is the key player in salvation history. Based on a single comment in 1 Thessalonians, they believe that the Church will be "raptured" (taken up into heaven) out of history before the Great Tribulation (an extended period of suffering on earth, and the final battle of Armageddon). Christ will appear at the Second Coming as the Jewish Messiah and at which time the Jews will accept Him either voluntarily or by force.

How to Respond?

We ought not dismiss the dispensationalist view as marginal, as one that poses no threat to traditional Christian teaching. Time magazine reports that 59% of polled Americans believe the prophecies of the book of Revelation will come true, presumably in a literal fashion, while 36% of those polled support the present state of Israel because of their view of biblical prophecy.

In this view, not only are Palestinians of no value, but the sole reason for Jews to return to Israel is to hasten the slaughter that triggers the return of Christ.

Misinterpretation, however, is not a new phenomena. The Church Fathers faced it too. In his book, *Bible, Church, Tradition: An Eastern Orthodox View*, Professor Georges Florovsky recalls the image by the second century Bishop Irenaeus which bear an uncanny resemblance to our current "battle for the Bible."

St. Irenaeus described an artist who made a beautiful jeweled mosaic of a king. Another came along and took apart the pieces of this beautiful mosaic, rearranging the tiles to create an image of a fox. This second person then claimed that the image of the fox was the true one, as the mosaic pieces were all "authentic."

This is what heretics do to Scripture, St. Irenaeus maintained. They claim that because they use the words of Scripture, the doctrines they teach are true. But heretics ignore the design, the rule of faith; the Tradition, which the Church has always used to test interpretations of the Bible.

St. Irenaeus' words indicate premillennial Dispensationalism. Without the Tradition, these fundamentalists pull the text apart and rearrange the verses to create a picture that is at odds with the received Tradition. Christ is replaced by a figure that celebrates the sorrows of our time and despises the efforts to create peace.

Professor Florovsky states,

"...the point which St. Irenaeus endeavored to make is obvious. Scripture had its own pattern or design, its internal structure and harmony. The heretics ignored this pattern, or rather substitute their own instead. In other words, they re-arrange the Scriptural evidence on a pattern which is quite alien to the Scripture itself." (p. 78).

Isn' t this precisely what premillennial Dispensationalism, with its pseudo-biblicism, is doing in our day?

To rejoice in the sufferings of our age is to take Christ' s name in vain. Christians are to see the face of Christ in the faces of all the suffering people in this world. We don' t rejoice in suffering but are called to feed, visit, clothe, them and to seek peace.

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The Secret Rapture of the Church

When I first accepted Jesus as my personal savior, I believed in the secret rapture of the Church. The reason why I believed this teaching was because the good people at my church believed it. After all, they were the source of the life-changing message of salvation. I assumed that the Church always believed the secret rapture and that it was the only view. But I had made a commitment to Jesus and His Word, not a denomination or a minister. As I searched the Scriptures and talked with other Christians I learned something about the secret rapture teaching which prompted me to rethink this important doctrine. Have you ever wondered where this idea came from and why? I would like to share with you what I have learned. (The following narrative is not original but has been pieced together from many sources - books, pamphlets and Internet searches.)

During the Protestant Reformation, Martin Luther and the other reformers used a system of prophetic interpretation called the Historicist Method. Basically it taught that the beast, of Revelation 14:9:

Was active in the past.

Is active in the present.

And would be active until Jesus' second coming.

The Catholic Church became concerned over the success of the Protestant Reformation. It began a Counter Reformation to meet the Protestant challenge. The Council of Trent (1545-63) was called and, in one of its first decrees, rejected the Protestant principle of "Scripture alone" as the foundation of all doctrine. The Jesuit order (Society of Jesus) helped reconvert large areas of Poland, Hungary, and southern Germany. Their method of operation was "subtle casuistry" a specious or excessively subtle reasoning intended to rationalize or mislead. In 1558, after 19 years of preparation, a Jesuit priest named Ribera published a 500-page documentary on Futurism, which became the thrust of the Counter Reformation. In response to the Historicist method of Luther, Ribera taught that:

The beast with the mark was not active in the past.

It is not active in the present.

It would not be active until the "end of the age."

Revelation chapters 4-18 would not be fulfilled until the "end of the age."

The Jews would be converted at the "end of the age."

The Jews were the remnant who would encounter the beast and the antichrist.

Ribera was the first to teach that all the events in the book of Revelation were to take place literally during the three and a half years reign of the Antichrist way down at the end of the age. Later, Emmanuel Lacunza, also a Jesuit priest, built on Ribera's teachings. He wrote a book, "The Coming of Messiah in Glory and majesty." He used the assumed name of Rabbi Ben Ezra, supposedly a Jew who had accepted Christ. He taught the novel notion that Jesus returns not once, but twice, and at the "first stage" of His return he "raptures" His Church so they can escape the reign of the "future Antichrist." This book was first published in Spanish in 1812. It was accepted in the Protestant world and even found its way onto the shelves of the Library of the Archbishop of Canterbury in London, England.

A leading figure of the Catholic Apostolic Church of England and a most eloquent preacher, Edward Irving, translated Lacunza's book into English in 1827. Irving heard what he believed to be a voice from heaven commanding him to preach the Secret Rapture of the Saints. He began to hold Bible conferences throughout Scotland, emphasizing the coming of Jesus to rapture His Church. The question remained as to when was the "end of the age." The answer came through Margaret McDonald, a member of the Plymouth Brethren Church, in the 1830s. While in a trance she supported Ribera's system of interpretation and added that an event called the secret rapture would mark the "end of the age."

John Nelson Darby, a fellow church member of McDonald, borrowed from her revelation. He modified her views and then taught them under his own name. He developed and organized "futurism" into a system of prophetic teaching called "dispensationalism" with the so-called secret rapture at its center. He passed his teachings along in later years to a friend named C. I. Scofield, a Congregationalist preacher. In the early 1900s these notes were published in the Scofield Reference Bible, still used by many Protestants. They had a tremendous impact upon the beliefs of many. Three million copies were published in the first 50 years. Through this Bible, Scofield carried the teaching of the secret rapture into the very heart of Evangelism.

It began as a Roman Catholic invention. The Jesuit priest Ribera's writings influenced the Jesuit priest lacunza, lacunza influenced Irving, Irving influenced Darby, Darby influenced Scofield, Scofield and Darby influenced D.L. Moody and Moody influenced the Pentecostal Movement. The Assemblies of God, the largest Pentecostal denomination in the world, had no publishing house in the beginning. They bought their Sunday School study materials from the Moody Press.

Since the 1830s Ribera's system of prophetic interpretation has been making inroads into America. After World War II the Protestant churches adopted this teaching. Today it has almost

universal acceptance, with movies and books dramatizing its end time ideas. So what' s the big deal? Does it really matter?

What happened in Christ' s day is an illustration of the danger in false prophetic interpretation. At that time there were two beliefs about the coming of the Messiah:

The minority believed that the messiah would suffer as the Lamb of God.

The majority believed that the messiah would reign in power on David' s throne and break the Roman yoke.

Five hundred years before Jesus came; it didn' t matter which view you held. In fact, even 50 years before He came, it didn' t matter, but when Jesus actually came, it made all the difference in the world. People who held the wrong view were the ones who ended up crucifying the Son of God. Jesus said to this group: "Ye know not the time of your visitation." They were mixed up in their interpretation of prophecy. Obviously, being alert when prophecy is actually being fulfilled is a matter of life or death.

Because prophecy is being fulfilled today, we must make a very important decision. Which method of interpretation. concerning the Second Coming of Christ, will we accept?

Ribera' s view (Futuristic) taught by the Roman Catholic Church and most Protestant churches today.

The secret rapture comes first.

Beast with his mark is future (after the rapture).

The Jews will be the commandment-keeping remnant of Revelation 12:17.

OR

B. Luther' s view (Historicist) - taught by the Protestant Reformers.

The beast with the mark is here now.

He is expanding his influence worldwide.

The remnant people are here now.

They keep the commandments and know what the mark of the beast and his image is.

They are Christians with a message for the end time (Revelation 14:6 - 12)

False teaching regarding the manner of Christ' s Second Coming is a dangerous deception. It can prepare the way for unwitting support of the antichrist, and enforcement of the mark of the beast. They may say "We can' t be enforcing the mark of the beast because it is a future event, after the secret rapture, which hasn' t occurred yet." The Bible teaches that such a counterfeit coming will take place and that, "if it were possible, they shall deceive the very elect." Matthew 24:24. Will you be deceived? Or will you be like the Bereans who "searched the Scriptures daily, whether those things were so." Acts 17:11

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THERE WILL BE
NO "RAPTURE"!

Some say that THE RAPTURE was mentioned by this one or that one way back when. None of that matters since people still have their own THEORIES. What does matter is what it says in the Bible. Sorry, but NO RAPTURE in the Bible.

Find anyone who has never heard of THE RAPTURE. Show them all the Scriptures you were taught meaning RAPTURE. With no comments from you, ask them what they think the Scriptures mean. You could do this on a Believer or a non Believer. I doubt they will come up with your RAPTURE THEORY.

The purpose of this page is to make sure you are not one of the Christians involved in THE GREAT FALLING AWAY. Let me first say that JESUS IS COMING AGAIN. He just is NOT taking us out of this world while singing, "I'll fly away". I use to believe in THE RAPTURE. Then I found Chapter 17 of John. JESUS is in the garden just before his death praying for US - YOU AND ME.

John 17:15 (JESUS praying to The Father) "I pray NOT that thou shouldst TAKE THEM OUT OF THE WORLD, but that thou should keep them from evil."

Verse 20 - Neither pray I for these alone but for them also which shall believe on me through their word. (That is you and me.)

If JESUS asked NOT to take us OUT, we're NOT going! The Rapture theory has nothing to do with your Salvation. Just make sure you are ready to meet Jesus, no matter how or when you die, or when Jesus returns to the earth to set up His Kingdom.

Religious people are always arguing about WHEN it will happen - PRE - MID - POST tribulation. Believing NO RAPTURE solves all those arguments. Some people prefer NOT to call it THE RAPTURE, but have other names for it.

You hear people quoting Scripture when they say COME QUICKLY, LORD JESUS. They are looking for an ESCAPE from the things of this world. When things REALLY get bad, and there is NO RAPTURE, many will turn their back on Jesus because they were not RESCUED. When this happens, they cancel their ticket to Heaven. This is exactly what the devil wanted, when he started the teaching of THE RAPTURE.

I was told that when China had the revolution, many Chinese Believers turned their back on the Lord because they were expecting to be RAPTURED out of their situation.

"RAPTURE! PROPHECY OR HERESY"

is a book by Colonel H. Speed Wilson (Daring Publisher). Since 1989, he has offered a \$10,000 reward to anyone who can prove scripturally that the Saints are taken OUT OF THE WORLD.

The following is taken from the back cover of the book. "The Rapture theology has been one of the most controversial topics among Christians since the early 1800s to the present. The most commonly addressed questions in the popular books, pamphlets and sermons is WHEN will the Rapture occur? WILL the Rapture be pre-tribulation, mid-tribulation, or post-tribulation? And...WILL it be a secret and silent removal of Christians or a glorious return of JESUS?"

As an astute Bible Scholar, Speed Wilson now raises a question in his new thought-provoking book he feels is the most important and even critical question of all, IS THERE REALLY TO BE A RAPTURE?

Topics in Speed' s book include Rapture Support Arguments, Origin of Rapture, What May Happen, What We Must Do, Consequences of the Rapture Doctrine, and, finally, Your \$10,000 Challenge!

Speed is offering this \$10,000 reward to anyone who can, after reading his book, reference any scriptures that clearly state that the Saints (Holy Ones, Righteous, Church, Body, Bride, Wheat...etc.) Are taken out of the world! Details as to how to receive this reward are presented in the book. The publisher, Daring Books, will give a \$1,000 reward to the bookstore that sells the book to the person who qualifies for the \$10,000 reward!"

Below is an email we received concerning research on THE RAPTURE that pre-dates the MODERN version.

In my historical research of the Church over the last 35 years I have found an earlier record of the rapture doctrine than Margaret McDonald and the Irvingites. If you will check the counter reformation move of Papal Rome in the 16th century after Martin Luther nailed his 95 thesis to the church door in Wittenberg on October 31, 1517. You will find that Pope Leo X authorized three Jesuit Priests to reinterpret Daniel' s 70 weeks of prophecy; the Book of Revelation; and Ezekiel. The goal of these jesuits was to take the heat of the reformation away from the papacy. The three Jesuits were: 1. Francisco Ribera (1537-1591) of Salamanca - futurism/rapturists 2. Luis de Alcazar (1554-1621) of Seville - praeterism 3. Cardinal Roberto Bellarmine (1542-1621) - followed Ribera' s school of thought The futurists rapture doctrine originated and was submitted by Francisco Ribera in 1585. His Apocalyptic Commentary was on the grand points of Babylon and Anti-christ which we now call the futurists or rapture doctrine. Ribera' s published

work was called "In Sacram Beati Ionnis Apostoli & Evangelistate Apocoalypsin Commentari (Lugduni 1593). You can still find these writings in the Bodleian Library in Oxford England. I don't have the time or space to go into this in great detail, but suffice it for now that Ribera's futurist interpretation rocked not only the protestant church, but also the Catholic church so the Pope ordered it buried in the archives out of sight. Unfortunately, over 200 years later a librarian to the Archbishop of Canterbury by the name of S. R. Maitland (1792-1866) was appointed to be the Keeper of the Manuscripts at Lambeth Palace, in London, England. In his duties, Dr. Maitland came across Francisco Ribera's futurists/rapture teaching and he had it republished for the sake of interest in early 1826 with follow ups in 1829 and 1830. This was spurred along with the Oxford Tracts that were published in 1833 to try and deprotestantize the Church of England. John Nelson Darby (1800-1882) (A Leader of the Plymouth Brethren) became a follower of S.R. Maitland's prophetic endeavors and was persuaded. Darby's influence in the seminaries of Europe combined with 7 tours of the United States changed the eschatological view of the ministers which had the trickle down effect into the churches. Darby's/Ribera's teachings were embraced radically by Cyrus Ingersoll Scofield (1843-1921). Scofield adopted Darby's/Ribera's school of prophetic thought into the Scofield Reference Bible of 1909 which was heralded as the "book of books". Another contributor to the rapturist's chaotic prophetic line of thought came through Emmanuel Lacunza (1731-1801), a Jesuit priest from Chile. Lacunza wrote the "Coming of Messiah in Glory and Majesty" around 1791. It was later published in London in 1827. The book was attributed to a fictitious author name Rabbi Juan Josafat BenEzra. Reverend Edward Irving (1792-1834) contended that it was the work of a converted Jew and proved that even the Jewish scholars embraced a pre-tribulation rapture line of thought. It wasn't long until he had persuaded others to follow his line of thought which gave birth to the Irvingites (per your reference to Margaret McDonald). In March 1830, in Port Glasgow, Scotland, 15 year old Margaret McDonald made claim of her visions. Robert Norton published Margaret's visions and prophecies in a book entitled, "The Restoration of Apostles and Prophets in the Catholic Apostolic Church" (London, 1861). Although the modern day view of every believer being taken away in a rapture is different from all of the thoughts that came before it, there is little doubt to it's error. Lacunza asserted that only those believers that partake of the sacrament of the Eucharist would be raptured; while Margaret McDonald said the rapture would only take those that were filled with the Holy Spirit; and Norton claimed that only those that had been sealed with the Holy Ghost by the laying on of hands would be raptured. Definitely confusion ensued. John Darby, an ordained deacon in the Church of England, was acquainted with Edward Irving and had visited Margaret McDonald during the time of her visions. Combined with the knowledge he had gained from S.R. Maitland/Ribera's teachings and the new push from Irving/McDonald/Lacunza's teachings, Darby used the rapture theory to bring a clean break from the lethargic Church of England. Ribera and Lacunza's teachings find a meeting point in John Nelson Darby. The effects of this purported lie against the truth are still dominant today in Christian churches world-wide. Albeit the light is still shining, through individuals like yourself, and I believe beyond the shadow of a doubt that Truth will prevail and this disgusting futurists heresy will be thrown down and disproved once and for all.

FROM WARRIOR MINISTRIES - ENDING "END-TIME" CONFUSION

Scripture tells us "God is not the author of confusion" (I Cor. 14:33). Yet when it comes to proper end-time direction, our churches almost universally exude the spirit of confusion. Hardened neck pastors of churches refusing to acknowledge this travesty against the Saints and correct it, should be refused the support of the Saints.

Someone wise once well said: "If we don' t know where we are going, we probably won' t get there". So it is today in the absence of practical common sense teaching for Saints to guide themselves and future Christians toward the second coming of our Lord JESUS. As a starting point where satan apparently introduced deception to weaken and confuse the churches, we could look to a Jesuit priest named Emmanuel Lacunza. Lacunza' s 1790 book titled, "The Coming of Messiah in Glory and Majesty", was in the early 1800' s published in many languages.

Rev. Edward Irving, a presbyter of the Church of Scotland, translated the book to English and it was published in 1826. The error gathered momentum when in 1830 a fifteen year old Scottish young lady named Margaret MacDonald reportedly had a PROPHETIC END-TIME VISION which gained credibility and spread. Another suspect teacher of note is J.N. Darby of England. A student of Darby was Cyrus I. Scofield (1843-1921), a successful American lawyer. Scofield published widely distributed Bible Reference Notes in 1909. From these beginnings the errors have become widely accepted as "gospel".

Certainly it is the will of the Lord JESUS that we all come to a peace and sensible practical directional unity of eschatology for us and our posterity. May God speedily give us this victory.

[This is where the MODERN Rapture theory started.]

Now for some Scriptures and more good stuff that also came from Speed Wilson' s book:

Matthew 24:37-41 (Jesus speaking) But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, THEY (the wicked) were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And THEY (the wicked) knew not until the flood came and took THEM (the wicked) ALL AWAY; so shall also the coming of the Son of Man be.

THEY and THEM are clearly the WICKED (ungodly unbelievers).

Verse 40 - Then shall two be in the field, the (WICKED) one SHALL BE TAKEN, and the other left.

Two shall be grinding at the mill; the (WICKED) one SHALL BE TAKEN and the other left.

Luke 17:26, 27 and 34-36 (Jesus speaking) As it was in the days of Noah, so shall it be also in the day of the Son of Man. THEY (the WICKED) did eat, THEY (the WICKED) did drink, THEY (the WICKED) married wives, THEY (the WICKED) were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed THEM (the WICKED) all.

...I tell you, in that night there shall be two men in one bed,; the (WICKED) one SHALL BE TAKEN (destroyed) and the other left.

Two women shall be grinding together; the (WICKED) one SHALL BE TAKEN (destroyed) and the other left.

Two men shall be in the field; the (WICKED) one SHALL BE TAKEN (destroyed) and the other left.

RAPTURE believers think THEY will be the ONE TAKEN. If you think YOU will be TAKEN, lets see what Jesus says will happen to you.

Luke 17:37, Jesus answers the disciples question of what happens to the TAKEN ONES. Jesus said, WHERE THERE IS A DEAD BODY, THERE THE VULTURES WILL GATHER.

2 Peter 2:5 (Peter speaking) (God) saved (kept safe) Noah...bringing in the flood upon the world of the ungodly (WICKED).

Matthew 13:24-30 The parable of the wheat and the tares. Gather together FIRST THE TARES. Jesus continues, The Son of Man shall send forth His angels, and they will gather OUT of His Kingdom all things that offend, and them which do iniquity....

Luke 17:29,30 (Jesus speaking) ...(in) Sodom it rained fire and brimstone from Heaven and destroyed THEM ALL. Even thus shall it be in the day when the Son of Man is revealed. THE WICKED were destroyed, once again.

Matthew 13:47-50 (Jesus speaking) Again, the Kingdom of Heaven is like unto a net that was cast into the sea and gathered of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but THREW THE BAD AWAY. So shall it be at the end of the world: the angels shall come forth, and SEVER THE WICKED from among the just, and cast them into the furnace of fire...

Once again the GOOD remain and the BAD are thrown away. THE WICKED TAKEN and destroyed "from among the just," who remain on the earth.

I Thessalonians 5:3 (Paul speaking) For when THEY (THE WICKED) shall say, Peace and safety; then sudden destruction shall come upon THEM...and they shall not escape.

Matthew 24:21,22 and Mark 13:19,20 (Jesus speaking) For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved (survive); but for THE ELECT' s sake whom He hath chosen, He hath shortened the days.

How can there be THE ELECT during this time IF they went in THE RAPTURE?

ELECT is also mentioned in Luke 18:7; Romans 8:33; Colossians 3:12; Titus 1:1

Proverbs 2:21, 22 For the upright shall dwell in the land, and the perfect shall REMAIN in it, but THE WICKED shall be cut off (taken/destroyed) from the earth and the transgressors shall be rooted OUT of it.

Psalms 145:20 The Lord preserveth ALL that love him; but ALL THE WICKED He will destroy.

Proverbs 10:30 The righteous shall NEVER be REMOVED;

Proverbs 11:31 The righteous shall be recompensed IN the (world) earth...

Psalms 101:8 I (God) will early (first) destroy THE WICKED of the land...

Psalms 119:119 All THE WICKED of the earth you discard (throw away) like dross.

Proverbs 25:4,5 Take AWAY the dross from the silver...Take AWAY THE WICKED from before the King...

Isaiah 5:24 and 29:5 The flame consumeth the chaff (WICKED).

Job 21:18 THEY (THE WICKED) are as stubble before the wind, and as chaff that the storm carrieth AWAY.

Job 38:13 (Speaking to God) ...take hold of the ends of the earth that THE WICKED might be shaken OUT of it.

Malachi 4:1 For behold the day cometh...and all that do WICKEDLY, shall be stubble: and the day that cometh shall burn them up...

Psalms 37:29 The righteous shall inherit the land (earth) and dwell therein FOREVER.

Psalms 37:9-11 For evildoers (WICKED) shall be cut off (destroyed); but those that wait upon the Lord shall inherit the earth.

Isaiah 13:9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger...and He shall destroy the sinners thereof OUT of it (the earth).

Psalms 104:35 Let the sinners be consumed OUT OF THE EARTH (world), and let the wicked be no more.

Psalms 52:5 God shall likewise destroy THEE (THE WICKED) forever; He shall take THEE AWAY, and pluck THEE OUT of thy dwelling place.

The above are just some of the Scriptures that make it CLEAR that the righteous STAY, and THE WICKED GO.

Ezekiel 9:4-6 and Revelation 9:3,4 talk about THE WICKED being destroyed in the midst of the RIGHTEOUS.

Was Job raptured out of his time of tribulation (testing)? NO

Was Joseph raptured out of the pit or prison? NO

Was Daniel raptured out of the lion' s den? NO

Was King David raptured out of all his tribulation? NO

Exodus 7:18 through 12:30 records the Israelites were IN Egypt for all ten plagues of God' s wrath.

Was Shadrach, Meshach and Abednego raptured out of the fiery furnace? NO

Was Jesus or any of the Apostles raptured out of their persecution? NO

Was Paul raptured out of all his tribulations (2 Corinthians 11:23-27)? NO

NO RAPTURE, JUST MUCH TRIBULATION

1 Thessalonians 4:17 is the SINGLE Scripture used to justify THE RAPTURE by false doctrine. Based on Scripture, you cannot make a doctrine on a SINGLE Scripture. The word RAPTURE does not appear in the text of any translation of the Bible, in any language.

"CAUGHT UP" are the words used by many when referring to THE RAPTURE. King James must have missed this one because the words "CAUGHT UP" are not found in the Young' s Concordance for 1 Thessalonians 4:17. However, "CATCH" is listed under that Scripture. That word appears 13 times, and is translated six different ways: catch, catch away, catch (caught) up, pluck and take by force. In the 12 other Scriptures, it has nothing to do with the physical removal of living people from the earth/world to heaven.

Also in THE RAPTURE CHAPTER, 1 Thessalonians 4:17, is to meet the lord IN THE AIR. According to the Strong' s and Young' s concordance, "AIR" is the Greek word "AER", as used in the following Scriptures:

Acts 22:23, ...and threw dust into the air (AER).

1 Corinthians 9:26, ...not as one who beateth the air (AER).

1 Corinthians 14:9, ...for ye shall speak in the air (AER).

Another Greek word which is also translated, AIR, in the KJV of the Bible is OURANOS. That translation is found in Matthew 6:26, 8:20, 13:32; Mark 4:4 and 32; Luke 8:5, 9:58, 13:19 and Acts 10:12, 11:6. Each one of these Scriptures refer to "the birds/fowls of the air (ouranos).

Grab a handful of dirt and throw it into the air. That' s about where you would be hanging IF there were to be a RAPTURE, based on the recorded meaning of the word AIR.

Next we have the phrase "with them in the CLOUDS". If you look outside, you can see the clouds WAY UP there. BUT, is that what the Scripture means? No.

In the following Scriptures, the CLOUD came DOWN to earth:

Matthew 17:5; Mark 9:7; Luke 9:34

In 1Corinthians 10:1,2, they were UNDER the CLOUD, and were baptized IN the CLOUD.

Hebrews 11:36 through 12:2 talks about SO GREAT A CLOUD OF WITNESSES.

With all of the above, let us read 1 Thessalonians 4, beginning at verse 13, with a much more accurate and clearer understanding of the words and terms used therein. For clarity, the following Scripture quotes from 1 Thessalonians are in capital letters.

"BUT I WOULD NOT HAVE YOU IGNORANT, BRETHREN, CONCERNING THEM WHICH ARE ASLEEP (this Scripture is primarily about the departed/dead saints in Christ) THAT YE SORROW NOT, EVEN AS OTHERS WHICH HAVE NO HOPE (the Sadducees did not believe in a resurrection). FOR IF WE BELIEVE THAT JESUS DIED AND ROSE AGAIN (we all believe that), EVEN SO (in like manner) THEM ALSO WHICH SLEEP (are dead) IN JESUS WILL GOD BRING WITH HIM (Jesus). FOR THIS WE SAY UNTO YOU BY THE WORD OF THE LORD, THAT WE (Biblical believers) WHO ARE ALIVE AND REMAIN (on earth) UNTO THE COMING OF THE LORD SHALL NOT PREVENT (precede) (have any advantage over) THEM WHICH ARE ASLEEP. FOR THE LORD HIMSELF SHALL DESCEND FROM HEAVEN (Acts 1:11, Jesus went directly from earth to Heaven and shall return "in like manner" directly from Heaven to earth. No rapture back to heaven for a later third coming!) WITH A SHOUT, WITH THE VOICE OF THE ARCHANGEL, AND THE TRUMP(et) OF GOD: AND THE DEAD IN CHRIST SHALL RISE (Greek word, anistemi: to set up or be resurrected) FIRST: THEN WE WHO ARE ALIVE ("We shall not all die, but shall be changed/transformed/transfigured" (1 Cor 15:51) AND REMAIN (on the earth in the "aer") SHALL BE CAUGHT UP (made one) (harpazo) TOGETHER (at the same time) WITH THEM (the dead in Christ) IN THE CLOUDS TO MEET THE LORD IN THE AIR (the "great cloud of witnesses" that will "be made perfect" with us on earth when Jesus brings their spirits "with

Him" to be united with their bodies resurrected out of the ground "first" into the air [aer] with us in the air, on the surface of the earth): AND SO SHALL WE (for) EVER BE WITH THE LORD (in the air [aer] here ON earth forever). WHEREFORE, COMFORT (reassure) ONE ANOTHER WITH THESE WORDS." (Notice, the Lord "descended from Heaven" before we are "caught up" to Him; just as the "New Jerusalem" came down to dwell with us--Rev. 21:2.)

It is a fact that no Christian churches, congregations or fellowships existing prior to 1830 proclaimed a RAPTURE doctrine, and all accepted the Biblical truth that Christians would be on earth during the time of great tribulation. Before 1830, the single RAPTURE Scripture of 1 Thessalonians 4:13-18 were accepted as resurrection verses.

The SCOFIELD Bible and the DAKE' S Bible were the first to carry FOOTNOTES about THE RAPTURE. It' s all (BAD) history from there!

REMEMBER THAT THE MODERN RAPTURE THEORY WAS STARTED BY A 15 YEAR OLD CATHOLIC GIRL IN ENGLAND BY THE NAME OF MARGARET MAC DONALD IN 1830 WHO HAD A VISION.

The following is quoted from a book by Dave MacPherson (historian) called THE RAPTURE PLOT:

"What generally hasn' t been known about Margaret is the extent to which she was open to the world of the ' occult' (definition: ' secret or hidden knowledge of supernatural phenomena').

...Take the word ' rapture' . Many still don' t know that this word (body-lifting sense) had been used for CENTURIES by medieval mystics to describe their own levitation a few inches (or even several feet) above the floor or ground. Such ' raptures' were often condemned by Catholic leaders... And Robert Norton, the pretrib origin chronicler, revealed the following about Margaret and one of her friends: ' I have seen both her and Miss Margaret MacDonald stand like statues scarcely touching the ground, evidently supernaturally' ." (pp. 51-52).

Here is an article that came from <http://world-ministries.org>:

Left Behind Movie Misleads Believers

Gary North - LewRockwell.com - 1/10/2001

Christians are being led into false doctrine by the best-selling book series "Left Behind" soon to be in a major movie of the same name.

Jesus taught us in the parable of the wheat and tares that believers and nonbelievers would live together until the end of the world.

"Only at the end of time will the corporate separation take place: sheep and goats, wheat and tares, saved and lost, covenant-keepers and covenant-breakers. Until then, the separation remains confessional and institutional, not physical and corporate.

"Until 1830, the Christian church universally taught this doctrine of temporal non-separation. In 1830, a tiny English Protestant sect known as the Irvingites proclaimed a new doctrine. The church will escape the prophesied future tribulation by being removed from history. The church will be pulled into heaven at an event that is today referred to as ' the Rapture' ...

"The Irvingites' idea was immediately adopted by John Nelson Darby, a leader of the small British sect known as the Plymouth Brethren. Darby brought this doctrine to the United States. Decades later, in the 1880' s, it finally began to spread among American fundamentalists, especially those who were upset by the appearance of what soon became known as the Social Gospel, which identified the kingdom of God with the Progressive movement. The Social Gospel' s defenders secularized the older postmillennialism of the Puritans and American Presbyterians, concluding that the interventionist State will progressively manifest the political aspect of the kingdom of God in history.

"Fundamentalists rejected such a notion, but offered in its place the Irving-Darby doctrine: the pre-tribulational, pre-millennial Rapture. The Rapture will take place 1,007 years prior to the final judgment, seven years prior to the bodily return of Jesus to set up an international Christian bureaucracy to run the world. This thousand-year era will be known as the millennial kingdom of God. Jesus will therefore return pre-millennially.

"What was new in this premillennial outline was the doctrine that Christ will remove the church from the world 3.5 years prior to the great tribulation period, which will last for another 3.5 years. Seven years after the Rapture, He will return to set up His earthly kingdom. Traditional premillennialism, which has a long history, had previously taught that Christ will return after the great tribulation of His church. There will be no period in history where there is not continuity for His church. So, Jesus will come secretly to rapture his church into heaven. Then the antichrist will set up an international government to rule the world. "

This false teaching of the rapture has caused Christians to think they need do nothing. Teaching that the rapture can occur any day is false, because it causes Christians to think that we are soon to leave earth and do not need to be active in Spiritual Warfare. But God needs us to be salt, and speak truth, and make a difference in the world today.

FOR ANOTHER INDEPTH STUDY ON NO RAPTURE, COPY AND PASTE
www.ricter.com/wordline/rapture.htm

Remember, THE RAPTURE is a THEORY, a bad one.

<http://www.godfire.net/Rapture.html>
Printer friendly version

THE RAPTURE QUESTION

THE RAPTURE, what an intriguing subject! Scores of untold saints have wondered with great concern, "When will it happen? Will it be in my lifetime? Who of my loved ones will miss it and have to go through the tribulation, and then off to an eternal hell? Or will I myself miss it, and stand below watching the few lucky ones fly away into the clouds when the trumpet sounds?"

There are so many professing Christians who have their hope set in the rapture, it has become a tenant of faith through much of the church system. Some go as far as to say that you must believe in IT to be saved. Such a thought places their hope of salvation on an exterior event, rather than the indwelling Christ who died so they could be saved. In this study, there are three primary purposes in mind: (1) To bring to light some truths the reader has possibly never considered. (2) To confirm and clarify what the Spirit has already been speaking to many. And (3), to shake, to pull down, and destroy, as Jeremiah wrote, a few man-made doctrines that are preventing people from progressing in their quest for life. We then hope to plant and build up from there. If any or all of these are accomplished, then we will be satisfied.

HISTORICAL ACCOUNT OF THE RAPTURE' S ORIGIN

Let us initiate this study with the words of one of today' s most prolific and anointed writers, J. Preston Eby. Without his diligent research of these long forgotten facts, the expose of the Rapture' s Origin would be incomplete:

"It wasn' t until the early or mid 1800' s that there was any significant group of believers around the world that looked for a "rapture" of the Church prior to a seven-year tribulation period. It may come as a shock to some who read these lines, but it is a fact, nonetheless, that the "rapture" teaching was not taught by the early Church, it was not taught by Church of the first centuries, it was not taught by the Reformers, it was not taught by anyone (except a couple of Roman Catholic theologians) until about the year 1830. At the time of the Reformation, the early Protestants widely held and were convinced the Pope was the supreme individual embodiment and personification of the spirit of antichrist, and the Roman Church, the Harlot System of Revelation seventeen. This understanding was responsible for bringing millions of believers out of the Roman Catholic religious system. It therefore became expedient for certain Romish

theologians to turn the attention of the people away from the Papacy, and this they endeavored to do by inventing a counter-interpretation to that held by the Protestants. This new scheme of prophetic interpretation became known as futurism. Rather than viewing the drama of the book of Revelation spiritually and historically, they would consign it all to a brief period of time at the end of the age. It was a Jesuit priest named Francisco Ribera who, in the days of the Reformation, first taught that all the events in the book of Revelation were to take place literally during the three and a half years reign of the antichrist way down at the end of the age. Thus, Ribera laid the foundation of a system of prophetic interpretation of which the secret rapture has now become an integral part.

"Later, Emmanuel Lacunza, also a Jesuit priest, built on Ribera's teachings, and spent much of his life writing a book titled "The Coming of Messiah in Glory and Majesty." Lacunza, however, wrote under the assumed name of Rabbi Ben Ezra, supposedly a learned Jew who had accepted Christ as his Saviour. With Jesuit cunning, he thus conspired to get his book a hearing in the Protestant world they would not even permit it in their homes coming from a Jesuit pen but as the earnest work of the "converted Jew," they would consume it with avid interest! Within the pages of this elaborate forgery, Lacunza taught the novel notion that Jesus returns not once, but twice, and at the "first stage" of His return He "raptures" His Church so they can escape the reign of the "future antichrist." His book was first published in Spanish in the 1812 and soon found its way onto the shelves of the library of the Archbishop of Canterbury in London, England.

"Now, enter the name of Edward Irving. Born in Scotland in 1792, Irving became one of the most eloquent preachers of his time, and a leading figure of the Catholic Apostolic Church of England. In 1828 his open-air meetings in Scotland drew crowds of 10,000 people. His church in London seated one thousand people and was packed week after week with a congregation drawn from the most brilliant and influential circles of society. There were some among them who by prophetic declaration announced that the Lord was coming soon, and this idea became prominent in their prophetic utterances and teachings. Out of those prophetic declarations some began to study the scriptures in the light of a physical, literal coming of the Lord. Up until that time the coming of the Lord was understood as coming of the Lord TO His people, and IN His saints, and there was no sense of His fleshly coming. Irving discovered Lacunza's book and was deeply shaken by it, in fact, fell in love with it, translated it into English, and it was published in London in 1827. At this time Irving heard what he believed to be a voice from heaven commanding him to preach the Secret Rapture of the Saints. Irving then began to hold Bible conferences throughout Scotland, Emphasizing the coming of Jesus to rapture His Church.

"About this same time there began the emergence of a new movement which came to be known as the Plymouth Brethren. The Brethren movement had its beginning in Dublin in 1825 when a small group of earnest men, dissatisfied with the lethargic condition that prevailed in the Protestant Church in Ireland, met for prayer and fellowship. Soon others joined the fellowship and associated groups sprang up in various places. Though the movement had its beginning at Dublin, it was Plymouth, England that became the center of their vast literature outreach, thus the name Plymouth Brethren became attached. Although there was interest from the start in prophetic subjects, the center of interest was on the body of Christ as an organism and the spiritual unity of Christ of all believers in reaction to the deadness of formalism of the organized

church systems and the ecclesiastical hierarchy. A man by the name of John Nelson Darby was the leading spirit among the Plymouth Brethren from 1830 onward. Darby was from a prosperous Irish family, was educated as a lawyer, took high honors at Dublin University, then turned aside, to his father's chagrin, to become a minister.

"Thus Irving and Darby were contemporaries, though associated with different spiritual movements. Another series of meetings were in progress at this time. A group of seeking Christians were meeting in the castle of Lady Powerscourt for the study of Bible prophecy. Many clergymen attended, and quite a few who were Irvingites. The Irvingites came to the meetings obsessed with the ideas of the "Secret Rapture" and the "future antichrist," imbibed from the Jesuit teaching of the Secret Rapture and the futurist interpretation of prophecy, as well as the famous book by Rabbi Ben-Ezra, or, actually, Jesuit priest Emmanuel Lacunza! Darby was himself a prolific writer and from the time a constant stream of propaganda came from his pen. His writings on biblical subjects number over 30 volumes of 600 pages each. Darby developed and organized "futurism" into a system of prophetic teaching called "dispensationalism." Darby's biographers refer to him as "the father of dispensationalism." And the crown jewel in the kingdom of dispensationalism is, of course, the so-called SECRET RAPTURE!

"The Secret Rapture teaching was introduced into the United States and Canada in the 1860's and 1870's though there is some indication that it may have been taught as early as the 1840's. Darby himself visited the United States six times. The new teaching was spreading. A Congregationalist preacher by the name of C.I. Scofield came under the influence of Darby and the Plymouth Brethren. The Scofield Reference Bible was destined to have a tremendous impact upon the beliefs of many, when, three million copies were published in the first 50 years. Through this Bible, Scofield carried the teaching of the Secret Rapture into the very heart of evangelism. Some ignorant souls look on the notes in this Bible as the Word of God itself. I do not doubt for one instant that many who read these lines have been influenced somewhere in their spiritual lives by the footnotes in the Scofield Bible.

"There is one final link in the chain of the development and spread of the rapture theory that should be mentioned in passing. I would draw your attention again to the source, the origin, of the rapture doctrine and the chain of contact by which it has been brought down to this day. It began as a Roman Catholic invention. The Jesuit priest Ribera's writings influenced the Jesuit priest Lacunza, Lacunza influenced Irving, Irving influenced Darby, Darby influenced Scofield, Scofield and Darby influenced D. L. Moody, and Moody influenced the Pentecostal Movement. How? you ask. The Assemblies of God is today by far the largest Pentecostal denomination in the world. When the Pentecostal movement began at the turn of the century, and the Assemblies of God held their first general council in 1914 in Hot Springs, Arkansas, they were a small movement and didn't have their own publishing house. They needed Sunday School and study materials for their churches so where do you suppose they got it? They bought it from Moody Press and had their own cover stitched on it! So what do you think the Assemblies of God people believed? They believed what Moody Bible Institute taught! This had its impact on Pentecostal theology, because in the early years there were practically no pre-millennialists in the Pentecostal movement. Most of the ministers in those early days came from Presbyterian, Methodist, or other historic denominations men who, being baptized in the Holy Spirit and leaving their

denominations, joined themselves to the Assemblies of God or one of the other emerging Pentecostal denominations. That is how the Pentecostal movement became influenced and saturated with the ' Secret Rapture' doctrine by a direct chain right back to THE ROMAN CHURCH." --End quote.

MARGARET MACDONALD' S ACCOUNT

The doctrine of the "PRE-TRIB RAPTURE" can also be credited to what began in Port Glasgow, Scotland in 1830. A young Scottish lass named Margaret MacDonald had a revelation of the coming of the Lord before the great tribulation. Several noted Bible teachers of that day picked up on this thought, but it was Edward Irving and John Darby who were responsible for it being popularized in Scotland and England. It is said of Darby that he borrowed from Margaret MacDonald' s revelation, modified her views, and then taught them under his own name without giving her credit. He visited the U.S. at least five times, and his dispensationalism became part of the Scofield Reference Bible (1909), as quoted above. It was the notes in Scofield' s Bible that caused this new teaching to find favor in this country.

The following is Margaret MacDonald' s handwritten account of her 1830 revelation as it appears in Memoirs of James & George MacDonald, of Port-Glasgow (1840) by Robert Norton, pp. 171-176; The Restoration of Apostles and Prophets; In the Catholic Apostolic Church (1861) also by Norton, pp. 15-18; and The Incredible Cover Up by Dave MacPherson, (1980) (The above statements were also taken from this book):

"It was first the awful state of the land that was pressed upon me. I saw the blindness and infatuation of the people to be very great. I felt the cry of Liberty just to be the hiss of the serpent, to drown them in perdition. I repeated the words, ' Now there is distress of nations, with perplexity, the seas and the waves roaring, men' s hearts failing them for fear -- now look out for the sign of the Son of man.' Here I was made to stop and cry out, ' O it is not known what the sign of the Son of man is; the people of God think they are waiting, but they know not what it is.' I felt this needed to be revealed, and that there was great darkness and error about it; but suddenly what it was burst upon me with a glorious light. I saw it was the Lord Himself descending from Heaven with a shout, the glorified man, even Jesus; but that all must, as Stephen was, be filled with the Holy Ghost, that they might look up, and see the brightness of the Father' s glory. I saw the error to be, that men think that it will be something seen by the natural eye; but ' tis spiritual discernment that is needed, the eye of God in His people. Many passages were revealed, in a light in which I had not before seen them. I repeated, ' Now is the kingdom of Heaven like unto ten virgins, who went forth to meet the Bridegroom, five wise and five foolish; they that were foolish took their lamps, but took no oil with them; but they that were wise took oil in their vessels with their lamps.' ' But be ye not unwise, but understanding what the will of the Lord is; and be not drunk with wine wherein is excess, but be filled with the Spirit.' This was the oil the wise virgins took in their vessels -- this is the light to be kept burning -- the light of God -- that we may discern that which cometh not with observation to the natural eye. Only those who have the light of God within them will see the sign of His appearance. No need to follow them who say, see here, or see there, for His day shall be as the lightning to those in whom the living Christ is. ' Tis Christ in us that will lift us up -- He is the light -- ' tis only those that are alive in Him that will be

caught up to meet Him in the air. I saw that we must be in the Spirit, that we might see spiritual things. John was in the Spirit, when he saw a throne set in Heaven. -- But I saw that the glory of the ministration of the Spirit had not been known....I said, Now shall the people of God have to do with realities -- now shall the glorious mystery of God in our nature be known -- now shall it be known what it is for man to be glorified. I felt that the revelation of Jesus Christ had yet to be opened up -- it is not knowledge about God that it contains, but it is an entering into God -- I saw that there was a glorious breaking in of God to be. I felt as Elijah, surrounded with chariots of fire. I saw as it were, the spiritual temple reared, and the Head Stone brought forth with shoutings of grace, grace, unto it. It was a glorious light above the brightness of the sun, that shone round about me. I felt that those who were filled with the Spirit could see spiritual things, and feel walking in the midst of them, while those who had not the Spirit could see nothing -- so that two shall be in one bed, the one taken and the other left, because the one has the light of God within while the other cannot see the Kingdom of Heaven. I saw the people of God in an awfully dangerous situation, surrounded by nets and entanglements, about to be tried, and many about to be deceived and fall. Now will THE WICKED be revealed, with all power and signs and lying wonders, so that if it were possible the very elect will be deceived. -- This is the fiery trial which is to try us. -- It will be for the purging and purifying of the real members of the body of Jesus; but Oh it will be a fiery trial. Every soul will be shaken to the very centre. The enemy will try to shake every thing we have believed in -- but the trial of real faith will be found to honour and praise and glory. Nothing but what is of God will stand. The stony-ground hearers will be made manifest -- the love of many will wax cold. I frequently said that night, and often since, now shall the awful sight of a false Christ be seen on this earth, and nothing but the living Christ in us can detect this awful attempt of the enemy to deceive -- for it is with all deceivableness of unrighteousness he will work -- he will have a counterpart for every part of God' s truth, and an imitation for every work of the Spirit. The Spirit must and will be poured out on the church, that she may be purified and filled with God -- and just in proportion as the Spirit of God works, so will he -- when our Lord anoints men with power, so will he. This is particularly the nature of the trial through which those are to pass who will be counted worthy to stand before the Son of man. There will be outward trials too, but it is principally temptation. It is brought on by the outpouring of the Spirit, and will increase in proportion as the Spirit is poured out. The trial of the Church is from antichrist. It is by being filled with the Spirit that we shall be kept. I frequently said, Oh be filled with the Spirit -- have the light of God in you, that you may detect satan -- be full of eyes within -- be clay in the hands of the potter -- submit to be filled, filled with God. This will build the temple....Jesus wants His bride. His desire is toward us. He that shall come, will come, and will not tarry. Amen and Amen. Even so come Lord Jesus." End quote.

This young Scottish lass was not only maligned and called a heretic by the church and the news media in her day; but her credibility has also been attacked from all sides today. Those who believe in a literal "post-trib" rapture as well as those who see it more as an inward catching away, have brought her under fire. The post-tribbers have tried to discredit her, because she had said one has to be filled with the Spirit of Christ to see the Lord coming in glory and for saying His coming to His church will be without observation -- only those with an eye (spiritual eye) to see will see Him when He appears. Those who have the vision of an inner catching away have used her name in a negative way, because it sounded as if she believed the saints would at that time meet Jesus in the literal air. Due to ignoring the spiritual reality of being caught away, her

vision was one of the things that helped to enforce the concept Ribera and Lacunza founded earlier. Both factions, the post-tribbers and the spiritual minded, have undermined the authenticity of her vision because it did not line up with their views, and being a female, a young one at that, did not help.

After reading her account of the vision, as well as other letters she had written and what others in her day wrote about her, we can see she had a very close walk with God and what she had seen could have very well been by the Spirit. The problem appears to lie with what Darby, Irving, and Scofield had done with her vision and with her own apparent lack of understanding in what she was seeing; namely that, the soon appearing of the Lord was speaking of His appearing in them, for in the prophecies that came through them almost always ended with, "BEHOLD HE COMETH, JESUS COMETH." This would indicate He was ALREADY COMING to them at that time (JESUS COMES -- A PRESENT ACTION); but they had failed to see the spiritual reality of Him that COMES, they too were looking for that which was outward rather than inward.

AS THE DAYS OF NOAH WERE

When the words of this heading are heard or read, a lot of people' s minds form images of what they think it says. To them it is generally a picture of the Rapture. But let me encourage all who embrace that thought to read these verses, in context, and hear as they plainly speak:

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage...and knew not until the flood came, and took them all away; Then shall two be in the field; the one shall be taken, and the other left. And...there shall be weeping and gnashing of teeth." Matthew 24:37-40 & 51.

Please consider the following parallels:

Who were eating and drinking in Noah' s day before the flood came? The wicked!

Who were eating and drinking before Titus came? The wicked!

Who were taken away by the flood in Noah' s day? The wicked!

Who were taken away by the flood of Titus in his day? The wicked!

Who were weeping and grinding their teeth in sorrow in Noah' s day when the flood came? The wicked!

Who were weeping and grinding their teeth in sorrow in Titus' day when his flood came? The wicked!

Now, who were left, who were spared in the days of Noah when the flood came? The righteous!

And who were left, who were spared in the day of Titus when his flood came? The righteous, of course!

Let us set the record straight. The righteous was not taken in 70 A.D., and they will not be taken in a future rapture. These verses do not remotely suggest such a thing. But rather, Jesus was very clearly drawing a comparison between the two events of the flood and the destruction of Jerusalem. He was speaking plainly that in the same manner the wicked were taken by the flood, so it would be with the wicked in 70 A.D. And so it was! The wicked of that day were taken in judgment, while the righteous were left. They were spared the judgment of the son of man coming in the authority and power of God.

To compliment this thought, let me share a letter from the Dean of the Fred Hale School of Business at The East Texas Baptist University:

Mr. Roach-

I was sharing some of your comments within the Rapture Question. I am sure you know that one of the amazing attributes of Greek is how specific words are used to describe specific events. In English, words like "love" may describe affection for a dog, or ice cream, or a spouse. In Greek a specific word is used to make the distinction. The Greek word for "take" is lambano. It means to take or acquire like I would take a vacation or take a spouse. By adding the simple prefix para the word paralambano is used in Matthew chapter 24 verse 40. It means to take and destroy. Therefore, one is taken to be destroyed while the other is left. How people overlook this is amazing.

Thanks,

Charles Williams, Ph.D., D.B.A., D. Eng.

"As the days of Noah were, so shall also the coming of the Son of man be" and the verses following it, is a passage of scripture that is a foundation for substantiating the rapture teachings. Many horrible sermons and stories have been fostered from the words Jesus spoke, and we could expose them being untrue. However, we don't have the time, nor does space allow us to go into the sum of what has been conceived in the minds of men concerning this subject. Suffice it to say, the precepts of the rapture were birthed out of the minds of two Jesuit priests; namely, Francisco Ribera and Emmanuel Lacunza (rf. The Rapture Question free upon request). It was popularized by Edward Irving, John Nelson Darby, and C.I. Scofield in the notes of his Scofield Reference Bible. That which began as a Roman Catholic invention was then nurtured by the students and parishioners who set under that teaching until it grew into the flood we see today. Nevertheless, in due season, and perhaps this is the season, truth will push back those overflowing waters and open the vistas of reality to those who seek it.

Let me say again, as it was in the days of Noah, so it was with Jerusalem. During the days of Noah, he went into the ark, closed the door, and the flood came. After this the wicked

merrymakers were taken away -- not, and we repeat, not Noah! When the flood had run its course the man of righteousness set up a new kingdom (new beginnings). It was a new world, a new age never seen before upon the earth.

Therefore, when we read, "As the days of Noah were, so shall also the coming of the Son of man be," we should be able to come to the same conclusion as any rational minded person and see that the ones taken at the end of the age were the wicked, and not the righteous. **And as it also was in his days, after the end of that came, the new Kingdom was set in the earth, and it was given into the hands of those who were not taken.**

Two are in the field and one is taken and the other is left, and when two are grinding at the mill and one is taken and the other is left (verses 40-41). Never let it enter our impressionable minds that the ones taken are the righteous of God. The written word doesn't suggest that God's plan for His mighty army of overcomers is to sound the retreat when the Lord Himself trumpets the charging, battle cry within the heavens of our transformed souls.

It is very common, however, to read of the victorious events that have transpired throughout all the past ages when humble men of God were endowed with His holy spirit; and everyone of them conquered by advancing into the camp and face of their enemies. They did not overcome by running and hiding or flying away some where in the sky. Even the four lepers that set the Syrian army to flight did it by advancing toward and into their camp. When they did so, "...the Lord had made the host of the Syrians to hear a noise of chariots, and noise of horses, even the noise of a great host, and they fled for their life." 2 Kings 6:24-33 & 7:1-8 (rf. Diet of Asses' Heads, Doves' Dung & Babies #52.93, free upon request). It is the same today, we conquer by advancing when we hear the battle cry of our Lord, the Captain of our salvation. But never, and we repeat, NEVER do we pack our bags and withdraw from the enemy that we are called to destroy. When adversities come, terrible circumstances can overwhelm us, or sickness and death may hit our families like tidal waves -- we may take timeout to rest, refresh, and gain strength -- but we do not retreat!

If we should take the time to read Matthew 24:36-51, and read it very carefully, we would soon see that those taken were the same ones who were CUT ASUNDER and the ones who were not taken were the faithful: "Who then is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season." (verse 45). Moreover, there is no reason to believe it is not the same today; for it is the same Kingdom as it was after the end of that world in 70 A.D. The faithful and wise servant stand to rule over His household. The faithful ones are overcomers who have no desire to leave, but rather, to REMAIN right here on this great planet and rule over it in righteousness, peace and joy in the holy ghost, and according to Romans 14:17, this is the Kingdom of God!

I WILL KEEP THEM FROM THE HOUR OF TEMPTATION

"Because thou hast KEPT the WORD of my patience, I also WILL KEEP THEE FROM THE HOUR OF TEMPTATION, which shall come upon all the world TO TRY THEM THAT DWELL UPON THE EARTH." (Rev. 3:10).

This has been one of the primary verses used to support a physical flying away into the heavens. Let us examine it and see if this should be.

There are four words in this verse that merit attention -- WORD, KEEP, TEMPTATION and DWELL:

WORD...in this verse is translated from the Greek word LOGOS. It is a spoken word that carries the thought and intent of the speaker, a divine expression of the substance of God (Heb. 1:3), clarification or explanation of something. The sacred Logos connects humanity with deity, it brings forth truth and reality. Logos can be equated with God.

KEEP...comes from the Greek word teros, and the Latin word for teros is terracea from which we get our English word terrace. The principle word (teros) has the meaning of to watch over, to attend to carefully, to protect, to keep in view, to guard, to apply oneself to.

TEMPTATION...comes from peirasmos which means to try, to test, to scrutinize, to discipline, to prove.

DWELL...simply means to reside, to cohabit, to occupy a house permanently, and it comes from the Greek word katoikeo.

(Definitions are from Strong' s Exhaustive Conc., Theological Dictionary of The New Testament by Kittle and Friedrich, and Thayer' s Greek - English Lexicon of The New Testament.)

Let us now take the liberty and translate Rev. 3:10 from what we have learned about the above words: "Because when My Word of patience, THE ENDURING LOGOS, the very essence of Myself became a reality to you, you WATCHED OVER, PROTECTED and APPLIED YOURSELF WHOLLY TO IT and never faltered while it was being tested and proven with fire. Likewise, in the same manner I WILL WATCH OVER, PROTECT and APPLY MYSELF WHOLLY TO YOU in the hour when all those whose DWELLING PLACES are that of the earth are TESTED with the fires and shakings that I will send."

That WORD, THE LOGOS OF GOD, is the very thing that brings us to such a place of peace. It is not the letter that killeth which we are to keep but THE REALITY OF HIS SUBSTANCE. It is this Word, THE LOGOS, that the Bible speaks of concerning Jesus. It tells us, "In the beginning was the WORD (THE LOGOS)...and the WORD (THE LOGOS) WAS GOD...and THE WORD (THE LOGOS) WAS MADE FLESH..." (Jn. 1:1 & 14). We are also told that He was "...The brightness of His glory, and the EXPRESS IMAGE OF HIS PERSON (EXPRESSION OF HIS SUBSTANCE, Grk)." (Heb. 1:3). And let us not forget, those who overcame the dragon and his angels in that heavenly war of Revelation twelve done so "...by the WORD (LOGOS) of their testimony." (Rev. 12:11). We will notice one more verse -- "If a man KEEP (TEROS) My SAYING (LOGOS), he shall never see death." (Jn. 8:51).

The key to being not hurt by the wrath of God (Rev. 19:15), the wrath of the devil (Rev. 12:12), or any other wrath or calamity that might befall the world, is not getting out of the mess but by awakening to the reality of the logos of God within and becoming one with Him. When we know who and what we are, that selfsame word ("...as He is so are we in this world") (I Jn. 4:17), we can then let the storms rage and the waves roll, for in such peaceful assurance we can lie down in the midst of it all and go to sleep, even as our Lord had done when He was with the twelve. And if need be, we will be able to say peace be still and the winds will obey our voice. Go ahead, you fearful, and fly away, but for me and my house, our desire is to remain and be part of the answer to creation's cry (Rom. 8:19-21).

The context and words are clear in Revelation 3:10. We were not being told of a plan God has devised to remove His people from the face of hard times. What He has related to us is how those who had already gone through His proving fires would be immune to them when they came upon the whole world. He was telling us of a spiritual condition or realm the faithful ones would be dwelling in during those days rather than being in a particular location. When we have the King of kings and the Lord of lords residing within, and we are ruling with Him from the heavens, from the mind of the anointing, no matter where we might be or where we geographically go, we will be in paradise, and we will take it with us.

It is basic but very essential to understand what it means to dwell in the earth or to dwell in the heavens. From what we have personally noticed, the number is very great who haven't the foggiest notion that one can have their feet on the earth but yet be living in heaven. Jesus made this evident when he told Nicodemus that "...No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." (Jn. 3:13). He also said, "And now I am no more in the world..." (Jn. 17:11). He had His feet planted firmly upon the earth, but in reality his place of habitation was IN HEAVEN. Beloved, that was where He lived! His home was in the Father whose living quarters are in the realms of heaven!

If Jesus dwelled in the heavens with His Father, then what about us? Can we likewise live in such a place today, while our feet walk life's dusty avenues? The written word says yes: "God...hath quickened us together with Christ, and hath RAISED US UP together, and made us SIT TOGETHER IN HEAVENLY PLACES (in the heavens, Grk) IN CHRIST JESUS." (Eph. 2:4-6). And, "If ye then BE RISEN WITH CHRIST...WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD, set your affection on things ABOVE, not on things on the earth (i.e. DWELL in the heavens and not on the earth). For ye are dead, and your life IS HID WITH CHRIST IN GOD. Who hath delivered us from the power of darkness, and HATH TRANSLATED US INTO THE KINGDOM OF HIS DEAR SON." (Col. 3:1-3 & 1:13). (Parenthesis my own). Therefore, in the light of this, can we not conclude, since we are IN CHRIST who IS IN GOD and DWELLS IN THE HEAVENS, that when our affections are on those heavenly things, we LIKEWISE ARE DWELLING IN THE HEAVENS and not the earth? Yes indeed we can and emphatically should come to such a conclusion! For if we don't, we will forever be dragging our lower lips in the dirt and becoming progressively despondent, because it looks like we are destined to live all our lives in this cruel old world and then die before the "blessed hope" of the rapture comes. What a sad state of being to be in, but there are untold thousands who are graphically existing in that very thing.

Christians are wanting to fly away and escape the wrath of Satan so badly that they think God wants the same thing. They have had such a misconception of who or what the devil is and who they and God are not, it is a wonder we don't hear them proclaiming, "The Lord Satan Almighty." Well, in reality, this is what we keep hearing their imaginations declare even if it is not the exact words coming from their lips. Christendom has not only swung into the lethargic ebbs of despondency but also of fearfulness, and they have created doctrines to fit their fears as well as their fantasies.

While the preachers and students of the rapture are promoting their beliefs, the written word and God's Spirit of reality are resounding something much differently. Along with Rev. 3:10, "...I will also KEEP THEE FROM THE HOUR OF TEMPTATION, which shall come upon all the world, to try them that dwell upon the earth," we also have Jesus saying, "I PRAY NOT THAT THOU SHOULDEST TAKE THEM OUT OF THE WORLD, but that THOU SHOULDEST KEEP (teros) THEM FROM THE EVIL." (Jn. 17:15). We read also in this same chapter of John that Jesus had KEPT (teros) the disciples from perishing, and it was IN THE NAME OF GOD that He kept them. (Verses 11 & 12). And he said in verses 14 and 17 His WORD (THE LOGOS -- the substance of God) was what had set them apart from the world. By the very NATURE (NAME) and ESSENCE (LOGOS) of God through Jesus were they protected (kept) and sanctified from the drawing influence of the world. However, after He had left the visible realm of the physical, He sent back the selfsame Spirit and Word that had formerly protected them outwardly which was in the form of Jesus. Upon returning, and this time into the depths of their hearts, He performed a much greater work, for now their authority and power was not from without but from within. Likewise, with His Spirit and word dwelling within every believer they will also be guarded and kept, but this will not be until they have first kept that patient, enduring Word of Himself -- THE LOGOS, the very essence and reality of God. When such a Word has been nurtured (kept) unto maturity, there will then be something of substance that will in reality be able to carry one through the most fierce storm or raging furnace of affliction. Without it, they will be consumed like the wood, hay, and stubble that they are.

I THESSALONIANS 4:16-17

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thes. 4:16-17).

When the above verses are read without understanding, it would appear Ribera, Lacunza, Darby, Irving, and Scofield were right in their teachings of the rapture. We know, however, this concept came from carnal minds dealing with things pertaining to the Spirit. Coupled with this teaching came the heavenly Jerusalem coming down to earth (Rev. 21:10), assuming it was speaking of a literal city. To get the true meaning of what is being said here, it is a must to see that it is speaking of SPIRITUAL things and not natural. For instance, how can the heavenly Jerusalem be a natural city when Hebrews 12:22 makes it clear that we have "...N-O-W COME...UNTO THE CITY of the living God, THE HEAVENLY JERUSALEM." It seems fairly clear that this city is

not one of the natural elements, and neither is it somewhere in the natural heavens. We are presently abiding in it, yet without manifestation from the heavens.

We are now in this heavenly city; but it is hidden from view of the natural eye, for the natural eye sees only that which is of the earth. When that which is of the heavens descends to the earth, then the natural eye is opened to see it. Until then, it remains hidden in the realm of the spirit. And likewise with the Lord who descends from heaven.

Isn't it true that He abides in us? Is He not in our own heavens? And don't we know He is abiding in the Holy of holies of His temple, which we are? Of course. And when He descends from that realm deep realm within, and makes Himself known in the air of our minds, we see Him. More is said about this later.

THE RAPTURE is a term that is never used in the Bible, although, there are many words and scriptures that do mean the same thing, and CAUGHT UP (HARPAZO) is one of those words. The World Book Dictionary gives us this definition of the word: "rapture, A strong feeling that absorbs the mind; very great joy. A feeling of being lifted high in mind and spirit; being filled with and completely taken up in feeling or delight or bliss." With this, I believe we would be justified in teaching about being "raptured" (in mind and spirit as the word implies), but we would err if we taught it contrary to what the scriptures and the Spirit have to say about it.

Let us read again I Thes. 4:16-17, but incorporating the Greek and see what might lay beneath the surface: "Because Himself the Lord IN a command, IN a voice of a Chief Messenger, and IN a trumpet of God will come down from heaven, and the dead ones in anointed will be raised first; afterwards we the living ones, those being left over, at the same time with them shall be seized in clouds into a meeting of the Lord into air; and so in this manner with Lord shall we always be."

IN

IN a command, IN a voice, and IN a trumpet speak of THE LORD HIMSELF as being IN that which is spoken; and in this incident we have THREE (indicating completeness) words (command, voice, and trumpet) that denotes a word spoken. What then, would this signify, especially since the Lord Himself is IN each of them? We are familiar with the word LOGOS -- the very ESSENCE, THOUGHT, and INTENT OF GOD IN MANIFESTATION. Therefore, being that the Lord is IN these three words that convey a message, we conclude that it is THE LOGOS WHICH IS SPOKEN here -- the expression of the very substance of God Himself. It is the very thing which Jesus was declared to be! (Heb. 1:3). In other words, Jesus in the pure and complete form of the living God is descending from the highest realm of our heavens and into the conscious realm of our soul to give us something that will cause us to rise beyond our wildest imaginations! What a COMMAND, what a VOICE, what a TRUMPET! Praise God, it is THE LOGOS OF HIMSELF that our mighty Lord and chief messenger is and will be descending with and INTO those who are his ministers of flaming fire. First, into the firstfruits and then Christ into the world through the firstfruits. Not only does He come into His elect with the voice of a trumpeting commander, but when they are caught up to this place of the high calling of God, they

will become that resounding trumpet of the Lord -- THE LOGOS REVEALING THE FATHER OF US ALL! IN A SHOUT -- A COMMAND!

In a SHOUT (verse 16) comes from the Greek word keleuma which means, "a cry of incitement," and it comes from the word keleuo which means, "to urge on; hail; to incite by word, i.e. order." (Strong' s Exh. Conc.). Therefore, a COMMAND TO BATTLE or A WAR CRY is what the Lord is appearing in. Let our minds be stirred at this time with a question: If we are escaping from the enemy by-way-of a massive air-lift, just before Satan' s wrath is turned loose on the world, then why would a war cry be given to us? When an army is incited to charge forward into battle they do not conquer by leaving the fury of the enemy, but they win by attacking and overcoming him with superior forces. The Holy Spirit of God tells us eight different times in the book of Revelation what the inheritance will be to the ones who OVERCOME...not to those who run! There is a war to be won, dear saints, and the battle fields are in the regions of our own souls. We might as well face it, until we are apprehended by our Lord and we trumpet the victory on every front, we will never possess the kingdom of the heavens or the earth.

IN A VOICE OF THE ARCHANGEL -- A CHIEF MESSENGER

There are many voices in the land today, but there is only one voice whose is the LOGOS OF GOD, and it is the voice of THE CHIEF MESSENGER of the living God. Many are hearing the voices of the sages of ancient times, others have their ears tuned to the prophets of old, and some are hearing the voices from extraterrestrial beings; a few are communing with the familiar spirits of the dead, numerous others think their own voice is that of Christ' s, but the multitudes are simply hearing the clamoring voices of men. However, there is only One voice that will cause one to be lifted in his soul from the realms of dust and ascend into the heavens of Christ -- the voice of JESUS. All other voices are facades that masquerade as messengers of God. They are nothing but influential winds that move and toss the insecure waves of the troubled sea.

IN A TRUMPET

TRUMPETS in scripture speak of a particular message of God that is being conveyed to His people through chosen vessels of Himself. When the various notes were heard, the people understood what they were to do. The command was through musical instruments. Such a message was more clear than when one was speaking audible words. The notes were more austere and carried much farther (miles) than mere words alone. Today, it is the same -- we can speak words from the intellect, as men, which is not all bad, but when the word is spoken by the Spirit it is tremendous, it is overwhelming, it is life. It is then that we resonate from Zion the high calling of our God as we become His polished silver trumpets of salvation.

In the Old Testament we see the trumpets as types of a living reality that find their fulfillment in the Melchisedec priests of today. For example, it was the priests who were commissioned to blow the trumpets of silver on various occasions. They were blown to assemble the people together for solemn days as well as for occasions of gladness. They were also blown over offerings and sacrifices. The primary thing we want to notice here, however, is the majority of the recordings concerning the sounding of trumpets in the Bible were when the people were

praising God for giving them a new king, praising God for being victorious in battle, or they were blown **JUST PRIOR TO GOING INTO BATTLE**. The latter was a covenant of the Lord to Israel, declaring that, if they would blow the trumpets before going to war, He would remember them and give them power to destroy all their enemies. It is no different today, for the covenant still stands; and as we trumpet the victory praise of the voice of the archangel (Jesus the Chief Messenger) we will see it as it was in times past. The priest blew the trumpets for Joshua at Jericho (Josh. 6) and the defended walls fell, and Gideon' s army of 300 trumpeted at Moreh and destroyed the armies of the Midionites, the Amalekites, and all the armies of the east (Judges 7). When that seventh and last trumpet begins to sound in our own hearts (it should already be sounding, for the message has been going forth for some time), remember, it is a **VICTORY CRY OF PRAISE TO OUR GOD** for the great war to be won once and for all. This praise, as it reaches its high crescendo and is in perfect harmony with the preceding six trumpets that have already been blowing, will be the blast, the final **LOGOS** of **TRUTH, KNOWLEDGE, UNDERSTANDING, and PRAISE** that will put Satan under our feet once and for all. When the victory of God' s elect is secure they will sound the message of this great triumph which will cause the whole world to be shaken off its feeble foundations of iron mingled with clay! -- But praise God, this is O.K., let it be, for there must be a shaking and removing before there can be a planting and rebuilding! (Jer. 1:10 & Heb. 12:25-29). This is the purpose of the sons of God -- that of setting the groaning creation (**ALL CREATION**) into the glorious liberty of being **BORN OF GOD** (Rom. 8:19-21)!

Can we not agree that we have been given the ministry of reconciliation (II Cor. 5:18-19) in order to set creation free (Rom. 8:19-21)? This being the case, then our cry should be one with the prayer of our Lord Jesus: "I PRAY NOT that thou shouldest take them **OUT OF THE WORLD**, but that thou shouldest keep them from the evil." (Jn. 17:15). Therefore, sons of God, if ye be sons and not bastards (Heb. 12:7-8), let us not look for a way out of tribulation; but rather, let us **LOOK UNTO HIM** who will give us **VICTORY OVER THE EVIL**, and thereby, bring an end to tribulation for **ALL MANKIND**.

CAUGHT UP -- SEIZED

The Greek word **CAUGHT UP**, as it is rendered in the King James version is **harpazo**, which means, **TO SEIZE** and is a derivative of **haireomai** and its meaning is **TO TAKE FOR ONESELF**. The following are the scriptures where this word **HARPAZO** is used: "...and the violent **TAKE IT BY FORCE (SEIZES IT)**." (Mt. 11:12). "...then cometh the wicked one, and **CATCHETH AWAY (SEIZES)** that which was sown in his heart." (Mt. 13:19). "...and the wolf **CATCHETH (SEIZES)** them, and scattereth the sheep." (Jn. 10:12). "...neither shall any man **PLUCK (SEIZE)** them out of my hand...and no man is able to **PLUCK (SEIZE)** them out of My Father' s hand." (Jn. 10:28 & 29). "...with fear, **PULLING (SEIZING)** them out of the fire. (Jude 23). "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God Knoweth:) such an one **CAUGHT UP (SEIZED)** to the third heaven." (II Cor. 12:3). "...and her child was **CAUGHT UP (SEIZED)** unto God...." (Rev. 12:5). And also, "Then we which are alive and remain shall be **CAUGHT UP (SEIZED)** together with them...." (I Thes. 4:17).

Not only from the meaning of this word do we see that IT HAS NOTHING TO DO WITH DIRECTION, such as being caught UPWARDLY into the air, but by taking note of how the original writers of the New Testament used the word also gives us definition of the word. Therefore, seeing that the word simply is telling us of a particular STATE OF BEING one might find himself -- namely, in the disposition of being SEIZED, then it would be good for us to get our minds off of where we thought we might be GOING and on to WHAT WE ARE DEFINITELY BECOMING. What it boils down to, brethren, is this: When we hear the LOGOS OF GOD we will find ourselves so completely SEIZED OF OUR LORD, and with such resurrection power, that we will never fall to the pulling gravity of the flesh again.

Flying away into the cloudy skies would no doubt be an exciting experience, but in comparison to what is happening inwardly (being "raptured" into and by the Spirit of the living God) causes every thing else to pale to the paltry naturalisms they are. If being physically raptured is our hope, oh, dear saints of God, how miserably we have robbed ourselves, for there is something greater, yes, MUCH, M-U-C-H GREATER! Therefore, never let it be said that we are trying to rob anyone of anything, for our desire is to give. Hopefully, however, the myth of becoming human missiles will be removed from people' s minds. If this is accomplished, we do hope some realities will take the place of what some would consider a great loss. But how could it be a loss if it is replaced with the reality of the king of glory Himself? -- Jesus Christ!

IN CLOUDS

At a glance there does not seem to be anything very significant in this term "IN (the) CLOUDS" other than the Greek omits the definite article THE. There is no apparent, hidden Greek word here to draw from that would change or enhance the meaning of this thought (I Thes. 4:17). However, there are times when it is proper to look at the spiritual meaning of various statements recorded in the Bible to see what is really being said. We believe this is one of those times and areas of scripture, especially when we consider the other thoughts contained in these verses that are associated with the clouds. We can also take note of some other scriptures that should help us in seeing what clouds in the Bible are so often referring to: "For thy mercy is great unto the heavens, and thy truth unto THE CLOUDS." (Ps. 57:10); "Ascribe ye strength unto God: His excellence is over Israel, and His strength is in THE CLOUDS...The God of Israel is He that giveth strength and power unto HIS PEOPLE." (Ps. 68:34 & 35); and "Who maketh the CLOUDS HIS CHARIOT." (Ps. 104:3).

It has been made clear that our citizenship is IN THE HEAVENS (Heb. 12:22-24), and looking at the above verses, can we not say that THE SAINTS are in fact those clouds? We should be able to, for God' s truths are given to PEOPLE rather than to natural clouds. His strength and power is also ascribed to PEOPLE and not literal clouds (there is indeed power in natural clouds, but the context of Ps. 68:35 is referring to people). And most certainly, THE SAINTS OF THE MOST HIGH make up the chariot in which God rides and manifests His power and majesty to the world, rather than by the clouds of the blue skies above. The clouds spoken of in I Thes. 4:17 are no less the same. When it speaks of being seized in clouds, it is not speaking of the natural water clouds from which our rain comes, but it is referring to God' s people who make up the heavenly host. Isaiah 55:10-13 attests to this by saying that WE shall be as the rain that comes down out of

heaven (rain is condensed clouds) to water the earth which causes the whole world to come alive and to break forth into joyous singing. Hebrews 11:40 and 12:1 also speaks of people being clouds, i.e. all the patriarchs who have died in faith are called a CLOUD OF WITNESSES.

When we read of things in heaven -- clouds, rain, lightning, hail, thunder, or even a city -- it is generally speaking of those with specific characteristics who are abiding in Christ rather than having their minds wrapped up in the soiled garments of the earth. When considering the clouds, we should be able to see that it is alluding to people in the same manner as when we read, "Ye are come unto...the CITY OF THE LIVING GOD, THE HEAVENLY JERUSALEM..." (Heb. 12:22). This is a statement about PEOPLE and not buildings. This city is mentioned again in Rev. 21:9-10, and before it is called THE GREAT CITY it is said to be THE BRIDE, THE LAMBS WIFE (again -- PEOPLE -- not buildings). This city was then seen descending out of heaven from God, like the rain of Isaiah 55:10, which is manifested on the lower realm to bless the earth. Until there is a descending from the realm of the heavens of Christ' s habitation, the inhabitants of the earth will never see the glory of God and be set into the liberty of being His offspring. It will be from the descending rains of God that every eye of all flesh shall see His glory and be drawn to this holy city to worship the One they sought after and came to love. (Acts 17:27, Isa. 55:10-13, 40 3-5. 66:23, Rev. 15:4, etc.). Therefore, brethren, as it is seen by us, we will remain right here with our feet upon the earth, yet residing in the heavens, as did Jesus (Jn. 3:13), and become rain to a parched and thirsty world of humanity. Regardless of whether we are clouds or the city, which we should be both and even more, it speaks somewhat of the same thing. With either, we first win our heavenly wars and are established in the heavens of Christ, then we are made known to those of the dust and will minister life so they might also overcome and live. However, if we should really be lifted into the literal clouds, as it has been supposed, how could we ever be of any good to the creation who awaits our appearing so they can be liberated and set free from the bondage of corruption (Rom. 8:19-21)? Needless to say, we would be of no value at all, but it is a different story to those who are CAUGHT UP (SEIZED -- HARPAZO) as was Paul in II Cor. 12:2 -- they will ultimately bring total deliverance to the groaning creation.

IN THE AIR -- INTO AIR

"Then we which are alive and remain shall be caught up together to meet the Lord in the air" (I Thes. 4:17). This sounds fairly emphatic, that is, when we look at it in the literal sense; but let us take time and examine a couple of prepositions in the Greek and see if some beneficial light can be shed to illumine our minds. Note the underlined prepositions of the following: "We the living ones...shall be seized IN CLOUDS INTO A MEETING of the Lord INTO AIR." Prepositions may not seem to be important enough to even consider, but they play a major roll in languages by showing the relationship between a noun or pronoun and some other word in the sentence. In this case, the word ONES of THE LIVING ONES is the noun, and the preposition IN tells the reader what position the living ones are in with reference to the clouds. Namely, they are right in the very MIDST OF or COMPASSED ABOUT WITH CLOUDS. There is no movement or direction involved at all, they are simply INSIDE CLOUDS. On the other hand, the word INTO lets us know that the living ones relationship to A MEETING and AIR is. INTO has something to do with MOVEMENT, DIRECTION, and DESTINATION. In other words, "We the living

ones, those who are WITHIN and MAKE UP THE CLOUD OF WITNESSES RIGHT NOW, when the trumpet is blown, will be SEIZED by the Spirit and taken INTO AN INSTRUCTIONAL MEETING with the Lord of lords which takes place in THE REALM OF THE CONSCIOUS SOUL (spiritually called AIR)." (My paraphrase).

The word MEETING (apantesin, Grk.) appears four times in the New testament (Mt. 25:1 & 6, Acts 28:15, and I Thes. 4:17), and it carries the thought of a CONFERENCE, an ASSEMBLY, or a CONVOCATION. It means much more than just merely coming in contact with our Lord and standing in His presence. In essence, we are called to a HOLY CONVOCATION when the voice of His trumpet is heard. This HOLY ASSEMBLY, if we will notice, has a certain "AIR" about it, and that air is certainly not that of the sky where jet airliners fly but is speaking of a spiritual spectrum of life. All through the Bible, it is very common to find natural elements of the earth that refers to spiritual realities in people' s lives, especially with God' s people. This is what we have here -- an analogy.

Air, as it is rendered in our study passage, comes from the Greek word AER, and according to Dr. Strong' s Exhaustive Concordance it means, "TO BREATHE unconsciously, i.e. respire; by analogy to blow; ' air' (as natural circumambient)." The same word is used in Ephesians 2:1-2 which speaks of Satan: "And you hath He quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the AIR, the spirit that now worketh in the children of disobedience." When we look closely, we can see THE COURSE (spirit) OF THE WORLD (soul) is synonymous with THE PRINCE (spirit) OF THE AIR (soul); therefore, the more we know about the world (the susceptible soul of man) and its course (its ruling spirit) the more we will know about this infamous prince and will be able to deal appropriately with him.

The air, according to the above verse, is the realm from which Satan has dominion. Does this then mean that the only place he has any power or authority is where there is BREATHABLE AIR? If this is the case, all one would have to do in order to escape the tempting influence of this lying ruler of darkness is to find someplace where there is no air, like the moon, for instance. We would, however, have to take along some air tanks in order to live; and being that he supposedly resides in "the air," does this mean he would be contained in the air tanks and every time we took a breath of air he would be inhaled into our lungs? Or let us think about this: The next time we get infuriated with someone and hatred builds up to the point we might feel like killing them, why don' t we just go jump in the lake with all the air expelled from our lungs and lay submerged about six feet below the surface for awhile? This is sure to get us over our anger in a hurry, because in this location there would be no air around us or in us for the devil to exercise his power through. Therefore, all our evil thoughts would vanish in a flash; that is, until we came up for a breath of "fresh" AIR, and the tempter entered back into our bodies. Silly and foolish thoughts, aren' t they? But this "off the wall" thinking is what we could come up with when we insist on looking at all these things only in the literal sense rather than in the spirit and truth of the matter.

It is good that Paul wrote Eph. 2:2 the way he did -- "according to the **COURSE OF THIS WORLD**, according to the **PRINCE OF THE AIR** -- for it makes it much easier to determine what **THE AIR** is referring to; namely, the **SOULISH LUSTS OF THE WORLD**.

The unregenerated soul moves and has its being in **THE WORLD**, and it is from this air of the soul that Satan was able to gain the title, "...**THE PRINCE OF THIS WORLD**." (Jn. 12:31, 14:30 & 16:11). The fact is, whoever sits upon the throne of the soul makes the earth his footstool and becomes its prince, whether it is Christ or Satan. Although Satan was destroyed by Jesus (Heb. 2:12), he is still sitting as a great dragon in some form or another (probably more like an illusion) on the throne of most people' s minds, and they believe that this monster they have magnified so greatly is much too awesome to ever be conquered. Therefore, in order to escape such an awesome, unconquerable foe, another magnified illusion has been created called the rapture. However, those who have truly been "raptured" (seized) out of earthy lusts and temptations are able to overcome all the imaginations of the mind and cast them down to establish God' s kingdom in and upon the earth. This victory over the enemy, rather real or imagined, is seen when the Lord of lords descends from the third heaven of the holy of holies and into the second heaven of the holy place of the air of our minds. In this descension He makes Himself known with a war cry which causes the sons of God to be **SEIZED INTO HIS LORDSHIP**. It is at this time that Satan is to be removed from the throne of our souls, and the apprehended ones of Christ, those who make up the clouds of heaven, will possess that throne and rule the kingdom within forever.

We see an example of this in Revelation 12:5-11, where the "man child" (**MALE SON**, Grk.) is **CAUGHT UP (SEIZED, harpazo)** unto God and His throne, and as a result the war in heaven ensues and ends in glory for those who love not their lives unto the death .

SO SHALL WE EVER BE WITH THE LORD

"Then we...shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we **EVER** be with the Lord." (I Thes. 4:17). If the catching up, rather, being seized into the clouds of the air is to be a literal event, then we might find ourselves in a peculiar situation. Note the word **EVER**: It comes from the Greek word "pantote" which means **ALWAYS**. It is telling us where we will be **FOREVER**, which will be with the Lord (this is good) but that locality is not so good, for it is in **THE COLD CLOUDS OF THE SKY....**Think about it, **F-O-R-E-V-E-R** in the **CLOUDS OF THE ATMOSPHERE OVER THE EARTH...to NEVER, N-E-V-E-R** leave.... This would definitely produce some problems -- not only would we become very damp and bored after awhile, but there are some scriptures we would have to rip entirely from our Bibles. Three comes to mind at the moment: "And hast made us unto our God kings and priests: and **WE SHALL REIGN ON THE EARTH**." "And she brought forth a man child, **WHO WAS TO RULE ALL NATIONS....**" "And He...showed me that great city, the holy Jerusalem (the bride), **DESCENDING OUT OF HEAVEN....**" (Rev. 5:10, Rev. 12:5 & Rev. 21:10).

If we are to remain in the sky always, never to return, then there is no way for us to **EVER** reign on the earth; the nations which are upon the earth will **NEVER** be righteously ruled by the sons

of God; nor would the bride of Christ EVER descend and manifest God' s glory to the world which is to be displayed by her radiant beauty. But praise God, we are here to tell you, dear saints, since I Thes. 4:16-17 is not speaking of natural things, WE WILL NOT BE ETERNALLY LOCKED IN THE NATURAL, CLOUDY SKIES OUR RAIN COMES FROM! We will, however, be forever in His company with His body which is His CLOUD OF WITNESSES, those who are as He is. We will be eternally in the CONSCIOUS PRESENCE of our wonderful Lord and Saviour, Jesus Christ! Now that, dear ones, is something we can comfort one another with, as we are told to do in the concluding verse of this promise to the saints. (II Thes. 4:18) TWINKLE OF THE EYE

We will briefly touch upon something Paul said that has been used to support the rapture teaching: "In a moment, IN THE TWINKLING OF AN EYE, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor 15:52)

We will borrow once again from J. Preston Eby:

"... ' Twinkling' is from the Greek word RHIFE meaning `a jerk' of the eyes. RHIFE is from the root RHIPTO, a word which indicates a sudden motion; to hurl with a rapid movement; a stroke; to toss; to fling. The twinkling of an eye relates not so much to time as it does to the ACTION and MOTION involved. It is not a question of how quickly the eyelids flutter, but the fact of a movement, a jerk, a change of direction, a SUDDEN REFOCUSING OR LOOKING AWAY. If I were reading a book and I heard the door open, I would swiftly dart my eyes in the direction of the door to see who is entering. I would LOOK AWAY from the book and quickly REFOCUS my sight on the person coming through the door. This abrupt motion, this sudden refocusing of vision, this rapid change of eye contact is what is indicated by the Greek word RHIFE.

"When our attention is unexpectedly attracted by a sudden burst of revelation and spiritual understanding there is that instantaneous `turning away' from our former concepts, beliefs, actions and ways, to behold and embrace the truth and glory of God disclosed by inspiration of the Holy Spirit. This sudden change in perspective, this immediate transformation of consciousness satisfies precisely the meaning of the Greek phrase -- `in the twinkling of an eye.' It bespeaks vision, illumination, understanding, perception and perspective. Furthermore, it has absolutely nothing to do with a so called `rapture of the saints,' or the `second coming of Jesus.' Plainly and unquestionably it concerns O-U-R CHANGE, O-U-R TRANSFORMATION into the image of Christ. It says `nothing about us being `raptured' in the twinkling of an eye; what it does say is that `W-E SHALL BE CHANGED in a moment (in atoms), in the twinkling (re-focused vision) of an eye.' Yet the preachers loudly proclaim on the basis of this verse that Jesus will return in a split second, and the saints will in a flash of time travel a trillion miles of miracle at the Rapture. It is as pure a myth as ever entered the brain of man!" -- End quote.

No Brethren, we will not be whisked off the earth and changed. There will be no bursting open of our graves some glad day beyond the ages that will produce the change. Neither will our change come as a result of simply believing the teachings of the rapture, or any other doctrine, for that matter. And when God gets ready, He will not be snapping His fingers and saying, "Be mature, transfigured sons of glory." There are, however, some verses that do tell us how this glorious

change comes. One such verse is, "Be not conformed to this world, but be ye TRANSFORMED by the RENEWING of your mind." (Rom 12:2). The change comes, dear ones, due to the renewing of our minds, as our attention is refocused!

Let us close this article with some timely words from Robert Torango in his "Metamorphosis -- Our Transformation, Part Two":

"What is God's purpose in instituting this great Plan of the Ages? What was His intent in forming man from the dust of the earth and making him a living soul? Why did He make man a little lower than the angels, yet visits him with an intimate relationship not given to angels and heavenly creatures? Why did He subject this creature to vanity, not willingly, but by reason of Him that has subjected the same in hope? Why was man made in such duality, having been given two seeds, one of corruption and the other of incorruption, made of both light and darkness, earthly elements and heavenly elements, bearing the image of the earthly and also the image of the heavenly? Why was man lowered out from God Substance into the dark and musty world of his humanity, shaped in iniquity and given the capacity to sin against God and mankind? What was in God's mind before the disruption of the ages concerning this lowly creature called man? What was it about this creature that caused such an act of love and sacrifice to be acted out in the Creator, giving His own Son for the supreme gift of salvation to this dusty amalgamation?

"Such questions may not be very uplifting to consider and some of us may rather not even address such thoughts, preferring to keep ourselves safe and secure in our ignorance concerning such disturbing realities, but for us that are truly seekers of truth, we must come to terms with such questions in order for us to come to true and relevant answers. Of course, someone will always fall back on old clichés when addressing such questions, such as the standard quote, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,' all the while failing to read the next verse that follows this often misused verse, 'But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.' I Corinthians 2:8-9. Ah yes, the deep things of God, those things that mere mortal man does not even bother to consider when contemplating his place in God's Plan of the Ages. After all, who are we to come to such spiritual conclusions about our origins and our endings? Well, my dear friend, we are the chosen generation of the Lord, the heirs of His salvation, the election of grace, the priesthood that is called after the order of Melchizedek, and if we do not ask these questions, then no one will.

"Certainly, the present religious systems of men will not ask these questions. For the religious world, questions are dangerous to the health and security of the system that they have instituted. They demand unquestioned loyalty to their doctrines and concepts about God, shrouding themselves in schools of higher learning and theological positioning that demand years of brain washing at the hands of the indoctrinated teachers and leaders. The present church system of religion has lost its way and has left the original, designed plan of God for man and has replaced that plan with their own carnal plan of man-made design. The main-line, fundamental church system has left the path of God's truth and instituted their own version of the so-called end time and impending doom for mankind. Today, the standard doctrinal statement found in almost every statement of belief in this system of religion includes a belief that has come to be termed, 'the

rapture of the church', or 'the second coming of Christ'. Sadly, the only hope left to the modern day 'church' to come into the presence of the fullness of God is to be whisked off to heaven via a bodily flight through the air into the sky, in a desperate, last minute escape from the clutches of evil. Sad as it may sound, the 'church' of today has rested all of its hope on a rapture theory that no one can agree on exactly when it is supposed to happen, since the church system of higher learning has also drawn up a millennial chart of events that are supposed to take place on the earth, based upon a carnal viewpoint of scriptures that deal with so-called 'end time' events, most notably the book of Revelation. So, the problem is to figure out just where exactly in these sequences of events the supposed rapture of the church is to take place. One thing that almost all of the theologians of the church system agree upon is the occurrence of the so-called 'Great Tribulation', which is generally taught by these systems as a time of God pouring out His wrath upon all the earth in a fit of rage and anger. This Great Tribulation is a central part of the chart of the end time sequences of events, so the theory for the rapture of the church has to either take place pre-tribulation, or mid-tribulation, or post-tribulation and the funny part is that no one agrees on the correct timing for this event to take place, although they all use the same scriptures and references for each rapture position that is taken, pre-trib, mid-trib or post-trib. This is what the 'church' has come to, a confused, uncertain, body of believers without consensus on what they would term as the single most important event to transpire in the history of God's plan, the 'rapture of the church' into the presence of Jesus. As you might have surmised by now, I do not believe in a 'physical rapture' of the church into the blue yonder, but I believe that there is something much more grand and momentous that is to take place in the heart of the believer, an event that will indeed cause a people to rise into the presence of the Lord, but not in bodily flight through the air, but an ascension that will translate us out from the kingdom of darkness and despair into the light of the Kingdom of God. In my viewpoint, this is not an external event, but an internal experience in the hearts of believers.

"Please understand that my intent is not to try to prove to you that there will be no rapture, although I myself have come to that conclusion. Real Truth does not rely on our scholastic abilities to prove its true validity, but absolute Truth will simply make all other part-truths irrelevant in the light of its glorious reality. I did not come to the reality of the present, abiding kingdom of God and the present, indwelling of the Son of God in my life by reading a newsletter or hearing a taped teaching discoursing on such a possibility. The fact is, I arrived at this conclusion the same way a person would arrive at a location in the far distance, finding myself arriving at such a conclusion in a natural and fluent progression and in looking back at that journey, I realized that during that whole journey I was given no other recourse or direction, since all other roads were cut off for me. The wonderful thing about Truth is that when it is revealed in its entirety, all other shadows and symbols of that Truth disappear and are made of no effect. For this reason, I truly do not try to change someone's doctrinal belief, but I do speak of the Truth that has been revealed to my heart, and in so doing, if it truly is absolute Truth, it will automatically do away with all lesser viewpoints that we may have conjured up on our journey to that Truth. One day, as I continued to walk into the Truth of God, I looked for the rapture theory, and it was no where to be found! It was swallowed up into the greater Truth of the abiding presence of Jesus Christ in my life, so there was no longer a need in my mind to look further down the road for something intangible and out of reach, for the Lord had come to my house and made His presence known. Why should I look for Him in the sky or in a city or out in the desert

when He was standing up in His temple declaring Himself as present and available? I came to this Truth just as sure as if I were to get in my car and drive to the local market, that which I sought after in past days, I have come to and arrived at by the grace of God. So, for me, the focus of this present time in God is not in trying to get ready for the supposed event of the rapture of the church, but I do believe we are getting prepared for something to take place! After all, God is going to get that which He has been after from the genesis of His plan. It just isn't going to be accomplished by a mass exit of the overcoming Church from planet earth!

"If Christ IS come in the flesh, if He HAS come to His temple and seated Himself in that temple in heavenly places, if He HAS filled us with the fullness of His Self, if we are indeed the house of God, the dwelling place of the Most High, the city of God, if we are indeed the house not made with hands, the New Jerusalem, if we are His gates of praise, walls of salvation, the everlasting doors through which the King of glory shall appear, then why would we be looking for some kind of external, physical kingdom or city to be set up on earth? The answer is that we are still carnal and our understanding is still dark. All of the doctrines of the modern 'church' that have put God afar off into the wild, blue yonder, and that have portrayed the devil as equal to Him in power and strength, all of this comes out of the darkened understanding of the natural, religious mind. When Jesus reveals Himself to any person, that person will never again look for Him in some far off place, but will walk with Him and talk with Him and live in Him. The King is here! He has not been exiled to some far off planet, lurking out in outer space waiting to come to break through the stratosphere of earth's atmosphere and call His chosen to the sky. The King is here! He has always been here, and He has never been away from His Body, but has filled it with Himself and is revealing Himself from glory to glory to those that are looking for Him. Every day I see and hear Jesus and we have beautiful communion together. Right now, even as I type these words, He is with me and speaking to me words of life. When I lay down in bed tonight, He will be with me and when I wake up in the morning, He will be with me, for He is my eternal, abiding friend that I will always have at my disposal. I know some may think this is the words of a fool, but since He revealed Himself to me, I have never been out of His presence! The Truth is, He has always been with me, I just didn't know it. I wasn't looking for Him, because the church system had taught me that He was way up there and I was way down here and someday I would get to go to Him either when I died or when I was 'raptured', but one day I found the courage to believe God's word instead of the words and thoughts of men, and I saw Him! Right here, with me, in me, through me, and everywhere I looked, I saw Him, O glory to His name! This One that I loved with all of my heart, longed after to look upon Him, to see His visage, to bask in His presence, one glad and glorious Day the scales of my eyes fell off and I saw Him, not with the eyes of flesh, but with greater eyes, that tell no lies, I saw Him, nay, I knew Him, I smelled Him, I felt Him, in all truth, I was made AWARE of Him. It is truly difficult to find the words to express this excruciatingly personal relationship with Him, but any one that reads these words and have come to KNOW Him in this way, will have a Yea and an Amen in them at my words. This is how far off the path of life the 'church' has come, to where Jesus has become a disembodied spirit floating around somewhere, waiting to take us to a floating city in the sky. God help us! We must get back to the true plan of God for mankind! That plan is not for an escape out of this world, but the true Plan of the Ages deals with the transformation of mankind from a creature of the dust into a creature of spirit life.

"The only hope for all creation, natural and spiritual, is the transforming power of the life of God. The Good News is that God is not far off from His creation! He fills all things and gives life to all things. He is the true Source for all things to exist by and He has infused all things with Himself! The PLAN isn't to pray to be taken off this dying and sinful planet and escape into outer space, the PLAN is for a people to come into the fullness of Christ, to have that infused life within them rise up and fill the house with its glory and consequently for that people to become the agents of a Greater Life, the Life of God, and to begin to sound forth in earth and heaven the glorious sound of the New Man, not angel, not man, but a New Species of God Substance, filled with the full counsel of the Father. We are not here to live out a miserable life and then pray we can get to heaven someday, but we are here to be CHANGED, from corruption into incorruption, from mortal into immortal, from earthiness into heavenliness, we are here to BE changed and then to have the power TO CHANGE everything else. That is the True Plan as Paul wrote in his epistles to the elect of God. Now, to those that are held captive to the five senses of the natural man, these words will seem like a story of fiction, but to those that have had the scales removed from their eyes, to those that have had a visitation from the invisible spirit of Christ, this will ring true and will enlarge our vision of our purpose in this life....

"How do I know this? Because the whole company of the First Fruits of Christ is hungering after it at the same time! I must tell you that I have been ministering about this Transformation for about 35 years now, and it has been ministered for much longer than that by the early trail blazers of Truth, but something is different in my being as I write about it in this article. I am not writing this in a desperate act of trying to 'name it so I can claim it', or in a "mind over matter" display of trying to wrestle something out of the heavens, but my spirit knows something that is exciting it to a fever pitch! My inner man is jumping up and down inside of me, my heart is singing a song of victory and salvation, and it is not coming from a doctrinal aspect, but from an expectation that goes beyond what I know and what I can comprehend right now. I don't care if it happens in my own life, as I am aware that many have gone before me that have been great men and women of faith and purpose and I do not hold any aspirations of grandeur for my own part in this great Journey for creation, but something is HAPPENING dear ones, and all that I know is that we must have our focus and attention upon this momentous occasion, the transformation and transfiguration of the sons of God in this earth. It is not out of fear of the grave that we are ministering this wonderful truth, but out of the pure joy of seeing Christ appear in His saints and to see every man awakened unto this great Gift of Life that Jesus has won for us. I long for the song of victory to be sung on every hill and mountain top, the sound of it going down into the valleys and filling the pastures with the sound of Redemptive Victory! I yearn for pain to be cast off the children of God and to see the nature of the Lamb manifest in every life. I thrill to the sound of the marching of the army of the Lord that I hear in my spirit, as the heavens declare the approaching hour of God establishing His kingdom in the hearts of men. Can you hear them, dear saints of the Lord? Do you hear the innumerable company of those that are singing the new song of the Redeemed of the Lord? Is it resonating in your being, filling you with the glorious harmony of such a host that are being gathered together in Christ, a heavenly choir of ascension and victory drowning out the doubt of our minds, filling us with a dangerous faith in the power of our Christ and our Lord? Oh yes, we are a very dangerous people! We have nothing to lose and everything to gain! Woe to the darkness, woe to the corruption of sin and death, woe to the walled cities of despair and sorrow, for we are gathered this Day against those principalities and

powers to bring them down and to free the captives from their deadly chains. We are a people that are being made ONE, with God and with each other, and nothing will stand against this army of priests and kings, as their Supreme Lord and King leads them on. Hell and Death are on shaky ground, sickness and disease are on notice, agony and defeat are on our hit list, and we will bring to this earth the visitation of our King, having a great resolve within us to bring this final act to it's long ago purposed end. Such a Day we have come to and such a Day have we been born unto. Now, rise up and take the land! " —End quote.

Elwin R. Roach

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The Rapture by Arnold Murray
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Question #9

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Possible Rapture originator, the Catholic Jesuit Priest, Francisco Ribera, was a ' converted' Jew.

A reader writes:

"I have quotes as far back as 306 a.d and from men like Luther and Wesley, if you want them. No Darby was not the first person to teach pre trib. Again I have all the quotes before 1830. I also have a story of a man who had a 500 dollar reward for any one who could show some one who preached or believed the pre trib position before 1830, guess what he lost his money. I can send this to you also."

ANSWER:

I am aware of this. But there is a problem. Misunderstanding of terms like ' tribulation' cause some to find "Rapture" teachings in old church documents when they were not Rapture teachings at all.

One of the oldest examples is the so-called Ephraem's Teaching on the Pre-Tribulation Rapture, in A.D. 373 (not A.D. 306 as you say). But a careful read of the document shows that Ephraem was referring to God' s wrath as the "Tribulation," not as to our understanding of the Tribulation which comes before God' s wrath. It must also be noted that this document was passed around behind the Bishop' s backs because it was really a mocking of the corruption that the early church had fallen into. Below is the quote that so many Rapturists want to believe indicates an early church teaching of a pre-Tribulation Rapture dogma:

'For all the saints and Elect of God are gathered, prior to the Tribulation that is to come, and are taken to the Lord lest they see the confusion that is to overwhelm the world because of our sins'' - (On the Last Times, the Antichrist, and the End of the World, by Ephraem the Syrian, A.D. 373).

Sounds good for the Rapturist' s cause, doesn' t it? Well, there is a problem, they selectively edited the original quote to omit the part that damns their theory. Observe the WHOLE quote:

"...Because all saints and Elect of the Lord are gathered together before the tribulation which is about to come and are taken to the Lord, in order that they may not see at any time the confusion which overwhelms the world because of our sins. And so, brothers, most dear to me, it is the eleventh hour, and the end of this world comes to the harvest, and angels, armed and prepared, hold sickles in their hands, awaiting the empire of the Lord" -- (On the Last Times, the Antichrist, and the End of the World, by Ephraem the Syrian, A.D. 373 and translated by Professor Cameron Rhoades, of Tyndale Theological Seminary).

Ephraem was saying that the end of the world was coming upon them then. He speaks of harvest and angels with sickles; we know this to be the wrath of God. This happens long after the Tribulation had begun. He apparently didn' t know to separate the Great Tribulation and the final wrath of God; to him they were one event. We now know better, but go easy on him for he wrote at a time when much was yet unknown (4th Century A.D.).

But my gripe is with modern day Rapture Doctors who PURPOSELY omitted the sentence that follows after their quote BECAUSE it contradicted their pre-tribulation rapture farce.

Shame on them! Like I said, the Rapture is a doctrine of devils, is it any wonder that we find deceit and treachery surrounding it at every turn?

I will say this, however, I am coming to believe that there was one before Mary MacDonal who planted the Rapture theory. And that it was this writing that MacDonal got her ideas from.

I refer to:

The Jesuit priest Francisco Ribera was specifically hired to concoct a bogus interpretation of prophecy in order to divert attention away from the Bible warnings regarding the Catholic Church. The almost unbelievable fact is that most Protestants are now teaching this fanciful Jesuit theology! It is amazing to see how successfully the devil has taken the "protest" out of Protestant.

As a result of the explosion of Biblical truth from the preaching of Martin Luther and other reformers, thousands of Roman Catholics began to reject their churches and join the Protestant movement. At this same time the first printed Bibles began to pour from Johann Gutenbers' press, and common people began to recognize the undeniable fact that the papacy was the beast of Rev, 13: 1-10 and the whore of Rev: 17 [WBSG NOTE: We do not believe this statement to be true.]. When Catholic leaders saw how this renewed study of Bible prophecy was causing a mass exodus from their churches, they devised a clever plan. In order to divert the accusing finger of prophecy away from the Catholic system, they engaged two brilliant 16th century Spanish Jesuits named Francisco Ribera and Luis de Alcazar to write alternate interpretations of prophecy. In 1590 Francisco Ribera published a commentary on the book of Revelation as a refutation of the prevailing Protestant view, which identified the papacy with the Antichrist. He applied all but the earliest chapters of Revelation to the end of time rather than to the well-documented history of the church. This new explanation was called futurism.

At first these Catholic interpretations of prophecy made little head way among Protestants, but with the passing of time things changed dramatically. In the 1800s a leader in the "Plymoth Brethren," J. N. Darby, began to embrace and refine the futuristic teachings of the Jesuit Francisco Ribera." -- Source lost. (sorry)

For those interested in following the tail of the serpent up to its head, the abovementioned Jesuit Priest, Francisco Ribera, was a "converted" Jew. Well, many conversions back then weren't genuine, but rather under threat of death and burning.

In fact, the Jesuit priesthood itself was a Jewish endeavor and its founder Ignatius Loyola (not his real birth name) and the first three Inspector's Generals of the Jesuit Order were Jews.

"You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews..." -- (Benjamin Disraeli, in Coningsby pp. 251-251)

"The newly founded Society of Jesus...Saint Ignatius. His secretary Polanco, the only person present at his deathbed, was of Jewish descent. So was Lainez, one of his first and greatest

converts, was of Jewish descent...In a short time, as the young Jesuit organization became a power for Catholic reform and propaganda, Jews were attracted to it, as they are always attracted to centers of influence, in such numbers that it was found difficult to keep out those who wished to destroy the order and the Church under pretext of working for them. Thus a nephew of the great and Catholic Jew Polanco followed him into the society, and caused such difficulties and dissensions that for years he nearly drove his superiors to despair." -- (Philip II, William Thomas Walsh, p. 95)

More research needs to be done, more records need to be uncovered, but there seems to be a Jewish Catholic Jesuit priest somewhere in the mix. So where did Mary MacDonald get her 'vision' ? Who knows!?! But it wasn't from God; nor is the Rapture Doctrine from God.

God bless the study of His Word, in Jesus Christ' name!
Nick Goggin (Editor)

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History of the Rapture Theory

During the 15th and 16th centuries, the church that was so dominate during the middle ages was shaken to its very core by powerful protests of reformers from within its own ranks--John Hus, John Zwingly, Martin Luther, John Calvin, etc. Appalled by the corruption in both theology and practice that had developed within the church through the centuries, these reformers boldly identified the church itself as the antichrist predicted in the prophetic books of Daniel and Revelation.

Reeling from these serious and credible challenges to its theology and practices, the church convened the Council of Trent in the mid 1500' s. This council explored new methodologies to counter the debilitating challenges of the Reformers which were undermining the church' s credibility and authority in the public domain.

A major component of this "counter-reformation" was the publication of a commentary on the book of Revelation in 1690 by a Jesuit priest named Francisco Ribera. He proposed a method of interpretation called futurism. According to this view, the great prophecies of Daniel and Revelation did not apply to the Christian church through the ages, but were focused on the final seven years of history. In other words, the Bible' s warning about the antichrist could not possibly apply to the church, but rather predicted the appearance of a lone and powerful evil person who would rule during earth' s final years. This strategy of the counter-reformation worked. In less than 300 years from Ribera' s formulation of this view, futurism found a new home within Protestantism itself.

John Nelson Darby, a 19th century Irish lawyer turned Anglican preacher, developed a method of biblical interpretation called dispensationalism in which he incorporated Ribera' s futuristic views. Darby became "the father of the rapture doctrine." He was the first to develop a full-blown theology that incorporated the teaching that Jesus would return secretly (His "second" coming) to rapture His true followers, leaving the rest behind to be ruled by an evil antichrist for seven years, and then return again (His "third" coming) in a visible, glorious coming to destroy antichrist, save those who were converted during the seven-year tribulation, and establish His own kingdom.

Cyrus Scofield, a disciple of Darby' s, later published a Bible with explanatory notes in which he incorporated Darby' s views on the rapture. The Scofield Bible is still the most popular Bible sold today.

Thus the rapture theory made its way into the psyche and formal teaching of much of the Christian world.

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<http://www.lmn.org/magazine/170/Jesuits.html>

By Steve Wohlberg

Pastor Wohlberg currently lives in Fort Worth, Texas. This article is adapted from his recent books, *Truth Left Behind* and *The Left Behind Deception*.

Modern Christianity has largely forgotten the importance of the Protestant Reformation, which took place during the 1500s. “The sixteenth century presents the spectacle of a stormy sunrise after a dismal night. Europe awoke from long sleep of superstition. The dead arose. The witnesses to truth who had been silenced and slain stood up once more and renewed their testimony. The martyred confessors reappeared in the Reformers. There was a cleansing of the spiritual sanctuary. Civil and religious liberty were inaugurated. The discovery of printing and revival of learning accelerated the movement. There was progress everywhere. Columbus struck across the ocean and opened a new hemisphere to view. Rome was shaken on her seven hills, and lost one-half of her dominions. Protestant nations were created. The modern world was called into existence.”¹

For almost a thousand years, Europe had been ruled by the iron hand of Rome. Only a few Bibles existed then, and Christianity was largely permeated with superstition. Faith in Jesus Christ, heartfelt appreciation for His love, and a simple trust in His death on the cross, were almost unknown. The New Testament truth about grace, full forgiveness, and the free gift of eternal life to believers in the Son of God (Romans 6:23), had been buried under a mass of tradition. Then Martin Luther arose like a lion in Germany. After a period of tremendous personal struggle, Martin Luther began teaching justification by faith in Jesus Christ (being declared “just” by God), rather than through reliance on “creature merits,” or any human works (Romans 1:16; 3:26, 28; 5:1).

Luther’s Discovery

Eventually, Martin Luther turned to the prophecies. By candlelight, he read about the “little horn,” the “man of sin,” and “the beast,” and he was shocked as the Holy Spirit spoke to his heart. Finally, he saw the truth and said to himself, “Why, these prophecies apply to the Roman Catholic Church!” As he wrestled with this new insight, the voice of God echoed loudly in his soul, saying, “Preach the word!” (2 Timothy 4:2). And so, at the risk of losing his life, Martin Luther preached publicly and in print to an astonished people that Papal Rome was indeed the Antichrist of Bible prophecy. Because of this dual message of salvation through faith in Jesus Christ apart from works and of Papal Rome being the Antichrist, the river of history literally changed its course. Hundreds of thousands of people in Europe and in England left the Catholic Church.

“There are two great truths that stand out in the preaching that brought about the Protestant Reformation,” American Bible Commentator, Ralph Woodrow, reminds us, “The just shall live by faith, not by the works of Romanism and the Papacy is the Antichrist of Scripture.” It was a message for Christ and against Antichrist. The entire Reformation rests upon this twofold

testimony.”² It has been said that the Reformation first discovered Jesus Christ, and then, in the blazing light of Christ, it discovered the Antichrist. This mighty, Spirit-filled movement, for Christ and against the Antichrist, shook the world.

H. Grattan Guinness wrote these memorable words: ‘From the first, and throughout, that movement [the Reformation] was energized and guided by the prophetic word. Luther never felt strong and free to war against the Papal apostasy till he recognized the pope as Antichrist. It was then that he burned the Papal bull. Knox’s first sermon, the sermon that launched him on his mission as a reformer, was on the prophecies concerning the Papacy. The reformers embodied their interpretations of prophecy in their confessions of faith, and Calvin in his ‘Institutes.’ All of the reformers were unanimous in the matter, even the mild and cautious Melancthon was as assured of the antipapal meaning of these prophecies as was Luther himself. And their interpretation of these prophecies determined their reforming action. It led them to protest against Rome with extraordinary strength and undaunted courage. It nerved them to resist the claims of the apostate Church to the utmost. It made them martyrs; it sustained them at the stake. And the views of the Reformers were shared by thousands, by hundreds of thousands. They were adopted by princes and peoples. Under their influence nations abjured their allegiance to the false priest of Rome.’

‘In the reaction that followed, all the powers of hell seemed to be let loose upon the adherents of the Reformation. War followed war: tortures, burnings, and massacres were multiplied. Yet the Reformation stood undefeated and unconquerable. God’s word upheld it, and the energies of His Almighty Spirit. It was the work of Christ as truly as the founding of the Church eighteen centuries ago; and the revelation of the future which He gave from heaven—that prophetic book with which the Scripture closes—was one of the mightiest instruments employed in its accomplishment.’³

A Counter-Reformation

In 1545, the Catholic Church convened one of its most famous councils in history, which took place north of Rome in a city called Trent. The Council of Trent actually continued for three sessions, ending in 1563. One of the main purposes of this Council was for Catholics to plan a counterattack against Martin Luther and the Protestants. Thus the Council of Trent became a center for Rome’s Counter-Reformation. Up to this point, Rome’s main method of attack had been largely frontal—the open burning of Bibles and of heretics. Yet this warfare only confirmed in the minds of Protestants the conviction that Papal Rome was indeed the Beast which would ‘make war with the saints’ (Revelation 13:7). Therefore a new tactic was needed, something less obvious. This is where the Jesuits come in.

On August 15, 1534, Ignatius Loyola (in the title picture) founded a secretive Catholic order called the Society of Jesus, also known as the Jesuits. The Jesuits definitely have a dark history of intrigue and sedition, that’s why they were expelled from Portugal (1759), France (1764), Spain (1767), Naples (1767), and Russia (1820). ‘Jesuit priests have been known throughout history as the most wicked political arm of the Roman Catholic Church. Edmond Paris, in his scholarly work, *The Secret History of the Jesuits*, reveals and documents much of this

information.”⁴ At the Council of Trent, the Catholic Church gave the Jesuits the specific assignment of destroying Protestantism and bringing people back to the Mother Church. This was to be done not only through the Inquisition and through torture, but also through theology.

The Jesuit Commission

At the Council of Trent, the Jesuits were commissioned by the Pope to develop a new interpretation of Scripture that would counteract the Protestant application of the Bible’s Antichrist prophecies to the Roman Catholic Church. Francisco Ribera (1537-1591), a brilliant Jesuit priest and doctor of theology from Spain, basically said, “Here am I, send me.” Like Martin Luther, Francisco Ribera also read by candlelight the prophecies about the Antichrist, the little horn, that man of sin, and the Beast. But because of his dedication and allegiance to the Pope, he came to conclusions vastly different from those of the Protestants. “Why, these prophecies don’t apply to the Catholic Church at all!” Ribera said. Then to whom do they apply? Ribera proclaimed, “To only one sinister man who will rise up at the end of time!” “Fantastic!” was the reply from Rome, and this viewpoint was quickly adopted as the official Roman Catholic position on the Antichrist.

“In 1590, Ribera published a commentary on the Revelation as a counter-interpretation to the prevailing view among Protestants which identified the Papacy with the Antichrist. Ribera applied all of Revelation but the earliest chapters to the end time rather than to the history of the Church. Antichrist would be a single evil person who would be received by the Jews and would rebuild Jerusalem.”⁵ “Ribera denied the Protestant Scriptural Antichrist (2 Thessalonians 2) as seated in the church of God—asserted by Augustine, Jerome, Luther and many reformers. He set on an infidel Antichrist, outside the church of God.”⁶ “The result of his work [Ribera’s] was a twisting and maligning of prophetic truth.”⁷

Following close behind Francisco Ribera was another brilliant Jesuit scholar, Cardinal Robert Bellarmine (1542-1621) of Rome. Between 1581 and 1593, Cardinal Bellarmine published his “Polemic Lectures Concerning the Disputed Points of the Christian Belief Against the Heretics of This Time.” In these lectures, he agreed with Ribera. “The futurist teachings of Ribera were further popularized by an Italian cardinal and the most renowned of all Jesuit controversialists. His writings claimed that Paul, Daniel, and John had nothing whatsoever to say about the Papal power. The futurists’ school won general acceptance among Catholics. They were taught that Antichrist was a single individual who would not rule until the very end of time.”⁸ Through the work of these two tricky Jesuit scholars, we might say that a brand new baby was born into the world. Protestant historians have given this baby a name—Jesuit Futurism. In fact, Francisco Ribera has been called the Father of Futurism.

Defining the Issue

Before we go much farther, let’s define some terms. Historicism is the belief that Biblical prophecies about the little horn, the man of sin, the Antichrist, the Beast, and the Babylonian Harlot of Revelation 17, all apply to the developing history of Christianity and to the ongoing struggle between Jesus Christ and Satan within the Christian Church, culminating at the end of

time. Historicism sees these prophecies as having a direct application to Papal Rome as a system whose doctrines are actually a denial of the New Testament message of free salvation by grace through simple faith in Jesus Christ, apart from works. Historicism was the primary prophetic viewpoint of the Protestant Reformers. In direct opposition to Historicism, and rising up as a razor-sharp counterattack on Protestantism, was that of the Jesuits with their viewpoint of Futurism, which basically says, "The Antichrist prophecies have nothing to do with the history of Papal Rome, rather, they apply to only one sinister man who comes at the end."

Thus Jesuit Futurism sweeps 1,500 years of prophetic history under the proverbial rug by inserting its infamous GAP. This theory teaches that when Rome fell, prophecy stopped, only to continue again right around the time of the Rapture, thus the "gap" was created. The ten horns, the little horn, the Beast, and the Antichrist have nothing to do with Christians until this "last-day Antichrist" should appear. According to this viewpoint, there were no prophecies being fulfilled during the Dark Ages!

Inroads in Protestantism

For almost 300 years after the Council of Trent, Jesuit Futurism remained largely inside the realm of Catholicism, but the plan of the Jesuits was that these theological tenets be adopted by Protestants. This adoption process actually began in the early 1800s in England, and from there it spread to America. The story of how this happened is both fascinating and tragic. As I briefly share some of the highlights, I want to clarify that I am not judging the genuineness of these Christian men. They may have been sincere, yet at the same time deceived in some areas of their theological understanding.

"The Futurism of Ribera never posed a positive threat to the Protestants for three centuries. It was virtually confined to the Roman Church. But early in the nineteenth century it sprang forth with vehemence and latched on to Protestants of the Established Church of England." Dr. Samuel Roffey Maitland (1792-1866), a lawyer and Bible scholar, became a librarian to the Archbishop of Canterbury. It is very likely that one day he discovered Ribera's commentary in the library. In any event, in 1826 he published a widely-read book attacking the Reformation and supporting Ribera's idea of a future one-man Antichrist. For the next ten years, in tract after tract, he continued his anti-Reformation rhetoric. As a result of his zeal and strong attacks against the Reformation in England, the Protestantism of that very nation which produced the King James Bible (1611) received a crushing blow.

After Dr. Maitland came James H. Todd, a professor of Hebrew at the University of Dublin. Todd accepted the futuristic ideas of Maitland, publishing his own supportive pamphlets and books. Then came John Henry Newman (1801-1890), a member of the Church of England and a leader of the famous Oxford Movement (1833-1845). In 1850, Newman wrote his "Letter on Anglican Difficulties," revealing that one of the goals in the Oxford Movement was to finally absorb "the various English denominations and parties" back into the Church of Rome. After publishing a pamphlet endorsing Todd's futurism about a one-man Antichrist, Newman soon became a full Roman Catholic, and later even a highly honored Cardinal. Through the influence

of Maitland, Todd, Newman, and others, a definite 'Romeward movement was already arising, destined to sweep away the old Protestant landmarks, as with a flood.'¹⁰

Then came the much-respected Scottish Presbyterian minister, Edward Irving (1792-1834), the acknowledged forerunner of both the Pentecostal and Charismatic Movements. Irving pastored the large Chalcedonian Chapel in London with over 1,000 members. When Irving turned to the prophecies, he eventually accepted the one-man Antichrist idea of Todd, Maitland, Bellarmine, and Ribera, yet he went a step further. Somewhere around 1830, Edward Irving began to teach the unique idea of a two-phase return of Christ, the first phase being a secret rapture prior to the rise of the Antichrist. Where he got this idea is a matter of much dispute. Journalist Dave MacPherson believes Irving accepted it is a result of a prophetic revelation given to a young Scottish girl named Margaret McDonald.¹¹ In any case, the fact is, Irving taught it!

In the midst of this growing anti-Protestant climate in England, there arose a man by the name of John Nelson Darby (1800-1882). A brilliant lawyer, pastor, and theologian, he wrote more than 53 books on Bible subjects. A much-respected Christian and a man of deep piety, Darby took a strong stand in favor of the infallibility of the Bible in contrast with the liberalism of his day. He became one of the leaders of a group in Plymouth, England, which became known as the Plymouth Brethren. Darby's contribution to the development of evangelical theology has been so great that he has been called The Father of Modern Dispensationalism. Yet John Nelson Darby, like Edward Irving, also became a strong promoter of a Pre-Tribulation Rapture followed by a one-man Antichrist. In fact, this teaching has become a hallmark of Dispensationalism.

Dispensationalism is the theory that God deals with mankind in major dispensations or periods. According to Darby, we are now in the 'Church Age,' that is, until the Rapture. After the Rapture, then the seven-year period of Daniel 9:27 will supposedly kick in, and this is when the Antichrist will rise up against the Jews. In fact, John Nelson Darby laid much of the foundation for the present popular removal of Daniel's 70th week away from history and from Jesus Christ in favor of applying it to a future Tribulation after the Rapture. Thus, in spite of all the positives of his ministry, Darby followed Maitland, Todd, Bellarmine, and Ribera by incorporating the teachings of Futurism into his theology. This created a link between John Nelson Darby, the Father of Dispensationalism, and the Jesuit Francisco Ribera, the Father of Futurism. Darby visited America six times between 1859-1874, preaching in all of its major cities, during which time he definitely planted the seeds of Futurism in American soil. The child of the Jesuits was growing up.

Futurism in America

One of the most important figures in this whole drama is Cyrus Ingerson Scofield (1843-1921), a Kansas lawyer who was greatly influenced by the writings of Darby. In 1909, Scofield published the first edition of his famous Scofield Reference Bible. In the early 1900s, this Bible became so popular in American Protestant Bible schools that it was necessary to print literally millions of copies. Yet, in the much-respected footnotes of this very Bible, Scofield injected large doses of the fluid of Futurism also found in the writings of Darby, Todd, Maitland, Bellarmine, and Ribera. Through the Scofield Bible, the Jesuit child reached young adulthood. The doctrine of an

Antichrist still to come was becoming firmly established inside 20th-century American Protestantism.

The Moody Bible Institute and the Dallas Theological Seminary have strongly supported the teachings of John Nelson Darby, and this has continued to fuel Futurism's growth. Then in the 1970s, Pastor Hal Lindsey, a graduate of Dallas Theological Seminary, released his blockbuster book *The Late Great Planet Earth*. This 177-page, easy-to-read volume brought Futurism to the masses of American Christianity, and beyond. The *New York Times* labeled it "The number one best-seller of the decade." Over 30 million copies have been sold, and it has been translated into over 30 languages. Through *The Late Great Planet Earth*, Jesuit Futurism took a strong hold over the Protestant Christian world.

Left Behind

Now we have *Left Behind*. In the 1990s, Tim LaHaye and Jerry Jenkins took the future one-man Antichrist idea of Hal Lindsey, Scofield, Darby, Irving, Newman, Todd, Maitland, Bellarmine, and Ribera, and turned it into "The most successful Christian-fiction series ever" (*Publishers Weekly*). Hal Lindsey's book, *The Late Great Planet Earth*, was largely theological, which limited its appeal, while *Left Behind* is a sequence of highly imaginative novels, "overflowing with suspense, action, and adventure," a "Christian thriller," with a "label its creators could never have predicted: blockbuster success" (*Entertainment Weekly*). The much-respected television ministries of Jack Van Impe, Peter and Paul Lalonde, and Pastor John Hagee, have all worked together to produce *LEFT BEHIND: The Movie*. The entire project has even caught the attention of the *New York Times* and the *Wall Street Journal*, resulting in an interview of LaHaye and Jenkins on *Larry King Live*. The *Left Behind* books have been made available on displays at WalMart, Fry's Electronics, and inside countless other stores.

Again, let me clarify, I am not judging the genuineness of the authors of *Left Behind* and the leaders of these television ministries. They may be sincere, and have their own walk with God. But they are deceived into wrong ideas concerning Bible prophecy. God may even use *Left Behind* to influence people for Jesus Christ. But, in the full light of Scripture, prophecy, and the Protestant Reformation, something is terribly wrong. *Left Behind* is now teaching much of the same Jesuit Futurism as Francisco Ribera, which is hiding the real truth about the Antichrist. Through *Left Behind*, the floodgates of Futurism have been opened, unleashing a massive tidal wave of false prophecy which is now sweeping over America. Sadly, it is a false "idea whose time has come."

The Prophetic Foundation

As we have already seen, the theological foundation for the entire *Left Behind* series is the application of the "seven years" of Daniel 9:27 to a future period of Tribulation. Are you ready for this? Guess who was one of the very first scholars to slice Daniel's 70th week away from the first 69 weeks, sliding it down to the end of time? It was Francisco Ribera! Ribera's primary apparatus was the seventy weeks. He taught that Daniel's 70th week was still in the future. . . It was as though God put a giant rubber band on this Messianic time measure. Does this

supposition sound familiar? This is exactly the scenario used by Hal Lindsey and a multitude of other current prophecy teachers.”¹²

When most Christians look at the last 1,500 years, how much fulfilled prophecy do they see? None, zero, because almost everything is now being applied to a future time period after the Rapture. As we have seen, this GAP idea originated with the Jesuits, and its insertion into the majority of 21st century prophetic teaching is now blinding millions of hearts and eyes to what has gone before, and to what is happening right now inside the Church. “It is this GAP theory that permeates Futurism’s interpretation of all apocalyptic prophecy.”¹³ In love and in the Spirit of Jesus Christ, someone should publicly appeal to the major prophetic television ministries of today to re-evaluate their positions. Hopefully, like noble ships with a new command from their captain, they will yet change their course.

Jesuit Futurism has almost completely changed the beliefs of Protestant Historicism. “The proper eschatological term for the view most taught today is Futurism, which fuels the confusion of Dispensationalism. The futurist school of Bible prophecy came from the Roman Catholic Church, specifically her Jesuit theologians. . . . However the alternative has been believed for centuries. It is known as Historicism.”¹⁴ “It is a matter for deep regret that those who hold and advocate the Futurist system at the present day, Protestants as they are for the most part, are thus really playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist.”¹⁵

Who Had It Right?

Who had the right theology—those who were burned at the stake for Jesus Christ, or those who lit the fires? Who had the true Bible doctrine—the martyrs or their persecutors? Who had the correct interpretation of the Antichrist—those who died trusting in the blood of Christ, or those who shed the blood of God’s dear saints? Dear friend, Jesuit Futurism is now at war with the Protestant Reformation by denying its power-packed application of prophecy to the Vatican. “The futurist school of Bible prophecy was created for one reason, and one reason only: to counter the Protestant Reformation!”¹⁶ In fact, Jesuit Futurism is at war with the prophecies of the Word of God itself! And if that’s not enough, consider this. Jesuit Futurism originated with the Roman Catholic Church, which makes it the very doctrine of the Antichrist! And when Christian ministries and movies like *A Thief in the Night*, *Apocalypse, Revelation, Tribulation*, and *Left Behind*, proclaim an Antichrist who comes only after the Rapture, what are they really doing? I shudder to even say it. Are you ready for this? They are sincerely and yet unknowingly teaching the doctrine of the Antichrist!

Now you know why truth has been left behind. You are now able to see *The Left Behind* deception. I appeal to you in the loving name of Jesus Christ, the Crucified One—Don’t fall for it.

Notes

1 H. Grattan Guinness, *Romanism and the Reformation*, p. 122

- 2 Michael de Semlyen, *All Roads Lead to Rome*, Dorchester House Publications, Dorchester House, England, 1991, pp. 202, 203
- 3 H. Grattan Guinness, *Romanism and the Reformation*, pp. 136, 137
- 4 Robert Caringola, *Seventy Weeks: The Historical Alternative*. Abundant Life Ministries Reformed Press, 1991, p. 31
- 5 George Eldon Ladd, *The Blessed Hope: A Biblical Study of the Second Advent and the Rapture*. Grand Rapids, MI: Eerdmans, 1956, pp. 37-38
- 6 Ralph Thompson, *Champions of Christianity in Search of Truth*, p. 89
- 7 Robert Caringola, *Seventy Weeks: The Historical Alternative*, p. 32
- 8 Ralph Woodrow, *Great Prophecies of the Bible*, p. 198
- 9 Ralph Thompson, *Champions of Christianity in Search of Truth*, p. 91
- 10 H. Grattan Guinness, *History Unveiling Prophecy or Time As an Interpreter*, New York: Fleming H. Revell Co., 1905, p. 289
- 11 Dave MacPherson, *The Incredible Cover-Up: Exposing the Origins of Rapture Theories*. Omega Publications, Medford Oregon, 1980
- 12 Robert Caringola, *Seventy Weeks: The Historical Alternative*, p. 35
- 13 Ralph Thompson, *Champions of Christianity in Search of Truth*, p. 90
- 14 Robert Caringola, *Seventy Weeks: The Historical Alternative*, p. 6
- 15 Joseph Tanner, *Daniel and the Revelation: The Chart of Prophecy and Our Place in It, A Study of the Historical and Futurist Interpretation*. London: Hodder and Stoughton, 1898, p. 16
- 16 Robert Caringola, *Seventy Weeks: The Historical Alternative*, p. 34

By Steve Wohlberg

Pastor Wohlberg currently lives in Fort Worth, Texas. This article is adapted from his recent books, *Truth Left Behind* and *The Left Behind Deception*.

Martin Luther, as well as all of the other Reformers, were unanimous in their interpretation of the Antichrist as the papacy.

Luther never felt strong and free to war against the Papal apostasy till he recognized the pope as Antichrist

Up to this point, Rome's main method of attack had been largely frontal—the open burning of Bibles and of heretics

At the Council of Trent, the Jesuits were commissioned to develop a new interpretation of Scripture that would counteract the Protestant Reformation, specifically, the application of the biblical Antichrist to the Roman Catholic Church.

Francisco Ribera and Cardinal Robert Bellarmine, two Jesuit scholars, published works that taught that the Scriptures written by Paul, Daniel, and John had nothing whatsoever to say about the Papal power.

Cardinal Robert Bellarmine, who helped popularize and propagate the futuristic interpretation of biblical prophecy.

Thus Jesuit Futurism sweeps 1,500 years of prophetic history under the proverbial rug by inserting its infamous GAP

The Futurism of Ribera never posed a positive threat to the Protestants for three centuries. It was virtually confined to the Roman Church.

When Irving turned to the prophecies, he eventually accepted the one-man Antichrist idea of Todd, Maitland, Bellarmine, and Ribera, yet he went a step further

Adding to the Futuristic interpretation of prophecy, John Nelson Darby added the theory of dispensationalism, or the idea tht God deals with mankind in major dispensations or periods of time.

Cyrus Scofield, the famed publisher of the Scofield Reference Bible, liberally interspersed the footnotes of his Bible with large doses of Futurism. These footnotes are still widely accepted by many theologians today.

Left Behind is now teaching much of the same Jesuit Futurism as Francisco Ribera, which is hiding the real truth about the Antichrist

Jesuit Futurism has almost completely changed the beliefs of Protestant Historicism

Who had the right theology—
those who were burned at the stake for Jesus Christ, or those who lit the fires?

Steve Wohlberg' s books are available from the Laymen Ministries bookstore. Exploding the Israel Deception takes a look at the current popularity of seeking fulfillment of prophecy in the Middle East, and shows what the Bible indicates about these prophecies.

The Left Behind Deception is select chapters from Truth Left Behind. These books will give you the history of the teachings of the Rapture, and show you the truth of what the Scriptures say about it. The Left Behind Deception is a great gift for one who has questions on the Rapture, but isn' t so in depth as to be overwhelming.

http://www.geocities.com/biblerevelations_org/rapture/jesuit_futurism.htm

Jesuit Futurism

or

Protestant Historicism

How the Jesuits' child was adopted by Protestants

Steve Wohlberg

Modern Christianity has largely forgotten the importance of the Protestant Reformation of the 1500s.

For almost a thousand years, Europe had been ruled by the iron hand of Rome. Christianity was largely permeated with superstition. Faith in Jesus Christ, heartfelt appreciation for His love, and a simple trust in His death on the cross, were almost unknown. The truth about grace, full forgiveness, and the free gift of eternal life to believers in the Son of God, had been buried under a mass of tradition. Then Martin Luther arose in Germany. After a period of tremendous personal struggle, Luther began teaching justification by faith in Jesus Christ rather than by reliance on "creature merits," or any human works. See Romans 1:16; 3:26, 28; 5:1.

Eventually, Martin Luther turned to the prophecies. He read about the "little horn," the "man of sin," and the "beast"; and the Holy Spirit spoke to his heart. Finally, he saw that these prophecies applied to the Roman Catholic Church! At the risk of losing his life, Luther preached and wrote to an astonished people that Papal Rome was indeed the Antichrist of Bible prophecy. This dual message of salvation through faith in Jesus Christ apart from works, together with the message that Papal Rome is the Antichrist, changed the course of history.

“There are two great truths that stand out in the preaching that brought about the Protestant Reformation.... The just shall live by faith, not by the works of Romanism, and the Papacy is the Antichrist of Scripture.’ It was a message for Christ and against Antichrist. The entire Reformation rests upon this twofold testimony.”¹ It has been said that the Reformation discovered Jesus Christ, and in His light it discovered Antichrist. This Spirit-filled movement shook the world!

"From the first, and throughout, that movement [the Reformation] was energized and guided by the prophetic word. Luther never felt strong and free to war against the Papal apostasy till he recognized the pope as antichrist. It was then that he burned the Papal bull. Knox' s first sermon, the sermon that launched him on his mission as a reformer, was on the prophecies concerning the Papacy. The reform-ers embodied their interpretations of prophecy in their confessions of faith....All of the reformers were unanimous in the matter, even the mild and cautious Melancthon was as assured of the antipapal meaning of these prophecies as was Luther himself. And their interpretation of these prophecies determined their reforming action. It led them to protest against Rome with extraordi-nary strength and undaunted courage. It nerved them to resist the claims of the apostate Church to the utmost. It made them martyrs; it sustained them at

the stake. And the views of the reformers were shared by thousands, by hundreds of thousands. They were adopted by princes and peoples. Under their influence nations abjured their allegiance to the false priest of Rome. In the reaction that followed, all the powers of hell seemed to be let loose upon the adherents of the Reformation. War followed war: tortures, burnings, and massacres were multiplied. Yet the Reformation stood undefeated and unconquerable. God's word upheld it, and the energies of His Almighty Spirit. It was the work of Christ as truly as the founding of the Church eighteen centuries ago; and the revelation of the future which He gave from heaven—that prophetic book with which the Scripture closes—was one of the mightiest instruments employed in its accomplishment."²

In 1545, the Catholic Church convened one of its most famous councils in history—the Council of Trent. It continued for three sessions, ending in 1563. One of the main purposes of this Council was for Catholics to plan a counterattack against Protestantism, also known as the Counter-Reformation. Up to this point, Rome's main method of attack had been blatant—burning Bibles and heretics. Yet this warfare only convinced Protestants that Papal Rome was indeed the Beast that would "make war with the saints." Revelation 13:7. Therefore a new tactic was needed—something less obvious. This is where the Jesuits come in.

On August 15, 1534, Ignatius Loyola founded a secret Catholic order called the Society of Jesus, also known as the Jesuits. "Jesuit priests have been known throughout history as the most wicked political arm of the Roman Catholic Church. Edmond Paris, in his scholarly work, *The Secret History of the Jesuits*, reveals and documents much of this information."³ At the Council of Trent, the Catholic Church gave the Jesuits the specific assignment of destroying Protestantism and bringing people back to the Mother Church. This was to be done not only through the Inquisition and torture, but also through theology.

At the Council of Trent, the Jesuits were commissioned by the Pope to develop a new interpretation of Scripture that would counteract the Protestant application of the Bible's antichrist prophecies to the Roman Catholic Church. Francisco Ribera (1537-1591), a brilliant Jesuit priest and doctor of theology from Spain, took on the challenge. Like Martin Luther, Ribera read the prophecies about the Antichrist, the little horn, the man of sin, and the beast. But he came to different conclusions than Luther did. He decided that the prophecies applied, not to the Roman Catholic Church, but to one diabolical figure at the end of time. This viewpoint quickly became the official Roman Catholic position on the Antichrist.

"In 1590, Ribera published a commentary on the Revelation as a counter-interpretation to the prevailing view among Protestants which identified the Papacy with the Antichrist. Ribera applied all of Revelation but the earliest chapters, to the end of time rather than to the history of the Church. Antichrist would be a single evil person who would be received by the Jews and would rebuild Jerusalem."⁴ "Ribera denied the Protestant Scriptural Antichrist (see 2 Thessalonians 2) as seated in the church of God—asserted by Augustine, Jerome, Luther and many reformers. He set on an infidel Antichrist, outside the church of God."⁵ "The result of [Ribera's] work was a twisting and maligning of prophetic truth."⁶

Another brilliant Jesuit scholar, Cardinal Robert Bellarmine (1542--1621) followed Francisco Ribera. Between 1581 and 1593, Cardinal Bellarmine published his "Polemic Lectures Concerning the Disputed Points of the Christian Belief Against the Heretics of This Time." "The futurist teachings of Ribera were further popularized by an Italian cardinal and the most renowned of all Jesuit controversialists. His writings claimed that Paul, Daniel, and John had nothing whatsoever to say about the Papal power. The futurists' school won general acceptance among Catholics. They were taught that antichrist was a single individual who would not rule until the very end of time.'7 Through the work of these two tricky Jesuit scholars, a brand new baby was born named "Jesuit Futurism." In fact, Francisco Ribera has been called the Father of Futurism.

Before we go much further, let us define some terms. Historicism is the belief that Biblical prophecies about the little horn, the man of sin, the Antichrist, the Beast, and the Babylonian Harlot of Revelation 17, all apply to the developing history of Christianity and to the ongoing struggle between Jesus Christ and Satan within the church, culminating at the end of time. Historicism sees these prophecies as having a direct application to Papal Rome—a system whose doctrines are a denial of the New Testament message of free salvation by grace through simple faith in Jesus Christ. Historicism was the viewpoint of the Protestant Reformers. In direct opposition to Historicism was the Jesuit viewpoint of Futurism, which basically says, "The Antichrist prophecies have nothing to do with the history of Papal Rome; rather, they apply to only one sinister man who comes at the end."

Thus Jesuit Futurism sweeps 1,500 years of prophetic history under the proverbial rug by insert-ing its infamous gap. The gap theory teaches that when Rome fell, prophecy stopped, only to continue again at the time of the Rapture. Thus the ten horns, the little horn, the Beast, and the Antichrist have nothing to do with Christians today. According to this viewpoint, no prophecies were fulfilled during the Dark Ages.

For almost 300 years after the Council of Trent, Jesuit Futurism remained largely inside the crib of Catholicism. But the Jesuits planned for this baby to grow and be adopted by Protestants. The adoption process began in the early 1800s.

As I share some of the highlights, I want to clarify that many of the people I will mention were (and are) genuine Christians. But it is possible for a Christian to unknowingly become a channel for error. Someone can be used by both Jesus Christ and the devil. Consider Matthew, chapter 16, about how Jesus told Peter that God was blessing him as he shared his faith in Christ (see verses 15-17), but just a few minutes later, Peter yielded to temptation and Satan spoke through him (see verses 21-23)! This proves that a Christian can be used by both God and Satan within a short space of time. I call this the Peter Principle.

Dr. Samuel Roffey Maitland (1792-1866), a lawyer and Bible scholar, became a librarian to the Archbishop of Canterbury. He likely discovered Ribera' s commentary in the library, for in 1826 he published a widely read book attacking the Reformation and supporting Ribera' s idea of a future, one-man Antichrist. For the next ten years he continued his anti-Reformation rhetoric. As

a result of his zeal and strong attacks against the Reformation in England, Protestantism there received a crushing blow.

Next came James H. Todd, a professor of Hebrew at the University of Dublin. Todd accepted the futuristic ideas of Maitland, publishing his own supportive pamphlets and books. Then came John Henry Newman (1801-1890), a member of the Church of England and a leader of the famous Oxford Movement (1833-1845). Newman became a full Roman Catholic soon after publishing a pamphlet endorsing Todd's futurism, and later became a highly honored Cardinal. Through the influence of Maitland, Todd, Newman, and others, a definite "Romeward movement was already arising, destined to sweep away the old Protestant landmarks, as with a flood."⁸

Then came the much-respected Scottish Presbyterian minister Edward Irving (1792-1834). Accepting the one-man Antichrist idea, Irving went a step further. Somewhere around 1830, he began to teach the unique idea of a two-phase return of Christ, the first phase being a secret rapture prior to the rise of the Antichrist. Where he got this idea is a matter of much dispute. Journalist Dave MacPherson believes Irving accepted it as a result of a prophetic revelation given to a young Scottish girl named Margaret McDonald.⁹ In any case, the fact is, Irving taught it!

In the midst of this growing anti-Protestant climate in England, there arose a man by the name of John Nelson Darby (1800-1882). A brilliant lawyer, pastor, and theologian, he wrote more than 53 books on Bible subjects. A much-respected Christian and a man of deep piety, Darby took a strong stand in favor of the infallibility of the Bible in contrast with the liberalism of his day. Darby's contribution to the development of evangelical theology has been so great that he has been called The Father of Modern Dispensationalism. Yet John Nelson Darby, like Edward Irving, also became a strong promoter of a Pre-Tribulation Rapture followed by a one-man Antichrist. In fact, this teaching has become a hallmark of Dispensationalism.

Dispensationalism is the theory that God deals with mankind in major dispensations or ages. According to Darby, we are now in the "Church Age" until the Rapture. After the Rapture, the seven-year period of Daniel 9:27 will supposedly kick in, and this is when Antichrist will rise up against the Jews. John Nelson Darby laid much of the foundation for the present removal of Daniel's 70th week from the rest of the prophecy, applying it to a future Tribulation after the Rapture. Thus, in spite of all the positives of his ministry, Darby followed Maitland, Todd, Bellarmine, and Ribera by incorporating the teachings of Futurism into his theology. Darby visited America six times between 1859-1874, preaching in all of its major cities and planting the seeds of Futurism in American soil. The child of the Jesuits was growing up.

One important figure in this drama is Cyrus Ingerson Scofield (1843-1921), a Kansas lawyer who was greatly influenced by the writings of Darby. In 1909, Scofield published the first edition of his famous Scofield Reference Bible. In the much-respected footnotes of this Bible, Scofield injected large doses of Futurism. Through the Scofield Bible, the Jesuit child reached young adulthood. The doctrine of a future Antichrist was becoming firmly established inside 20th-century American Protestantism.

The Moody Bible Institute and the Dallas Theological Seminary have strongly supported the teachings of John Nelson Darby, and this continued to fuel Futurism' s growth. Then in the 1970s, Pastor Hal Lindsey, a graduate of Dallas Theological Seminary, released his blockbuster book *The Late Great Planet Earth*. This 177-page volume brought Futurism to the masses. The New York Times labeled it "The number one best-seller of the decade." Over 30 million copies have been sold, and it has been translated into over 30 languages. Through *The Late Great Planet Earth*, the child of Jesuit Futurism became a man.

Then came *Left Behind*. In the 1990s, Tim LaHaye and Jerry Jenkins took the future, one-man antichrist idea of Hal Lindsey, Scofield, Darby, Irving, Newman, Todd, Maitland, Bellarmine, and Ribera, and turned it into "The most successful Christian-fiction series ever" according to Publishers Weekly. Hal Lindsey' s book, *The Late Great Planet Earth*, was largely theological, which limited its appeal, while *Left Behind* is a sequence of highly imaginative novels, "overflowing with suspense, action, and adventure," a "Christian thriller," with a "label its creators could never have predicted: blockbuster success" (Entertainment Weekly). The much-respected television ministries of Jack Van Impe, Peter and Paul Lalonde, and Pastor John Hagee, have worked together to produce *Left Behind: The Movie*. The entire project has even caught the attention of The New York Times and the Wall Street Journal, resulting in an interview of LaHaye and Jenkins on Larry King Live. The *Left Behind* books have been sold in countless stores.

I believe the producers of *Left Behind* and the leaders of these television ministries are genuine Christians, doing their best to influence people for the Kingdom. God is using them, just like He spoke through Peter when he, firmly confessed his faith in Christ. See Matthew 16:15-17. Remember the Peter Principle? There is much in *Left Behind* that God can use to influence people for Jesus Christ. But *Left Behind* is teaching the very same Jesuit Futurism of Francisco Ribera and hiding the real truth about the Antichrist. Through *Left Behind*, the floodgates of Futurism have been opened, unleashing a massive tidal wave of false prophecy that is now sweeping over America.

The theological foundation for the entire *Left Behind* series is the application of the seven years of Daniel 9:27 to a future period of Tribulation. Who was one of the very first scholars to slice Daniel' s 70th week away from the first 69 weeks, sliding it down to the end of time?—It was Francisco Ribera! "Ribera' s primary apparatus was the seventy weeks. He taught that Daniel' s 70th week was still in the future.... It was as though God put a giant rubber band on this Messianic time measure. Does this supposition sound familiar? This is exactly the scenario used by Hal Lindsey and a multitude of other current prophecy teachers."¹⁰

As we have seen, this gap idea originated with the Jesuits, and it is now blinding millions to what has gone before and to what is happening now inside the church. "It is this GAP theory that permeates futurism' s interpretation of all apocalyptic prophecy."¹¹

Jesuit Futurism has now become a seven-foot, 300-pound boxer with spiked gloves. With an apparently all-powerful punch, it has almost knocked Protestant Historicism entirely out of the ring. "Futurism ... fuels the confusion of dispensationalism. The futuristic school of Bible

prophecy came from the Roman Catholic Church, specifically her Jesuit theologians.... However, the alternative has been believed for centuries. It is known as historicism."¹²

Dear friend, Jesuit Futurism is at war with the Protestant Reformation by denying its application of prophecy to the Vatican. "The futurist school of Bible prophecy was created for one reason and one reason only: to counter the Protestant Reformation!"¹³ Jesuit Futurism is at war with the prophecies of the Word of God itself! It originated within the Roman Catholic Church itself, making it the very doctrine of Antichrist! And when Christian ministries and movies like *A Thief in the Night*, *Apocalypse*, *Revelation*, *Tribulation*, and *Left Behind: The Movie* proclaim an Antichrist who comes only after the Rapture, what are they really doing? I shudder even to say it. They are sincerely and unknowingly teaching the doctrine of Antichrist!

Now you understand why truth has been left behind.

Condensed from *Truth Left Behind*, 63-81. Used by permission of the author.

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9. Dave MacPherson, *The Incredible Cover-Up: Exposing the Origins of Rapture Theories*. Omega Publications, Medford, Oregon, 1980.
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<http://www.sabbatarian.com/Content/Rapture.html>

The Rapture

The Untold Story

by TSN, SBC Minister, D. J. Love

The Rapture Doctrine

The rapture doctrine says that Christians will be taken off to the third Heaven either just prior the ' Tribulation Period' or afterwards when YHVH (The Creator) sends plagues on the earth. The idea of a rapture is said to have originated with a Spanish CATHOLIC Jesuit priest named Ribera, in 1580 A.D.* during a time of much bloodshed in Europe as Roman catholics Persecuted and Murdered * their opponents. This doctrine said that Christ was going to come and secretly snatch away the Church before a great seven-year tribulation, when the "Anti-Messiah" would rule the world. This futuristic interpretation of the book of Revelation, along with the future coming of the Anti-Messiah, was designed to take the pressure off the Roman catholic Pope, who was universally regarded as being the anti-Messiah by His opponents (his opponents were definitely on the right track).

* Read "The Rapture of the Wicked", by Stephen E. Jones or "The Rapture of the Saints", by Duncan McDougall.

* True Believers do not Kill or Murder their neighbors or their enemies.

While Revelation does describe a great many future events, involving The Anti-Messiah, it is still nevertheless true that the spirit of the Anti-Messiah, was already on the scene as early as the latter part of the First Century, A.D.*. Today, a future anti-Messiah concept complete with a pre-tribulation rapture, has become a popular view among Protestant churches too. The idea of going to a place of safety, whether on Earth or in Heaven, is a concept held by many. BUT... Is it the truth?

* I John 4:1-3 Beloved, don' t believe every spirit, but test the spirits, whether they are of G-d, because many false prophets have gone out into the world. By this you know the Spirit of G-d: every spirit who confesses* that Y' Shua has come in the flesh is of G-d, and every spirit who doesn' t confess* that Y' Shua has come in the flesh is not of G-d, and this is the spirit of the anti-Messiah, of whom you have heard that it comes. Now it is in the world already (some 2000 years ago).

Note: Confess or confesses, as used here, comes from the Greek "homologeō" (Strong's G3670) which carries with it the implication of having a "Covenant with YHVH". This word, "homologeō," is made up of two other words. "logos" (Strong's 3056) and "homou" (Strong's 3674). "Logos" means mental "Intent" OR "Plan," as in the "Intent of the Heart" OR "Plan of Salvation;" and "homou" means having or being the same, as in being "Spiritually Identical". In other words, confess or confesses simply does not mean to make a statement that Y' Shua is the "Son of God." It means having and maintaining through your love of YHVH a Spiritual Marriage Covenant with YHVH. It means that when YHVH looks at you He sees a reflection of Himself. Everyone who does not have just such a relationship with YHVH and His Messiah (to mankind) is basically "Anti-Messiah" in their thoughts and actions.

Note: First let us look at the logic of the first three verses of 1 John 4. If someone teaches or believes that the Messiah is God, a god, part of the Trinity or an immortal prior to his physical birth, then somehow they must rule out as impossible the only explanation that cannot possibly be wrong. It is totally impossible for the belief that the Messiah was never anything more than flesh and blood to violate the principles of the first three verses and therefore fit the definition of an Anti-Messiah. To say Messiah Y' Shua was purely flesh and blood can in no way be construed to say that he did not come "In The Flesh." Every man or woman who was ever born "Flesh" came into existence "In The Flesh," and none of us are God, a god, part of the Trinity or immortal. Additionally, the spirit of the Anti-Messiah or the teaching or the belief that the Messiah did not come purely "in the flesh" began before 95AD., and not with this Sabbatarian Ministry or any other ministry that does not teach the Trinity.

The Trinity is a pagan Babylonian belief, and a Roman catholic Institution, and is not taught by pristine Scripture.

On the other hand, the other two possibilities, that Messiah Y' Shua is a god (God) or a demigod (God in the flesh) definitely betrays these false beliefs as teachings of Satan (source of Human Nature) and its religious-government organizations. The only mystery here is how anyone can believe such lies, but then again, it is human nature.

Daniel 7 (A Dual or Parallel Prophecy)

It is well known to True Believers and others that the saints shall undergo much tribulation and persecution, even right up to the time that they receive the Kingdom. (Daniel 7:8, 21-27) "I beheld, and the same horn (little horn) made war with the saints, and prevailed against them And he shall speak great words against the Most High, and shall wear out the saints of the Most High and think to change times and laws:* and they shall be given into his hand until a time and times and the dividing of time (three and one-half times)" Daniel 7:21,25. Verses 26-27 speak of the time when the little horn's kingdom (The Earth) shall be taken away and given to the saints**.

John 15:20-21 Remember the word that I said unto you, The servant is NOT greater than his lord. If they have PERSECUTED ME, they will ALSO PERSECUTE YOU; if they have kept my saying, they will keep yours also. But all these things THEY WILL DO unto you for my name' s sake, because they know not him that sent me.

1 Peter 1: 7 That the TRIAL OF YOUR FAITH, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory AT THE APPEARING of Messiah Y' Shua:

* Julian and Gregorian Calendars, and Sunday as a sabbath, Play down the importance of YHVH' s Commandments (Laws of Love), etc... Of course, it was the Roman government and their Roman Universal church that caused YHVH' s Sacred Calendar and Seventh Day Sabbath to be abandoned.

** Matthew 5:5 "Blessed are the meek (True Believers), for they shall inherit the earth.

How Many Times Will The Saints Go To Heaven?

Rapturists believe that their Christ will first come for his saints, taking them in a rapture to the third Heaven, and then later come back with His saints to Earth. Thus, they must illogically believe that many who have already died and gone to the third Heaven (according to catholic and protestant doctrines) will somehow be put back into the grave and be raptured to immortality again so that the dead saints can go back to the third Heaven and be with Messiah (again). This is so ludicrous as to be laughable. But much of the confusion is due to the fact that the Anglican-catholic King James Bible uses the singular word Heaven to represent three distinctly different heavens.

I Thessalonians 4:16-17 says nothing about Messiah Y' Shua taking the saints to Heaven. The saints (who were asleep in their graves) are awakened and given immortality for the first time, and then rise up to meet Y' Shua (WHO WILL BE ESTABLISHING HIS KINGDOM ON THE EARTH) in the First Heaven (Clouds or Atmosphere of Earth).

I Thessalonians 4:14 "For if we believe that Y' Shua died and rose again, even so them also which SLEEP (In The Grave) in YHVH will Y' Shua (YHVH' s Proxy) bring with Him."

Supposedly this verse teaches that before Messiah Y' Shua returns, the righteous dead are taken to Heaven and now they are returning from Heaven. No, this is not the correct meaning! Paul knew that the dead are asleep (I Thessalonians 4:13-14), and so did Y' Shua (John 5:28). The righteous dead remain "asleep" in their graves, until the coming of the Kurios of YHVH! Then they join with HIM (YHVH' s Kurios or Proxy) in the CLOUDS (1st heaven). Then, Once They (Y' Shua, Angels, and the Saints) have ALL gathered together in the CLOUDS (Matthew 24:30-31), they

return back to the surface of the Earth with The Messiah (Y' Shua) to cast out evil and establish YHVH' s Kingdom on this Earth with Messiah as "King of Kings."

A "Rapture Of The Wicked?"

Well, sort of . . .

The Great and Terrible Day of the LORD immediately follows The Tribulation Period (wrath of Satan). Matthew 24:29, Revelation 6:9-12, 8:1. It is not a day when we will all be snatched up into heaven. It will be a time when YHVH will shake both the heavens and the earth and He will separate the Tares and Chaff from The Wheat. Both will be shaken until only wheat remains. See Isaiah 13:9-13, Hebrews 12:26-28, Amos 5:18, Matthew 13:24-30, 37-43. I repeat, only the wheat remains, because it is not the wheat that is removed or snatched away, but the Tares and the Chaff.

In Matthew 13:47-50, Y' Shua gives another parable of the good and bad fish caught in a net. Verse 49: "So shall it be At The End of The World: the angels shall come forth, and sever the wicked from among the just." Thus if there is to be any rapture at all, it must be a "rapture of the wicked" to a Place of Desolation and Spiritual Darkness.

In Matthew 24:36-42 there is a section used by rapturists to twist the Scriptures to mean the opposite of its true intent. Verses 40-41 are taken out of context to support the rapture, as being taken away to a place of safety. However, verses 36-39 speak of the wicked people in Noah' s day (An Anthropomorphic Physical to Spiritual Parallel) who continued "doing their own thing" and "knew not until the flood came, and took them all away; so shall, also, the coming of the Son of man be", verse 39. Those who are to be "taken" in verses 40-41 do not appear to be raptured to a place of safety, but taken away to be slain. As we have seen, "the righteous (wheat) shall never be removed: but the wicked (chaff or tares) shall not inhabit or inherit the Earth," (Proverbs 10:30). The wicked shall be gathered for punishment (Revelation 14:18-20). Y' Shua' s prayer was not that His servants would be taken out of the world, but that they would be kept from the evil one (John 17:15, 20). No doubt the Savior wanted His followers to inherit the Kingdom of YHVH on The Earth (The Coming Paradise), Psalms 115:16. Solomon, also, knew this: "For The Upright Shall Dwell in The Land, and the Perfect Shall Remain in it (land), but the wicked shall be cut off from it (land), and the transgressors shall be rooted out of it (land or "Promised Land") Be not afraid of sudden fear neither of the desolation of the wicked, when it cometh. For YHVH shall be thy confidence, and shall keep thy foot from being taken" (Proverbs 2:21-22, 3:25-26). The chaff will be blown away, Psalms 1:4.

The Marriage Feast Of The Lamb

Nearly all rapturists falsely teach that after the rapture the saints will attend the "Marriage Feast of the Lamb" in the third heaven for a few years while the Great Tribulation rages on the earth. The Marriage Feast, as described in Revelation 19:7-9, must be to what Matthew 26:29, Matthew 22:1-14, Luke 22:18, and Luke 14:15-24 are referring. In these passages The Church makes herself ready and partakes of a feast with the Eternal, but no passage indicates that this marriage feast takes place in Heaven. This false understanding is due to the false belief that people go to

heaven when they die. Instead, The Marriage Feast will take place when His Kingdom has been established on this Earth.

The Feast of Divorce?

As a result of the Eternal' s war against the wicked, many are slain in the winepress of His wrath. All manner of birds will be called together to Feast on the dead flesh of those slain by the conquering Messiah. Truly, the wicked shall be cut off from the earth to be slain and removed (snatched or "raptured" if you will) from the Righteous. *

* Revelation 19:10-21.

* Ezekiel 39:17-20.

I Thessalonians 5:1-4 Says that the Day of the Lord will come as a thief in the night. Will Messiah Y' Shua return, rapture away His true believers, with the rest of mankind unaware of what happened? Not at all . . . There will be a lot of noise, and destruction when the Messiah returns. The whole Earth shall see Him returning. HE will come "unexpectedly," as a thief, in full view of all (not secretly) Revelation 3:3, 16:15.*

* Joel 1:15 Alas for the day! For the day of YHVH is at hand, And it will come as destruction from the Almighty.

* Joel 2:1-2 Blow you the trumpet in Zion, And sound an alarm in my holy mountain! Let all the inhabitants of the land tremble, For the day of YHVH comes, For it is close at hand: A day of darkness and gloominess, A day of clouds and thick darkness. As the dawn spreading on the mountains, A great and strong people; There has never been the like, Neither will there be any more after them, Even to the years of many generations.

* II Peter 3:10 But the day of the Kurios of YHVH (Lord) will come as a thief in the night (unexpectedly); in which the heavens will pass away with a great noise, and the elements will be dissolved with fervent heat, and the earth and the works that are in it will be burned up.

* Matthew 24:26-30

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 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.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

The word rapture comes from the Latin "raptus" meaning to snatch or seize. A similar Greek word is "harpazo"*, meaning to seize, pluck up or take by force. This Greek word is used in I Thessalonians 4:17, "caught up together with them in the clouds." Does this refer to going to the third Heaven where God' s throne is? Not hardly !

* II Corinthians 12:2, 4 and Revelation 12:5 do use "harpazo" to refer to being caught up to YHVH' s Heaven (the clouds of the first heaven), but "Harpazo" does not infer Heaven, just the act of being snatched.

At a moment when we are about to perish, the merciful Eternal will snatch us up to meet with Him (and His Angels) In The Clouds (first heaven), as He is returning to defeat our enemies and rid The Earth of all the wicked*.

* Revelation 20:1-3 I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. He seized the dragon, the old serpent, which is the Devil and Satan, and bound him for one thousand years (The Sabbath Millennium), and cast him into the abyss (Tartarus Hell), and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years were finished. After this, he must be freed for a short time (100 years).

Some Rapturists believe in "two phases" of Messiah Y' Shua' s coming: first a "secret" rapture for the saints to take them to Heaven for 3 1/2 or 7 years, while the Anti-Messiah deceives the nations and tortures all who won' t submit to him. This time they refer to as the "tribulation" and "Day of the Lord." Then they say the "second phase" of the Messiah' s coming will occur. Y' Shua will come visibly, in power and glory, with the saints, to conquer the Anti-Messiah. However, the Bible time sequence of last day events does not allow for this interpretation. Matthew 24, Mark 13 and Luke 21 parallel the events described in Revelation 6 and 8:

False Prophets (deception)

Matthew 24:3-5 Revelation 6:2

World Wars

Matthew 24:6-7 Revelation 6:3

Famines

Matthew 24:7 Revelation 6:5-6

Pestilences (disease)

Matthew 24:7 Revelation 6:7-8

Persecution (Tribulation)

Matthew 24:9-13, 21-22 Revelation 6:9-11

Heavenly Signs

Matthew 24:29 Revelation 6:12-17

Day of The Lord

(Elect gathered)

Matthew 24:29-31 Rev. 6:8-9, 16-19

It is very clear from the above that the "Tribulation" and "Day of the Lord" represent two distinct periods of time, separated by the heavenly signs. Matthew 24:29 shows that the heavenly signs happen immediately after the Tribulation, and Joel 2:31 says that the heavenly signs occur before the Day of The Lord. Pretty easy, huh?

The Tribulation Period is Satan' s wrath. He is angry because he knows his time is short, and he wants revenge on the faithful believers who keep the Eternal' s commandments (Revelation 12:7-17, 3:10).

The "Day of the Lord" is YHVH' s wrath (Revelation 6:17) during which seven trumpets of punishment are sounded, culminating in the seventh trumpet of seven last plagues, Revelation 8, 9, 15, 16, 19.

Notice that the Elect (Chosen Few) are not gathered before the Tribulation, but during the Day of The Lord (Matthew 24:29-31). Specifically, the righteous dead are resurrected at the seventh, or Last Trumpet (Revelation 11:15-18 / I Corinthians 15:50-52 / I Thessalonians 4:16-17). The prophetic time sequence laid out in Scripture allows no such thing as a "pre-tribulation rapture." Even during the wrath of the "Great And Terrible Day Of The Lord", the true servants of YHVH are not taken to Heaven, but remain on Earth. Revelation 7:1-10 describes 144,000 servants of YHVH who are sealed in their foreheads (Shema), so they will be protected during the wrath of YHVH on the Earth.

Now, if YHVH' s servants were already in Heaven, and immortal; why would they have to be sealed for protection?

It is during the "Day of the Kurios" that the feet of the Kurios (the Messiah) will stand on the Mount of Olives (on Earth), Zechariah 14:1, 4.

Ezekiel 9:4-10 (A Dual or Parallel Prophecy)

YHVH said to him, Go through the midst of the city, through the midst of Jerusalem, and set a mark on the foreheads of the men that sigh and that cry over all the abominations that are done in the midst of it. To the others he said in my hearing, Go you through the city after him, and strike: don' t let your eye spare, neither have you pity; kill utterly the old man, the young man and the virgin, and little children and women; but don' t come near any man on whom is the mark: and begin at my sanctuary.

Then they began at the old men that were before the house. He said to them, Defile the house, and fill the courts with the slain: go you forth. They went forth, and struck in the city. It happened, while they were smiting, and I was left, that I fell on my face, and cried, and said, Ah Lord YHVH! will you destroy all the residue of Israel in your pouring out of your wrath on Jerusalem? Then said he to me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wrestling of judgment: for they say, YHVH has forsaken the land, and YHVH doesn' t see. As for me also, my eye shall not spare, neither will I have pity, but I will bring their way on their head.

Will the Christians be raptured off the face of the Earth? Absolutely, and they will be accompanied by all other pagan tradition observing religious people, and those that do not honor YHVH' s Holy Sabbaths. There are certainly going to be a huge multitude of extremely shocked and severely disappointed Christian rapturists when they discover that they are not being raptured into heaven, but into darkness (Hades or the grave, and ultimately Gehenna Hell)!

<http://www.bibletopics.com/BibleStudy/52.htm>

A New Antichrist for a Credulous Church

It is a fact of history that many well known Protestant leaders of past centuries have unhesitatingly denounced the Pope as the "Antichrist" and the Roman Catholic Church as the "Whore of Babylon". These include Martin Luther, John Bunyan, John Huss, John Wycliffe, John Calvin, William Tyndale, John Knox, John Wesley and Jonathan Edwards. The publishers of some old German editions of the Bible, circulated in the 15th century, went so far as to include illustrations which showed the Pope amongst the devils of Apocalyptic Hell. Old records of the Anabaptist churches include countless other lesser known names which could be added to this list; names of men and women whose testimony could not be silenced by oppression, persecution or even martyrdom.

In this Ecumenical age, it has become most unpopular to speak about the Catholic Church in this way. It is even less acceptable to identify the present Pope, who is so popular with all men, as the one who currently sits in the chair of Antichrist.

The descendants of the persecuted church have closed their eyes and ears to the lessons of history.

This change in attitude, has its origin early in the 19th century, when a number of prominent teachers began to promote another interpretation of the prophecies about the Antichrist, which took the spotlight off the historical Catholic Church. Instead , the Antichrist was presented as a mysterious evil man of the future, who would appear just prior to the second coming of Jesus. This man would gain power over the whole world and force all men to worship him as God. This clever fabrication was joined with other teaching about a "pre-tribulation rapture", which would remove Christians from the Earth prior to a series of terrible events, called the "Great Tribulation", associated with the rule of the Antichrist.

This is called the "FUTURIST" school of interpretation of prophecy, and stands opposed to the traditional "HISTORICAL" school.

For most layman in the 20th century, the sources of the "futurist" theories are clouded in mystery and lost in history.

However, for those who care to search, it was widely known and well documented by many writers of the late 19th and early 20th centuries that the futurist teaching is of Roman Catholic origin.

The first prominent scholar to publish the futurist teaching in something like its modern form, was the Spanish Jesuit, Ribera, somewhere around 1580-1585. Ribera took up and developed aspects of teaching which is found in the writings of some church "fathers", as far back as the second and third centuries.

These men were trying to interpret the prophecies about Antichrist without reference to John' s epistles and in ignorance of the future development of the Papacy. Ribera' s goal, however, was to cloud the record of history and direct attention away from the Papacy.

The teaching was quickly accepted by other prominent Roman theologians, but for the next 250 years was confined almost exclusively to the Catholic church.

Then, in the late 18th century, Lacunza, a Chilean Jesuit of Spanish descent, wrote a "futurist" book entitled "The Coming of the Messiah in Glory". In order to conceal its true origins and (presumably) to make it more acceptable to Protestants, the book was dishonestly attributed to the authorship of a "Rabbi Ben Ezra", supposedly a learned Jew, converted to Christianity. It was finally published in England (although still in the Spanish language) in 1816, a few years after Lacunza' s death. In a further step of duplicity, the book was placed on the list of works forbidden to Catholics, thus guaranteeing a Protestant readership!

The next link in the chain was Edward Irving, a Scottish Presbyterian minister, who became the founder of the Catholic Apostolic Church, an early forerunner of the Pentecostal movement. In 1827 Irving published a complete English translation of Lacunza' s book. A very popular , cheap, abridged version followed in 1833. It was Irving who discovered the truth about the real identity of the author of the book, while searching for information about "Ben Ezra". This information was published in the preface of Irving' s translation, along with other details of Lacunza' s life and work.

Not surprisingly, the futurist teaching soon made an appearance in some Pentecostal style "prophetic utterances" made during meetings of the Irvingites, thus giving it, for the unwary, a deceptive appearance of approval by the Holy Spirit.

Within a few years it had been taken up by the High Church school in the Anglican church and also by many popular preachers in the Evangelical party in the same church. By around 1830, it had spread to the early leaders of the emerging Brethren movement, who made it a central feature of their prophetic teaching, and writing.

Further publicity came in the early 20th century, when a man named Schofield included it in the footnotes of a "Teachers Bible" which became quite popular and is still widely circulated.

From these small beginnings, it gradually gained wider acceptance, until, eventually, it was taken up by the popular authors of the last two or three decades. Their books have been widely read and accepted by gullible Christians all over the world. Now, at the end of the 20th century, although there are major differences about whether the timing of the "rapture" is "pre", "mid", or "post" tribulation, the acceptance of the identity of the Antichrist as a future evil ruler, appears to be almost universal.

By Allon Maxwell

http://www.iconbusters.com/iconbusters/htm/false_prophecy/jesuit/j_2.htm
Jesuit Origins of Futurism PROVEN

PART TWO

edited by rand winburn

REVELATION 4:1

The Controversy: Is this the Rapture of the Church?; Is the Church not present on earth in the chapters which follow, thereby escaping tribulation? Does Chapter 4, and those which follow, depict the events at the very end of the world? Does the Lord come in two-stages?

Jesuit/ Futurist Interpretation

1582 Jesuit Rheims Bible Annotations:

[Editor's note: The Rheims Bible does not teach a 'secret' Rapture of the Church. Instead, it teaches the Church present on earth during the reign of the Antichrist.]

1590 Jesuit Ribera Revelation Commentary:

[Editor's note: Ribera does not teach a 'secret' Rapture of the Church before the Tribulation. He does, however, teach the 'secret' Coming of Christ, invisibly, to destroy Antichrist, forty five days prior to the end of the world. Thus, he teaches a two-stage Return of Christ, the first invisible, to the earth, to destroy Antichrist; the second visibly, to the earth, in the last Day of Judgment. This 2-stage Coming of Christ theory Futurists teach today. Ribera teaches the Church will be present during the reign of Antichrist, though Christ will rescue them before they are utterly destroyed. This differs from the present day Futurist position, i.e., that Christ will rescue His Church before the reign of Antichrist. Ribera has Christ rescuing the Church 45 days before the end of the world, whereas present-day Futurists have Christ rescuing the Church 7 years before the end of the world.]

Pareus Explains Ribera's View of Christ's Return in Two-Stages

[Pareus exegeting Rev. 19:11] 'I see no reason why any should doubt that the last Judgment is here described. For it is certain by the testimony of the Apostle that Antichrist shall not be consumed, but by the brightness of Christ's coming in the end of the world. Here the glorious coming of Christ and the destruction of Antichrist is evidently prefigured.....Neither does Ribera deny this, if his words be well weighed. Notwithstanding, he falsely alleges that here is described I know not what for an invisible descent of Christ from Heaven before the last Judgment, to succor the saints wrestling and striving with Antichrist and his ministers. But what is his reason? 'Because Antichrist shall not be in the last Judgment.' But this is false reasoning and against that which the Apostle teaches, 2 Thess. 2:8, for Antichrist shall be destroyed by the last coming of Christ. Therefore, he shall remain until then. Now Ribera's fiction depends upon another falsehood, i.e., that Antichrist shall be killed forty five days before the Day of Judgment, which we have before refuted. Besides, it is manifestly repugnant to the saying of Christ, But of that day and hour no man knoweth, no, not the Angels.'" [Editor's note: Pareus wisely understands once we have a firm countdown, such as a hypothetical 45 days to the end of the world, Christ becomes the liar, who said it is impossible to know the time of His return at the end of the world. The same impossibility holds true for the Futurists who insist the Church will be raptured to Heaven exactly 7 years prior to the end of the world.]

1867 J. N. Darby Synopsis of the New Testament - Revelation:

"An open apostasy will come. Its date is not revealed; nor is it revealed as to the rapture. But I gather from 2 Thessalonians 2, that the rapture will be before the apostasy. What we have stated then is, that it is after all dealing with the assemblies by Christ is closed, that the subsequent dealings with the world in the Revelation begin. The assemblies are the things that are; what follows, the things after these. Christ is not now seen walking in their midst; He is the Lamb in the midst of the throne. John is not occupied with seeing Him there, or sending messages to the assemblies, but is called up to heaven where all the ways of God are now carried on, and that towards the world, not the assembly..... The saints then, who will be caught up to meet Christ, are seen only on high here; they belong to heaven, and are no longer dealt with on earth, but have their own place in heaven.

"The connection between the two parts of the Apocalypse is this: Christ, who was judging in the midst of the professing church, is now seen on high, opening the book of this world's judgment, of which He is about to take the inheritance publicly. From this scene of judgment the saints are far. The apostle's occupation with the assembly now ceases —an important point, for the Holy Spirit must be occupied with it as long as the saints are in it on earth;....." [Editor's note: Darby teaches the Rapture of the Church to occur at Rev. 4:1. By so doing, the Church, he claims, will escape the reign of Antichrist and the coming Great Tribulation. All Futurists agree on this point.]

".....The seven Spirits of God are there in the temple, not Christ's to wield for the assembly, or sent out into the world, but the perfections in attributes which characterize the actions of God in

the world.” [Editor’s note: Darby teaches the removal of the Holy Spirit from earth at the Rapture. Most Futurists agree with this point, LaHaye excepted.]

1909 Scofield Reference Bible Annotations:

“This call [Come up hither] seems clearly to indicate the fulfillment of 1 Thess. 4:14-17; [i.e., the Rapture of the Church]. The word ‘church’ does not again occur in the Revelation till all is fulfilled.” [Editor’s note: Scofield teaches the Rapture of the Church occurring at Rev. 4:1; the Revelation no longer speaks of the Church on earth. The Church, therefore, will not go through tribulation; the Revelation is now concerned with the events at the end of the world.]

1973 Hal Lindsey Revelation Commentary:

“Jesus told John to write about three things: first, the things he’d seen in the glorified Person of Jesus; second, the things that were spiritually significant in the churches of John’s day – churches whose experiences would typify conditions throughout church history until Jesus returned for His people; third, things that would take place after all these things – in other words, events at the end of the world. . . . now in Revelation 4 begins the story of John’s space travel to heaven where he saw the things that will take place both there and on earth following the close of church history.

“It’s important to note that the Church has been the main theme of the Revelation until Chapter 4. Starting with this chapter, the Church isn’t seen on earth again until Chapter 19, where we suddenly find it returning to earth with Christ. . . . Will the Church go through the tribulation? . . . I personally believe that the Bible teaches the Church will escape these calamities. . . I believe Scripture teaches clearly that believers will be kept from the ‘time of trial’ which God will send upon the world to try unbelievers (Rev. 3:10). . . . Part of the confusion on this issue rises from a failure to distinguish two stages in Jesus’ coming.” [Editor’s note: Ribera also taught two-stages.]

“One passage of Scripture speaks of Christ coming in the air and in secret, like a thief coming in the night. Another part of the Scripture describes Christ’s coming in power and majesty to the earth, with every eye seeing Him. Both of these can be true only if there are two separate appearances of Christ in the future. . . .

“As I said earlier, the Church is mentioned nineteen times in the first three chapters of the Book of Revelation and isn’t mentioned once as being on earth from Chapters 4-19! . . . Following this prophetic warning, Christ will remove His people in the Rapture, and then judgment such as man has never known will sear the world for seven years. . . . John has been called up into heaven to be shown the things which must happen after the Rapture, both in heaven and on earth.”

1982 Jack Van Impe Revelation Commentary:

‘Chapter four begins the prophetic future. Remember chapter 1, verse 19: Write the things which thou has seen, and the things which are, and the things which shall be hereafter. That text presented three tenses and informed us that the Book of Revelation is written in chronological order: the past – chapter 1; the present – chapters 2 and 3 (the history of the present churches to the present time); and the future – chapters 4-22....[In Rev. 4:1] John states, ‘After this.’ After what? After the completion of the history of the seven churches. After this, John sees a door opened in heaven and hears a trumpet-like voice loudly and victoriously crying, Come up hither. This is the rapture of the church of Jesus Christ....there are two aspects, or stages, in the process of Christ’s second coming, and both begin with the letter ‘r.’ We have already designated the first phase as the Rapture. The second phase is called the Revelation. Chapter 4 describes phase one, while phase two is described in chapter 19. The intervening chapters – 6 through 18 – basically cover a seven-year period called the Tribulation. The Rapture (chapter 4) precedes the Tribulation, and the Revelation (chapter 19) follows the seven-year period of judgment. Chapter 4 is a meeting in the air, whereas chapter 19 is a return to the earth....The Come up hither of Revelation 4:1 is synonymous with the call of 1 Thess. 4:16,17.....The question often arises, ‘Will the church of Jesus Christ be on earth during the Tribulation hour?’ The answer is an emphatic, ‘NO!’ The Church is mentioned sixteen times in the first three chapters of the Book of Revelation, but is not found in chapters 6 through 18 – the Tribulation period. Why?’

1999 Tim LaHaye Revelation Commentary:

‘Rapture Before Tribulation....Inasmuch as John was the last remaining apostle and a member of the universal Church, his elevation to heaven is a picture of the Rapture of the Church just before the Tribulation begins....There are at least four reasons for locating [the Rapture] here...2. The absence of any mention of the Church in the rest of Revelation indicates that it is not on the earth during the Tribulation. There are sixteen references to the Church in Rev. 1-3, whereas chapters 6-18, which cover the Tribulation, do not mention the Church once....the Bible teaches one coming of Christ in two installments. The first is His coming in the air to rapture His Church prior to the Tribulation, and the second describes the Glorious Appearing, when He comes for everyone else at the end of the [seven-year] Tribulation period, just before He establishes His thousand-year kingdom....’

Protestant Reformed Historicist Interpretation

1618 Thomas Cartwright, A Confutation of the Rhemists...:

[Editor’s note: As with all Reformers, Cartwright taught the Church to remain on earth to battle the Papal Antichrist and His false church. All viewed the Revelation as the entire history, foretold, of the circumstances which the true Church shall endure, from John’s day until the end of the world. Because there was not as yet propagated the false doctrine of the ‘secret’ Rapture escape of the Church before Tribulation, he had no reason to refute it.]

1573 William Fulke Revelation Commentary:

See note above.

1644 David Pareus Revelation Commentary:

See note above, and click on the link to read Pareus' denouncing the false interpretation given the Revelation by the Jesuits:

http://www.iconbusters.com/iconbusters/htm/true_ch/david/remarks.htm

1862 E. B. Elliott Revelation Commentary:

'I have to thank God for permitting me once again to revise this work on the Apocalypse. The impression of its importance has deepened in my mind the more I have reflected on it: most especially to the tendencies of religious inquiry, and belief, which characterize the present time. When first I began to give attention to the subject some twenty years ago [1837] it was the increasing prevalence among Christian men in our country of the futurist system of Apocalyptic interpretation – a system which involved the abandonment of the opinion held by all the chief fathers and doctors of our Church respecting the Roman Popes and Popedom as the great intended anti-Christian power of Scripture prophecy, - suggested to me the desirableness, and indeed necessity of a more thoroughly careful investigation of the whole subject that had been made previously. For thereby I trusted that we might see God's mind on the question; all engaged in that controversy being alike agreed as to the fact of its being expressed in this prophecy, rightly understood: and whether indeed in God's view Popery was that monstrous evil, and the Reformation a deliverance to our Church and nation as mighty and blessed, as we had been taught from early youth to regard them. Even yet more does the importance of the work strike me at the present time, when infidelity has become notorious prevalent among our educated men....[I maintain] the hypothesis of the Revelation being indeed a Divinely inspired prophecy of 'the things that were to come to pass' in the histories of the Church and world, from after the time of St. John, two characteristics, as it seemed to me, might undoubtedly be expected to attach to its sacred prefigurations: the one that the eras and events selected for prefiguration would be those of greatest importance in the subsequent history of Christendom; the other that the prophetic picturings of such events and eras would in each case be so specific and definite as to be applicable perfectly and accurately to those eras and events alone.'" [Vol. 1, Preface.]

Elliott Summarizes History of Futurist Interpretation of the Revelation

'The futurist Scheme was first, or nearly first, propounded about the year 1585 by the Jesuit Ribera; as the fittest one whereby to turn aside the Protestant application of the Apocalyptic prophecy from the Church of Rome. In England and Ireland of late years it has been brought into vogue chiefly by Dr. S. R. Maitland [an Anglican] and Mr. Burgh [a Plymouth Brethren]; followed by the writer of the four Oxford Tracts on Antichrist [Anglican-turned-Cardinal, John Newman]. Its general characteristic is to view the whole Apocalypse, at least from after the Epistles to the Seven Churches, as a representation of the events of the consummation and second advent, all still future: the Israel depicted in it being the literal Israel.....[and] instead of being in any measure chained down by the facts of history, they can draw on the

unlimited powers of fancy, wherewith to devise in the dreamy future whatever may seem to them to fit the sacred prophecy.” [Vol. 4, p. 597].

PART THREE

http://www.iconbusters.com/iconbusters/htm/false_prophecy/jesuit/j_3.htm
Jesuit Origins of Futurism PROVEN

PART THREE

EDITED BY Rand Winburn

Rev. 7 and Rev. 14: The Sealed 144,000

The Controversy: Are they literal Jews, virgins, or are they Jews and Gentiles, spiritual Israel, cleansed of sin, called ‘the Church’?

Jesuit/ Futurist Interpretation

1582 Jesuit Rheims Bible Annotations:

[Re: Rev.7]: ‘He signifieth by these thousands and the multitudes following all the elect: but [only] the elect of the Jews to be in a certain number: the elect of the Gentiles [verse 9] to be innumerable.’ [Editor’s note: In Rev. 7, the Rheims Bible explains the sealed 144,000 as literal Jews, the multitudes which follow are the Gentiles.]

[Re: Rev. 14]: ‘Christ and the same number of elect that were signed [in] chapter 7. [Virginity] is the one state of life more excellent than the other, and virgins for their purity surpassing the rest, and always accompanying Christ according to the Church’s hymn out of this place..the first fruits to God and the Lamb....This the Church applieth to holy Innocents that died first for Christ.’ [Editor’s note: In Rev. 14, the Rheims Bible does not specifically identify this group with the previous group, except by number. They imply both Jew and Gentile as martyrs for Christ, which Church historians confirm. This group, they say, comprises only literal virgins, thus proving the vow of celibacy to be sound doctrine.]

1590 Jesuit Ribera Revelation Commentary:

[Pareus on Ribera, re: Rev. 7]: ‘Ribera understands this literally of the conversion of so many Jews out of every tribe, during the end times under [a future] Antichrist. He proves this by arguing from Romans 11:26, and so all Israel shall be saved. But in this interpretation he contradicts himself and Paul. For if it is true that all the Jews will receive and follow Antichrist as the Messiah, as the Papists themselves imagine, how then shall so many cleave unto the true Christ? Also, if literally all Israel shall be converted, how then shall there be only 144,000 sealed ones?’ [Editor’s note: Ribera views the 144,000 as literal Jews sealed at the end times of Antichrist, 3 ½ years prior to the return of Christ.]

[Pareus on Ribera, re: Rev. 14]: ‘Ribera affirms that they are 144,000 [literal] virgins to be converted to Christ both of the Jews and Gentiles under Antichrist during the last four years of the world.’ [Editor’s note: Ribera differentiates the two groups, though they are of the same number.]

1867 J. N. Darby Synopsis of the New Testament - Revelation:

[Re: Rev. 7]: ‘First, the perfect number of the remnant of Israel is sealed, before the providential instruments of God’s judgments are allowed to act; 144,000=12 x 12 x 1000. They are secured for blessing according to God’s purposes and set apart by Him; not yet seen in their blessings, but secured for them. Afterwards the vast multitude from among the Gentiles is seen. We must remark here, there is no previous prophetic announcement of the blessing of the spared ones in the great tribulation (not the three years and a half of Matthew 24 —this refers to Jews —but that mentioned in the epistle to the church at Philadelphia). Hence this is fully given to us here, and we are distinctly told who they are. A multitude of Gentiles is seen standing not as around the throne, but before it and before the Lamb, their righteousness owned and themselves victorious. They ascribe salvation to God thus revealed, that is, to God on the throne, and to the Lamb. They belong to these earthly scenes, not to the assembly.’ [Editor’s note: Darby believes the 144,000 to be literal Jews, followed by the multitudes of Gentiles. In this he agrees with the Rheims Bible and Ribera. Darby views Matt. 24 as speaking to the Jews specifically in the end times. Darby differentiates the multitudes of Gentiles seen here from the Raptured saints already in Heaven.]

[Re: Rev. 14]: ‘In CHAPTER 14 we have the dealings of God with the evil, only first owning and setting apart the remnant. The remnant belongs entirely to the renewed earth: they are seen on that which is the center of dominion and glory in it —Mount Zion, where the Lamb shall reign. They had His and His Father’s name on their foreheads; that is, by their open confession of God and the Lamb they had been witnesses of it, and suffered as Christ had suffered in His life in owning God His Father: only they had not suffered death. It was a new beginning, not the assembly, not heavenly, but the blessing of a delivered earth in its first fruits in those who had suffered for the testimony to it. . . . the Jewish remnant are associated with the Lamb on earth, and, in a certain sense, with heaven.’ [Editor’s note: Darby views this group of 144,000 as literal Jews, ‘the Remnant,’ who had not died in the Great Tribulation, and who were alive at the second-stage Coming of Christ. They reign with Him in literal Jerusalem during the Millennium. He does not posit literal virginity to them. Herein lies the contradiction of the Literal Futurist understanding. Futurists hold to both the literal and spiritual in the same context. The 144,000 are literal Jews, they say, yet they are not literal virgins. The inconsistency in exegesis is glaring.]

1909 Scofield Reference Bible Annotations:

[Re: Rev.7]: ‘The remnant out of Israel sealed.’ [Editor’s note: Scofield follows Darby and the Jesuits, teaching these 144,000 to be literal Jews. His footnotes reference Romans 11:26. Thus, this prophecy is the fulfillment of the Scripture, all Israel shall be saved.] ‘Vision of the

Gentiles who are to be saved during the great tribulation.” [Editor’s note: Scofield teaches ‘the multitudes’ of verse 9 are the Gentiles saved during the Great Tribulation period, whose duration is 3 ½ years.] ‘The great tribulation will be, however, a period of salvation. An election out of [literal] Israel is seen sealed for God, and, with an innumerable multitude of Gentiles, are said to have come out of the great tribulation. They are not of the priesthood, the church....’ [Editor’s note: Scofield has three distinct groups of saved, as does Darby: (1) 144,000 literal Jews saved at the beginning of the Great Tribulation; (2) a multitude of non-Jews saved during the 3 ½ year Great Tribulation; (3) the Raptured and resurrected saints in Heaven.]

[Re: Rev. 14]: [Editor’s note: Darby is silent regarding this group, calling this vision, ‘parenthetical.’

1973 Hal Lindsey Revelation Commentary:

[Re: Rev. 7]: ‘But before the seventh seal is opened, Revelation 7 gives us a parenthetical panorama of the evangelistic activity of the Tribulation period. The chapter begins by flashing back to the very beginning of the seven-year period, where God sends 144,000 evangelists out with the gospel message before any judgments at all are permitted to fall upon the earth. These evangelists are Jews who may have been witnessed to by some Christians prior to the Rapture; when they discover all the believers are gone, they turn in faith to Christ to become their Messiah....According to Romans 11:25 this national blindness will not last forever...The fullness of the Gentiles is that point in time when the Church is removed from the earth by the Rapture. Then God’s special focus and blessing will shift back again to the Jew...But this time these 144,000 Jews will do in only seven years what their nation has failed to do in all its history – evangelize the whole world!’ [Editor’s note: Lindsey differs from Scofield in that he has the Jews converted at the beginning of the last seven years of the world, rather than at the mid-point.]

[Re: Rev. 14]: ‘Revelation 14 reminds us that there will be a large group of people who never gave in to the persuasions of the Beast. Among these are the 144,000 converted Jewish evangelists, first mentioned in Chapter 7. Because Christ gives them superhuman insight, they are able to recognize the personal magnetism and miracles of the two Beasts for what they really are – frauds from the Devil himself. These 144,000 will be miraculously preserved by Christ through all seven years of the Tribulation Period...The 144,000 evangelists will all be hunted men because of their refusal to bow to the Antichrist...These 144,000 converted Jewish evangelists will sing an absolutely unique song, for they will have endured and been delivered through tribulation never before known to man...Most Bible commentators agree that the celibacy of these men refers not so much to sexual purity (although this is important) but to separation from spiritual fornication and adultery (James 4:4).’ [Editor’s note: Lindsey recognizes these are the same 144,000 converted Jews seen in Rev. 7. He does not view them as literal virgins.]

1982 Jack Van Impe Revelation Commentary:

[Re: Rev. 7]: ‘The 144,000 Israelites...This group cannot be the Church, for the Church is already in heaven (chapter 4, verse 1). Also, the Church is not Jewish, but is composed of all

racess, people, and tongues....Presently the Jews are not certain of their tribal heritage. However, the omniscient, all-knowing God will untangle this condition at the appointed time....”

[Re: Rev. 14]: “Soon Jerusalem [Zion] will become the capital of the entire world – upon the arrival of the King of kings and Lord of lords, the Lord Jesus Christ....Part of His earthly entourage is composed of the 144,000 Jews mentioned in chapter 7....Some commentators, particularly priests in the Middle Ages, stated that [the honor of celibacy] was reserved for them because they had refrained from sexual intercourse. Such an explanation, however, is impossible in the light of the sanctity of marriage, for marriage is honorable in all, and the bed undefiled (Hebrews 13:4)...The meaning, then, has to do with the undefiled walk of the redeemed Jews as stated in the next verse...They are free from spiritual fornication as described in James 4:4...” [Editor’s note: Van Impe follows Lindsey, adding the fantasy that literal Jerusalem will be the capital of the world and is to be understood as such here.]

1999 Tim LaHaye Revelation Commentary:

[Re: Rev. 7]: “Because of widespread confusion in regard to these 144,000, we must take time to examine the subject. If we let the ‘plain sense of Scripture make common sense,’ it becomes clear that the 144,000 are Jews. For John specifically states, Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel (Rev. 7:4). Twelve thousand from each of the twelve tribes means exactly 12,000!.....It will be like having 144,000 Apostle Pauls proclaiming the gospel of Christ at the time of the outpouring of the Holy Spirit, just like the day of Pentecost.”

[Re: Rev. 14]: “Many Bible scholars consider this to be a scene in heaven, while others regard it as a scene taking place on earth. The difference in viewpoint will seriously affect one’s interpretation...This passage, which falls within the ‘great parenthesis’ that covers Revelation 11:16-15:4, takes place in heaven at the middle of the Tribulation period....There are two possible meanings for Mount Zion in the Scripture. One is the Mount Zion at the earthly site of Jerusalem; the other is the Mount Zion at the of the heavenly Jerusalem. That the Lamb of God will not be on earth in the midst of the Tribulation period is apparent from chapter 13. This must be the scene in the heavenly Jerusalem, described by the Holy Spirit in Hebrews 12:22-24...”

“The identity of this group of 144,000 subjects has for some reason eluded many outstanding Bible scholars. Most commentators have a tendency to assume that they are identical with the 144,000 described in chapter 7...Two basic reasons are usually advanced for considering the two groups similar: (1) Both groups total 144,000, and (2) both groups have something written on their foreheads.....Not Jews – Christians....The 144,000 found in chapter 14 are probably the most outstanding 144,000 saints of the Church from the early days of the spread of the gospel to the Rapture of the Church.

“The Revelation text probably does not mean unmarried men, but men who are undefiled by women; that is, they have either kept the marriage contract or have never known a woman and thus in the eyes of God are considered ‘virgins’....The Bible does not teach celibacy....Therefore the elite group of 144,000 who qualify to stand before the throne of God

in heaven are those who have kept themselves undefiled. That is, they kept their marriage vows or remained unmarried.” [Editor’s note: In Rev. 7, LaHaye follows the other Futurists. However, in Rev. 14, he differs radically; proving even Futurists disagree among themselves! His view on celibacy is neither literal nor spiritual, viewing it as faithfulness on the one hand, or unmarried on the other. In this he also differs from the spiritual interpretation of the others.]

Protestant Reformed Historicist Interpretation

1618 Thomas Cartwright, A Confutation of the Rhemists...:

[Re: Rev. 7]: “That a greater number of the Gentiles shall be saved then of the Jews, is truly gathered of this place. But that the elect of the Jews are in a certain number because their number is set down and the other of the Gentiles is not: is more than the Scripture doth warrant....” [Editor’s note: Cartwright takes exception to the Rheims Bible declaration that literally 12,000 from each tribe will be sealed and saved. However, he does seem to imply that the 144,000 represent literal Jews, whatever their ultimate number.]

[Re: Rev. 14]: “The virgins here spoken of are not set in opposition to married persons, as the Jesuits most absurdly affirm. Instead, they are opposed and set against the fornicators with the whore of Babylon, as appeareth in the 8th verse of this chapter. Wherefore it is a notable spirit of slumber which applies ‘virgin’ to that which is against holy matrimony, when it is spoken against filthy fornication. The Jesuits take this passage in the literal sense, applying it to the bodily relationship of a man with his wife, when it is so evidently spoken of the fellowship of God with His Church. Unless they had blindfolded themselves on purpose that they would not see the truth, how could they not but understand that the whole Church is compared to a virgin through the ministry of the Church betrothed to Christ? And this may easily be understood here because all those things which are said to apply to virgins may also be applied to the faithful:

(1) They both have the name of the Lamb and His Father written in their foreheads: for it is not only virgins to whom this applies, but all the servants of God are signed in their foreheads.

(2) All the faithful are both bidden and do sing the new song which is song by these virgins.

(3) The faithful who are also redeemed from the earth by the blood of the Lamb and follow the Lamb wheresoever He goes.

(4) And is it not said of all the faithful Jews (and not only the Children slain by Herod) that they are the first fruits unto God?

(5) Neither is there any guilt in the mouth of those whose sins are forgiven them.

(6) Also, in Jesus Christ all the faithful are without spot or blot, or any such thing.

Lastly, this exposition of the Jesuits contradicts their own words when they affirmed earlier in this Chapter that these are the same number of elect signed in Rev. 7. For in the margin they noted that by the number 144,000 is to be understood all the elect, both Jew and Gentile. Note also the wickedness of the Jesuits who, though they hide and disguise their hatred of the holy and honorable estate of marriage, yet here their real view of marriage is quite evident when they account all married persons defiled with women. They oppose the proper understanding of 'virgins' in this context, calling those persons 'virgins' who are not defiled by literal women, though it pertains to all manner of persons whom the Holy Ghost has branded with His mark." [Editor's note: Cartwright implies that the 144,000 spoken of here, as well as in Chap. 7, comprise the whole Church of the elect, both Jew and Gentile.]

1573 William Fulke Revelation Commentary:

[Re: Rev. 7]: "[After having witnessed the dreadful judgments of God contained in the first 6 seals, John] is admonished, therefore, by this vision that not one out of the entire number of the faithful whom God hath predestined to eternal life can be turned from the constant confession of the true faith either by the cruel torments of their persecutors, or by the subtle and concealed deceits of heretics and false deceivers, although ever so great storms are falling upon them.....He commands the Angels that they hurt not the earth, nor the sea, nor the trees, before He sets His seal upon His servants to distinguish and sever them from the wicked and hypocritical. Here the punishment of the ungodly are deferred, while there is provision made for the elect.....

"The number of the elect is certain with God, so that one of them cannot perish whom Christ hath taken under His protection; for this foundation of God shall always stand immovable, having this seal: The Lord knows who are His....Truly, the number of the elect is great, greater than men would think. The elect, indeed, are not many if we compare them with the infinite millions of the Reprobate. But though a man might think there remain very few, almost no true worshippers of God at all, yet Christ still has His Church. There were seven thousand, this is, many thousands of Israelites (though Elijah believed he was alone) who had never departed God to wickedly worship Baal. So, though we might think the nation of the Jews is almost completely taken out of the world by the horrible persecutions and calamities it has undergone as evidenced by the first four seals, St. John hears that 144,000 out of the tribes of Israel have been signed. This number comprises 12,000 repeated 12 times, for the number '12' signifies the gathering together, out of the miserable Dispersion, into one Body of Christ, His Church, which was founded in the 12 Patriarchs. After the Dispersion, His Church was gathered together by the 12 Apostles, who were Christ's preachers. Later, Christ signified the same truth by sending the 72 [12 X 6] forth throughout the whole region.....We are taught here that there remains a Body of the Church, although the members are separated by great distances, nevertheless they hold the holy bond of unity with Christ, their Head. For wheresoever the dead carcass is, there will the eagles be gathered.

"He does not count the entire number of those to be sealed, only 12,000 out of each particular tribe. This He does on purpose lest it appear His famous and clear promises which remain, especially concerning the restoration of the commonwealth of Israel, have failed. Not

that it is necessary that an equal number be taken out of every tribe, but rather because the number '12' denotes perfection, showing us the number of the elect is determined by God...From this great number of Jews listed we may gather the fulfillment of the mystery which Paul touches in the 11th chapter of Romans, that blindness is partially happened unto the Jews until the fullness of the Gentiles be come in, and then all Israel shall be saved.

First, those numbered were of Israel, the first-begotten of God. Afterward follow the Gentiles in their order which, as the Jews are superior them in respect to time, they are superior to the Jews in multitude and number. A great multitude, saith he, which no man could number, yet not a number uncertain, but one which is known to God, not able to be comprehended by men – out of all nations, kindreds, peoples and tongues. God is no respecter of persons, but accepts all who love Him, who work righteousness. For in Christ Jesus there is neither Jew, nor Gentile, nor Scythian, nor Barbarian, but those whom God has chosen, He has called, whom He has called, He has sanctified, and whom He has sanctified, He has glorified. By this we see what a wonderful, great company of the faithful, by the marvelous counsel and providence of God, without which man has no hope, escapes out of such great waves of persecutions. And whereas we may have thought the Church to be almost destroyed, yet great remnants are preserved by the help of God. We may also learn from this that the 'Church' is not to be sought with our eyes, nor is the multitude to be measured by our senses. For if the Church should always flourish in the eyes of men, there would have been no need for the godly to have been shown this vision. However, because the whole Church will seem to be utterly overthrown and full of slaughters, with heresies, falsehoods and defections abounding, our minds are set at rest that that sound rock which is promised, shall stand against the Gates of Hell. This truth cannot be seen with our natural eyes." [Editor's note: Fulke does not limit the sealed 144,000 to literal Israel. He applies them to the Church of the Elect, both Jew and Gentile. On the other hand, he also views the sealing of the 12 tribes as fulfillment of the promise of Romans 11, that God will not forget the remnant of elect literal Jews. They, too, have been predestined to salvation, to become part of His body, the Church.]

[Re: Rev. 14]: 'It is taught in this chapter by what means the Church shall stand against the tyranny of Antichrist, afterwards the fall and ruin of ungodliness, which should be by the preaching of the Gospel, is foretold. The faithful are admonished to take heed and keep themselves from the corruptions and defilings of Antichrist because the last judgment of God shall follow shortly thereafter....Mount Zion is an ancient figure of the Church which should never perish, concerning which there remains the excellent and magnificent promise that the Lord will never forsake it....Therefore, Christ is said to stand on Mount Zion when He performs that which He promised in Scripture: Behold, I am with ye, even to the end of the world; wherefore the dead carcass shall be, thither will the eagles be gathered. Here, by this one example, is taught the perpetual existence of the Church. It is the seat of the Lamb, who will never fail His Mount Zion, for it is here He will always stand with His chaste worshippers.

'The whole fellowship of God's faithful elect, gathered out of every one of the 12 tribes of Israel, as we read in the 7th Chapter, is joined to Christ their Head. For though wickedness has never before held such sway in the world, God hath His substantial number of people, though much fewer than the Reprobate, whom He preserves from Idolatry, filthiness and defilings;

likewise as in the time of Elijah when He kept to Himself seven thousand who were clean and without spot having none of the filthiness of Baal.

“.....Their conduct and lifestyle is agreeable to their profession. For they should not be fit to celebrate the praises of God unless brought forth from a pure and undefiled heart. So under one analogy – virginity’s opposite, whoredom – he encompasses all kinds of defilings of a wicked life. The elect virgins are free from whoredom, as well as other, more heinous vices. According to the common usage in Scripture, by whoredom we may understand Idolatry and other vices. These make for a separation between Christ, the only Spouse of the Church, and men. When the godly keep themselves clean from adulterous superstitions and other defilings of the world, this is considered most precious virginity before God. For such virginity the seven thousand were commended who had not defiled themselves with any of Baal’s filthiness....But, without all reason, the Papists in this place view ‘virginity’ as a confirmation for the legitimacy of the unmarried status of their clergy. But the Holy Ghost does not speak literally against intimacy with all women, but only of those which pollute men. For the Apostle witnesses in Hebrews 13 that the marriage bed is undefiled. Neither is any excuse found in the fact they are called ‘virgins.’ This expression pertains to the entire company of the elect, not only to the ministers of the Word, and much less to the popish priests. For though the priests outwardly live as single, unmarried men, very few are true virgins; yea, scarcely one in one thousand who hasn’t been defiled by fornication or lust which is contrary to nature, or at the very least, wicked burning. Thus, though we grant they live outwardly as single men, we deny they are virgins.” [Editor’s note: Fulke confirms his view that the 144,000 sealed comprise the Elect Church of God, both Jew and Gentile, who are kept from committing adultery with the Antichrist because the Lamb is the Good Shepherd who does not forsake His sheep.]

1644 David Pareus Revelation Commentary:

[Re: Rev. 7]: “.....there were sealed 144,000 of all the tribes of the children of Israel. I follow the exposition of [the oldest extant Historicist Revelation Commentary, from the 14th century], ‘By children of Israel is meant all nations imitating the faith of Israel because God hath elected some to salvation out of every part of the world.’ Christ also shall have His sealed ones in all places where Antichrist reigns. Besides, Gentile believers are often called ‘Israel’ in the New Testament when they exhibit the faith of Abraham and Israel; Romans 4 and 9:6, For they are not all Israel which are of Israel, etc. Now these 144,000 are compared to the twelve tribes of Israel because they succeeded in their place, which is why it is said they shall sit on twelve thrones to judge the twelve tribes of Israel, who were apostatized from God and Christ.

“Therefore, the distribution of these sealed ones according to their tribes is not to be taken literally, but by a certain similitude because God hath substituted other special nations, instead of those apostate tribes, in which He hath a certain number of ‘sealed ones,’ that is, ordained to eternal life. The reason for this is apparent: the twelve literal tribes of Israel were lost through the destruction of Judea and Jerusalem, even before the manifestation of this Revelation, remaining lost to this very day. Thus, it is altogether uncertain from what tribes the Jews of today are descended.” [Editor’s note: Pareus views the 144,000 sealed as comprising Gentiles, Israelites in

the spiritual sense, not literal Jews, citing Scripture and history which mitigate against the literal interpretation.]

[Re: Rev. 14]: ‘Previously we saw Antichrist rage against the Church. Here we see the Church’s preservation and reformation of doctrine...The Author of this preservation is the Lamb, that is, Christ...By ‘Mount Zion’ we are to understand the Church where Christ is present, because like Mount Zion it stands firmly against the devices of the Dragon and Beast...Christ stands as a watchman on the tower, watching for the Church’s safety...Interpreters agree that the Lamb is described as such intentionally as opposed to the Beast. Christ is the preserver, while Antichrist is the destroyer...Christ is not asleep, nor neglects His Church, but stands on watch for her safety, lest the wheat should be corrupted, although, indeed, the chaff or wicked follow and adore the Beast, running into destruction by permission of God.....

‘Our Protestant interpreters also take the position that howsoever Antichrist holds sway far and near, Christ will always have His sealed elect who will stand with Him on the Mount, where their salvation will remain safe and unmoved...I say, therefore, when the Beast ascended out of the sea and out of the earth, the Lamb appeared at the same time on the Mount with those who are sealed. When Antichrist had invaded the Church, bringing it under subjection, seducing the world, it appeared that the Lamb had lost His possession. For the Woman, flying into the wilderness, vanished from the sight of men, nowhere to be found, seemingly to have utterly disappeared. This transpired a short time after the reign of Gregory the Great, when Boniface 3rd sat in the Chair of ‘Universal Pestilence.’ It was then that the Church fled into the wilderness, not by a change of physical location (for it remained in the Roman Empire) but by loss of her ornaments and by virtue of a change of her shape.....

‘Now the godly may think and so much indeed the Sophists do object, did the Church, therefore, then utterly cease to be? Was there no Church before Huss or Luther? Was Christ either negligent or unable to defend His spouse? Is it not written, The gates of hell shall not prevail against her? But behold, the Lamb standing here on Mount Zion with the elect and sealed, proving Christ was not lacking in care for His Church. Christ, indeed, allowed Antichrist, by a secret and just judgment, to take into his possession and to all outward appearances make spoil of all things. Notwithstanding, in the midst of Antichristian corruption, he always stood as a careful watchman, preserving to Himself 144,000 who were sealed, who worshipped not the Beast nor his Image. This is His Church and Spouse kept pure, just as in the corrupt period of Israel, when there were no true worshippers, Elijah seemingly the only one remaining, yet God reserved to Himself seven thousand who had not bowed the knee to Baal.....

‘The standing of the Lamb belongs to that time period of a thousand years or more which began with the rising of Antichrist, even until the reformation of the Church. Which reformation was begun by Wickliffe in England, Huss in Bohemia, and even in the ages after them; by Luther, Zwingli, Melancthon, and their fellow brethren in Germany, who were all great antagonists of Popery....

‘I hold that these 144,000 sealed are the same spoken of in Rev. 7. Secondly, this multitude is no other than the remnant of the Woman’s seed with whom, after her flight into the wilderness, the

Dragon made war, Rev.12:17, as appears by the similar description of them in the 14th verse of this Chapter. Thirdly, they are no other than those saints to whom it was given to make war with the Beast, Rev. 13:7. Lastly, these are the faithful, whether teachers or their students, the godly, I say, who from Antichrist's rising until the Reformation withstood the tyranny of the Popes, retaining the purity of the Gospel. In other words, it comprises all the martyrs and true professors of the faith, concerning which is written in Foxe's Book of Martyrs, and the Catalogue of Witnesses of the Truth.....

'[As to the nomenclature 'virgin'] the Reformer Toffanus' observation delights me because it is an antithesis between the faithful and the inhabitants of the earth, those having committed fornication with the Babylonian Whore. I quote, 'These signed ones are not defiled with women, that is, they have not committed fornication with the great Whore, but are virgins persevering in the faith and sincere worship of Christ.' [Editor's note: Pareus views the 144,000 here and in Rev. 7 as comprising the Elect Church of God, spiritual Israel, who fought the Beast, Antichrist, by the power and grace of Christ, the Lamb in their midst.]

1847 E. B. Elliott Revelation Commentary:

[Re: Rev. 7]: "...by the twelve tribes of Israel, (including, of course, the 144,000 sealed out of them), we are to understand the then professing Christian body; not the Jews and their twelve tribes literally taken.....It is to be observed that there exists in the prophecy itself internal evidence abundantly sufficient to set aside all idea of literal Israelites being meant, and to show that the appellation is figuratively used of professing Christians. For not only long before the revelation in Patmos, and even while the literal Jerusalem was yet standing, St. Paul had taught the Gentile Christians to appropriate to themselves the name and privileges of Israel – even as those who were Abraham's seed, Gal. 3:29; those that were by adoption of the commonwealth of Israel, Eph. 2:12-13, 19; and those that had been grafted into the true Jewish olive-tree, while the literal Jews themselves, having rejected their Messiah, were to be regarded as branches broken off, Romans 11:17-19; but further, in the primary vision shown to St. John in Patmos, our lord had clearly indicated that this was to be the Apocalyptic sense of the term. For He had not merely exhibited the Jewish sanctuary and its candlesticks to typify the then existing Asiatic Gentile churches, but by interpreting the emblem as such and interweaving other similar Christianized Jewish figures and appellations in the letters to the seven Churches, (i.e., Jezebel, temple, New Jerusalem, Jews), He was expressly preparing St. John for attaching confidently, and at once, a similar Christian meaning to such Jewish imagery and appellations as might occur in the subsequent Apocalyptic scenery, and that such was to be the intent of the Jewish temple and city apparent in the vision....And if Jewish inanimate visible symbols are thus to bear a Christian meaning, it would surely be nothing less than a palpable and gross inconsistency not to affix a Christian sense also to the personal appellative of Israel." [Editor's note: Elliott builds a case for the 144,000 sealed of Israel to represent the New Testament Church, not literal Jews only, based on consistent exegesis, using the Lord's interpretation in the Letters to the Seven Churches as the rule, whereby He gives New Testament interpretation to Old Testament symbols.

[Re: Rev. 14]: 'Here I conceive that the primary emblem of the Lamb and His 144,000 on Mount Zion, depicted generally the true Christian polity all through the Beast's reign..On the

prefiguration of the very first marked commencement of the Apostasy, the 144,000 had been depicted to St. John, in Rev. 7, as the subjects of divine sovereign grace, electing them from out of the midst of mere professing Christendom, and then illuminating, quickening, and stamping them with the Father's appropriating mark as his own: - the perfection of their number, however comparatively small; their preservation amidst the severest of God's providential judgments on the world, within which they were mixed; even though oppressed and apparently conquered by their enemies, they should remain indestructible, ultimately proving altogether triumphant. It is these 144,000 that St. John has now again represented before him."

PART FOUR

http://www.iconbusters.com/iconbusters/htm/false_prophecy/jesuit/j_4.htm
Jesuit Origins of Futurism PROVEN

PART FOUR

EDITED BY Rand Winburn

Revelation 7: The seal on the foreheads of the 144,000
The Controversy: Is the seal literal and visible – e.g., the sign of the cross - or is it invisible and allegorical, symbolizing sovereign election by God?

Jesuit/ Futurist Interpretation

1582 Jesuit Rheims Bible Annotations:

"...hurt not the earth and the sea, nor the trees, til we sign the servants of our God in their foreheads. It is an allusion to the sign of the Cross which the faithful bear in their foreheads, to show that they be not ashamed of Christ." [Editor's note: The sign of the cross is seen given both by the priest and bishop upon the foreheads of the laity, as well as the laity themselves making the sign. Normally, this sign is invisible once it is made, though during Lent the laity use a literal, visible sign of the cross made of ash which remains throughout Lent.]

1590 Jesuit Ribera Revelation Commentary:

[Pareus on Ribera, re: the seal]: "Ribera will have [the seal] to be meant of the sign of the cross. Now we know that many who are signed with the popish cross are the bondslaves of Satan: but none of these sealed shall perish, having been marked so that no man could hurt them." [Editor's note: Here again, the sign of the cross is the official Roman Catholic view of the seal upon the foreheads of the 144,000.]

1867 J. N. Darby Synopsis of the New Testament - Revelation:

[Editor's note: Darby is silent regarding the seal placed on the 144,000.]

1909 Scofield Reference Bible Annotations:

[Editor's note: Scofield is silent regarding the seal placed on the 144,000.]

1973 Hal Lindsey Revelation Commentary:

“The verb ‘to seal’ means to make an imprint in wax with a signet ring. This was done in ancient business transactions of all kinds, and signified that whatever was thus sealed belonged to the one whose mark was on it. The idea of a visible mark of ownership and guarantee of protection is inherent in the word. In the New Testament, the seal of God is the Holy Spirit Himself. . . . The seal of God – the Spirit – gives a special empowering to these servants to perform their awesome mission. Revelation 7:3 also speaks of a visible mark on the forehead of the servants. You can be sure this mark will be in vivid contrast to the mark which the followers of Antichrist will receive when they swear allegiance to him. A person might be a ‘secret service’ believer today, but in those days God’s men will really be ‘marked men.’ No one will be able to mistake them!” [Editor's note: Lindsey views the seal as literal and visible, yet does not identify it.]

1982 Jack Van Impe Revelation Commentary:

“The wicked get their seal – 666 – under the super-deceiver, the great imitator, the Antichrist (chapter 13, verses 17 and 18). The genuine believers receive their seal from the angel of God at this point in time. . . . the 144,000 Jewish evangelists are sealed by the Spirit of God.” [Editor's note: Van Impe does not openly argue for a literal, visible seal on the 144,000, though he contrasts it with the mark of the Beast, which he views as literal and visible.]

1999 Tim LaHaye Revelation Commentary:

“In some manner, these servants will have the seal of God on their foreheads (Rev. 7:3). We do not know of what this seal will consist, but the text suggests it will be visible. It is interesting to note that during this same period of time, people will be forced to receive the ‘mark of the beast’ on their foreheads (Rev. 13:14-18). It may be that believers will have the mark of God on their foreheads, whereas unbelievers will feature the mark of the Antichrist. I am inclined to believe that both marks are final. Once a person receives the Antichrist as his or her master, he or she will have made a decision for eternity. The same will be true when one believes on the Lord Jesus Christ.” [Editor's note: LaHaye understands it as a visible seal, not given sovereignly according to the will of God, but rather given as a reward to those who make the right decision for Christ.]

Protestant Reformed Historicist Interpretation

1618 Thomas Cartwright, A Confutation of the Rhemists. . . .

“This phrase of signing the servants of God in their foreheads is taken from the Prophet, and alludeth to the deliverance of the people of God in Egypt, when the Angel of vengeance executing the judgment house by house passed by the Israelites houses which were sprinkled with blood (Exod. 12:15; Ezek. 9:4); and only signifies here that the Lord in His judgments wherewith He will avenge Himself upon His enemies, will likewise deliver His faithful ones, that although ten thousand fall on their right and as many on their left, yet the plague shall not come nigh unto them to hurt them. And it is more than a sign of intolerable boldness that when the Scripture alludeth only to a general sign that, without all restraint, one draw it to so particular sign, such as that of the cross....” [Editor’s note: Cartwright does not view the seal as literal or visible. Rather he views it as God’s seal of protection on His people, whom Antichrist and Satan cannot destroy.]

1573 William Fulke Revelation Commentary:

“He commandeth them that they hurt not the earth, nor the sea, nor the trees, before He sets His distinguishing seal on the servants of God, severing them from the wicked and hypocritical. Here the punishments of the ungodly are deferred, while there is provision made for the elect. The flood came not before Noah had entered into the ark with his family. And the Angels witnessed they can do nothing to the city of the Sodomites unless Lot was brought forth into safety. The Angel spared the firstborn of the Egyptians only so long, until the posts of the Israelites were sprinkled with the blood of the paschal lamb, a little before nightfall. And there is a similar example in the 9th chapter of Ezekiel whereas the six armed men were sent forth to destroy the city of Jerusalem, they are commanded to follow the man clothed with the linen garment, having the inkhorn of a scribe at his girdle, whom God sent beforehand to set a mark in the foreheads of those who mourned for all the abominations committed in the city. Those not so marked were committed to the six to be slain. But [the 144,000] are signed in Rev. 7 not so they are to be kept from pestilence and being murdered, but that being delivered from eternal death, they might be knit and joined to God and Christ, their deliverer. None others are signed, but only the servants of God. It is to be noted they receive the print of the seal in their foreheads for this reason: since they are the servants of God they may be known to all men as such; neither will they be ashamed to confess the doctrine and religion of Christ as their own, whenever their profession may be required. And though they are signed [invisibly] in their hearts by the Holy Ghost, yet the print and figure of the same seal appears [visibly] in their foreheads when with the heart we believe unto righteousness, and with the mouth we confess unto salvation.” [Editor’s note: Fulke views the sealing as allegorical of God’s protection of His Elect, as proved by the Old Testament examples. He also views it symbolic of the profession of Christians, which reveals to the world their union with Christ.]

1644 David Pareus Revelation Commentary:

“Now touching this sealing we are briefly to consider: who were sealed, when, and with what sign, wherefore, and how many. Who they are is answered by John, until we have sealed the servants of our God. These are the elect in Christ who do not worship idols, or Antichrist, but only God, and that in faith and true obedience. This sealing is partly eternal and partly accomplished in time. From eternity God has sealed all of those that shall be saved according to

the counsel of predestination, which is made and founded on Christ, Eph. 1:3. In time He sealed His, when for a thousand years, He stirred up many witnesses of His truth and faith, being endued with true knowledge, excellent gifts and heroic boldness, who stoutly opposed the impostures of Antichrist, by their preaching and writing, and preserved many faithful ones from his idol worship. But chiefly He has and does continue to seal in these last times, by the restoring, in almost all the provinces of the Christian world, the lost truth of the heavenly doctrine by means of His servants and excellent divines, who have dissipated the mist of Popery by the light of the Gospel, purging many Churches in Germany, France, England, Denmark, Poland, Bohemia, Moravia and Hungary from Antichristian pollutions, plucking them as prey out of the jaws of the devil.

‘I confess, indeed, that all members of these Churches are not elected. Nevertheless, they are all separated from Antichrist, so that he cannot hurt them. Yea, we doubt not but that a great number of them pertain unto the election of grace. In Ezek. 9:4, we read that all who were to be preserved from the common destruction were marked with the sign Tau, but here no certain mark is expressed...Let us, therefore, understand it of the seal spoken of in 2 Timothy 2:9, The foundation of God standeth sure having this seal, the Lord knoweth who are his. And let everyone that calleth upon the name of God depart from iniquity. This seal in Rev. 14:1 is said to be the Father’s name written in the foreheads of the saints.

‘First, therefore, this seal imprinted in the elect is God’s eternal purpose to save them. This seal is not seen by the eyes of man, yet the elect both discern and feel it in their hearts. Secondly, it is a saving vocation unto faith, wrought externally by the Word and sacraments and internally by the earnest of the Spirit. Thirdly, it is a true invocation on the name of God, that is, a sincere profession of the truth, by forsaking and detesting all the known ways of Antichrist. Briefly, it is a true conversion unto the Lord, as well as constancy and perseverance in the faith of Christ. By these notes the sealed ones separate themselves from the dregs of Antichrist, and are easily known from all other men. Therefore, they are said to be marked in their foreheads because they are not at all ashamed of their holy profession.

‘But why is this mark put upon them? I answer: to the end that they may not be hurt by the evil Angels, nor seduced by Antichrist, and led into error, and so made partakers of his plagues. That Antichrist, I say, may have no interest in them: for being sealed, they are secure and certain of their salvation in the midst of all confusions and ruins. This is of singular comfort to the elect, that their salvation is certain and that the Lord careth for them. Agreeable hereunto is that in Ezek. 9, where the marked ones are preserved while in the city is destroyed. And Rehab escapes, having her house marked according to the covenant with the spies. Also, the Israelites, sprinkling their posts with the blood of the Paschal Lamb, were delivered, while the firstborn of Egypt perished, therefore it is said, Rev. 9:4, that the locusts only hurt them which had not the seal of God in their forehead. For Antichrist also marks his servants with his character, as we see in Rev. 13, but not to the end that they should be preserved, but to have power to buy his holy wares, make merchandise of men’s souls, and trade in his kingdom. Now this character shall not secure them that are marked therewith from destruction, but rather draw down God’s judgment upon them: for the Beast and the false prophet and all that have received his mark shall be cast into the

Lake of fire and brimstone, Rev. 19-20.” [Editor’s note: In Pareus’ view, the seal is invisible, denoting predestination of the elect and their preservation from destruction by Antichrist.]

1847 E. B. Elliott Revelation Commentary:

“As to the sealing vision, the figuration of an Angel (a divine Angel, even Jesus Jehovah) that had the seal of the life-giving God, descending with His accompaniment of light on the Apocalyptic scene, choosing out of professing Christendom a certain fixed, but small number, as the objects of the blessings of His mission, i.e., of spiritual light and life in the first instance, and then of the imprint of God’s own seal on their foreheads – the last in token of his appropriation of them as His servants, and for an amulet to preserve them both in the aggregate as a living succession in this world, and individually unto eternal salvation in the next world – a figuration depicting all this could surely signify no other doctrinal truth but that of the Lord’s own sovereign grace, Himself choosing, enlightening, and quickening his true servants, (contrary to any mere outward Christianization by baptism or profession), and protecting and preserving them, even to the end.” [Editor’s note: Elliott views the seal as indicative of the invisible, sovereign election of God apart from any foreseen good in the 144,000 elect Church. Baptism and profession does not prove one to be a true Christian. By ‘living succession,’ Elliott refers to the true Church never perishing off the face of the earth, despite the efforts of Satan and his Antichrist. The 144,000 seen in Rev. 14 confirm this. The Church survives the onslaught of Antichrist, intact, all faithful to Christ, though persecuted and killed.]

PART FIVE

http://www.iconbusters.com/iconbusters/htm/false_prophecy/jesuit/j_5.htm
Jesuit Origins of Futurism PROVEN

PART five

EDITED BY Rand Winburn

Revelation 8: The first four trumpets

The Controversy: Are the first four trumpet judgments literal or allegorical, symbolizing apostasy in the Church?

Jesuit/ Futurist Interpretation

1582 Jesuit Rheims Bible Annotations:

[Editor’s note: On this issue the Rheims Bible is silent. However, it views the Angel bearing incense as other than Christ, giving plausibility to the doctrine of angels and saints – not Christ alone - as mediators between God and men.]

1590 Jesuit Ribera Revelation Commentary:

[Pareus on Ribera, re: the four trumpet judgments]:

“Most interpreters understand these Angels to be preachers of the Word: whose office it is (like trumpeters who announce events or edicts of Princes) to proclaim the will of God unto men....Ribera denies that the Angel bearing the golden censer is Christ....He makes the altar to symbolize Christ; the censer, by a strained metaphor he applies to the Body of Christ, full of holes like a censer, due to the wounds He received at His Passion. Therefore, he imagines that the Angel [not Christ, our Mediator] offers up the prayers of the Saints. The thunders, voices, earthquakes, etc., he takes literally for the signs prognosticating the future calamities of the ungodly....Now [we Protestants believe] the Church hath no other High-Priest, but Christ alone: therefore, in applying this office to a created Angel and not to Christ, Ribera robs Christ the honor of His Priesthood, making the Saints in Heaven mediators who deserve our praise. But this wicked invention is contrary both to this vision as well as the whole drift and scope of the Revelation.... Ribera understands the great mountain burning with fire literally of a great fiery globe which at a certain time be thrown into the sea...Ribera, desirous to be singular in interpreting the trumpets literally, doth very foolishly apply the great star falling from heaven to some fiery exhalation falling from Heaven, interpreting all these signs [as by our common, natural experiences. True, it is natural and common knowledge] that such fiery mixtures often appear in the air. [But it is not true] that the name of this Star and its making the waters bitter is [common or natural. Thus, this trumpet judgment] cannot be taken literally. But Ribera dares not interpret it otherwise, lest he should have been forced to apply it to the apostasy of the Roman Antichrist. All other interpreters, for the most part, understand this ‘falling star’ to be a particular eminent heretic or several heretics....Andreas, Ribera and others, understand the fourth trumpet judgments to denote the wonders foretold in Joel 2 and Matt. 24: There shall be signs in the Sun, Moon and Stars, etc., all of which should occur immediately prior to the Day of Judgment.”
[Editor’s note: Ribera posits a literal sense to these trumpet judgments – judgments which take place during the 3 ½ year tribulation under Antichrist.]

1867 J. N. Darby Synopsis of the New Testament - Revelation:

“Then follow specific judgments, on the signal being given from above. They fell on the Roman earth, the third part of the earth (see chap. 12:4). First, judgment from heaven, hail and fire; and violence or destruction of men; on earth blood: the effect was the destruction of the great ones in the Roman earth, and of all general prosperity. Next, a great power, as the judgment of God, was cast into the mass of peoples —still, I apprehend, in the Roman earth; for destruction of men, and all that belonged to their subsistence and commerce followed in those limits. Next, one that should have been a special source of light and order in government fell from his place, and corrupted the moral sources of popular motives and feelings —what governs and sways the people so as to characterize them. They became bitter, and men died of it. The last of these four plagues falls on the governing powers, and puts them out in their order, as from God: all in the limits of the Roman earth. This closed the general judgments, subverting and producing disaster and confusion in the Roman earth, where the power of evil, as against the saints, was.” [Editor’s note: Darby definitely allegorizes these judgments as symbolizing other

than the literal. For example, the great mountain burning with fire cast into the sea he views as a great power cast into the mass of humanity.]

1909 Scofield Reference Bible Annotations:

[Editor's note: Scofield is silent on this issue. However, he views Christ as the incense-bearing Angel.]

1973 Hal Lindsey Revelation Commentary:

“Although it is possible for God to supernaturally pull off every miracle in the Book of Revelation and use totally unheard-of means to do it, I personally believe that all the enormous ecological catastrophes described in this chapter are the direct result of nuclear weapons....To John's eyes, unsophisticated as to ICBM's, the holocaust he witnessed looked like 'hail and fire, mixed with blood' raining down from the atmosphere. This devastation seems to be a massive nuclear attack much larger than the first one described in the sixth seal of Chapter 6....Notice that [verse 8] specifies 'something like a great mountain burning with fire.' Again John describes this phenomenon in terms of how it looked to him. This is probably either an enormous meteor or, more likely, a colossal H-bomb....I believe that this 'star' [in verses 10-11] is another thermonuclear weapon which is part of a series of exchanges between the nuclear powers....I believe that this light reduction [in verse 12] will result from the tremendous pollution in the air left from nuclear explosions.” [Editor's note: Lindsey is a literalist with modern-day explanations as to cause: nuclear weapons.]

1982 Jack Van Impe Revelation Commentary:

“We have no difficulty understanding [verse 7] literally. The same kind of judgment occurred in Exodus 9:22, 23...It happened then; now it happens again!.....This judgment [verse 8] is undoubtedly a giant meteor falling into the sea....God only knows what horrendous plagues will result when nuclear war under, upon, and above the oceans takes place.... A star, a meteor, soaring through space, speeds toward earth [verse 10].” [Editor's note: Van Impe is a literalist.]

1999 Tim LaHaye Revelation Commentary:

“Although it is impossible to be dogmatic, it is doubtful that this 'other angel' [verse 3] is the Lord Jesus Christ, even though He is our great High Priest.....The best way to decide whether the trumpet judgments are literal or symbolic is to study them in connection with the plagues of Egypt, as found in Exodus 7-11....Why should the result on earth be less physical than the event in Moses' day?.....No one suggests that what happened in Egypt was not literal in its form of judgment on the rebellious Egyptians; thus, we can conclude that the same thing applies during the Tribulation period and that the trumpet judgments introduce physical judgment on the earth....What appeared to John as 'a huge mountain' [verse 8] is probably a giant burning meteorite that falls into the Mediterranean Sea....The third trumpet judgment introduces us to a burning 'torch' that visibly falls from heaven, indicating it is another

meteorite.” [Editor’s note: LaHaye is also a literalist. He holds Ribera’s view in not identifying the incense bearing Angel as Christ.]

Protestant Reformed Historicist Interpretation

1618 Thomas Cartwright, A Confutation of the Rhemists...:

[Editor’s note: Because Cartwright wrote to refute the annotations of the Rheims Bible only, he did not address the trumpet judgments. Cartwright refutes the notion that any but the Lord Jesus Christ could be the incense bearing Angel by offering several substantial proofs, including 1 Tim. 2:15.]

1573 William Fulke Revelation Commentary:

“This [incense bearing] Angel represents Christ, who is not an angel by nature, but by office, and whom Malachi the Prophet calls the Angel of the Covenant. For when the most dangerous of persecutions were at hand under the tyranny of Antichrist, which is revealed in the opening of the seventh seal, Christ comes forth into the presence of God, being the Head, Preserver and Defender of His Church against the dangers at hand....When every one of God’s Judgments is revealed, an Angel blows a trumpet beforehand, then a vision follows which explains the judgment. The sound of the trumpet is a sign that God will open something which ought to be received of men with due reverence and attention. And the angel notes by these prophetic figures the proceedings and increase of the tyranny of Antichrist, which by the just judgment of God he shall obtain through the whole world. This St. Paul writes in 2 Thess. 2, that they which received not the love of the truth that they might be saved should be deceived with lies that they might be damned. He uses similar allegories in the seal and vial judgments, whereby John understands that the sentence of God pertains to the whole body of Antichrist, and every part thereof. He includes, therefore, the earth, plants, sea, stars, heaven, air, and all things found therein, so that nothing remains untouched. These things, therefore, I have forewarned that we should not too curiously seek subtle and curious expositions in every word when John describes each calamity in this manner, which is prophetic language used by the Prophet.” [Editor’s note: The first trumpet judgment Fulke views as allegorical, pertaining to the famine of God’s Word and lack of true doctrine, as well as the bloody wars instituted by Antichrist.]

“At the sounding of the second trumpet, which warns that the second judgment of God should be made manifest, there seemed to fall into the sea, as it were, a marvelous great mountain burning with fire. A horrible sight, no doubt, and full of terror, and truly there needed such a wonderful sign to the describing of the kingdom of Antichrist, which follows immediately after the lack of spiritual food. For this great mountain doth signify the kingdom of Antichrist. For it is usual in the Prophets that kingdoms and commonwealths are signified by mountains, as in Isaiah and Daniel. By the sea, which is a gathering of many waters, the Holy Ghost understands in this book the infinite multitude of people divided into divers nations, kindreds and tongues....And this plague is sent into the world by God in His wrath because it would not esteem the most fruitful Mount Zion, that is, the kingdom of Christ. Therefore, the world is

compelled to bear the most sharp and bitter tyranny of Antichrist, for it had refused to bear the most sweet and pleasant yoke of Christ.....

“The third angel sounding his trumpet, the Prince and head of this fiery mountain fell from heaven in the likeness of a great star burning as a torch. In past times, the Bishop of Rome shone in the heavens, beautiful to behold with the beams of heavenly doctrine, but afterward had, little by little, degenerated into a strange and usurped government (of which the ancient writers complained more than one thousand years ago) and began to fall from heaven towards the earth, until at length, for the establishing of his pride and tyranny, he poisoned and infected all pure doctrine with his own inventions, and so in the end he fell into the third part of the rivers and fountains. This star takes his name, Wormwood, from the effect of his deadly poisonous doctrine on the pure waters of sound doctrine. As many as drink thereof shall perish with everlasting death, unless a speedy remedy against the poison is taken. And the waters which this star poisons are called ‘bitter’...for there is no taste of heavenly and spiritual sweetness in Popery, but a mere butchery of conscience. This is discovered only by those awakened out of their sleep of false security (in which most Papists drown), having been pricked with the sense and feeling of their sins. From this example we may learn that no drop of this bitter water, that is, papal doctrine, is to be mingled with the pure Gospel of Christ, lest it should be tainted with this pestilent and poisonous bitterness.

“When sound doctrine was corrupted with the pestilent devices and inventions of men, what could possibly remain sound in the Church? [By the fourth trumpet judgment] the third part of the sun, moon and stars was smitten with thick mist and darkness, especially in Antichrist’s kingdom. Here it is, by the just judgment of God, that foul ignorance, even as a dark cloud, is sent into the eyes of those who were willingly blind, despite the light of knowledge and understanding which remained...” [Editor’s note: Fulke warned against literal interpretations, applying the trumpet judgments in a spiritual sense to Antichrist and his followers.]

1644 David Pareus Revelation Commentary:

Editor’s note: Pareus was no literalist. See:
http://www.iconbusters.com/iconbusters/htm/true_ch/david/rev58.htm

1847 E. B. Elliott Revelation Commentary:

“The four first Trumpet-visions...depict the destructive action of a series of tempests, successfully affecting the third part of the Roman earth, third part of the sea, third part of the rivers, and third part of the firmamental luminaries. By English Protestant interpreters they have been generally explained, and I doubt not truly, of those successive invasions and ravages of the Goths, chiefly in the 5th century, which ended in the subversion of the Western Empire [i.e., the fall of the Roman Empire in the West].” [Editor’s note: Elliott taught the continuous historical application of the Revelation. The judgments depicted were symbolic of actual historic events.]

PART SIX

http://www.iconbusters.com/iconbusters/htm/false_prophecy/jesuit/j_6.htm
Jesuit Origins of Futurism PROVEN

PART SIX

EDITED BY Rand Winburn

Revelation 9: The Fifth Trumpet Judgment

The Controversy: Is the fallen star Satan, or a good Angel, or a heretic, or the Papal Antichrist?
Who are the locusts? Who is the Destroyer?

Jesuit/ Futurist Interpretation

1582 Jesuit Rheims Bible Annotations:

‘Most understand [the fallen star] to be Heretics. The fall of an Arch heretic, as Arius, Luther, Calvin, out of the Church of God. They have the key of Hell to open and bring forth all the old condemned heresies before buried in the depth... [The Locusts are] heretics being ever ready to contend, who pretend victory and counterfeit gold: in shape of men, as smooth and delicate as women, their tongues and pens full of gall and venom: their hearts obdurate: full of noise and shuffling: their doctrine as pestiferous and full of poison, as the tail and sting of a scorpion, but they endure for a little season. The Heretics never hurt or seduce the green tree, that is, such as have living faith, working by charity, but commonly they corrupt him in faith who should otherwise have perished for ill life, and him that is reprobate, that hath neither the sign of the Cross (which is God’s mark) in the forehead of his body, nor the note of election in his soul... [The Angel of the bottomless depth, the Destroyer,] is the chief master of heretics.’
[Editor’s note: The Rheims Bible does not take a literal view of the fifth trumpet judgment. Instead, it applies the symbols to the Protestant Reformers.]

1590 Jesuit Ribera Revelation Commentary:

[Pareus on Ribera, re: the fifth trumpet judgment]: ‘Ribera.. interprets this fallen star to be a good Angel, to whom was given the key to the bottomless pit, that he might open it, as a minister of God’s righteous judgments’... ‘Who the locusts are is hard to define,’ saith Ribera, but later understands them to be cruel and barbarous men afflicting the Church, as did the Goths and Vandals of old... Ribera believes these Locusts to be a real, literal military army, which is also composed of Kings and Princes who wear crowns on their heads.. Ribera views the Destroyer the same Beast from the Abyss [Rev. 11], the Antichrist.’ [Editor’s note: Ribera differs from the Rheims annotations, not readily identifying the Locust armies. He views the symbolism in the fifth trumpet judgment as having an application other than literal.]

1867 J. N. Darby Synopsis of the New Testament - Revelation:

“The fifth angel sounds (chap. 9); and one who should have been by position the instrument of light and governmental order over the earth was seen as having lost his place; and the power to let loose the full darkening influence of Satan was given him. He opened the bottomless pit —the place where evil is shut up and chained; not where it is punished, that is, the lake of fire. Supreme authority, and all heavenly light over the earth, and healthful influence of order, were darkened and made to cease by the evil satanic influence which was let loose. Nor was this all: direct instruments of satanic power came out of this evil influence in numbers; crowds of moral locusts with the sting of false doctrine in their tail. But it was not to destroy temporal prosperity on the earth, but to torment the ungodly Jews; not to kill, but to harass and vex them. This was to continue five months; for it is not the final judgment. The torment was worse than death —pain and anguish of heart. But they had the semblance of military imperial power, crowned, and with masculine energy, to those that met them. . . .They were the direct instruments of the power of Satan, and under his orders. The angel of the bottomless pit, who rules the depths of Satan’s wiles, as the ruler of the power of darkness —led them.” [Editor’s note: Darby does not take a literal view of all the symbols in the fifth trumpet judgment. Darby identifies the fallen star as an unknown world leader, the Locusts are unknown instruments of Satan who propagate false doctrine. The unsaved Jews are those who are tormented. The Angel of the Bottomless Pit he does not identify either, but he does view him as a literal angel, under the dominion of Satan.]

1909 Scofield Reference Bible Annotations:

[Editor’s note: Scofield is silent as to the identity of the fallen star, Locusts, and Destroyer.]

1973 Hal Lindsey Revelation Commentary:

“The ‘star’ of Rev. 9:1 has to be a person rather than a literal star, since ‘he’ is given a key with which he opens the bottomless pit. I believe this fallen star is none other than Satan himself. . . .The ‘locusts’ of Rev. 9:3 are said to be possessed by hell’s worst demons – fallen angels so ferocious that God has kept them bound since the days of Noah (2 Peter 2:4,5). Their leader is apparently a demon of almost the power and authority of Satan himself. . . .There are diverse opinions among Bible teachers as to whether these creatures are actually going to be a supernatural, mutant locust especially created for this judgment or whether they symbolize some modern device of warfare.” [Editor’s note: Lindsey views the fallen star as a literal angel – Satan. He is not dogmatic as to the literal or spiritual application of the Locusts. The Angel of the Bottomless Pit he views as a literal demon under the authority of Satan. In these two latter points he follows Darby.]

1982 Jack Van Impe Revelation Commentary:

“The star John sees – a male personage – is without doubt the devil of verse 11 [i.e., the Destroyer]. . . .These are not literal locusts. Their power is too great. They are most likely fallen angels, who have been restrained and imprisoned in the bottomless pit since their fall (described in Genesis 6). . . .The Greek form, Apollyon, means ‘destroyer’ – a word that certainly describes

Satan.” [Editor’s note: Van Impe follows Lindsey in applying the fallen star to Satan. He spiritualizes the Locusts to symbolize fallen angels of great power. The Destroyer he also views as Satan, taking a unique Futurist interpretation.]

1999 Tim LaHaye Revelation Commentary:

“Whenever possible we seek to interpret words in the book of Revelation literally. However, the use of the word ‘star’ in this verse is obviously intended figuratively rather than literally, for the ‘star’ is referred to as ‘him,’ thus clearly possessing personality.... This must be a good angel to whom God can entrust such grave responsibility. His location in heaven further indicates he is a good angel, for fallen angels do not reside in heaven..... When the Abyss was opened, smoke rose from it until the air became saturated with a smoglike condition worse than anything Los Angeles or any city has ever experienced. Out of this smog will come locust-like scorpion creatures, which have no counterpart in all history. They have aptly been called ‘infernal cherubim’..... Years ago someone suggested that these are B-29s because they were well protected but had the capacity to sting from their tail. This is a fanciful suggestion, for in reality these are spirit beings that probably will not be seen by human beings but whose effects will be strongly felt... They are not to be interpreted literally, not symbolically, but spiritually, for they depict a spirit creature able to effect a physical response on humanity. These awful creatures that come on the earth for the purpose of persecuting people are beyond our comprehension. If human beings could see these creatures, their hearts would no doubt fail them for fear.... [The Destroyer] is a special angelic being of a fallen state who assists Satan in his evil spirit kingdom. It is probably not Satan himself, since he is not today confined in chains of darkness in the Abyss.” [Editor’s note: LaHaye follows Ribera interpreting the fallen angel as a ‘good’ angel. He takes a literal view of the smoke which rises from the Abyss. He also takes the fantastical view of locust-like spirit beings, following Lindsey and Van Impe. The Destroyer is an underling of Satan, agreeing with Darby and Lindsey.]

Protestant Reformed Historicist Interpretation

1618 Thomas Cartwright, A Confutation of the Rhemists...:

“This star is the great star spoken of before [Rev. 8:10] which identifies none other than the Pope of Rome, as appears both by his description and that of his seat, which is now a matter at large laid out for all to see by the learned of our times, and therefore we need not deal with this particular aspect of the prophecy more than is required to answer the Jesuits, who wrest this. Howbeit, even you Papists, if your writings were not of as many colors [i.e., different interpretations] as the Rainbow, you would have freed Luther and Calvin from this charge. For Master Calvin (in your judgment) was never any star or burning lamp in the heavens, giving light unto the sons of men; that is to say, was never (in your judgment) a Bishop of the Catholic Church. This ‘fallen star’ being, therefore, (as our Savior Christ expounded it himself), who at one time had a lawful Ministry in the Church, from which he was thrown down, cannot be Master Calvin, who died in the same Ministry which he first entered into after his departure from your Church. Neither can it be Luther, for although he were (in your judgment) once a Monk, thus a ‘star’ in the heavens, yet being then (in your own judgment) but a sorry, contemptible

Monk, he could not at the same time be the great and blazing star here spoken of. So then it appears evident that your pen goes before your wisdom, and that you care not what arguments you hurl at us Protestants. But unto the Bishop of Rome, both by your judgment which brags of the shining light he gave in times past, and by ours as well, which also confesses that he was indeed at one time a burning lamp, it agreeth most aptly.

‘[The Locusts] are a notable and lively description of the Popish clergy of Priests, Monks, Friars, and other such vermin, which will fight with themselves rather than lack an enemy: who pretend that they are Kings and a Kingly Priesthood, and in token thereof wear their shaven crowns, which make a show of humanity and mildness, when notwithstanding they are as ravening lions, feminine, giving to filthy lusts, as there is no Goat as stinking as they, and yet notwithstanding so surrounded with privileges and exemptions from the Law, that it is as if they wore ‘Iron breastplates’ which cannot be pierced by the sword of the Magistrate; no, not for their ravenous greed, nor for their Sodomy.’ [Editor’s note: Cartwright holds the Reformation position: the Pope is the fallen star, the Antichrist; his locust-troops the clergy, monks, friars, Jesuits and others who have sworn obedience to him. He omits commenting on the identity of the Destroyer.]

1573 William Fulke Revelation Commentary:

‘There is described in this ninth chapter the horrible confusion of the kingdom of Antichrist which was established partly by fraud and deceit, and partly by violence, rising to prominence, when it was discovered by the restoring of the Gospel, to be utterly abolished by the Coming of Christ... [By ‘falling star’] I understand the same star [from Rev. 8:3] which had the name ‘Wormwood’ given it, which we said before signifies the head of this Church, the Bishop of Rome. And if any man contend that there is a discrepancy in number [for there have been many Bishops of Rome, yet the prophecy speaks of only one ‘star’] I hold that they are all the same in office, and they all make but one head of Antichrist which hath rule over the monstrous body of the Roman Church. Therefore, albeit this Roman Prelate shone in the heaven in times past, even as a star in the hand of the Lord, now that he is cast down to the earth, he has lost all his shining beauty. It is ridiculous, therefore, that the Pope brags of the dignity of his seat, honored by past Church fathers, while extolling the virtues of his predecessors who were martyrs of the primitive Church, because these honors and virtues are non-existent in the Papacy today, since it has been cast out of its heavenly seat unto the earth. A similar false boasting could be heard of the devil, who once had principality among the Angels, but who has since been expelled out of office.

‘The Pope, who is Antichrist, boasts of having the keys of the kingdom of heaven which were committed to the Apostle Peter, and with great sacrilege he snatches them, not willing to share them with others, when they pertain and are common to all ministers of God’s Word. But in very deed, St. John plainly declares what kind of key is given him – the key to the bottomless pit of hell. Just as power to open heaven is given to the godly teachers of the Church, so to Antichrist and his ministers there is granted powers to open the pit of hell. We note here that the power of the adversary obtains rule in the world, not by chance or against the will of Christ, but

by His will and pleasure, to take horrible and dreadful vengeance upon the profane contemnors of His Word.....

“The pit of hell being opened, two most cursed and abominable evils ascend out of it, ignorance and error. For by the smoke which darkens the air and the sun I understand ignorance; and by the army of locusts, the teachers and defenders of errors. For that ignorance which before was spread over the third part of heaven only [Rev. 8:12] now darkens the entire sun and all the air. Truly, how gross and shameful the ignorance of the former ages anyone who has read their barbarous writings must agree.

“Scripture says that the locusts are bred of corrupt smoke, which if we receive as truth, it is found out that ignorance is the mother of errors. Howsoever it happens that the locusts go forth out of the smoke, it is manifest that the masters and teachers of errors took occasion by the ignorance of the people to spread abroad their devilish doctrine and wicked opinions. And just as the swarms of literal locusts very often infest and punish whole regions, so too, do these spiritual locusts infect, corrupt and devour all things. It is by the symbolism of locusts that the rabblement of Romish Mass Priests, Monks and especially Begging Friars, is signified.

“Heretics and maintainers of perverted opinions cannot sow and spread abroad their poison, but only so far as power is granted them, which power is upon those who perish. And this power to hurt of theirs, which is compared to the venomous poison of Scorpions, who are tiny vermin, is powerful enough to kill a man, many times its size. These spiritual locusts prick and sting secretly, like their earthly counterparts, by drawing the unsuspecting close to themselves by means of privy deceits so that they may then give them a deadly stroke. To these the Popish clergy is similar in all things, but especially the Begging Friars, which through a colored show and mask of humility, do seem little and harmless, yet secretly they thrust in the poisoned stings of their abominable errors, and so slay men.

“.....Neither the illusions of Satan, nor the subtle sleights of Antichrist have any force to seduce the elect, who are signed with the seal of God in their foreheads. The elect are like green plants, Psalm 1, watered by the dew of the heavenly doctrine, preserved from the locusts which burn up all things. Just as there are divers kinds of plants, grass, herbs and trees, so too, there are divers kinds of elect, [members of Christ’s Body,] all of whom are planted in the same common foundation: Christ; and all of whom cannot be eternally destroyed by this locust plague....

“[Their hair is as the hair of women] notes the delicate wantonness and unbridled lust of Monks and other Popish clergy which is shameless and cannot be contained within bounds of the laws of nature. Also, their womanly attire is reprov'd and their other whorish tricks by which they would draw men to their dishonest love. For the world was never so blind that it would greatly esteem them, unless they bewitched the minds of men with their whorish enticements, as it were with charmed love potions.....

‘That we may understand under what king this huge army of locusts doth war, he saith that the angel of the bottomless pit is their king, which is Satan himself, and the Pope is his vicar, whose name is given him in both Hebrew and Greek of the great desire and strength he has to ‘destroy,’ for in English it is translated Destroyer.’ [Editor’s note: Fulke’s exegesis puts all the Futurists to shame, his heavenly gift of wisdom clearly evident, positing the Pope and his clergy as the ‘fallen star’ and locust army, who carry out the orders of their King, Satan.]

1644 David Pareus Revelation Commentary:

Editor’s note: Pareus was no literalist. See:

http://www.iconbusters.com/iconbusters/htm/true_ch/david/vers111.htm

1847 E. B. Elliott Revelation Commentary:

[Editor’s note: Though no literalist, Elliott’s historical interpretation differs radically from the general Protestant view: The fallen star is the arch-heretic Mohammed, the Locust army the Saracens, the Destroyer is the evil Spirit of Islam which animated Mohammed and his disciples.]

PART SEVEN

http://www.iconbusters.com/iconbusters/htm/false_prophecy/jesuit/j_7.htm

Jesuit Origins of Futurism PROVEN

PART SEVEN

EDITED BY Rand Winburn

Revelation 11: The Two Witnesses

The Controversy:

(1) Is the Temple of God a literal, rebuilt Jewish Temple or is it spiritually applied to the Church, the temple of the Holy Spirit?

(2) Are the two witnesses literally Enoch and Elijah, or Moses and Elijah, or God’s people through the Ages who witness against the Beast, the Antichrist, in the Spirit of the Old Testament prophets?

(3) Are the time periods literal or is one day symbolic of one year?

(4) Are the miracles performed by the two witnesses literal or allegorical?

(5) Is the great city in which their dead bodies lie literal Jerusalem or spiritual Jerusalem, Babylon Rome?

(6) Is their resurrection literal or is it allegorical of new witnesses arising by the power of God?

Jesuit/ Futurist Interpretation

1582 Jesuit Rheims Bible Annotations:

(1) [Editor's note: The Rheims Bible is silent on the issue of the Temple of God.

(2) 'Enoch and Elijah, who are still alive in Paradise, are commonly expounded [as the two witnesses]....They shall return into the company of men in the end of the world to preach against Antichrist, and to invite the Jews and Gentiles to penance, and so be martyred, as this place of the Apocalypse seemeth plain...All the [Protestant] Heretics commonly contend against our interpretation, incredulous in discrediting it.' [Editor's note: Limiting the two witnesses to two literal Old Testament prophets who return to earth from Heaven is pure Futurism.]

(3) They shall tread underfoot the holy city forty two months: 'Three years and a half, which is the time of Antichrist's reign and persecutions.' [Editor's note: This teaching is pure Futurism.]

(4) [Editor's note: The Rheims Bible is silent on the issue of miracles performed by the witnesses?

(5) And their bodies shall lie in the streets of the great city, which is called spiritually Sodom and Egypt, where their Lord also was crucified: 'He meaneth Jerusalem, named Sodom and Egypt for the imitation of them in wickedness. So that we see his chief reign shall be there, though his tyranny may extend to all places of the world.' [Editor's note: This teaching is pure Futurism.]

(6) [Editor's note: The Rheims Bible is silent on the issue of the resurrection of the witnesses.]

1590 Jesuit Ribera Revelation Commentary:

[Pareus on Ribera, re: Rev. 11]:

(1) 'Ribera acknowledges that here the 'temple' signifies the Church of God.'

(2) 'The Papists [including Ribera], indeed, imagine that there are strictly two witnesses and no more...These witnesses, they claim, are Enoch and Elijah, whom they affirm to be alive and in Paradise reserved for this purpose, that they may return to earth and resist Antichrist.'

(3) 'Generally speaking, all the Papists today follow the principle that the 42 months are astronomical months, making 3 ½ years. From this arose the received popish opinion that Antichrist should only reign for 3 ½ years.'

(4) [Editor's note: Pareus does not mention Ribera's view of the miracles performed by the witnesses.]

(5) ‘Ribera interprets the ‘great city’ as Jerusalem, the seat of Antichrist.’”

(6) And [the two witnesses] ascended up to heaven in a cloud: ‘Ribera and the Papists interpret this as the miraculous restoration and glorification of the two witnesses, Enoch and Elijah.’” [Editor’s note: Ribera views this as the specific ‘Rapture’ of Enoch and Elijah only, not the general ‘Rapture’ of the Church, but a ‘Rapture’ nonetheless, though Ribera does not use the Latin term for ‘Rapture’: ‘raptus’ or ‘rapere’.]

1867 J. N. Darby Synopsis of the New Testament - Revelation:

“We are here at once in the center of prophetic subjects —Jerusalem, the temple, the altar, and worshippers (chap. 11)... God gave also an adequate testimony —two witnesses —what was required under the law; and they continue day by day constantly to give witness the whole period, or half-week. The witnesses were in sorrow and reproach, but with power; as Elias and Moses were when the people were in apostasy and captivity...Nor could they be touched while the half-week of their prophecy lasted; their word brought death on their adversaries....The beast, now their hour is come, slays them, and their bodies are cast into the highways of the city...but in three days and a half, quickened by the power of the Spirit of God, they ascended to heaven in a cloud, not as Christ did, apart, but in the sight of their enemies....Thus we get the close of the half-week indicated...This is the first half: man’s wrath, and God’s judgment.”
[Editor’s note: Darby teaches a literal rebuilt Temple, in literal Jerusalem, with two literal witnesses, though he does not identify them. They perform the miracles literally, for a literal 3 ½ years, and literally resurrect. Furthermore, we have here the first indication of the origin of the Gap Theory of the ‘missing’ 70th Week in Daniel 9. The Jesuits did not posit 7 years of Great Tribulation. They taught only 3 ½ years under Antichrist. Dispensationalist Darby, however, taught Chapter 11 as encompassing only the first 3 ½ year period of Tribulation under Antichrist. Chapter 12 and following encompass the second 3 ½ year period, thus fulfilling the ‘lost’ 70th Week of Daniel 9.]

1909 Scofield Reference Bible Annotations:

“The great tribulation is the period of unexampled trouble predicted in the passages cited under that head from Psalm 2:5 – Rev. 7:14 and described in Rev. 11 – 18. Involving in a measure the whole earth (Rev. 3:10), it is yet distinctively ‘the time of Jacob’s trouble’ (Jer. 30:7), and its vortex Jerusalem and the Holy Land. It involves the people of God who have returned to Palestine in unbelief. Its duration is three and a half years, or the last half of the seventieth week of Daniel (Daniel 9:24-27, Rev. 11:2-3). The elements of the tribulation are (1) the cruel reign of the ‘beast out of the sea’ (Rev. 13:1), who, at the beginning of the three and a half years, will break his covenant with the Jews (by virtue of which they will have re-established the temple worship, Dan. 9:27), and show himself in the temple, demanding that he be worshipped as God, (Matt. 24:15; 2 Thess. 2:4)...” [Editor’s note: Scofield teaches a literal rebuilt Temple; the great city is Jerusalem; the time periods are literal, denoting the reign of Antichrist. In his commentary on Rev. 20, Scofield lists Elijah as one of the witnesses, but is silent regarding the nature of their miracles. He is also silent concerning their resurrection.]

1973 Hal Lindsey Revelation Commentary:

(1) ‘What Temple, then, was John referring to? There can only be one answer – a yet-to-be-built structure! In Daniel 9:27 the Prophet Daniel predicts that the coming Antichrist will make and later break a covenant with the Jewish people of the Tribulation period, allowing them to re-institute animal sacrifices. There is only one place where a God-fearing Jew would venture to offer a sacrifice – in the Temple in Jerusalem!’

(2) ‘Now who are the two witnesses going to be? I believe they will be Moses and Elijah!...in the coming Tribulation both Moses and Elijah will get a chance to finish their ministries.’

(3) ‘During this period of 42 months (equivalent to three and a half years) Jerusalem will see nothing but war....Before God allows the murder of these [witnesses], however, they will have preached for 1,260 days. Using the Biblical year of three hundred and sixty days, this comes out to three and one half years...’

(4) ‘Notice in Revelation 11:16 that the two witnesses have the power to cause drought by withholding rain (Elijah’s most famous Old Testament miracle) and to turn earth’s waters into blood (one of Moses’ most famous miracles). These two prophets will duplicate their Old Testament miracles during the Tribulation period!’

(5) ‘The ‘Beast that ascends out of the pit’ refers to the coming Antichrist, a European who will set up headquarters first in Rome, then later in Jerusalem. While in Jerusalem the Antichrist will hear the preaching of the two witnesses. He’ll be so infuriated at their straightforward gospel witness that he will ‘make war against them’ and kill them! Their bodies will lie in the street of ‘the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.’ This is a derogatory reference to the apostate city of Jerusalem.’

(6) ‘...all of a sudden the bodies [of the witnesses] come to life again! Right in front of the dumbfounded onlookers the resurrected men rise up to heaven in a cloud!’ [Editor’s note: Lindsey teaches a literal rebuilt Temple, in literal Jerusalem, with literal Moses and Elijah witnessing, with literal miracles, for a literal 3 ½ years, who literally resurrect. He follows Darby in viewing this period as the first 3 ½ years of the ‘missing’ 70th Week of Daniel 9.]

1982 Jack Van Impe Revelation Commentary:

(1) ‘Now we find that a third temple has been erected. It is probably not the final millennial Temple of Ezekiel 40 through 48, but one which is built during the Tribulation hour and used sacrilegiously by the beast who claims to be God (see 2 Thess. 2:4). This temple, its altar, and the attendants are Jewish....Notice that this temple has nothing to do with the Church which is already in heaven (chapter 4, verse 1). It is for Jews...’

(2) “There has been a great deal of discussion concerning the identity of these two witnesses. Most Bible scholars believe they are either Elijah and Moses or Elijah and Enoch....There is no doubt Elijah being one of the witnesses....Personally, I believe that Moses will be the other witness because he appeared with Elijah on the Mount of Transfiguration...”

(3) “There is no doubt about the literalness of this seven-year period....One does not have to be a mathematical wizard or a calculus genius to discover that the Tribulation is a full seven years in duration. Take it literally! During the final half of the seven years, two witnesses appear.”

(4) And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed: “This can be nothing but supernatural power and intervention. The fact that the two witnesses have superhuman anointing is evident from the next verse....Thus, the Tribulation ministry of these two supernaturally anointed prophets will be but a repeat performance [of the miracles performed in the Old Testament by Moses and Elijah].”

(5) “Since the Lord was crucified in this city, we know it to be Jerusalem. The term great city is the Holy City (Jerusalem) of verse 2.”

(6) “A miracle of spectacular proportions is about to occur! Elijah and Moses receive the same treatment as the raptured saints in Rev. 4:1. Hallelujah!” [Editor’s note: Van Impe follows Lindsey exactly, teaching a literal Temple, in literal Jerusalem, with literal Moses and Elijah witnessing, with literal miracles, for a literal 3 ½ years, and who literally resurrect.]

1999 Tim LaHaye Revelation Commentary:

(1) “Several passages of Scripture refer to the Temple of the end time. In Matthew 24:15 the Lord Jesus referred to the ‘abomination that causes desolation, spoken of through the prophet Daniel,’ indicating that at the end time, in the middle of the Tribulation period as Daniel predicted, a temple will be desecrated by the Antichrist. In order for this to be fulfilled it must first be built. Likewise, in 2 Thess. 2:1-13 the Apostle Paul predicted that the Antichrist, in the middle of the Tribulation, would defy God by sitting in the Temple of God and presenting himself to the world as God. In order for him to do this that Temple has to be rebuilt.”

(2) “A variety of fanciful suggestions have been offered as to the identity of these two witnesses. Because God has not chosen to tell us exactly who they are, we can only offer a suggestion. Some of the most reliable suggestions are Elijah and Enoch, Elijah and John the Baptist, or Elijah and Moses....it seems more than likely that Elijah is one of the two witnesses....Moses is an integral part of the Jewish family tradition. It seems logical, therefore, that he will become one of the witnesses, for Moses and Elijah combined represent the entire Old Testament to the Jewish nation....Thus the two men in Jewish history who most speak of God’s dealing with the nation Israel are Moses and Elijah.”

(3) ‘Two periods of time are measured here: 42 months and 1260 days. Since they are identical, they may well refer to the equal division of the Tribulation period. These two measurements of time could refer to the first half of the Tribulation period; those mentioned in Rev. 12:6 [1,260 days] and 13:5 [42 months] probably refer to the last half, since here again both types of description are used.’ [Editor’s note: Splitting the ‘lost’ 70th Week of Daniel up into two distinct periods is pure Dispensational Futurism.]

(4) ‘At this point, colorful and dynamic individuals come on the scene as the special witnesses of God. God will give power to them. These two witnesses will have the power to send fire out of their mouths and to kill those that try to persecute them. They also will have the power to shut up the heavens ‘so that it will not rain’ (11:6), that the earth might be covered with a great drought. They also will have power over waters to turn them to blood and to smite the earth with all manner of plagues. This power is for the purpose of witnessing God’s power in distinction to that of the Antichrist....They will be on the scene during the first half of the Tribulation period to counteract the lying wonders of the Antichrist.’

(5) ‘The completely degenerate and inhuman characteristics of people living during the Tribulation period is seen in Rev. 11:8, which informs us that the bodies of the two witnesses will be left open in the streets of Jerusalem. The Holy City will be so degenerate spiritually that she will be called Sodom and Egypt – Sodom being a symbol of immorality and Egypt a symbol of materialism. The lives of the people going back to occupy the Holy Land today are anything but holy. They seldom even attend synagogues on the Sabbath.’

(6) ‘Then suddenly ‘a breath of life from God entered [the two witnesses] and they stood on their feet.’ As our Lord was crucified, buried, and in three days rose from the dead, these men, after being slain and exposed to the eyes of the world, will hear the voice of God resurrecting them. A cloud will receive them out of sight in the face of their enemies. It is no wonder that ‘terror struck those who saw them.’ The resurrection of these men will be the final confirmation that they were men of God, another illustration that God does not forget His own.’ [Editor’s note: LaHaye, a literalist, follows, exactly, the standard Futurist teaching of Lindsey and Van Impe.]

Protestant Reformed Historicist Interpretation

1618 Thomas Cartwright, A Confutation of the Rhemists...:

[Editor’s note: Cartwright only answers the Rheims Bible notes. Thus, he does not address all the issues of controversy noted in the header.]

(2) ‘By ‘two witnesses’ is meant a few faithful Ministers which God will raise up here and there amidst the power of darkness in the greatest strength of the Antichristian reign, according to His promise of never quite taking away His Word and His Spirit from His Church, not in the greatest wastes and desolations of the Church. And yet this scarcity and rarity of able Ministers of the Gospel shall be so moderated that the Lord shall not leave Himself without provision for witnesses of the truth of the Gospel as may be sufficient as well for the salvation of those in the

ruins of the [false] Church, out of whom He will deliver [His people]. These same Ministers whom God raises up for a special work will, within the confines of this Babylonian confusion, preach the deeper condemnation of that usurper, the Antichrist of Rome.

‘Here if it be asked why the Apostle used the number ‘two’ rather than another, it may be answered: First, because the Law of God requires this minimum number of witnesses to try a matter of controversy (Deut. 19:15); and secondly, according to his accustomed manner of alluding to the prophecies under the Law, he might make his speech conformable to the prophecy of Zachariah, which he evidently alludes to (Zach.11:14). Look [for the fulfillment of this prophecy] in the Acts and Monuments of Master John Foxe, and that of Flacius Illyricus’ book called The Catalogue of the Witnesses of the Truth. And as this exposition frameth well with the words of the Apostle, considering his manner of writing throughout this book which is almost entirely figurative, consisting of tropes, thus it is strengthened by the context, so that whosoever shall oppose this truth (after considering the context) shows himself either full of conceit, or given over to a love of his own opinion, without any reverent regard of the truth, though it hits him square in the face. For first, how shall only two witnesses and no more, and in so short a time frame as 3 ½ years, in one city only – Jerusalem, as the Jesuits have it - I say, how can they make the truth of the Gospel known to all the Nations, Tongues and Tribes of the earth, since, for the proclaiming thereof in the Kingdom of Christ, besides many Prophets and Evangelists, it was necessary that twelve Apostles, endowed with such virtue and power of miracles and gifts as were never before seen nor shall ever be again, and continuing in their ministries for several years, having been sent to all coasts and corners of the world? Not to mention the ordinary Ministry of Pastors and Teachers (who, in the language of the Jesuits are called Parsons and Vicars), whom the Apostles, Prophets, and Evangelists appointed for the continuation of the work which they had begun. Unless, therefore, these two witnesses had the voices of thunder itself, reaching to the ends of the earth, it is impossible for only two men to accomplish that which this prophecy predicts will be done. Secondly, how could the Nations, Tongues, Tribes and People behold their dead bodies in Jerusalem, when those who maintain the teaching that the Jews will be restored to their ancient country, make them the rulers and governors thereof? [It is illegal under Jewish Law to allow a corpse to remain unburied one day, let alone 3 days, Deut. 21:22-23] Thirdly, who will allow that the city [and temple] of Jerusalem will be rebuilt (upon which this dream of theirs subsists)? Where is their warrant for such an allegation? On the contrary, our Savior Christ had it razed to the foundations so that all the world might know that the Ceremonial Law is utterly abrogated.....

‘[Furthermore, it is impossible that Enoch and Elijah are still in their flesh in Paradise] because flesh and blood cannot inherit the Kingdom of Heaven, nor can corruption inherit incorruption. If, therefore, it is true, as we Protestants hold, that these two are already freed from all corruption, then how can a sinless immortal be made mortal? It is true that the souls of a few departed have, for the glory of God, returned to their bodies again [e.g., Lazarus], but to say that those who have been perfectly blessed in body and soul should be sent from the height of happiness back to the lowest, basest, greatest misery upon the earth needs a much sounder argument than that which the Jesuits have attempted here.

“Also, by declaring Enoch and Elijah to be those two witnesses who are killed for their testimony, the hope of eternal life is dashed, since though they have both gone to heaven, yet allegedly God has returned them to earth to suffer great persecution and martyrdom. What then can be said of the Christian doctrine of the Resurrection, whereby we teach the immortality of our bodies in the Kingdom of Heaven? This doctrine is clean overthrown by alleging Enoch and Elijah as the two witnesses!

“The testimony of the Scripture, Matt. 17, has been shown to be speaking of John the Baptist, who is called ‘Elijah’ because of the similar gifts of the Spirit possessed by each, and also because of their conformity in the repair of the great ruin of the Church in which they labored. The Jesuits quote Malachi for confirmation of their doctrine, yet they lay hands upon their own cause. For seeing it is well known that the Prophets under the Law (in any prophetic utterance of things to come) reach no further than to the time of our Savior Christ. Our Lord has hidden the specific prophecies which concern the Church after Christ in the writing of the Apostles, especially in John. It is evident that the prophecy of Malachi must be understood of John the Baptist...”

(3) That the doctrine whereby is taught that Antichrist comes 3 ½ years before the end of the world is a vain fable hath been before declared upon by me in 2 Thess. 2., and that it hath no credulity in this prophecy is evident. First, by the words forty two months is not meant a precise term of years, but (according to its usage in Scripture in divers places) an uncertain time for a certain; and yet so, as thereby he teacheth both that the time of persecution shall not be at the pleasure and lust of the world, but according to the will of the most High; and also that for the chosen’s sake it shall be cut short [Matt. 24:22], for which cause he later calls it time, times and half a time [Rev. 12:14]. And even in this very chapter, that which he first calls forty two months, he later calls twelve hundred and sixty days, which are both 3 ½ years. He then uses the time period of 3 ½ days, [all relating to the same time of great tribulation.] For who doubts (especially seeing it in our day) that during the whole time of Antichrist’s persecution the Ministers of the Gospel are most cruelly handled, and for not only 3 ½ days. His rage against them is so great that he cannot be satisfied with their blood alone, but he makes the fire of his indignation also feed upon their dead bodies. This is yet further confirmed when the Apostle in this Book notes one and the same time known to God alone indifferently by an hour, day, month, or year. Further, that the forty two months cannot be taken precisely for 3 ½ years only, it is manifest, for after the 3 ½ year period there are yet still other events which must take place; e.g., the slaughter of a great part of the wicked City, as well as a conversion, under God, of another part. The Jesuits well know these conversions will not be effected by a trental of Masses, but must be wrought by some good continuance of the preaching of the Gospel. Last of all, when the two witnesses whom they imagine to come into the world after Antichrist, and who go out of the world before him, are said to preach 3 ½ years during the same time frame that Antichrist persecutes, [it is impossible, if they come after him and are killed before he is killed]. Thus, if the one should not be understood of a specific length of time, neither should it be inextricably tied to the other! [Editor’s note: Like Pareus after him, Cartwright does not necessarily posit a year for a prophetic day in this chapter, as other Protestant Commentators do. Thus, he is not dogmatic in postulating the length of time the witnesses and Antichrist will run their course. But one thing is

certain, he does not hold to a literal 3 ½ years for either the witnesses or Antichrist, having proved the impossibility of so short a time in which to fulfill all the prophecies.]

(5) ‘The City of Jerusalem is not the seat of Antichrist. For not only is there no attempt at rebuilding it [and the temple], but all the other reasons previously mentioned negate that possibility. Furthermore, the description of the ‘great city’ in no way agrees to it. First, Jerusalem was never called ‘Sodom’. Neither are the banished Jews characterized anywhere in the world as Sodomites because of their proclivity for partaking in such monstrous uncleanness. But all the world knows, both by word of mouth and by reading of their books which defend homosexuality, that such a description most agreeably fits Rome and its Clergy. Again, it is also well known that the title of ‘spiritual Egypt’ cannot agree to the Jews, who today abhor the gross idolatry and adoration of creatures, showing no evidence whatever in suddenly changing their worship into one of palpable idolatry. This particular sin of Egypt is one which most properly agrees to Rome, the Western Babylon, the mother of spiritual fornications, which in her worship of bread is more filthy than the Egyptians ever were, though they worshipped venomous snakes. As to the other point, that it is called the place where Christ was crucified, it cannot agree to the City of Jerusalem. For first, it was impossible that our Savior Christ be crucified inside the city. He needed to be crucified outside the City if the prophecies were to be exactly fulfilled, Hebrews 13:12. Secondly, He was not crucified by any authority of Jerusalem or its Jews, John 18:31, but rather by Rome, who held dominion and had the sole authority to execute. This agrees perfectly to papal Rome, who executes Christ in His members, and especially His Ministers.’”

1573 William Fulke Revelation Commentary:

(1) “And the Angel stood by, saying, arise, and measure the temple of God, and the altar, and them that worship therein, etc. Although in certain manuscripts the words, and the Angel stood by, are not found, yet I doubt not but John understandeth that this was the speech of that noble Angel Christ who he had described in the previous chapter. For Christ is the master builder of His Church, under whom all the ministers of the Word labor in preaching and spreading abroad of the Gospel to building up of the same holy temple. Therefore, Christ commandeth to measure the temple of God, the altar and those that worship in the temple: By which sign He teacheth that the whole Church, which is signified by the temple, that the true worship of God, which is signified by the altar, and that all parts and members of the Church, which are shadowed by those who worship in the temple, shall forever be built up and preserved in safety, the which would vanish away, except by His aid and defense, and by the ministry of the Word they would be propped up, even as if by pillars.”

(2) “After that the Lord, in the previous figure of measuring the temple, hath promise to build up His Church, now He shows by whose industry and labor He will perform the same. Verily, it is by the ministry of His Word and those ministers which He will always raise up to Himself for this work; yea, even in the midst of the storms of persecutions. He promises, therefore, that He will raise up to Himself at least two witnesses, which the Law requires for the confirmation of every cause, even when the greatest multitude, drunk with the dotting vanities of Antichrist, refuse sound doctrine. [The Papists] commonly interpret the two witnesses to be Enoch and Elijah, though Moses and Elijah are actually implied in the verses which follow. But

it is absurd and against all reason to limit to certain, specific persons these things which are spoken of all ministers of the Word, whom Christ promises to appoint even in dangerous and perilous times....Christ promises to furnish them with the necessary and agreeable virtues and gifts of grace, so that by the space of 1,260 days they shall valiantly and boldly execute the office and duty of prophets, in teaching, reproof and comforting. This occurs for the duration of 42 months, while the holy city is trodden down of the Gentiles. He counts the same time period also by days, so that we might not think the Church deprived for lack of teachers for even one day. For, although the Antichrist, his prophets and adherents think the Gospel to be buried, yet the Church will always have sufficient witnesses to preach Christ. Although the names of all those faithful witnesses are unknown to us due to the injury of the times, we do have knowledge of some, such as the Waldenses, Wickliffe, Huss, Jerome of Prague and others.

“They are clothed in sackcloth, etc., persuading men by all means to repentance from idolatry and other works of darkness. Moreover, Christ does not fill this honorable office of witnesses with golden Popes, purple Cardinals, nor mitred bishops, but base men of the abject people, clothed in sackcloth. Their dignity is not to be esteemed by their apparel, which is very coarse, but by the office which is committed to them.”

(3) “And the holy city they shall tread under foot 42 months...The wicked and profane Gentiles shall tread under foot, that is, shall grievously oppress, persecute and afflict the Church of God, for the full space of 42 months; that is, for that time which Christ grants that Antichrist may rage in cruelty against the godly. Some Reformed count the time period from the first persecution of Christians by Roman Emperors until the time of Constantine’s granting peace to the churches. I allow that opinion, but I personally believe a better solution may be found in understanding the numbers to represent a certain fixed and determined time period though the numbers vary from 42 months, to 1,260 days, to time, times and half a time. For all comprise 3 ½ years, which is one half of a prophetic week, which is also called 3 ½ days. By this, allusion is made to the weeks of years in Daniel 9 [whereby 1 week = 7days = 7 years because 70 weeks = 490 days = 490 years]...”

(4) ‘Fire proceeds out of their mouths, etc... That the world may not escape unpunished in despising the simplicity of the witnesses, the Lord pronounces that their word against the reprobate shall be like fire, which may burn them to ashes, and deliver them to be burned with eternal flames. For it is the savor of death unto death to those that perish. In vain, therefore, does the Pope commit the bodies of the saints to be burned with literal flames, seeing that he shall be much more grievously tormented forever with their fiery spirit. This verse teaches with what earnest zeal the godly preachers ought to burn against the wicked enemies of the Church of Christ, not to fear their cruelty because they have in readiness the vengeance that is to be taken against all ungodliness. [By ‘shutting heaven’ and ‘turning the waters to blood,’ etc.,] the Lord alludes to the history of Elijah and Moses. By so doing He signifies that His witnesses will be endowed with the zeal of Moses and Elijah, and whose contempt the Lord will revenge with most grievous punishments, as Egypt and Israel felt, not escaping punishment for despising Moses and Elijah in their days. Today the papal Church daily feels the wrath and vengeance of God announced by these witnesses, who at length, after suffering sundry plagues, shall feel utter destruction. Furthermore, to the great consolation of His Church and for the establishing of the

authority of His witnesses, Christ compares them to the most clear lights of the Old Testament Church so that the congregation of faithful may believe that Moses and Elijah were returning, as it were, from death, coming to the New Testament Church, due to the singular gifts of wisdom and spiritual graces of the Holy Ghost which Christ has bestowed upon these witnesses. Hereof it is only proper that we highly honor the wonderful virtues of Luther and Calvin and others, and that we do not think them inferior to any who have lived after the Apostles' time. God grant that we be thankful for such good gifts and that we may use them well."

(5) "Which spiritually is called Sodom and Egypt, where our Lord also was crucified, etc....He shows where that great city, the seat of Antichrist, is located. Though she falsely boasts herself to be the holy city, the [New] Jerusalem, that is, the Church of God, she deserves to be called 'Sodom' because of her cursed wickedness and filthy abomination. She is called 'Egypt' for the persecution and bondage which she lays upon the saints. She does resemble Jerusalem in her cruelty of the godly, who like Jerusalem, killed all the prophets and slew Christ, the Head of the Church, in a shameful manner. And here the prophet plainly points at the sea of Rome with the finger, especially when he calls it 'the great city in which our Lord was crucified.' For the literal Jerusalem of the Jews did not deserve to be called 'the great city' for any reason whatsoever, and much less when John received this vision, after her having been razed of the Romans and leveled to the ground. But seeing that the Holy Ghost later interprets the 'great city' as Rome [Rev. 17:18], it is certain that we are also to interpret it the same in this verse. And it most agreeable that Rome is called that 'great city,' not only because it is the head of the Roman Empire, but because the city itself is increased unto such marvelous greatness that it has become a Monarchy [i.e., a sovereign kingdom ruled by an absolute monarch], the likes of which did not exist previously. And it is not amiss to say that Christ was crucified at Rome, since He was condemned to death as the enemy of Caesar, the Emperor of Rome, by the Roman Governor, and slain by that particular kind of death which was established by Roman Law, John 19.

(6) "[Although the resurrection of the two witnesses foretells the resurrection of the just who will live again], here it may well and fitly be understood of the raising up of new ministers with whom the Lord will replace those crowned with martyrdom. This will occur chiefly at the end of the world, after the Man of Sin is revealed. We see this prophecy come to pass in our own age." [Editor's note: Fulke brilliantly refutes all the Jesuit/Futurist opinions at each point.]

1644 David Pareus Revelation Commentary:

Editor's note: Pareus was no literalist. See:

http://www.iconbusters.com/iconbusters/htm/true_ch/david/rev11.htm

1847 E. B. Elliott Revelation Commentary:

(1) [Editor's note: Elliott holds to a continuous revealing of the history of the Church in the book of Revelation. Thus, he views the temple as a metaphor for the Church, in keeping with the metaphor of elect Christians called the twelve tribes of Israel in Rev. 7.]

(2) [Editor's note: Elliott spends 200+ pages describing, in minute detail, the identity and beliefs of God's multitudes of witnesses against the Papacy and Church of Rome through the ages, beginning with Vigilantius, who opposed 'relic and saint worship, monasticism, celibacy, pilgrimages, and other such superstitious doctrines and practices.'" St. Jerome wrote against this early Protestant, and Vigilantius is still considered a heretic by Rome today.]

(3) "Could it be then that the 'forty-two months,' or forty-two times 30 days, i.e., 1260 prophetic days or years, of the apostasy, should have prolonged their dreary course without a witness having been kept up by Christ?" [Editor's note: Elliott held to the Year-Day principle: i.e., one prophetic day equals one literal year. Thus, 42 months = 1260 days = 1260 years.]

(4) "There is a reference evidently in all [these miracles] to the supernatural power that attached to certain of the ancient prophets, of literally thus acting against their enemies: viz. to Moses and Aaron...and to Elijah...In the present case [of the two witnesses] the figurative character of the whole prophecy shows that these statements (like others of the same class) are meant figuratively...It could not be that for 1260 years there should be no natural rain – a spiritual drought must be intended. Again, their turning the waters into blood can only be interpreted of the bloodshed of wars, inflicted in God's Providence on the enemies of the Witnesses; and the fire going out of their mouths, of God's fiery judgments destroying the apostates nationally that might have persecuted them.

"So in fact the phrases are interpreted elsewhere in prophecy. In a former part of the Apocalypse, the sea becoming blood was shown to symbolize bloody maritime war. On Jeremiah's testimony being rejected, and himself being rejected by the Jews, God's predictive declaration, I will make my words in thy mouth fire, and this people wood, and it shall devour them, Jer.5:14, was fulfilled by the subsequent burning of their city, and their destruction is not individually, but as a nation. Again, as regards the drought spoken of, we read in Isaiah the threatening of the same judgment on the Jews, in the sense of the withholding from them the dews of the Spirit: I will command the clouds, that they rain no rain upon it, Isa. 5:6. And so, too, in that most striking passage in Amos 8:11, The days come, saith the Lord, that I will send a famine on the land: not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the North even to the East; they shall run to and fro, to seek the word of the Lord, and shall not find it."

(5) "What is the Great City itself, is a point settled: for it is declared by an Angel, in chapter 17 of this Book, to be the city which then reigned over the kings of the earth; in other words, that of Rome...It is called the Great City, in contrast to the Holy City just before mentioned by the Angel-interpreter – that society of believers, the called, chosen and faithful, united together in a heavenly, though invisible, city, whom the Gentile citizens of this Great City were through the appointed 1260 years to tread underfoot. It is designated also as spiritually, that is, figuratively, as the antitype of Egypt and Sodom. The appropriateness of which figurative appellatives to the Papal state and city was so obvious, that they were applied to it from time to time during the prolonged period to which our attention has just been directed, of its war against the witnesses: e.g., that of Egypt by Grosteste and Wycliffe, among others, by the early Zwinglians, and Luther, as being the scene of priestly sorceries, religious darkness, and captivity

of God's people; that of Sodom by the Romanists Peter Damien, Pope Leo 9th, Baronius, and others, as well as by one and another of Christ's protesting witnesses, down to the Reformation, as being the seat of all moral impurity and abomination."

(6) "But of the speedy and wonderful resurrection of the witnesses, history speaks for itself. Not in the compass of the whole ecclesiastical history of Christendom, save the case of the death and resurrection of Christ Himself, is there any such example of a sudden, mighty, and triumphant resuscitation of his cause and Church from a state of deep depression, as was just after the Lateran Council's announcement, on May 14, 1514, that all heresy had been extirpated, and exactly 3 ½ years later, on Oct. 31, 1517, Martin Luther's rising to post his 95 Theses at Wittenberg?!.....In 1523 a Roman Catholic Prelate wrote the following in a Brief addressed to the Diet at Nuremberg: The heretics Huss and Jerome are now alive again in the person of Martin Luther."

PART EIGHT

http://www.iconbusters.com/iconbusters/htm/false_prophecy/jesuit/j_8.htm

Jesuit Origins of Futurism PROVEN

PART eight

EDITED BY Rand Winburn

Revelation 12: The Woman in Heaven and her Seed fleeing to the wilderness

The Controversy:

- (1) Who is the Woman and her seed? Is it Israel, the Blessed Virgin Mary or the Church?
- (2) Is the persecution of the Woman and her seed limited to the last 3 ½ years of the world?
- (3) Does verse five teach the 'secret' Rapture of the Church?

Jesuit/ Futurist Interpretation

1582 Jesuit Rheims Bible Annotations:

(1) "This is properly and principally spoken of the Church: but by an allusion [it also refers to] our Blessed Lady..[The Dragon's attempt to devour the woman's son symbolizes] the Devil's endeavor against the Church's children, and especially our Blessed Lady's only son, their head....The Church shall flee as to a desert in Antichrist's time..."

(2) [Re: 1,260 days & time, times and half a time] "This great persecution that the Church shall flee from is in the time of Antichrist and shall endure but three years and a half....Antichrist's reign shall be but three years and a half (Dan. 7:25; Rev. 11:2-3; Rev. 12: 6, 14; Rev. 13:5). These Scriptures prove that the [Protestant] heretics are exceedingly blinded with malice by holding the Pope to be Antichrist, for he has ruled many ages, [not just 3 ½ years as the

prophecy teaches].” [Editor’s note: The Jesuit Bible places the seed of the Woman, the Church, in the wilderness in the last 3 ½ years of the world, during the reign of Antichrist. This is pure Futurism. The Jesuits do not teach the Woman and her seed to be Jews. That teaching is unique to Dispensational Futurism. The Jesuits teach no ‘secret’ Rapture in verse 5.]

1590 Jesuit Ribera Revelation Commentary:

[Pareus on Ribera, re: Rev. 12]:

(1) ‘Ribera concludes the Woman symbolizes the Church.’”

(2) ‘Ribera concludes that this vision of the Woman refers to the end of the age during the 4-year reign of Antichrist, who is yet to come...[He understands the battle in heaven between Michael and the Dragon as a future event] taking place between Antichrist and the Saints in the last four years before the end of the world...Ribera views verse 14, a short time, to the last four years of his supposed Antichrist.’ [Editor’s note: This teaching is pure Futurism. Ribera teaches no ‘secret’ Rapture in verse 5.]

1867 J. N. Darby Synopsis of the New Testament - Revelation:

(1) ‘CHAPTER 12 gives us a brief but all-important summary of the whole course of events....The first symbolical person, subject of the prophecy and result of all God’s ways in it, is a woman clothed with the sun, having a crown of twelve stars, and the moon under her feet. It is Israel, or Jerusalem as its center, as in the purpose of God (compare Isaiah 9:6, and Psalm 87:6)....But the woman - the Jews - after this fly into the wilderness, where God has prepared a place for them, for the half-week...the dragon turned to persecute individually the faithful remnant of the seed —the Jews who held fast by the word.’

(2) ‘Yet it is before the last three years and a half...For the dragon, cast to the earth and unable to accuse in heaven or oppose saints having a heavenly calling..persecutes the Jews, and seeks to destroy their testimony; but God gave..power to flee and escape and find refuge where she was nourished the whole half-week out of the serpent’s reach.’

(3) ‘But the child, Christ, and the assembly [Church] with Christ, is caught away to God and His throne....The assembly, or heavenly saints (as Christ, note), go up to heaven to be out of the way. The Jews, or earthly ones, are protected by providential care upon earth...I think verse 11 implies that there are saints killed after the rapture, who yet belong to heaven...Yet it is before the last three years and a half...Now, if the man-child in heaven be, as we have considered it, Christ and the raptured saints...’ [Editor’s note: Darby teaches the Woman as Israel, her seed literal Jews, persecution of the Jews during the second 3 ½ year period under Antichrist, and the ‘secret’ Rapture of the Church before Great Tribulation. This is pure Dispensational Futurism.]

1909 Scofield Reference Bible Annotations:

(1) "The woman: Israel....[Her seed]: The Jewish remnant."

(2) A thousand two hundred and threescore days: [Editor's note: Scofield lists a footnote to Daniel 9:27, adhering to Darby's Gap Theory of the 'lost' 70th Week of seven years which is now being fulfilled in the Great Tribulation during the last 3 ½ years of the world.]

(3) [Editor's note: Scofield is silent regarding a 'secret' Rapture of the Church in verse five. He does, however, call the Child, 'Christ.']

1973 Hal Lindsey Revelation Commentary:

(1) (2) "As terrible as Jewish harassment has been in the past, anti-Semitism will reach its most feverish pitch during the last three and one-half years of the Tribulation. In Revelation 12 we're introduced to four of the main actors involved in the drama of this awful period of Jewish persecution: (1) the woman, representing Israel, (2) the great red dragon, representing Satan and a final world kingdom which he will control, (3) the male child, referring to Christ, and (4) Michael, representing the angels of God. Around these main characters revolves the astounding drama of the Great Tribulation."

(3) [Editor's note: Lindsey digresses from Darby in his exegesis of verse 5. He does not view it as another proof for the Rapture of the Church. This is because Lindsey views the seven-year Tribulation half over at that point. If the Rapture occurred then, it would be considered 'Mid-Trib.' Lindsey is a 'Pre-Trib' advocate.]

1982 Jack Van Impe Revelation Commentary:

(1) "This woman of chapter 12 is a picture of Israel."

(2) "During this final forty-two-month period, described as the Great Tribulation (see Rev. 7:14), because of its intensity and immensity, the children of Israel are protected by their God."

(3) [Editor's note: Van Impe follows Lindsey. Verse 5 does not teach the Rapture of the Church.]

1999 Tim LaHaye Revelation Commentary:

(1) "Many suggestions have been offered as to the identity of this woman clothed with the sun. The Church of Rome has maintained that she represents the Virgin Mary....Others have proposed that the sun-clad woman is the Church....Instead, this is a reference to the nation of Israel, which gave birth to the Messiah."

(2) "The 70th week of Daniel or Tribulation period is covered in Rev. 6-18....Chapter 12 introduces the second half of the Tribulation period..."

(3) [Editor's note: LaHaye follows Lindsey. Verse 5 does not teach the Rapture of the Church.]

Protestant Reformed Historicist Interpretation

1618 Thomas Cartwright, A Confutation of the Rhemists...

[Editor's note: Cartwright only answers the Rheims Bible notes. Thus, he does not address all the issues of controversy.]

(1) 'Here is a manifest allusion to the Song of Solomon 6:9, but none to the Virgin Mary, whom the Jesuits call 'Our Lady.' For of her, as a true member of the Church, and among women the most blessed, it is not alluding, but most truly verified, that she [as well as all members of the Church] is clothed with the Sun and has the moon under her feet.'

(2) 'This fable of three years and a half, precisely taken for Antichrist's reign, here and after reported in the Jesuit Bible, I have already refuted.'

(3) [Editor's note: The so-called 'secret' Rapture of the Church was never taught in the days of the Reformation or Counter-Reformation. Thus, neither the Jesuits nor the Reformers wrote concerning it.]

1573 William Fulke Revelation Commentary:

(1) 'In this twelfth chapter the Church is brought in, suffering persecution by the Prince of Darkness, who is the head of all her enemies. The state and condition of the Church is described from the first preaching of the Gospel until the end of the world...The Church is described under the form and shape of a woman, who of herself is weak and without force and strength, yet is sufficiently furnished against all enemies with the virtue and strength of her spouse, Christ. She is seen clothed with the sun. Her glorious apparel is Christ, the Sun of Righteousness, who spreads the beams of His light upon the whole Church...Upon her head is a crown of twelve stars...which is the doctrine of the twelve Apostles...Although barren by herself, she is fruitful by her spouse, being in the pains of child birth, bringing forth that which she has conceived by the seed of God's Word. And this is a true and lively description of the true Church.'

(2) 'John shows that the Church shall be fed and nourished for 1,260 days, or 42 months, which is 3 ½ years, which is one half of a prophetic week of seven years. This short time shall be granted Satan and Antichrist to oppress and afflict the Church and no longer...Time, times and half a time may be understood as one year + 2 years + ½ year = 3 ½ years. These designations of time seem to be applied to the sense and affection of the Church which was banished to the wilderness. For she thinks the time of her calamity long, but afterward follows two times, which increases her weariness, but at length the 'half' time occurs when things seem almost desperate. This manifestly shows that according to the promise of our Savior, the days of our affliction will be shortened.' [Matt.24:22] [Editor's note: Fulke did not spend time exegeting the Year-Day Principle, or even making a case for it. Instead, he preferred to disregard the literal rendering of 3

½ years which the Futurists and Jesuits hold, teaching instead an undefined time length during which persecution increases before it abates.]

(3) [Editor's note: The so-called 'secret' Rapture of the Church was never taught in the days of the Reformation or Counter-Reformation. Thus, neither the Jesuits nor the Reformers wrote concerning it.]

1644 David Pareus Revelation Commentary:

Editor's note: Pareus was no literalist. See:

http://www.iconbusters.com/iconbusters/htm/true_ch/david/rev12.htm

1847 E. B. Elliott Revelation Commentary:

(1) 'The meaning of the travailing woman, first exhibited in vision, can scarce be mistaken. She is spoken of in the last verse of this chapter as the mother of those who keep the commandments of God, and the testimony of Jesus Christ. She was evidently therefore Christ's true Church on earth: the Church of the 144,000, or first born, whose names were written in heaven: one ever faithful in heart and all essential doctrine....Here is another character in which the Lord would exhibit the Church's relationship to him [besides that of it prefigured as the temple, inner court, and Holy City, Rev. 11]; a relation of the closest and most endearing kind, one which was mystically shadowed forth in the marriage-union, instituted for the children of men in Paradise; - I mean that of the Bride, the Lamb's Wife.'

(2) 'For 1260 prophetic days then, or years, the true Church was to disappear from men's view in the Roman world.'

(3) [Editor's note: Elliott taught no 'secret' Rapture of the saints in verse 5. Had that erroneous view been prevalent in his day, he would have refuted it.]

PART NINE

http://www.iconbusters.com/iconbusters/htm/false_prophecy/jesuit/j_9.htm

Jesuit Origins of Futurism PROVEN

PART nine

EDITED BY Rand Winburn

Revelation 13: The Beast: His Name, Image and Mark
The Controversy:

(1) Who is the Beast from the sea? Is it the Pope? Is it the Reformers? Is he yet to come? What is the name of the Beast? Who is the Beast from the earth?

(2) What is the image of the Beast?

(3) What is the Mark of the Beast? Is it the Sign of the Cross? Is it a barcode? Is it a visible mark, seen by all? Or is it Spiritual - proving obedience to the Pope and his Church?

Jesuit/ Futurist Interpretation

1582 Jesuit Rheims Bible Annotations:

(1) And I saw a beast coming up from the sea...“This beast is the universal company of the wicked, whose head is Antichrist: and the same is called (Apoc. 17) the whore of Babylon...Antichrist is called the ‘beast,’ to whom the dragon, that is, the Devil, giveth that power of feigned miracles...”

And all the earth was in admiration after the beast... “They that now follow the most ignorant and grossest Heretics [Protestants] that ever lived – without seeing miracles – will then much more follow this great seducer working miracles.”

And [the beast] opened his mouth unto blasphemies toward God, to blaspheme his name, and his tabernacle, and those that dwell in heaven: “No heretics are more like Antichrist than those in our day [i.e., the Protestant Reformers], especially when they blaspheme against God’s Church [the Roman Catholic Church], Sacraments [the 7 sacraments], ministers, [Roman Catholic priesthood], and all sacred things [idols, relics, Mary worship, etc.].....”

And I saw another beast coming up from the earth...“Another false prophet, inferior to Antichrist, shall work wonders also, but all referred to the honor of his master, Antichrist. So, too, does Calvin and other Arch-heretics pervert the world to the honor of Antichrist, as do their [Protestant] scholars refer honor to Calvin and the Arch-heretics.”

Let him count the number of the beast...“Though God would not have it manifest to the world beforehand just who in particular this Antichrist should be: yet it pleased Him to give such tokens of him, that when he comes the faithful may easily take notice of him, in a manner similar to that written of the events of other prophecies concerning our Savior, That when it comes to pass, you may believe, John 14:29. In the meantime, we must take heed that we judge not too rashly of God’s secrets, the Holy Writ here signifying that this name is a point of high understanding, illuminated extraordinarily by God’s Spirit, to reckon rightly and discern truly beforehand, Antichrist’s name and person.

It is the number of a man.... “A man he must be, and not a Devil or spirit, as here it is clear, and is also said in St. Paul, 2 Thess. 2, where he is called, the man of sin. Again, he must be one particular person and not a number, a succession, or whole order of any degree of men, though his proper name, and the particular number, and the characters [marks] thereof may be obscurely insinuated. The truth of a single man [fulfilling the prophecy of Antichrist] reproves the wicked vanity of Heretics who would have Christ’s own Vicars, the successors of His chief Apostle –

yea, the whole order of them for many ages – to be this Antichrist. But by his description here and in the second Epistle to the Thessalonians, it is said he must be one special man, and of a particular proper name, as is our Lord Jesus. And whosoever Antichrist is, these Protestants are, undoubtedly, his precursors. For not only do they prepare his way by taking away Christ's images, cross, and name, but they promote the cause of Antichrist by taking away Christ's chief minister [the Pope], making it all the easier for Antichrist when he comes.

'If the Pope is Antichrist, having been revealed a good many years ago, as the Protestants say, then the number of this name would agree to him and, since the prophecy is now allegedly fulfilled, it would appear evident to all that he bares the name and number. For, no doubt, when he comes, the counting of the letters or number of his name, which was previously quite hard to decipher, will now be quite easy. For he will set up his name everywhere, even as we faithful men do now advance the name of Jesus. And what name or appellation do the Protestants find which agrees with all or any one of the Popes adding up to 666? Yet they boast they have discovered Antichrist in the whole order of Popes these last thousand years, and those previously to them to be his forerunners!

'Forasmuch as the ancient expositors and others do postulate the name of Antichrist, saying it consists, in their opinion, of certain Greek letters which add up to 666, according to the manner in which the Greeks number via their letters, (though certain knowledge thereof no mortal man can have without an express revelation from God), it is plain the said number 666 may be found in divers names, both proper and common, (as St. Irenæus finds them in Latinus and Teitan; others find divers words all adding up to 666....). Therefore, we see there can be no certainty, and everyone frames and applies the letters to his own purpose. And most absurd folly it is of the [Protestant] Heretics to apply the word, Latinus, to the Pope. For neither the whole order of the Papacy, nor any individual Pope in particular has ever been called by that name. And St. Irenæus, the first to postulate that particular word, applied to the Roman Empire and Emperor which was then Heathen, and not to the current Pope or those after him. Also, he admitted preferring the word, Teitan, as more agreeable, with this admonition: that it is a very perilous and presumptuous thing to define any certainty of that number and name beforehand. And truly whatsoever the Protestants presume herein of the Pope, we may boldly discharge Luther as that prophesied Antichrist. For he is undoubtedly one of Antichrist's precursors, but not Antichrist himself.

(2) They should make the image of the beast... 'They [Protestants] who now refuse to worship Christ's image, will then worship Antichrist's image. And we may note here, that just as the making or honoring of this image was not against the honor of Antichrist, but wholly for it, and just as the image erected of Nebuchadnezzar, and the worship thereof, was altogether for the honor of him, so also is the worship of Christ's image the honor of Christ himself, and not against him as the Protestants madly imagine.'

(3) And no man may buy or sell, but he that hath the character [i.e., 'mark'] or the name of the beast.... 'For the perverse purpose of imitating Christ, whose image (especially on the Pope's staff or on crucifixes) the Antichrist sees honored and exalted in every Church, he will in like manner have his image adored (for that is the meaning of the term, 'Antichrist': one who

emulates the honor owed Christ, yet is the adversary of Christ). And when Antichrist sees that all true Christian men bear the badge of his Cross in their foreheads, he likewise will force all his disciples to have his name and the letters thereof to be deemed sacred, and to be worn in men's caps, or written in solemn places, and to be worshipped, as is the name of Jesus rightly worshipped today by Christian men, and as the ineffable name of God was among the Jews expressed by four characters [letters] called the Tetragrammaton, so it also seems that the Apostle alludes here to the number of Antichrist's name. And here it must be noted that the Protestants, plucking down the image of Christ out of all Churches, as well as prohibiting the sign of the Cross to be placed on men's foreheads, in addition to taking away the honor and reverence due the name of Jesus, by so doing prepare themselves for receiving Antichrist's image, mark and name. And when Christ's images and ensigns or arms shall be abolished, and the Idol of Antichrist set up instead, as it is beginning to already, then will be the fulfillment of the prophecy of the abomination of desolation foretold by Daniel and our Savior."

[Editor's note: By this commentary one can easily understand the times in which the 16th century Christians lived. There were two camps of opinion in direct opposition to one another. On the one side were the Jesuits and Catholics, who viewed the Antichrist, an unknown single man yet to come, to be the head of all the Protestants, as well as other heretics. The lawful images of Christ would be imitated in an unlawful manner by the unknown Antichrist. The lawful sign of the Cross would also be imitated by the unknown Antichrist. The Pope is not the Antichrist, nor is he the False Prophet.]

1590 Jesuit Ribera Revelation Commentary:

[Pareus on Ribera, re: Rev. 13]:

(1) "The Papists [including Ribera], that the Pope might not be suspected as the Antichrist, instead feign a certain Jew begot by an evil spirit, to be born of a Jewess near the end of the world. The Jews shall acknowledge him as their Messiah, and who, in the space of 3 ½ years, shall subdue all the kingdoms of the world; yea, even the Roman Empire (yet not take on the title of 'Emperor'); seduce the whole earth; rebuild the temple of Jerusalem, where he will sit and reign. He shall restore Rome, which had been burned by the ten kings who had thrust out the Pope from office, where he will reign and literally fulfill all things which are recorded of both Beasts in the Scriptures. This vain and fabulous opinion we have already shown to be false in chapters 9 & 11, for it was forged for the purpose of destroying the Christian world." [Editor's note: Ribera is silent on the specific identity of the Antichrist, the beast rising out of the sea, who is yet to come. In Rev. 14, Ribera alleges the Antichrist to have his seat in Rome, but only after the Pope is thrust out of office. Therefore, a future Pope cannot be the Antichrist, he concludes. Instead, the Antichrist will be a secular world leader, a Jew from the tribe of Dan, who will arise from the midst of the anti-papal pagan Rome of the future. 'Christian' Rome, seat of the Popes, will apostatize to mirror pagan Rome of the past, once the Pope is thrust out and the city burned by ten kings. However, in this he is not consistent, for later he claims the ten kings under the direction of Antichrist will destroy Rome. Ribera cites the name, Lateinos, as proof that the Antichrist is to have his seat in Rome, the capital of the ancient Roman Latin Empire.]

(2) ‘Ribera acknowledges that by an analogy or change of number, one image is to be understood as representing many images, though he applies it in a different sense than we Protestants do, for we believe the Holy Ghost calls the whole papal system of image worship to be that of Antichristian idolatry, i.e., the image of the Beast.’ [Editor’s note: Ribera does not specify the idols which Antichrist causes to be worshipped.]

(3) ‘Ribera feigns that the Character [Mark] is the form of the Dragon which Antichrist commands to be worshipped. But because he sees this fiction is implausible, he theorizes that it cannot be known, for it is yet future. Yet he speculates that it will somehow secretly contain the name of Christ or the Messiah, the name in which the Antichrist most glories, by which name he shall deceive the Jews, Christians and Saracens. Ribera cites the Emperor Constantine’s example of using the Greek letters Ϟ Ϟ [chi, rho] in his ensign, which represents the name of Christ, as a reminder that He is the deliverer of the world who expels tyrants and makes peace, which the Antichrist will also appear to do.’ [Editor’s note: Pareus insinuates that Ribera did not view the mark as literally placed on the forehead or right hand as did the Jesuit Preterist Alcazar.]

1867 J. N. Darby Synopsis of the New Testament - Revelation:

(1, 2, 3) ‘In CHAPTER 13 we have the clear and full development of Satan’s instruments of evil. They are two —the ten-horned and the two-horned beasts. To the first, the dragon, who swept with his tail a third part of the stars to earth, Satan under the form of the Roman Empire, gave his throne and much authority. The second not only wielded the first power administratively before him, but was the active power of evil to lead men to recognize the first, and therein the dragon. The beast is the original Roman Empire, but largely modified and in a new character.....It absorbed the previous empires and represented them. The dragon, Satan’s direct power in the form of the heathen Roman Empire, gave his throne and power to this new beast. It was not of God. God owned no power on the earth now the assembly was gone, till He took His own.’ [Editor’s note: Darby did not view the Beast from the sea as the Antichrist, but as a revived Roman Empire. The saints are raptured before its rise.]

‘But there was a second beast; it rose not out of the mass of peoples (the sea) to be an empire, but out of the already formed organization with which God had to say as such. It had the form of Messiah’s kingdom on earth, two horns like a lamb; but it was the direct power of Satan. He who with a divinely taught ear heard it speak heard the voice of Satan at once. All the power of the first beast it exercises before it, is, with its power, its minister, and makes the earth and the dwells on it worship it (that is, the Roman Empire restored to its head). It is Antichrist, the false Christ of Satan, who subjects the earth to the satanic Roman Empire. He does great wonders, so as to give men as good proof of the beast’s title before men, as Elijah did of Jehovah’s. Compare 2 Thessalonians 2, where the man of sin gives the same proofs, if lying ones, that Jesus did of being the Christ. He deceives the dwellers on earth by his miracles, making them set up an image to him. This image he gives breath to; so that it speaks and causes those to be killed who do not worship it. All likewise were obliged to take the stamp and the mark of the beast’s service in their work, or open profession, and no man was allowed to traffic who had not the name of the beast as a mark....As regards the number of the beast, I have no doubt that it will be very simple to the godly, when the beast is there, and the time of spiritually judging it comes, and that name

will practically guide those who have to do with him. Till then, the speculations of men are not of much value; Irenaeus' old one of 'Latin man' is as good as any." [Editor's note: Darby taught the Beast from the earth is Antichrist. He does not mention the Pope as that Beast. This is a primary principle of Futurism --- the Pope is not the Antichrist. He is yet to come at the end of the world, after the Rapture of the Church, and is still unknown. Darby apparently holds the opinion that a literal breathing, speaking image will be set up for worship by the world. He views the Mark of the Beast as symbolic, signifying both service to the Beast [hand] and the open profession of servitude to him [forehead]. He does, however, grant that Irenaeus' hypothesis of 'Lateinos' is as good as any, though he can't be dogmatic about it.]

1945 Edition, Scofield 1909 Reference Bible Annotations:

(1) And I stood upon the sand of the sea, and saw a beast rise up out of the sea. . . . 'Daniel's fourth beast, i.e., the Roman empire, the 'iron' kingdom of Daniel 2. The 'ten horns' are explained in Daniel 7:24, Rev. 17:12, to be ten kings, and the whole vision is of the last form of Gentile world-power, a confederated ten-kingdom empire covering the sphere of authority of ancient Rome. Rev. 13:1-3 refers to the ten-kingdom empire; vs. 4-10 to the emperor, who is emphatically 'the Beast.' This 'Beast' is the 'little horn' of Daniel 7:24-26, and 'desolator' of Daniel 9:27; the 'abomination of desolation' of Matt. 24:15; the 'man of sin' of 2 Thess. 2:4-8; earth's last and most awful tyrant, Satan's fell instrument of wrath and hatred against God and the Jewish saints..To him Satan gives the power which he offered Christ." [Editor's note: Scofield does not consider this first Beast to be the Antichrist, a view held by some Reformers. Nor does he consider the 'Man of Sin' to be the Antichrist -- a view which opposes ALL the Protestant Reformers. Another keynote of Futurism is that of a future revived pagan Roman Empire, a view held by Ribera, but not the Reformers.]

And 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. . . . '[This Beast out of the earth is] Antichrist the person, to be distinguished from the 'many antichrists' (1 John 2:18), and the 'spirit of antichrist,' (1 John 4:3) which characterizes all. The supreme mark of all [antichrists] is the denial of the Christian truth of the incarnation of the Logos, the eternal Son in Jesus as the Christ, (John 1:1,14). The 'many antichrists' precede and prepare the way for the Antichrist, who is 'the Beast out of the earth' of Rev. 13:11-17, and the 'false prophet' of Rev. 16:13; Rev. 19:20 & 20:10. He is the last ecclesiastical head, as the Beast of Rev. 13:1-8 is the last civil head. For purposes of persecution he is permitted to exercise the autocratic power of the emperor-Beast." [Editor's note: Scofield teaches a single man as Antichrist who comes as an 'ecclesiastical head' or leader at the end of the world, after the Rapture of the Church. The 'single man' theory is fundamental to Futurism, as is his 3 ½ year reign of terror. Scofield does not specify the religion or denomination of this head, nor does he indict the Pope, another primary mark of Futurism. In viewing the second Beast as the Antichrist, Scofield follows Darby, while rejecting the Jesuits. Scofield is silent on the image of the Beast. He is also silent regarding a physical, visible mark of the Beast, insinuating that the followers of the Beast will deny the incarnation of the Son of God as does their master, thus revealing the spirit of Antichrist within them.

(3) Mark of the Beast = denial of the incarnation of the Son of God in Jesus as the Christ.

1984 Edition, Hal Lindsey 1973 Revelation Commentary:

(1) "Adolph Hitler was but a 'choir boy' when compared with the dictator that will take over the world during the Tribulation. I believe that this very man lives right now somewhere in Europe....A biographical sketch of this man appears in this chapter. He's called by various names throughout the Bible. Here are just a few: King of Babylon, Little Horn, Man of Sin, Son of Perdition, Antichrist, Beast (Rev. 13:1)....This Antichrist [will] be so persuasive he'll turn the whole world against Christ and the believers and convince everyone that he has the answers to the human dilemma....I believe that the present worldwide economic, political and social disturbances will boil over into an unmanageable mess which will culminate during the rapidly approaching Tribulation period. Then the frantic populace will race to proclaim this powerful, smooth-talking peacemaker who will head the European Economic Community as the savior of the world....The Antichrist is called a 'beast' because that's what he is in the sight of God – a ruthless, unfeeling dictator. His true, ruthless nature is exposed in wide-screen horror in the latter part of the Tribulation period, even though at the beginning he appears to be the most wonderfully benevolent leader of all time....There is no doubt in my mind that [the European Economic Community is] the forerunner of the Revived Roman Empire which the prophet Daniel spoke about with such certainty. He predicted that the number of nations in it would be limited to ten. This is the very number which the Common Market has set as its goal for inner membership!.....

"That the world is moving toward a one-world government is no longer being disputed by many knowledgeable men today....[In 1972], Dr. Saul Mendlovitz, professor of international law at Rutgers University, said that there was a strong possibility of a complete and violent breakdown of world civilization by the year 2000....[T]he predicted world leader referred to by the Apostle John as the Beast will have a political genius that would have made him the envy of every great political giant of history...But the coming Antichrist will outperform Alexander the Great. In a matter of weeks he will take over the ten-nation European confederacy and eventually subjugate the whole world to himself....

"During the last half of the Tribulation, God will allow Satan to give the Antichrist tremendous supernatural ability....[Antichrist] will gain this [worldwide worship] by either by performing a fantastic miracle or by simulating one which will fool the people into thinking it was real....Once the Antichrist has the allegiance of the people, his façade of peace and prosperity evaporates. For three and one-half years he blasphemes God and His worshippers, ultimately killing a great many of the Tribulation saints...

"Despite the merciless, sweeping tyranny of the first beast, the Roman Antichrist, Satan will not be content to stop there. He'll raise up a conspirator who is an even more ruthless tyrant because he will enslave the minds and souls of men. Basically the second Beast will be similar to the first one....He will also have the same Satanic powers....[T]he second beast will come from the region of the Middle East, and I believe he will be a Jew....The second Beast wields religious power, and for that reason he is also called 'the False Prophet.' He'll amalgamate all religious systems into one counterfeit one. His two horns are like a lamb, showing that this personage will

try to imitate the real Lamb, Jesus Christ....Millions of people will fall for his deception and the movement toward a Gentile and Jewish messiah. Already the World Council of Churches is hard at work merging various religions and denominations together....

“The increase in demonic miracles is just another sign of the approach of the Rapture and Tribulation. People have been anticipating the Rapture for so many years that its hard to believe we could actually be the generation that witnesses it...”

(2) “In verse 15 the False Prophet gives life to the image of the first Beast, the Roman Antichrist. Then he forces people to worship the image under the penalty of death! Where do you suppose the image will be erected? Right in the middle of the reconstructed Temple! This desecration is what Daniel meant when he predicted ‘abomination of desolation’ in Daniel 9:27 and 12:11.”

(3) “The False Prophet will perfect a way to expose everyone who believes in Jesus Christ, All Beast-worshippers will be compelled to receive a distinguishing mark (perhaps a tattoo visible only under ultraviolet light) on their right hand or their forehead. Everyone who refuses the mark will be cut off from economic survival.....The number of the Roman Beast is 666. Down through the years Bible expositors have tried to figure out exactly what this means, but its really no big mystery. Since the number 6 in the Bible stands for humanity, I believe the meaning of 666 is man trying to imitate the trinity of God (three sixes in one person)...”

[Editor’s note: Lindsey has perfected modern-day Futurism by making the following points, many similar to Darby and Scofield:

(1) The first Beast is the Antichrist, a ruthless Roman world leader who arises from the European Economic Community, after the Church is raptured.

(2) The second Beast is the False Prophet, a Jew, feigning to be the Messiah.

(3) The Antichrist makes peace for 3 ½ years, creating a one-world government. He then turns into a Beast, does miracles, demanding worship as God, killing millions who refuse.

(4) The False Prophet creates a one-world religion. His miracles are literal, performed by the power of Satan.

(5) The Jewish Temple in Jerusalem will be rebuilt.

(6) The image of the Beast is an idol placed in the rebuilt Temple. This is the ‘abomination of desolation.’

(7) The Mark of the Beast may be literal, though probably invisible to the naked eye.

(8) The soon-coming of the world’s end, most likely in Lindsey’s generation.

(9) The Greek word, 'Lateinos' – 'Latin man' – is not the solution to 666.

(10) The Pope is not the Antichrist. Nor is the Pope the False Prophet.

(11) The Antichrist's identity is still hidden to all.

1982 Jack Van Impe Revelation Commentary:

(1) 'Chapter 13 introduces us to two beasts. The first one, commonly known as the Antichrist, is unveiled in verses 1 through 10, while the second beast, known as the false prophet, is revealed in verses 11 through 18. The first beast is political; the second is religious....The first beast (the Antichrist) is a literal man, but demon-possessed....Could the present European Union be a part of this picture? I believe it could be! Oh, Jesus is coming soon!.....

'The wounding of the beast is mentioned three times in this chapter – verse 3, 12, 14. The wound produces death, but restoration to life follows....A third possible [interpretation] would be that the Antichrist is assassinated or killed midway through the Tribulation hour. Such an event would give the great counterfeiter, Satan, the opportunity to perform a resurrection. This would prove invaluable to the prestige of the Antichrist, since the deity of the Lord Jesus was affirmed by His resurrection 2,000 years before. Remember that the Antichrist proclaims himself God and even sits in the Temple in Jerusalem during the Tribulation (see 2 Thess. 2:4 and Matt. 24:15). Thus, a counterfeit resurrection would assure the world that he is all he claims to be. I personally believe this to be the correct solution, because when it happens, all the world wonders after him. Mankind is literally overwhelmed by the Antichrist's power and authority. Another reason that verse 3 may speak of an actual resurrection is that millions who previously would not believe in the Antichrist now begin to worship him – and Satan.

'In the second half of this chapter, we will see that the false prophet or religious leader of the Tribulation period actually enforces the worship of the Antichrist!.....Think of the insult to the Eternal One when the Antichrist says, 'I am God,' and teeming millions bow to him, to Satan, and to the false prophet, and to the image – the abomination of desolation – erected in his honor.....

'Now here is a thought-provoking theory: during the first forty-two months of the Tribulation, the Antichrist acts under the influence of Satan. However, after Satan is cast out of heaven (in chapter 12) and comes to earth, he may actually incarnate himself in the dead body of the Antichrist who had the wound by the sword, and did live (chapter 14). Thus, the beast is raised from the dead by the counterfeiter (Satan), who dwells in that body for the final forty-two months, claiming deity....

'The fight is on for the saints of the Tribulation hour. Remember, this is not the Church.....During this time, the Antichrist controls the entire world. He is an international despot exercising power over all kindreds, tongues and nations. Such a one-world government is almost upon us....Presently we may be witnessing mankind's final approach to the much-

publicized New World Order, or one world government, of the Antichrist....Is the Tribulation hour approaching? Will a demon-possessed or devil-incarnate human claim deity and be accepted as world leader and be worshipped as God? I believe so...

‘[A]s head of the world church, the false prophet sees to it that the Antichrist – who was wounded and resurrected – is worshipped..This second beast is one of the greatest miracles workers in history. These great wonders are called lying wonders in 2 Thess. 2:9. They are not magical, ‘sleight of hand’ manipulations, but the result of supernatural power from the dragon that enables these men to even produce fire...The sole purpose of all these miracles is to prepare the people for idolatry. The false prophet actually entices mankind to build the greatest statue in history in the very image of the Antichrist. This monstrosity will be erected in Jerusalem and will be placed in the Jewish Temple. Such a blasphemous act is against the Jewish conscience and is forbidden by the second commandment. This is why the image is such an obnoxious, hateful, and abominable thing and is labeled the abomination of desolation by the Lord Jesus Christ in Matt. 24:15.’

(2) ‘Since the image is able to speak, it might well be the ultimate achievement of our present-day computer systems, already capable of conducting intelligent conversations....Personally, I believe that the Antichrist will enslave and control earth’s four billion inhabitants through such an all-knowing, monstrous computer. Such a system is absolutely essential to his having all the facts on every member of the human race at his fingertips. As a result, he will, with unerring precision, be able to know who receives his orders, obeys his commands, and honors his laws....The Antichrist will most certainly use such a computer – and it will be fashioned in his own image.’

(3) ‘As we have seen, the Antichrist will undoubtedly use a computer to enslave earth’s population during the Tribulation hour. Also we discover that he will effect and maintain control through commerce – the buying and selling of products. In order to make his plan operable, the Antichrist will also introduce an international identification system in the form of a mark (possibly a laser tattoo) placed in the right hand or forehead of every individual participant. Without this mark, no man – no man – will be permitted to purchase or sell even the smallest item of merchandise.

‘According to verses 17 and 18, this identification mark will be – or will include as a prefix – the digits ‘666.’....

‘With specific reference to verse 18, one should be aware of the fact that there have always been, and always will be, individuals who claim to know the identity of the Antichrist. They take the number ‘666’ and, through all kinds of mathematical formulations, attempt to come to a conclusion. Their efforts, however, can amount to no more than mere speculation because we cannot know who the Antichrist is until he arrives on the scene, and he cannot arrive on the scene until the Church is raptured....

‘The reign of the Antichrist is upon the horizon. This new Hitler, with a monstrous computer which will enslave millions, may soon control the earth.’

[Editor's note: Van Impe missed his calling in Hollywood. His vain, preposterous imaginings far outshine Lindsey's, making Lindsey an ultra-conservative in comparison. The main points of Van Impe's exegesis, following Lindsey point by point, are as follow:

(1) The first Beast is the Antichrist, a ruthless world leader who arises from the European Economic Community, after the Church is raptured. Van Impe adopts the Adolph Hitler model used by Lindsey.

(2) The second Beast is the False Prophet, though not specified as a Jew.

(3) The Antichrist makes peace for 3 ½ years, creating a one-world government. (Van Impe introduces the term, 'New World Order,' a current popular catch phrase among Futurists.) The Antichrist then turns into a Beast, miraculously resurrecting from the dead as Satan incarnate, demanding worship as God, killing millions who refuse.

(4) The False Prophet creates a one-world religion. His miracles are literal, performed by the power of Satan.

(5) The Jewish Temple in Jerusalem will be rebuilt.

(6) The image of the Beast is an idol placed in the rebuilt Temple. This is the 'abomination of desolation.'

(7) The Mark of the Beast is literal. Like Lindsey, he suggest a tattoo. The ID will include the prefix 666.

(8) The soon-coming of the world's end, most likely in Van Impe's generation.

(9) The Greek word, 'Lateinos' – 'Latin man' – is not the solution to 666.

(10) The Pope is not the Antichrist. Nor is the Pope the False Prophet.

(11) The Antichrist's identity is still hidden to all.

1999 Tim LaHaye Revelation Commentary:

(1) 'One of the most frequently asked questions about the Antichrist concerns his nationality. Rev. 13:1 indicates that he 'saw a beast coming out of the sea,' meaning the sea of peoples around the Mediterranean. From this we gather that he will be a Gentile...[LaHaye then cites several scriptures from Daniel]...Taken in context, this suggests he will be a Jew. In all probability the Antichrist will appear to be a Gentile and, like Adolph Hitler and others who feared to reveal Jewish blood, will keep his Jewish ancestry a secret. It may be known only to God, but the Bible teaches that he will be a Roman-Grecian Jew...1. His Rise to Power: As already seen in Rev. 6:2, the Antichrist will come on the scene in the 'latter times' and assume

power by stealth of diplomacy. He will not gain control by war but by tricking the leaders of the world into the idea that he can offer peace and by gaining enough support from each of the ten kings of the earth. Eventually he will end up controlling all of them....2. His One-World Government: That we have already entered into a day when humanity's political concept of government is one world in scope can scarcely be doubted....3. The Antichrist Will Dominate World Economy:It is inconceivable that a one-world government be established without an interrelated one-world economy. Such an economy has been suggested in the European Common Market, which is scheduled to go into effect on the eve of the next millennium. 4. The Antichrist's Atheistic Religion....This evil personage will be a master of deceit even in the religious realm (2 Thess. 2:4). According to Rev. 17 the Antichrist will give tacit approval to the ecumenical world church, which after the Rapture merges all the religions of the world....Antichrist's true religion will be atheism....5. His Covenant With Israel: Daniel 9:27 indicates that the Antichrist will make a covenant with Israel for seven years, which, as we have already seen, will be broken in the middle of the Tribulation when it suits his purposes....6. His Death and Resurrection: As already seen, Antichrist will die and be resurrected....the Antichrist will die in the middle of the Tribulation. Since we have already seen that Satan will be cast out of heaven, aware that his time is short, he will indwell the Antichrist and duplicate the resurrection....From that point on, indwelt by Satan himself, Antichrist will have power to perform 'counterfeit miracles, signs and wonders (2 Thess. 2:9-12) and can potentially deceive 'those who are perishing.' He will have absolute authority by virtue of his supernatural powers and the submission of kings of the earth to his control and dominance. It is then that he will unleash his attack on the nation of Israel. It will be the greatest anti-Semitic movement the world has ever known. He will seek to put to death all those who do not bear his mark or bow down and worship him as God."

....[T]he two beasts..the first is the governmental leader, called the Antichrist, who will set himself up as God; the second is his religious leader, who will incite men to worship Antichrist....he will be a Jew. This points to an apostate Jew who, during the first 3 1/2 years, will lead Israel to make a covenant with Antichrist and deceive them by hiding his apostasy until the middle of the Tribulation period....The False Prophet will come to Israel in sheep's clothing, but God terms him 'a beast.'....The False Prophet, then, will deceive human beings by acting like a lamb; but really he will speak the words of Satan.....

“...[T]he False Prophet will be equipped by Satan and the Antichrist with authority and power to do such supernatural miraculous signs as to 'deceive the inhabitants of the earth.'....[T]he False Prophet will be able to call down fire from heaven....”

(2) 'The False Prophet will cause an image of the Antichrist to be built and will have power to 'give breath to the image of the first beast.' In the midst of the Tribulation, after the Antichrist has been slain and resurrected, the False Prophet will cause people to build an image like Nebuchadnezzar's image and will demand that it be worshipped. By some mysterious means unknown in the previous history of the world, he will give life to that image.... He will issue an order that all who do not worship him will be killed. Rev. 20:4 tells us that many will be slain by the guillotine.... Both the fifth seal and Rev. 20:4 indicate that a martyrdom of true believers

will exceed even that of the Dark Ages, when the Roman Catholic Church persecuted those who held to a personal faith in Jesus Christ.”

(3) “What is the mark of the beast?...The plain sense of Scripture tells us that it comprises the numbers: six, six, six. Perhaps some of the most fanatical suggestions for prophetic interpretation revolve around the meaning of this number. Some have by mathematical computations come to the conclusion that Adolph Hitler, Mussolini, and many others equaled 666. It is dangerous to make such suggestions. We only know that 6 is the number of a human being...created on the sixth day....The text does indicate that it somehow will mathematically speak the name of Antichrist. Since so many mistakes have been made in this regard, we ought not offer any further suggestions. Since the number will not be revealed until the middle of the Tribulation period and the Church will be raptured before the Tribulation, it seems more than likely that we will not be given a hint as to the full meaning or even the name of the Antichrist.”

[Editor’s note: In this chapter LaHaye adds upon the previous Futurist writers. The Antichrist makes a covenant with the Jews, he says, only to break it in the midst of the 7 year Tribulation period. Also, he views Rev. 20:4 literally, alleging the millions of martyrs under Antichrist’s rule will die by means of the guillotine. LaHaye is the exception to the rule in one respect: He does name the Roman Catholic Church as the persecutors of innocents during the Dark Ages. Otherwise, his key points follow Lindsey, Van Impe, Scofield, Darby and the Jesuits:

(1) The first Beast is the Antichrist, a ruthless world leader who arises from the European Economic Community, after the Church is raptured. LaHaye adopts the Adolph Hitler model used by both Lindsey and Van Impe.

(2) The second Beast is the False Prophet, a Jew.

(3) The Antichrist makes peace for 3 ½ years, creating a one-world government. The Antichrist then turns into a Beast, miraculously resurrecting from the dead as Satan incarnate, having supernatural powers, demanding worship as God, killing millions who refuse. His hatred is especially aimed at the Jews.

(4) The False Prophet creates a one-world religion. His miracles are literal, performed by the power of Satan.

(6) The image of the Beast is an idol made in the literal image of the Antichrist. It will literally come to life.

(7) The Mark of the Beast is a mystery too deep to understand. It cannot be known until after the Rapture of the Church and the revealing of Antichrist as the Beast.

(8) The soon-coming of the world’s end, most likely in LaHaye’s generation.

(9) The Greek word, ‘Lateinos’ – ‘Latin man’ – is not the solution to 666.

(10) The Pope is not the Antichrist. Nor is the Pope the False Prophet.

(11) The Antichrist's identity is still hidden to all.

Protestant Reformed Historicist Interpretation

1618 Thomas Cartwright, A Confutation of the Rhemists....:

(1) And I saw a beast coming up from the sea... Besides the Jesuits' continued wandering from the truth for the purpose of turning men's eyes from Rome and the Pope, there is an apparent spirit of slumber upon them as they expound their interpretations, whereby they pitifully hew and cut down their own arguments, as well as their Client, whom they protect, the Pope of Rome. Mark their flagrant inconsistency when using their main argument that the title, Man of Sin, necessitates the Antichrist being but one, particular, singular person, and not a number of men successively taking one another's place in the same office, as we Protestants argue. For now, just like hunger-starved men who eat the flesh off their own arms, they are content, under the name of a beast, to understand the universal company of the wicked, together with Antichrist, their head. And if these words, a beast, which means nothing else but a beastly man, now have (in their judgment) a collective and compounded meaning, so that many thousands of particular men may at once be found in him, why then should not the words, a man of sin, or the man of sin admit a similar interpretation, wherein one lawless man enters when another departs, as do a reasonable number of unreasonable Popes, whose Papacy answers to the Apostolic seat of Antichrist?....."

And all the earth was in admiration after the beast... "We, who, by the grace of God, have not been carried away with the very Antichrist himself shall much less be moved by this painted [counterfeit] Antichrist whom the Jesuits portray, using colors [distinguishing traits] which emanate from the imagination of their own fanatical heads. And why should the Jesuits think that we [Protestants] will be so easily transported by the Miracles of their [future] counterfeit Seducer, seeing they have had sufficient experiential knowledge that we [Protestants] have consistently refused to move one inch from the plain truth of the Word of God by all the miracles which the Jesuits, the false prophets of Antichrist, work; or at least appear to work in the sight of, and at the behest of, their Pope."

And [the beast] opened his mouth unto blasphemies toward God, to blaspheme his name, and his tabernacle, and those that dwell in heaven: "Your saints, whom the Jesuits' uncanonical Pope canonizes, such as St. Francis and Thomas Becket, as well as their Sacraments, which either their brain hath invented or their presumptuous spirit hath deformed or defiled, we worthily condemn. But to the true saints and Sacraments we give the honor which is due, whom the Jesuits, notwithstanding, blaspheme by making idols of them. Therein they follow their Fathers, the Pharisees, who ever honored the departed holy Prophets, whose doctrine they despised, and whom they persecuted while alive."

And I saw another beast coming up from the earth... "This beast which is in shape likened to a lamb, but yet is revealed to have the spirit of the dragon by his voice, which is his doctrine, is

the Popish Clergy, especially the Monks and begging friars. Though to ignorant idiots in their outward behavior they appear to come in sheep's clothing, yet by their fruits, especially their doctrines, they are known to be the false prophet here spoken of, who labor for the support and underlying foundation of Antichrist, and that not by false doctrine only, but also by false miracles. These so-called miracles are false for two reasons: First, false in regard to the end for which they are wrought; and second, false for the most part in respect to the treacherous deceptions and magician tricks wherewith they beguile the ignorant and naïve. And as this distinguishing trait of the false prophet agrees most fitly with the Popish Clergy, who profess the working of Miracles to prove their God-ordained doctrine, it cannot be used against Calvin and other Protestants as proof they are the false prophet of Revelation because they neither claim nor work Miracles. Furthermore, the body of this false prophet with his many members is that which is described beforehand as Locusts rising out of the smoke of the bottomless pit, who like horses, are always ready to move into battle against the Saints upon earth. These Locusts have, as it were, crowns of gold on their heads, that is, a princely authority, whereof their shaven crowns are representative signs and tokens; who appear wise, able to change their persona when needed, yet always with the foul manners like unto the faces of men; whose hair is like to that of women signifying their filthy lifestyle, and uncleanness of all sorts....whose need for spoiling and devouring the most pleasant ground in whatever country they dwell is compared to that of the teeth of a lion. And not withstanding that for their manifold crimes they are worthy of death, yet they have such privileges, such Sanctuaries, such exemptions, and other Clergy benefits, that by them, as if by iron breastplates, they have protection against prosecution and execution which other non-clergy criminals must face. And although the Clergy has a man's face, yet their vocal roarings in their Temples are either without understanding in what they sing or say, or else without any reason, that it may be compared with the confused noise of the fluttering of wings, or to the rattling of chariots down the hill, rather than to a man ruled by good discretion.

'Last of all, the Apostle John declares, that their doctrine is like that of scorpion tails wherewith they sting to death the souls of those stricken by them. Here also the Reader may note that just as by the singular term, 'false prophet,' is not meant one particular and singular man, but many and sundry false Teachers; likewise the same is true concerning Antichrist, to whom the false Prophet is subordinated. For by the singular term, 'Antichrist,' is not meant one singular man, but a continued succession of the heads and Generals of the Apostasy which shall be in the latter end of the world. Common sense alone dictates the unlikelihood of one, lone false Prophet seducing almost all the world, especially when opposing him (in the Jesuits' judgment) shall arise two of the most excellent Prophets that ever existed, Elijah and Enoch, furnished with such outstanding gifts of knowledge and working of miracles, that the false Prophet of Antichrist shall stand no possible chance of success, a bramble against two Cedar trees.

"And besides all these points refuting the forgers of this Jesuit tale of Antichrist, there is the fact that they have the impossible task of assembling their story in a coherent fashion, one which fits and makes sense; for now they have assembled a monstrosity consisting of a lion's head and asses tail. They also conveniently forget the biblical truth that the number of the wicked is always greater than the godly. In like manner, the number of their false Prophets is greater than the number of true Prophets. This is why the Holy Spirit revealed the false Prophets to John in

the form of swarms of Locusts, bred of the smoke of ignorance and error, who came forth from the furnace of Hell's pit.”

(2) ...the image of the beast... ‘Mark, good Reader, to what extremes the Jesuits are driven in defense of their Idolatry that it digs out such a filthy excuse as this for sustenance. For what true honor ever came to Antichrist or to Nebuchadnezzar because of their images which they are said to have erected? Nay, are they not instead shameful and ignominious to all posterities for having made their Images to be worshipped? If, therefore, this example of Antichrist proves the doctrine of honoring Images, as the Jesuits claim, then it is honor turned into shame. But if we grant that it is to the honor of a Prince to have his Image bowed down to, men kneeling in obeisance, yet how long will the Jesuits be ignorant of this: that that very thing which may be commendable in the honor and service done to men, may be an abomination in God's service; and that the Lord has expressly forbidden that a man should worship Him as it seems good in his own eyes.

“And how leaden-headed are they who, in their exegesis, understand that Antichrist shall make his literal Image or counterfeit to be worshipped, is self-evident in the next verse where it is said that the Image had spirit and life given it. Stocks and Images have none of these things, nor can they ever have them. Therefore, by the phrase, Image of the beast, is meant the Pope, whose whole power and government is so ordered and disposed of that it takes the form of the [first] beast (which is the Roman Empire)...And therefore, this second beast is said to cause the first beast to be honored of all: the Roman Empire and the Papacy making up one body politic of the first beast, even as it is an ordinary occurrence to call that which is but a representation of a man by that man's name. And thus, having said in verse 12 that this beast, which has two horns like a lamb, makes the earth and its inhabitants to worship before the first beast, whose deadly stroke was healed, the Apostle John declares in verse 14 how that was done; namely, in procuring the inhabitants of the earth make an Image like unto the Empire of Rome, that while living and continuing to exist might still be honored. And wheresoever we turn our eyes in comparing the two beasts, whether to Religion or Government, it shall appear that the reflection in the water answers most perfectly to the Roman persecuting Empire revived in the Antichristian state of the Pope, ever since the time of Boniface [the 8th] Regarding Religion, the one is as detestable and in filthy Idolatry as was the other; the only difference being what the Apostles foretold: that the former was to be openly hostile to the Lord and His anointed, the Antichrist's hostility would be covert, under a hypocritical pretence of serving God, and Jesus Christ, whom He had sent. The former wore no face mask by which he could disguise his hatred of God and His Christ, while the latter shall be mystically disguised by a show of love for both. In respect to Government also, milk is not more like milk than they are to one another. First, just as in the Roman Empire one man ruled absolutely, so likewise in its Image, the Papal Kingdom. Second, just as the Roman Empire took authority over matters both Divine and Human, so too, the Pope challenges and usurps both the Ecclesiastical and Secular swords. Third, just as many of the Roman Emperors, out of the pride dwelling in their heart, took upon themselves divine honors, so too, the Pope professes he is able to forgive sins and to cast into Hell infinite souls, etc., and may not be questioned why he does what he does. Fourth, just as some of the Roman Emperors, such as Diocletian, offered their feet to be kissed by their subjects, so too, the Pope offers his feet to be kissed, even of Emperors. Fifth, just as the Emperors had their Senate in

Rome, so too, does the Pope have his Council of Cardinals set up in Rome. Sixth, just as the Emperors had their deputies set over every Province to keep them under obedience to the Empire, so too, does the Pope set his Metropolitans over Provinces, and Bishops over dioceses, who hold the Pope's bridle in the mouths of the people, that being ridden with such a ill-bred bit, they may be the more easily enslaved and in servitude under his iron yoke of tyranny.

'Seventh, this Image and reflection also reaches itself to the Senate; for the Pope's see is located where the Emperor himself was enthroned. Eighth, the Pope shares the same language, Latin, with that of the Emperors and Roman Empire, whose goal it was to convert all Provinces under their jurisdiction to Latin-speaking Provinces. And had it not been for the fulfilling of the prophecy in these verses, there would be no good reason why the Papacy should pass by the Hebrew and Greek tongues, embracing Latin instead. For it had no more privilege than any of the other barbarous tongues. Surely, had they embraced either the Hebrew or Greek language, they would have kept that most important aspect found in using any unfamiliar language, i.e., that of keeping the people in perpetual ignorance, that they might neither hate the evil nor like that which is good.

'Lastly, let the Reader note that in defense of Images, the Jesuits themselves become Images and shadows of men. For how grossly and palpably they err, when they esteem Nebuchadnezzar for setting up his own Image to be worshipped, for the express purpose that in honoring his Image men honor him... Wherefore it is evident that Nebuchadnezzar made the Image of his God, not of himself. And therefore, he charged the three young men, not because they refused to honor him, but because they refused to honor his God in the Image he had erected. The young men did not deny giving the King due honor and service, rather they refused to honor His God or the Image of his God. And because he made the Image six cubits high, and as many cubits broad, had he intended that Image to represent him, he was mistaken in making it into the representation of a monster, a thing of reviling, without commendation, much less deserving of admiration among his subjects.'

(3) The Character [mark] or the name of the beast... 'Behold again the perverseness of the Popish teachers. In other books of Scripture where the plain and simple language calls a 'spade' a 'spade,' their tongues and pens itch after Allegories and diffused expositions. But in this book of Revelation, which is almost entirely allegorical, they will, as it were, tie the Holy Ghost to the stake of His words: for who can be so ignorant not to know that by a 'Mark' or 'Character' in the right hand or forehead is meant an open acknowledgment and profession of the doctrine of Antichrist, whereby the servants of Antichrist betray the identity of their master, just as the owners of sheep and cattle are known by their animals' literal brands. And it is a figure of speech borrowed from the Prophet, who teaches that all the faithful had, as it were, a mark on their forehead, who being known to the Lord, would, by a secret providence, cause the Destroyer to pass by them without hurt, as if the enemy himself, The Revenger, was able to read something in their foreheads which serve as a warning to him not ever to touch them. The difference between the two marks spoken of in Rev. 7 and Rev. 13 is such that the Elect marked by God are known only to Him, while those marked by the Antichrist are known by men. But whether it be by vocal profession, or of some other mark in the head or hand, left or right, cannot be precisely determined in this passage. The Roman Priests and Clergy carry the Mark of the Beast in their

crowns, and even the very sign of the Cross, under which covering they would gladly shroud their Pope, that he would not be discovered to be the Antichrist. And since, according to the Jesuits, the Pope is not an open and professed enemy of Christ, as were the Emperors of Rome, (whose Image he is, a counterfeit who hypocritically professes Christ), by what other means could it be possible to sneak upon and surprise true Christians then by that badge of false profession whereby in exalting the Cross of Christ he claims not to be ashamed of Christ's crucifixion carried out by the Infidels who proudly and despitefully rejected Him? It is a well known strategy for the enemy to spread out the banner and ensigns of the other. Therefore, as men in war deceptively change ensigns, yet the fight still continues, in like manner do we see the shameful abuse of the Cross, (which may, on occasion, be borne by true Professors of Christ), using the same liberty in laying it down as they did in taking it up."

Here is wisdom. He that hath understanding let him count the number of the beast.... "It was not possible that the Antichrist, the specific person, could be manifest beforehand to the world by God because the Antichrist is not limited to one particular person, as has already been proved. However, the Holy Ghost uses all other means that men might know evidently beforehand, to the end that when he should come, none of God's people will be deceived by him. And if he were to be a singular or particular man, as the Jesuits dream him to be, why then, to be consistent, do they not dream that the Lord would have marked him out by name, as He did Josiah and Cyrus, whom He called out by name long before they were born, (1 Kings 13:2; Isaiah 45:1)? Especially so, since the revelation of Antichrist is much clearer in the New Testament than the Old, and is of greater concern to the Church than to Israel. Therefore, the fact that only general names, such as 'Destroyer,' etc., are used to describe Antichrist argues that he is no singular man, but a body politic, consisting of many members succeeding one another. As for John 14:29, it no proof that the Lord would not name a specific person if the Antichrist were a specific person, but rather it proves the contrary. For our Savior Christ doth tell the disciples specifically of things which must take place regarding His death and resurrection, to the end that when they were executed they might be known to be that which He foretold."

It is the number of a man... As an Ancient writer (St. Jerome) truly said, that it does not belong to one and the same man to be both a wine taster and a discerner of the writings of the Prophets and Apostles, may be much more truly said of these Mass-merchants, that it is not one man's work to both sing Mass and to expound the Scriptures. Therefore, let the Reader mark what a dissolute cause this is which the Jesuits allege here, attempting to prove the Antichrist to be one specific individual, when the Prophet had no intention of setting forth any specific name of Antichrist. Although it is true the Antichrist is a man and not a devil, yet the supposition of a single man is not proved in this verse. Rather, the Prophet speaks of mankind, in general, whetting the appetite of the reader to search out the mystery of Antichrist, for the number which publicly denounces him is none other than that which falls within the compass and reach of the speech pattern and mental capacity of men. And St. John took this figure of speech from the Prophet Isaiah, Isaiah 8:1, who calls it the style or writing of a man, which any man may well read and understand. Likewise, the Apostle Paul calls it a temptation after the manner of men, 1 Cor. 10:13, which interpreted means nothing other than that which a man, through the strength of God's assistance, is able to overcome...."

[Editor's note: In Cartwright's view, the Beast from the sea is the revived Roman Empire with the Pope as its new head. The Papacy is Antichrist, a succession of men who occupy the same office, one man at a time. He is definitely not one, single man who arises at the end of the world. The Beast from the earth, the false prophet, consists of the Jesuits and other Roman Catholic clergy who, in absolute obedience, glorify the Pope by promoting his false doctrine. The Pope is the Image of the Beast, the old Roman Empire revived under a new Emperor, the Bishop of Rome. The Image of the Beast is not a literal Idol as the Jesuits declare because stocks and stones cannot receive the breath of life. The Mark of the Beast is public profession of obedience to the Pope, the false Christian, of which the sign of the Cross of Christ is one. Cartwright preferred not to be dogmatic as to the name of the Beast which adds up to 666, letting others speculate instead.]

1573 William Fulke Revelation Commentary:

(1) 'In Chapter 12, the Apostle showed us the chief enemy of the Church, the Devil. Now he shows us what instruments the Devil would use in opposing the salvation of God's people, verily even the Roman Empire that is Antichrist, and his most cruel ministers.'

And I saw a beast rise out of the sea... 'Antichrist is compared to a most cruel beast because he persecutes the Church without all reason, nor any sense or feelings of humanity. Moreover, he is called 'therion' – 'therion' – that is, a certain wild and cruel beast. For among brute beasts, though they may lack reason, some are gentle and do not hurt humans, whereas Antichrist is a wild beast who cannot be tamed, void of any gentle nature. For it is not unlike the hungry wild beast who rages upon the pray offered him that the Antichrist rages upon the Church. But he was also said to ascend out of the sea, that at the very beginning of his existence it might be shown what would be his rule and dominion: that is, troublesome, tempestuous, many and inconstant. And histories do testify how, out of great waves of battle and tumults, the Roman Empire hath risen.'

Having seven heads and ten horns... 'By the number of heads and horns this monster betrays himself of what father he was begotten: verily of the great Dragon, whose nature he resembles. For although the Monarchy of the Romans was ordained by God, even as all power is of God, yet in as much as it abounded in frauds, tyranny, cruelty and lust and that it persecuted the Church of Christ, it was of the devil, but principally when all the power thereof was translated to the Pope, who is chiefly figured under this beast. Without all doubt he is to be acknowledged as the true natural son of Satan... And he bears in his heads the names of blasphemy when he calls himself the head of the universal Church. For although in his decrees and other writings approved by him horrible blasphemies may be found, in which he is called neither God nor man, but as it were, a neuter between both, sometimes he is called Christ, sometimes Our Lord God, and sometimes God above all gods, yet he bears that name openly in his head, to be seen of all men, whereby he boasts himself to be Christ's Vicar, as though Christ were absent, and posits to himself alone the knowledge of all causes, boasting he can err in nothing. Similar blasphemies have been uttered by his predecessors, Caligula, Nero, Domitian, Diocletian, when they demanded that they be worshipped as Gods, and that temples should be built and altars consecrated to their godhead. But none more impudently than the Roman Bishops, for all men back then did mark and deride the folly and madness of the Emperors, although at the same time

extending to them filthy flattery, yet today almost all men sincerely acknowledge the divinity of the Pope, asking things of him which are the sole authority of God alone to grant, as remission of sins, and other such things.”

And the Dragon gave him his power and throne and great authority.... “Antichrist receives not only the power to hurt and persecute from the Devil, but he also occupies the Devil’s seat on earth, so that the power of Satan is manifest to be seen in no greater example than that which is in his Vicar, Antichrist. And this is that seat and authority of Antichrist, the See of the Pope, of whose authority they boast so much, that is to say, the throne of the Devil and power received from his hand...”

And there was given him a great mouth speaking great things and blasphemies.... “...Here we may note that Antichrist rattles out nothing but great things and blasphemies. For whatsoever they boast is magnificent concerning the dignity of the Pope, his authority, his keys, swords and other prerogatives of his, is mere blasphemy, by which he challenges the position and office of Christ over the Church; yea, even the entire Papal doctrine, the Sacrifice of the Mass, Purgatory, Satisfactions, works of supererogation, and other similar monstrosities, contain infinite blasphemies...”

And he opened his mouth in blasphemy against God to blaspheme his name, his tabernacle, and them that dwell in heaven.....“....Antichrist blasphemeth the tabernacle of God, that is, the Church, in which God dwells by His Spirit, when he categorizes it as nothing else but a conspiracy of heretics and schismatics. We may understand Antichrist’s blaspheming those who dwell in heaven two ways: either for the true members of the Church on earth, who he reproachfully calls Lutherans or Zwinglians, etc., or else regarding the saints now triumphing in heaven whom he slanders in divers ways. For example, when he brags they were patrons of his wickedness, or else when he falsely condemns their doctrine for error, or when he erects temples to them, as well as various Images, or when he decrees holy days in their honor, or fashioning Idols of the Saints that they may be worshipped.”

And I beheld another beast coming out of the earth.... “What follows now is a description of the other beast who confirms the former beast, so that we may know what instruments Antichrist uses to establish his kingdom. For just as the dragon with seven heads has for his vicar a beast with seven heads, so, too, does the beast with seven heads have this beast with two horns. The Apostle does not describe the shape or form taken by this beast, although it is certain he, too, is a monster because he was born out of the earth, that is to say, of a most base and obscure beginning that he might establish the kingdom of Antichrist.”

Which had two horns like a Lamb.... “This beast’s two horns are what him the appearance of a Lamb, for the rest of his body is deformed, uttering the nature of a wild beast. But some Protestant expositors gather by these horns that the Pope is shadowed by this beast, who takes to himself the power of the kingdom and priesthood. Though this is a possible interpretation, I do not see how all the prophecies can rightly fit this particular exposition which afterward are often repeated of both beasts. Therefore, in my personal judgment, others do rightly interpret this beast as the Popish Clergy who endeavor with all their strength to maintain the dignity and office of

their Pope. These will somewhat resemble Christ, either when they boast themselves to be His servants, or else when they take to themselves secular and priestly authority. I speak of the chief Prelates, the Cardinals, the Archbishops and Bishops, etc., who usurp both a kingly and pontifical dignity.”

And he spake like the Dragon... “Although by the number of horns he seems to have an outward show and likeness of Christ, yet by his voice he betrays himself to be a preacher of the Dragon, and not of Christ. For if we were to examine the doctrine of this beast (who later is called the False Prophet) according to the most certain rule of God’s Word, we will find it to be devilish, and most contrary to God’s truth. Without being tedious citing numerous examples of this in Scripture, I will limit myself to one example: 1 Timothy 4, where St. Paul calls the forbidding of marriage and meats, the ‘doctrine of devils.’ This alone is sufficient proof that the False Prophet who teaches these things to which the Pope subscribes is the self-same one described here in Rev. 13:11ff. [And thus, the Pope is the Antichrist, the first beast.]”

And he causes the earth and them that dwell therein to worship the first beast.... “The Popish clergy labor tooth and nail that everyone everywhere acknowledge the authority of the Bishop of Rome, and that all may require at his hands alone Indulgences, Dispensations, Empires and Kingdoms, giving homage to him....”

And doth great wonders so that he maketh fire come down from heaven on the earth, in the sight of men.... “St. Paul foretold that coming of Antichrist would be in lying wonders [2 Thess. 2:9]. Because Christ also prophesied that there should come false prophets, which with working monstrous miracles should deceive many [Matt. 24:4, 24], insomuch the even the very elect, if it were possible, being seduced, should be drawn into their destruction. And here the false prophets, as it were apish imitators of Elijah, cause fire to descend from heaven to earth, in the sight of men, all of which are either pretended to be performed, or actually performed by the crafty conveyance of Satanic magicians, bewitching the eyes of men, they boast of their false miracles, of which kind the histories of the Saints are full..... But we are often admonished in the Scriptures to take heed of signs, miracles and wonders wrought by false prophets, not allowing ourselves to be led astray from the truth of God’s Word by any works, although they be never so wonderful, and though Angels themselves deliver the doctrine, Gal. 1. It has always been the manner of the false prophets to call and provoke men to abandon the Word of God for miracles instead. And in this the Papists are constantly accusing us of not proving our doctrine through the manifestation of miracles, as though the doctrine which we profess were not sufficiently confirmed by the infinite miracles of Christ and His Apostles.”

And he deceiveth them that dwell on the earth, by means of those signs, which he hath power to do in the sight of the beast... “The Apostle declares in this verse to what end the beast wrought before men, verily that he might seduce the majority of men into error. Such miracles and their workers, therefore, are to be accursed by the faithful, for these would call them away from the simplicity of God’s Word to the devices and inventions of men. But it is worthy to be noted that the Apostle says power is given him that he might work signs in the sight of the former beast. For as St. Paul witnesses, God will give unto them the efficacy and strength of error, that they, who would not believe the truth, may give credence to lies, 2 Thess. 2:11.”

(2) Saying to them that dwell on the earth that they should make the image of the beast.....

“And this is that error into which they seduced wretched men: that they should acknowledge the Pope for God, or rather for an Idol, and they should set up his Image for their worship, as if it were some God. But some Protestant interpreters understand by the Image of the beast, that in the Papacy is restored a certain Image of the fallen Roman Empire. I would willingly subscribe to this opinion if the vision did not express that both the beast and his image were extant at one time. Furthermore, by the counsel and suggestion of this beast, an image of the first beast was to be made by the inhabitants of the earth. And lastly, I cannot hold to their opinion because this two-horned monster studies by all means to advance the dignity of the first beast, but the Pope sets himself forth to be worshipped, not the Roman Empire. I, therefore, expound this Image to represent the authority of the Pope, which all are commanded to receive at the hands of the Popish clergy, being brought to them by his Legates, to be acknowledged in the courts of Christianity, (as they call them), where the Pope’s laws are to be exercised, the Pope himself to be chief judge. This power of his which is exercised in the courts and by his Legates, may of good cause be called the Image of the Pope.”

And he had power given him that he should give a spirit unto the image of the beast, so that the image of the beast should speak.....“The Apostle always repeats the words, it was given him, that we may understand that even the very counsels and actions of the wicked are ordered by the will of God, and that the reprobate can do nothing at all, but only that which God permits. Moreover, lest we should imagine that this Image was dead, the Apostle adds the fact that a spirit was breathed into it, by the beast who is the priest thereof. Thus, the Image should speak, meaning the beast speaks by his Legates and other judges in his papal court, who give sentences according to the Pope’s law. Therefore, we now have an Image which is neither dumb nor dead, but which is living and speaking. We must note how the tyranny of the Pope increases little by little. First, he allures and seduces by means of miracles. Only then does he persuade the seduced to set up an Image of the beast in every city. Once set up, he breathes life into it, giving it power to speak. Lastly, he commands it be worshipped [which is exemplified by obedience] under pain of death. For we know it was a thing most worthy of death if any contemn the power of the Pope.”

(3) And that no man might buy or sell, save he that had the mark, or the name of the beast, either the number of his name...“Lest any escape by some subtlety, the beast appoints this subjection: that none could buy or sell, that is, exercise any action necessary to the sustenance of life, but only those who would confess themselves subject to his power. And in conclusion, a man must be banished out of the world unless he takes upon himself this yoke of slavery and bondage. And the beast puts his mark, name and number of his name upon them. These all pertain to the same end result, for they all signify that by some outward sign or ceremony, this servitude is to be professed to all men, that he [the disciple of the beast] may acknowledge himself to be a member of the Latin Church, leading his life under its dominion.”

Here is wisdom. Let him that hath wit count the number of the beast.... “Because this mystery was very dark, St. John forewarns that here lies hidden wisdom. However, because it is the number of man, that is, which may be counted by man’s wisdom because it is not infinite in

scope, he provokes wise men who are endued with understanding to number his name, for the number is six hundred sixty and six. I will omit the interpretations which, in my opinion, do not solve this mystery. Instead, I will bring forth the solution which I believe is the best. It is the one which Irenæus affirmed please many in his age, not long after this revelation was received by John: that is, that *lateinos* – ‘lateinos’ [Latin man, King of Latium] – is the name of the beast, the number of which by computing the numbers represented by the letters adds up to six hundred sixty and six. And if it held true in Irenæus’ day, much more does it hold true for us, seeing that the Bishop of Rome in his common prayers, in his laws, writings, and faith will always be counted a Latin [i.e., Roman]. Moreover, he ought rightly be called a Latin because he cannot be a Greek, for Greeks are considered by the Latin Church to be schismatics. Thus, the mark should also be that of the Latin Church and not the Greek.”

[Editor’s note: Fulke views the first Beast from the Sea as representative of the Roman Empire, but chiefly of the Pope as its head because it is he who receives worship, not the Empire. His clergy is symbolized by the Beast from the Earth who direct men to worship the Pope. The Image of the Beast is the law-giving authority of the Pope transferred to the Papal legates, clergy and courts. They then judge according to the Pope’s Laws, which manifest his Image, the reflection of his desires. The Mark of the Beast is the outward profession and ceremonies which distinguish his disciples from all others. ‘Lateinos’ is the name of the Beast.]

1644 David Pareus Revelation Commentary:

Editor’s note: Pareus was no literalist. See:

http://www.iconbusters.com/iconbusters/htm/true_ch/david/vers110.htm - The Beast from the Sea

http://www.iconbusters.com/iconbusters/htm/true_ch/david/vers1118.htm - The Beast from the Earth, his Image and Mark

1847 E. B. Elliott Revelation Commentary:

(1) [Editor’s note: Before beginning his exegesis of Rev. 13, Elliott spends considerable time proving the Beast from the Sea is the same as the Beast from the Abyss. This same Beast, in turn, is also the Little Horn, the Man of Sin, and the Antichrist.]

“The explanation of this first Beast as the secular Emperor and Empire of Western Christendom, and the second Beast as the Pope and Pontifical Empire, so as almost all the modern expositors have taken it, I conceive to have been one of the most plain, as well as most fatal, of Protestant expository errors. . . . The reader will have observed that in the 13th Apocalyptic chapter this anti-Christian power and his actions were under a tri-form configuration: symbols being exhibited not only of the ten-horned Wild Beast, but also of a lamb-like two-horned Wild Beast, his contemporary, and of what is called the Image of the Beast. Now it seems to me indubitable that of these it is the Beast first mentioned, or rather its ruling Head, that is Principal; the second Beast acting as his chief minister or agent, and directing

his efforts to make the world worship the first Beast. And it seems equally indubitable, as I indeed have already shown, this first Beast answers to Daniel's Little Horn: the one, as the other, to lord it over the ten contemporary kingdoms, as its inferiors or subjects; the one, as the other, to have had the period assigned to it for prospering of forty-two months, or a time, times and half a time. The fulfillment of all this it is now my business to trace in the character and history of the ROMAN POPES AND PAPAL CHRISTENDOM: The Popes themselves answering, as I conceive, to the Beast's Head with the great mouth. His power and empire of ten kings, subordinate to and inspired by him in Western Europe, answers to the Beast's body. This is the same Wild Beast who, in Rev. 12, persecuted and murdered the Two Witnesses....[T]he two-horned Beast symbolizes the PAPAL CLERGY; the Image of the Beast is that of the PAPAL COUNCILS..."

(2) "The PAPAL GENERAL COUNCILS OF WESTERN EUROPE answer to the symbol of the an IMAGE OF THE TEN-HORNED BEAST; i.e., of PAPAL ANTI-CHRISTENDOM AND THE PAPAL ANTICHRIST.....After the establishment of Christianity by Constantine there were assembled, on a vastly larger scale, General Councils, formed of Bishops elected from all the provinces of the Empire, constituting a virtual representation of the Catholic or Universal Christian Church and body, residing in the Roman world. Of these there were held 7 or 8 in the Eastern Empire, in the course of the 4th thru 8th centuries, before the final and total separation of the Greek and Latin Churches; all under the sanction and protection of the Greek or Eastern Emperors. And there were held 12 afterwards in Western Christendom, in the course of the four centuries intervening from A. D. 1123 to 1545; all under the sanction and presidency of the Popes. It is with the latter that we have to do in the present discussion. As the Greeks supposed themselves to represent the entire professing Church, or Christian body, so these, as was indeed solemnly asserted in the Councils themselves, to represent the whole Romish Church, or, as it was said, orthodox Christendom. At the same time they were virtually the representation of the Head of Anti-Christendom, i.e., of the Papal Antichrist, rather than of its general constituent body.

"Now the representation, according to its very etymology alike in Latin and in English – whether depicting the external form, manners or (as here) the mind and will of the party represented -I say in every case the word representation signifies such a likeness as to exhibit the party present, as if he were on the scene and actually presiding...."

(3) "I am to show the application to the Papal Clergy of what is said of the second Beast's imposing on men the mark, name and number of the first Beast, his head: - the meaning being (if we transfer symbolic into plain language) that the Papal Hierarchy and Clergy, whether by legal enactment or otherwise, would cause the inhabitants of the Roman earth universally to devote themselves to the Papal Antichrist: both in profession and action; even as soldiers to their emperor, slaves to their master, devotees to their God.

"Now of all this the fulfillment stands out in the history of Western Christendom. We have seen the enactment by General Council (the Image of the Beast) under dictation of the congregated Western Hierarchy, of the famous Bull Unam Sanctum; which declared it to be essential to every man's salvation that he should be subject to the Roman See. And, accordingly,

both the secular Priests and those of the monastic orders – Benedictines, Dominicans, Franciscans, and afterwards, Jesuits – having in the first instance taken on themselves the vow of obedience, and received the Romish crossing on their hands, the public sign thereof, imposed it on all other classes of men. It was these clergymen who administered to kings and emperors the oath of submission, obedience, and fealty to Christ’s Vicar the Pope. They also marshaled the Crusaders as soldiers under the Roman banner, to do the bidding of their Papal lord. These same clergymen inculcated on the people respect and reverence to him as a God. And to prove the devotedness of the people, the priests required a visible sign to be given, as in public profession. Princes received a ring on their right hand; Crusaders wore the Papal cross on their vesture; the common people were confirmed by the Bishop, receiving from him in holy chrism the cross on their forehead; this was to be the mark, the character imposed: I use here the very Tridentine term. Besides these, attendance on the Mass, confession to the priest, participation in the sacramental elements transubstantiated at consecration, the solemn oath of allegiance to Rome, and in the dying hour extreme unction – these were further signs of profession imperatively inculcated. There was also to be a repetition of this sign of the cross by the people themselves. To those who complied there was understood to attach, in the patronage and favor of the Roman Church and Pope, a kind of amulet of salvation.....

“...as to the Beast’s name and its Papal application...because the numerals in which the enigma is expressed are Greek numerals; and because Irenæus directly asserts, and all the other early Fathers imply, by making their solutions in Greek, that it was understood by them to be the language intended by the Divine Spirit....I cannot conceive any name more appropriate, and in every point satisfactory, than the famous name, ?ate???? – ‘Lateinos’ – the Latin Man – of which the numeral value is exactly 666, given by Irenæus, and Hippolytus after him.”

[Editor’s note: Elliott continues the Protestant exegesis of the Revelation in conformity with those Reformers who preceded him: The first Beast is the Antichrist, the Pope; the second Beast, his Clergy; his Image, Church councils who reflect the Beastly Pope’s mind and will; his mark, the sign of the Cross and other acts of profession indicating obedience to the Beast; his name, ‘Lateinos.’]

PART TEN

Jesuit Origins of Futurism PROVEN

PART ten

EDITED BY Rand Winburn

Revelation 17: Mystery Babylon

The Controversy:

(1) Who is the Woman, Mystery Babylon the Great?

- (2) What city is the throne of the Great Whore and Beast?
- (3) Who is the scarlet-colored Beast with 7 heads and 10 horns?

1582 Jesuit Rheims Bible Annotations:

(1) “[The great whore is] the whole company of the reprobate....This woman signifies all persecutors of saints....It is most blasphemous and foolish to apply this prophecy to the Church of Rome and Apostolic See, either now or then, which was spoken only regarding the earthly state of that city because it was the seat of the Emperor. It was not spoken of Peter’s seat, for ancient Rome banished more than 30 Popes, Christ’s Vicars, one after another, endeavoring to destroy the whole Church. The Church of Rome was one thing, and Babylon in Rome another thing. Peter sat in Rome and Nero sat in Rome. But Peter sat in the Church of Rome, while Nero sat in the Babylon of Rome. This distinction the [Protestant] Heretics might have learned from St. Peter himself, 1 Peter 5, writing this, The saluteth you, that is in Babylon, co-elect. Thus, the Church which was the very chosen Church was in Rome when Rome was Babylon. Whereby it is evident that whether ‘Babylon’ or the ‘great whore’ signify Rome or not, it cannot signify the Church of Rome, which is now and was always distinct from the earthly Roman Empire. And even if it is true, that in the beginning of the Church, Nero and the rest of the persecuting Emperors (who were figures of Antichrist) did principally sit in Rome, so also it may well be that the great Antichrist have will his seat there (though some think that Jerusalem, not Rome, shall be Antichrist’s principle city); yet even then shall neither the Church of Rome nor the Pope of Rome be Antichrist, but shall be persecuted by Antichrist and driven out of Rome, if it be possible. For the Antichrist will bear as much ‘goodwill’ to Christ’s Vicar and the Roman Church as the Protestants do now, yet he shall have more power then they to persecute the Pope and the Church.”

And I saw the woman drunken with the blood of the saints, and of the martyrs of Jesus... ‘It is evident that this woman signifies the entire body of all the persecutors who have and shall have shed so much blood of the just: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants foolishly expound it of singularly of Rome, for it was there that Heretics were put to death, they say, willfully ignoring the persecutions undergone by Christians in other countries. But shedding the blood of Heretics [as we did in Rome] is not the same thing as shedding the blood of saints, no more so than shedding the blood of thieves and murderers would be considered shedding saints’ blood. For shedding the blood of such malefactors as just punishment for their crimes will no Commonwealth be held guilty.”

(2) ‘The Angel himself expounds these 7 hills to be synonymous with the 7 heads and 7 kings. Yet the [Protestant] Heretics, being exceedingly blinded with malice against the Church of Rome, are as madmen, taking them for 7 literal hills upon which old Rome did stand. They do this so that they might convince the unlearned that [present-day] Rome is the seat of Antichrist. But if they had any consideration they might note that the Prophet’s visions in the book of Revelation are often signified in groups of ‘seven;’ whether speaking of heads, horns, candlesticks, Churches, kings, hills, or other things: and that he did not allude to the hills because they were seven in number, but because ‘seven’ is a mystical number, as is ‘ten.’ It signifies the entire group universally taken together, whatever the particular subject at hand. Thus, the seven

hills, heads or Kingdoms (which are viewed as one and the same thing) represent all the kingdoms of the world that persecute Christians; their heads and mountains signifying their height above others, in terms of their dignity. And some interpreters understand it of seven special Empires, Kingdoms or States which were or shall be the greatest persecutors of God's people. For example, Egypt, Canaan, Babylon, the Persians and the Greeks comprise five of the seven. The Roman Empire, the greater persecutor of the saints, would be the sixth, of whom the Apostle says, yet is, Rev. 17:8, meaning 'still stands.' But when John wrote this the seventh had not yet come, and neither is it come in our day. For this seventh State is that of Antichrist, who shall not come as long as the Empire of Rome stands, as St. Paul did prophesy, 2 Thess. 2."

And the woman which thou sawest is the great city, which hath kingdom over the kings of the earth. 'If this be meant of any one city, and not of the universal society of the reprobate (which is the city of the Devil, just as the universal fellowship of the faithful is called the city of God) it is most likely to be spoken of old Rome, as some of the Greek Fathers expound it, comprising the time from the first Emperors until the time of Constantine, who made an end of the persecution. For it was by authority of the old Roman Empire that Christ was put to death. After him the two chief Apostles, Peter and Paul, were likewise martyred, followed by their successors, the Popes. Infinite Catholic men throughout the world have been put to death by lesser kings who were all subject to Rome. But these Antichristian persecutions ceased when Constantine reigned, yielding up the city to the Pope. The Pope does not sit as ruler of the world by means of an Empire as did the Heathen, but is instead the father and spiritual ruler of the Church. In our opinion, though, we prefer the former interpretation whereby Babylon is the city of the Devil."

(3) [Editor's note: The Rheims Bible is silent regarding the identity of the scarlet-colored Beast.]

1590 Jesuit Ribera Revelation Commentary:

[Pareus on Ribera, re: Rev. 17]:

(1) 'Ribera does not deny that under the figure of a woman, Rome is spoken thereof. However, he denies it symbolizes Papal Rome and does not even mention verse 18...Ribera interprets her as the ancient heathen city of Rome, who allegedly induced the nations under her to serve her idols.' [Editor's note: Pareus makes the point that the very opposite was, in fact, true. The Romans embraced the deities of other nations. The Pantheon is an example of such ecumenical worship. Christ was the only Deity they did not embrace.]

And I saw the woman drunken with the blood of the saints, and of the martyrs of Jesus... 'Ribera agrees that this description fits no other city but Rome. But he again sends the reader to ancient Rome, ruled by Nero, Domitian, Diocletian, and other persecutors of Christians.'

(2) 'Ribera interprets the seven mountains as the city of ancient Rome. The 'kings' he interprets as the Kings of the whole earth, Rev. 17:2. Ribera understood that each of the seven Kings, or heads, comprised many, as evidenced in the ram and goat of Daniel which the former denoted the Kings of the Medes and Persians, while the latter denoted the Kings of the

Macedonians. Thus, he did not believe the seven Kings to be limited to seven literal Kings.”
[Editor’s note: See below for actual quotes from Ribera:]

“For the writers who have otherwise interpreted it are forced to by the truth itself to yield unto us: that Rome is that whorish city to be destroyed and overthrown.”

“The foregoing words, God put it into their hearts, belong to the desolation and burning of Rome, for they show the cause of so great a desolation effected by them, who were thought to have been [Rome’s] friends.”

“The judgment of Rome’s desolation is not secret, but manifest to all.”

“Ribera does not view Babylon as the literal city of the Chaldees, nor can it represent the world of the wicked as some interpret it, for it stands on seven mountains, Rev. 17:9. Thus, the Jesuit ingeniously confesses Babylon to be Rome, citing such authorities as Augustine, Eusebius, Bede, Victorinus, Jerome, Tertullian, Bellarmine, etc. We Reformed approve of this teaching. Yet both Ribera and Bellarmine feign this prophecy to be speaking of heathen, not Papal Rome. Ribera, the Jesuit, not daring to deny so evident a truth that ancient Rome is not the Babylon which is here spoken, changes his arguments, like a chameleon, to save the integrity and honor of the Pope.

“First, he propounds a weighty question which, he says, has not yet been discerned by his fellow Papist brethren, i.e., the fact that John foretells of numerous evils to befall Rome which, though it was once the chief seat of idolatry, is now the chief seat of sanctity and defender of the Catholic faith, as well as the right and lawful seat of the head of the Church, the Pope.

“Secondly, he objects that by ‘Babylon’ Papal Rome cannot be understood because (a) John describes a most powerful and wealthy city who is the Queen of the world, which characteristics eliminates Papal Rome who is not, nor ever will be such a city; (b) In Rev. 18:20, ‘the heaven and holy Apostles and Prophets are entreated to rejoice over her [destruction] because God had avenged His saints. But which of the Apostles or Prophets has the Church of Rome or Papal Rome persecuted? What misery has she caused them that they should rejoice at her punishment?’ Therefore, he concludes that the ‘Babylon’ here spoken of is that of heathen Rome which persecuted the Apostles and Prophets. Yet by this Ribera contradicts himself because earlier he stated that this passage speaks of a future state of Rome...when Rome shall then be punished for the wickedness of its heathen past.

“Understanding that these evident truths cannot be ignored, he is necessarily forced to grant that Papal Rome is Babylon. Notwithstanding, to maintain the honor and trust in the Pope, Ribera devises a new prophecy, namely, that Rome towards the end of the world shall expel the Pope, along with all the Catholic saints, when it shall apostatize, returning to the wickedness and idolatry of its heathen past. At that time Rome shall indeed be Babylon, the warehouse of all filthiness and idolatry, falling away from the Pope, expelling him and all Christians. Thus, whatsoever John prophesies regarding the ruin, burning and horrible plagues of Babylon appertains to Rome, says Ribera, after she thrusts out the Pope, Christ’s Vicar. For without this

fictitious explanation, this subtle Jesuit writer saw that the Pope of Rome could not but be condemned as Antichrist. Thus he is hoping by this artificial device to shift the argument of the Protestants, which states, 'He that in the last times rules Babylon, the seat of Antichrist, is the Antichrist. The Roman Pope in the last times rules Babylon Rome, the seat of Antichrist. Therefore, the Pope of Rome is Antichrist.'

'Ribera attempts to weaken our argument, not by denying Rome, which is possessed by the Pope in the last times; nor by denying Babylon in the last times is the seat of Antichrist. Rather he denies that present-day Rome is Babylon, the present-day seat of Antichrist, which is now held by the Pope. Ribera argues that before Antichrist's coming Rome shall fall away from Christianity and revert back to Paganism, thrusting out the Pope.'

(3) '[Ribera interprets the scarlet-colored beast as] the Devil reigning, as he is described in Rev. 13; or else it is the kingdom of the Devil. He denies this is the same Beast from the abyss by reason of the omission of the Greek article, 'the.' Ribera contradicts himself, for in Rev. 19:20 and 20:10 he interprets the Beast as Antichrist, not the Devil.'

1867 J. N. Darby Synopsis of the New Testament - Revelation:

(1) 'The characters of Babylon are first portrayed. Like the beast, she is only one thing in the judgment, but morally she is more important than all the rest. The general character is the great active idolatress that has gained influence over the mass of the nations; next, that the kings of the earth have lived in guilty intimacy with her, seeking her favors, while those that dwell on the earth have lost their senses through her pernicious and inebriating influence. This is the general idea first given, a character plain enough to mark the Roman or Papal system. But more details follow. There was a woman, a religious system, sitting on an imperial beast full of names of blasphemy, having the form which marked it Roman. The woman was gorgeously and imperially arrayed, had every human glory and ornament on her, and a rich cup of prostituting yet gross idolatries in her hand. "Abominations" are simply idols; "filthiness of her fornication," all the horrible corruption that accompanies it. Her cup was full of them. She was in the desert; no springs of God were there. It was not, so to speak, God's land, no heavenly country. To spiritual understanding she bore on her forehead her character (yet one known only when spiritually known), of the great city of corruption, source of all seduction to men and of all idolatry in the earth: such was Popery. But this was not all. All the blood of the saints was found in her: she was the persecuting murderess of those God delighted in, and who bore witness to Jesus. The prophet was astonished—for it was what the church had come to.

(2) 'But Rome is more distinctly marked. It is the city of the seven hills.'

(3) 'The angel then describes the beast on which she rode. It had been, ceased to exist, and then it comes up again from direct diabolical sources—comes up out of the abyss. The renewed Roman Empire, which had disappeared, is blasphemous and diabolical in nature, and in this character goes to destruction: yet all but the elect on the earth will be in admiration of it when they see the beast that was, is not, and shall be present. Of itself this marks the Roman or Latin Empire, only that it will reappear more formally....[Rome] was the existing authority in the time of the

prophecy: five of its governing powers had fallen; one was there; there was then one yet to come for a short space, and then the beast out of the abyss, the last diabolical state of the empire, would appear, and it would be destroyed. The last however is not a new form; it is one of the seven, though an eighth. My impression is, that the first Napoleon and his brief empire is the seventh, and we have now to wait for the development of the last. The beast, though imperial, has ten horns, ten distinct kingdoms. They have their power, and for the same period, with the beast. But they all give their power to the beast, and make war against Christ, the rejected One on earth; but He shall overcome them....Details are then added. The waters are explained as peoples, multitudes, nations, and tongues —masses of populations in their diverse divisions. Next the ten horns, the kingdoms which are associated with the beast, and the beast (for so it is to be read) hate the whore and eat her flesh and burn her with fire (first, take all her substance and fatness, and then destroy her); for they are to give their kingdom to the blasphemous beast until God's words are fulfilled. And then we are expressly told that the woman (not "the whore" —the last is her corrupt idolatrous character —but the "woman"), who as riding the beast was to be such, is Rome. All this chapter (17) is description."

[Editor's note: Darby is extremely confusing here. First, he states the great whore is the Papal system, i.e., the Roman Catholic Church and Papacy. He correctly views the city of 7 hills as Rome. The scarlet-colored Beast is the Roman Empire who will destroy the Roman Catholic Church. Darby makes a distinction between the whore of verse 1 and the woman of verse 18, as if they were two separate entities. If the Papal System is destroyed by the final configuration of the Roman Empire in the last days, then the Pope cannot be the Antichrist.]

1945 Edition, Scofield 1909 Reference Bible Annotations:

(1) (2) (3) 'Babylon, 'confusion,' is repeatedly used by the prophets in a symbolic sense. Two 'Babylons' are to be distinguished in the Revelation: ecclesiastical Babylon, which is apostate Christendom, headed up under the Papacy; and political Babylon, which is the Beast's confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is the 'great whore' (Rev. 17:1), and is destroyed by political Babylon (Rev. 17:15-18), that the Beast may be the alone object of worship (2 Thess. 2:3-4; Rev. 13:15). The power of political Babylon is destroyed by the return of the Lord in glory." [Editor's note: Scofield follows Darby exactly, making the same distinction between the great whore and the woman. The Pope cannot be the Antichrist. His Church is destroyed by the revived Roman Empire, the scarlet-colored Beast, of the last days. The city of 7 hills is Rome. Both Scofield and Darby name the Papacy as apostate Christianity, though they do not identify him as the Antichrist.]

1984 Edition, Hal Lindsey 1973 Revelation Commentary:

(1) 'In the Bible, the terms whore, harlot, and adultery are frequently used to symbolize a spiritual departure from God and His truth by an individual, a city, or a nation....The world-system is the organized system of world attitudes that excludes God's way and is under Satan's control. To be a friend of this system in the sense of compromising God's viewpoint of life and letting the world squeeze you into its mold is to commit adultery, spiritually speaking. In a true relationship with God through Jesus Christ, believers are viewed as the 'Bride' of Christ (2 Cor.

11:2). To play around with false religion is viewed throughout as spiritual adultery, since the true believer is already betrothed to Christ.... And so it is with the great Harlot which John sees. She symbolizes an enormous false religion that is so appealing that she has been able to seduce all the kings of the earth with her deceptions.... What kind of religious system will this Harlot be? What secret will lie behind her ability to bring under her power such unlikely subjects as an atheistic Russian, a Buddhist, a Moslem, a Hindu, or a liberal professing Christian? Most interpreters of this chapter have simply updated the thinking of the Protestant reformers who believed that the Pope was the Antichrist and the Roman Catholic Church was the whore of Babylon. In my opinion this is inaccurate. The Catholic Church has been steadily declining in popularity, and there would have to be a radical change in its appeal before it could amalgamate all these diverse people within it.

“The main question is this: How could any brand of false Christianity get all the other religions to join it. Naturally, professing Christians who have all the outward form but no spiritual reality will be left behind when Christ comes to take the true believers, and they will become part of this ecumenical religion.....

“When the angel told John that he would tell him the mystery of the woman, he meant that this Harlot, the false religious system, would have as its main teachings the same occultic practices as ancient Babylon. It would include black magic, demon contact, séances, miraculous materializations, witchcraft, astrology, and sorcery.... The mystery that John was seeking to unveil for his readers was that religious Babylon would be revived to control the last great world power in the last days of history. This religion will be an occultic amalgamation of all the world's religions. For the first 3 ½ years of the Tribulation, it will enjoy a position of great power and influence over the Revived Roman Empire and its leader, the Antichrist.”

(2) “I believe the seven mountains refer to the seven hills of the city of Rome.”

(3) “John tells us that the seven heads also represent seven kingdoms; five have fallen, one is, and the other is still to come. Here he is referring to those great world empires from the time of the original Babylon of Nimrod's day..... The first kingdom was Assyria.... the second Egypt.... the third Neo-Babylon of Daniel's day..... the fourth Medo-Persia.... the fifth the Greek empire.... the sixth [‘one is’] is Rome.... John looks to the future when he says of the 7th head (kingdom) that “...the other is not yet come”... This refers to the future revival of the Roman Empire. This 7th head is different from all the other six heads because it has ten horns on it. This indicates that this 7th kingdom will be made up of ten nations from the old Roman Empire (the 6th head) which will have confederated. In my opinion, this unquestionably refers to the European Economic Community, which I believe is destined to bloom into the last great world empire represented by the 7th head with the ten horns. This revived Roman Empire will become dominated by the same Babylonish religious system that has ridden herd on the past great world empires..... Thus the Revived Roman Empire is referred to as a beast, as is the scintillating world leader who will control it and is also known as the Roman Antichrist. Although the ‘beast’ we are looking at in this chapter has only seven heads, John says that it briefly sprouts another, and 8th head, but this head is really an outgrowth of the 7th (the Revived

Roman Empire) and is quickly destroyed....[John] speaks of both the Antichrist himself and his kingdom, which will emerge full-bloom during the last half of the Tribulation.

“It will be an extension of the Revived Roman Empire which comes into existence when the Rapture takes place and seems for 3 ½ years to be the answer to the hopes and dreams of the world for peace and prosperity. When the Antichrist becomes indwelt with Satan at the middle of the Tribulation, his kingdom from that point on will take a different tone. The whole world will worship the Beast instead of the Harlot.....I believe the stage is very nearly set for the resurrection of the great, occultic religious system....Possessed by Satan, [the Antichrist] proclaims himself God in the Temple of Jerusalem. On of his next acts will be to turn on the great Harlot and destroy her....I and some other Bible students lean strongly in the direction of a rebuilt Babylon....I believe it will be the center of the ‘Harlot’ religion for a short while, until the religion is destroyed by Antichrist....For awhile this ecclesiastical Harlot is content to dwell in Rome. But sometime before the middle of the Tribulation she begins to get the idea that she isn’t too popular with the Antichrist and his kingdom anymore, and so her religious system seeks to move her headquarters out of the clutches of the Antichrist. She casts about for the right spot to move to, and then decides on the location of her origin, Babylon.”

[Editor’s note: Lindsey holds to the main arguments of Darby and Scofield. However, in his view, the woman remains the false ecclesiastical system throughout. The Beast destroys the woman, an amalgam of all world religions (which is absurd!), by means of the Antichrist and 10-nation confederacy, The European Economic Council. Lindsey adamantly discounts the view that the Papacy is the Antichrist and the Roman Catholic Church is Mystery Babylon, the Mother of all Harlots. In so doing, he slanders the Protestant Reformers and martyrs who held the very view he disdains. Lindsey adds a peculiar twist by stating the false ecumenical religious system will leave Rome for literal Babylon, which will be rebuilt. This editor wonders how he views this ‘prophecy’ today, given the current events of 2003. The reader need note Lindsey’s phrase ‘left behind’ has been ‘borrowed’ by LaHaye.]

1982 Jack Van Impe Revelation Commentary:

(1) “As we have already discussed, the Babylon of chapter 14 is a religious system, whereas the Babylon of chapter 16 is political. The chapter before us, then, is the story of the rise and fall of the ecumenical world church, while chapter 18 describes the destruction of a political system....Remember that fornication, spiritually speaking, has to do with idolatry....Spiritual fornication also has to do with Christianity embracing the world – leaping out of Christ’s arms into those of another lover....Harlotry and whoredom, then, speak of idolatry and worldliness.....As this world church on earth is described, please keep in mind that the true Church – the bride of Christ – is in heaven (chapter 4, verse 1)....This false religious system of the Tribulation hour is a complete union of the church and the world. Its members are the leftovers from all denominations. They were either doctrinally or morally wrong. One is as bad as the other.... Among them are cultists, apostates, and unconverted professors of religion - Baptists, Catholics, Lutherans, Pentecostals, Presbyterians, and those who were members of a host of denominations...”

(2) ‘Historically speaking, Rome is the only city situated on seven hills....There is no disputing the fact. The world church, sitting on these seven hills, heading up scores of denominations, rides to power on the back of the ten-horned western confederation of nations.’

(3) ‘We immediately recognize [the scarlet-colored Beast] to be the Antichrist, who came to power through a confederation of western nations pictured by the ten horns and ten toes discussed previously....He begins his reign with a fake peace pact (see Daniel 9:27) which he later breaks! As a result, millions are slaughtered during his rule. Now he bears the blood-red color of an executioner....As John receives this vision of the seven kings, five have already fallen. They were (1) Assyria, (2) Egypt, (3) Babylon, (4) Medo Persia, (5) Greece, (6) Rome, at the time John receives this revelation, and the Number 7 is yet to come. He, of course, is the Antichrist whose reign will last briefly, or a short space....[The 8th head] is the resurrected Antichrist....The Antichrist eventually betrays his religious followers. They bowed and scraped to his image, but now he no longer wants to share the limelight and glory with them. Thus, the individual leaders of the countries turn against the world church....Since the world church forms at the time when ten western nations unite – and both the European Economic Council and World Council of Churches began unity proceedings in 1948 – Christ’s coming must be near.’

[Editor’s note: Van Impe views Mystery Babylon as a false Church comprised of false Christians, ‘leftovers,’ who were ‘left behind.’ He does not emphasize the amalgam of world religions which Lindsey holds to. Rome is the city of 7 hills. The scarlet-colored Beast is the Antichrist, who rules the ten-nation confederacy. In this, he departs from Lindsey. The word ‘confederation’ is used by Scofield, Lindsey and Van Impe. Van Impe follows Lindsey in positing the European Economic Council as being represented by the ten-horns. The Pope is conveniently overlooked as a candidate for Antichrist.]

1999 Tim LaHaye Revelation Commentary:

(1) ‘Revelation 17: Religious Babylon Destroyed....Chapter 17 describes the coming judgment of God on the religious system that has enslaved the human race in superstitious darkness for centuries....The first six verses of our text reveal a most astounding and awful scene, portraying through symbols two great forces, one religious, the other governmental....It is a description of the global ecumenical religious system powerful enough to gain a controlling influence in the Antichrist’s government....[The woman is] the one system before which all kings, dictators and nations have been forced to bow down throughout history, that is, the Babylonian religion of idolatry...No system in the world’s history has enslaved more people than this awful religion....The Babylonian religions of the world, whether they be Greek, Indian, African, Roman, or Chinese, are arrayed in gold, precious stones, and costly array. They use mystery and idolatry....The fact that the prostitute is seated on the beast and defined as one who ‘rules over the kings of the earth’ indicates the tremendous power she will exercise over the world government during the first half of the Tribulation. [Editor’s note: LaHaye quotes from the writings of Dispensationalists, Dr. Harry Ironside and Clarence Larkin. The latter author exposes the Babylonian origins of Roman Catholicism.] ‘After reading the above quotations, you may be inclined to think me anti-Catholic, but that isn’t exactly true; I am anti-false religion. For example, I am opposed to any religious system that has enough of the truth to deceive the faithful

and enough of the false to damn its followers. A false religion is worse than no religion at all. In some respects the religion of Rome is more dangerous than no religion because she substitutes religion for truth....Rome's false religion too often gives a false security that keeps people from seeking salvation freely by faith. Rome is also dangerous because some of her doctrines are pseudo-Christian. For example, she believes properly about the personal deity of Christ but errs in adding Babylonian mysticism in many forms and salvation by works. With respect to sincere Roman Catholics who have personally received Christ as their Savior and Lord.... Fortunately, with the increase in Bible study within the Catholic Church since Pope John XXIII endorsed the reading of Scripture and the publication of the Catholic Confraternity Edition of the Bible, many have been born again personally by faith. The Gallup Poll on religion indicates that at least thirteen million Catholics in the U. S. profess a 'born-again' experience with Jesus Christ. I pray that millions more will join them in that life-changing experience." [Editor's note: Like Van Impe and Lindsey, LaHaye believes there are true believers, converted by the grace of God through faith, who remain Roman Catholics, under subjection to the Catholic Church, its pseudo-Christian practices and Pontiff.] "Today the Church of Rome is doctrinally a mixture of Babylonian paganism and Christianity.." [Editor's note: LaHaye next cites short, concise excerpts from Halley's Bible Handbook which illustrate the Church of Rome's 'historic brutality.'] "It was my privilege many years ago to make a trip around the world.... I can only conclude that Rome is not the only form of Babylonian mysticism, but merely the one that has infiltrated Christianity. And after the Rapture, their leaders that remain will bring all the Babylonian-based religions together with one global idolatrous religion.... As we approach the end of the Church Age, we can expect to see liberal Protestantism, in the form of the National Council of Churches and the World Council of Churches, being swallowed up by the Church of Rome....."

"Since the woman who rides the beast gets her authority from the beast, the Holy Spirit uses this description to show how religious Babylon and governmental Babylon are so intertwined they are presented together. However, they are destroyed at different times. The prostitute (religious Babylon) is destroyed by 'beast and kings of the earth,' who 'hate the prostitute' and kill her. This clears the way for Antichrist to fulfill the lifetime dream of Satan to get people to worship him. She is destroyed in the middle of the Tribulation; Babylon the governmental system will be destroyed at the end, when commercial Babylon is destroyed (ch. 18)...."

"Babylon to be Rebuilt.... The one-world government, the one-world religion, and the one-world banking system that make possible the commerce of the world are already gathering momentum. It is just a matter of time before they decide to locate in a single spot. That spot will be Babylon.... Unless the Lord raptures His Church soon, we can expect to see the foundation laid for the greatest city in all the world's history. Since writing the above material in the first edition, much has happened in both Iraq and Babylon. Saddam Hussein, the megalomaniac dictator of the country, has spent over 1 billion dollars on the rebuilding of the ancient city, which I believe will be taken over some day by Antichrist, titled, New Babylon, and made the governmental, commercial and religious center of the world...."

(2) ‘The seven hills of this passage of Scripture have caused some to suggest that since the city of Rome is built on seven hills, she is the one designated here as the beast with seven heads. But there are good reasons for not accepting this interpretation. Geographically, it would be difficult to establish the seven hills of Rome. . . . The woman is a great city. . . . Many have taken this to mean that the woman represents the capital city of Antichrist’s kingdom, but this cannot be, for Antichrist himself rules over the kings of the earth.’”

(3) ‘The careful Bible student will immediately recognize this [scarlet-colored] beast even before examining the angel’s interpretation. In the first place, it is similar to the beast of Revelation 13 and doubtless represents what all beast used symbolically represent: either a king or a kingdom that opposes God’s will. . . . As pointed out in the commentary on chapter 13, these seven hills are kings: five are fallen, one is, the other has not yet come. As stated there, I am inclined to believe that the first five represent five kings of the Roman Empire through John’s lifetime; the existing king, Domitian, was the sixth; thus we have the five that were, the sixth that is, and the seventh who is to come, referring to Antichrist at the end of time. The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction, (Rev. 17:11). This strongly suggests Antichrist is the seventh head. He will die in the middle of the Tribulation period, duplicate the resurrection of Jesus Christ by coming back to life, but at the end of the Tribulation will be destroyed (Rev. 19:20). . . . The ten horns coincide with the ten toes of Nebuchadnezzar’s vision of Daniel 7 and Revelation 13. These are the ten kings who will make up the Antichrist’s world confederacy of nations.

[Editor’s note: LaHaye, like his predecessors, uses certain re-occurring catch phrases such as ‘religious system,’ and ‘confederacy.’ He holds to the literal rebuilt Babylon-capital of the world-theory like Lindsey. Though LaHaye is the only modern Futurist to expose the historical evils perpetrated by the Roman Catholic Church, he still views Mystery Babylon as an amalgamation of all world religions, under the headship of the Catholic Church. He denies the city of 7 hills is restricted to Rome. The scarlet Beast is the Antichrist and his kingdom, especially represented in the 7th head. LaHaye’s view of the seven heads differs from Van Impe and Lindsey, again proving that there are several discrepancies within Futurist teachings. LaHaye and Van Impe agree that the Antichrist will literally resurrect from the dead in the middle of the 7-year Tribulation period. All three modern Futurists believe Satan will indwell the Antichrist at this time.]

Protestant Reformed Historicist Interpretation

1618 Thomas Cartwright, A Confutation of the Rhemists. . . :

[Editor’s note: In this section of Cartwright’s commentary, he defers to William Fulke to write the refutation of the Rheims Bible annotations.]

(1) ‘The final damnation of the whole company of the reprobate is described in Chapter 20:14ff. Therefore the great Whore in this chapter signifies the congregation of Antichrist, all the members whereof are the spiritual Citizens of Rome; their entire faith and religion depending upon the See of Rome, and their head usurping all his tyranny, by pretence of the primacy of that

City. A lively image of which vision God made manifest to the whole world, when a whore was made head of the Roman Church, commonly called Pope Joan, John 7th or John 8th. This so wrings the Papists at their heart that they have no way to shift it, but only by impudent denying that notorious truth, which is even written in their own histories of the Popes' lives..... The woman drunken with the blood of the saints...The great abundance of blood that Rome has shed, first under the Heathen Emperors, and then under the Antichristian Popes, so much more than Babylon of the East ever spilled, is sufficient to make her drunk with the blood of the Saints. For this cruelty she deserves, along with Jerusalem, the imputation of guilt in spilling all the righteous blood that has been shed since the blood of righteous Abel. All these will be required at her hands. They whom you call heretics, for the most part, who are put to death at Rome in great numbers by the tyranny of the Roman Inquisition, are the true Christians and Saints here spoken of, whose godly way you call heresy, just as the persecuting Jews called it in St. Paul, Acts 24:14. Therefore, though we allow the punishment of heretics both in England and other Reformed countries, yet we abhor the cruelty of Antichrist and his Church who condemn true Christians, murdering them under pretense as heretics. For Antichrist and his false prophets are the greatest and most blasphemous heretics that ever were.”

(2) “... [In Peter's epistle where the Papists say he called Rome 'Babylon,' though it unlikely he meant Rome, it may well be true because] perhaps by the Spirit of prophecy he did foresee how his successors in Rome should abuse his name and the dignity of that See to set up the Kingdom of Antichrist there; and for that cause would admonish the faithful that they should not take Rome for the New Jerusalem of Christians, but for Babylon the City of Antichrist, which in the future was to be revealed there. But in this 17th chapter of the Revelation, where Rome is most plainly described under the name of 'Babylon,' the Papists by all means would avoid that exposition because they see manifestly that Babylon, which is Rome, is here described to be the seat and City of Antichrist.

“These are the fellows who, in their exposition of the holy Scriptures, are led only by their prejudiced opinions and heresies to which, without any reason and sincerity, they draw all things. And if you mark the Jesuits annotations from beginning to end, you shall see that very few have any bearing to the words of the Text when they draw their conclusions, but for the most part, they bring their prejudiced opinions to the Text, thereby not drawing their annotations from Scripture, but instead draw Scripture to their opinions, which conclusions they can never confirm from Scripture. As for Peter's being at Rome, we affirm it cannot be proved out of the Scriptures, yet because of the consent of ancient writers, we yield to it as a matter of story, but not an Article of our faith. And even if Peter's being at Rome was as certain in Scripture as that of Paul's presence there, it still would not prove the lawful office of antichristian authority which the Pope claims under color of Peter's having been there. Furthermore, if Peter were there, he would have been the chief Apostle to the Circumcision, not the Gentiles, as is manifest by Galatians 2. And lastly, whatever prerogative he had as an Apostle ceased when he died, as did the Apostleship of Paul, and of the rest; although the fruit of their labors in Preaching and Writing shall continue to the end of the world.....

“Neither St. Augustine nor Arethas deny [Mystery Babylon] to be expounded of Rome, but rather confirm the truth of that most ancient exposition which is clear from the text itself, verses 9 and

18. As for the latter Writers that lived under the tyranny of the Romish Antichrist, they were glad to twist its meaning rather than incur the hatred of Rome had they deciphered Rome to be the City of Antichrist. Yet despite fear of retribution, there has always been some who have spoken out boldly to the Pope, openly telling him that Rome is Babylon....The Poor Men of Lyons, whom they called by the name of 'Waldenses,' 'Leonists,' and other opprobrious names, do plainly affirm and constantly believe that the Church of Rome is this whore of Babylon, and the Pope Antichrist, as Reinerius, an Inquisitor, who witnesses of these Christians that lived more than 300 years ago. He said this group was more pernicious to the Roman Church than any other sect for three primary reasons, and I quote: (1) Because of the length of time they have been in existence. For some say they have endured from the time of Pope Sylvester. Others say from the Apostles' time. (2) Because it is more widespread. For there is almost no land into which this sect does not creep. (3) Whereas all other sects bring in a horrible lasciviousness with their blasphemies against God, this sect of the Leonists has a great show of godliness because they live justly before men and believe all things correctly concerning God, as well as all the articles contained in the Creed. They blaspheme and hate only the Church of Rome.

'This is the testimony of their cruel enemy and persecutor, by which you may see that once Antichrist was disclosed, he was acknowledged by many Christians to be what he truly is, although many were also deceived by him – though none of the Elect finally to their destruction.....

'The Jesuits say Rome was Babylon when it was heathen, as in Tertullian's time, as it was in St. John's time when he wrote this. Very good then. From this we may deduce that Rome, which was Babylon in St. John's time, is the same city which he prophesied to be the chief city and seat of Antichrist, for it is manifest to all who read the Prophecy. For if Rome was then Babylon, then Rome is the City which John prophesied to be the very seat of Antichrist. In the days of the ancient expositors, such as Victorinus, Ambrose, Augustine, Jerome, Primasius, etc., Rome was not heathen. Yet they all understood it to be Babylon. Therefore, they all understood that it was Rome where Antichrist, when revealed, would sit....

'The Jesuits say that to apply Mystery Babylon to the Roman Church and Apostolic See at any time is most blasphemous and foolish. Indeed, to apply it to the true Roman Church, or to the righteous succession in the Apostolic See which existed in the days of John, or in the time of the Christian Emperors, would be both folly and blasphemy. But to apply it to the [current] Church of Rome, and its counterfeit succession of Popes, is wisdom and holiness. For St. John prophesied not only of the cruelty of the carnal worldliness of that City, but also of the false Prophet and Antichrist, who should usurp an Ecclesiastical Office and dignity in that City. The Church of Rome, indeed, was one thing, and Babylon in Rome, another, while the Church of God was at Rome and persecuted by the Heathen Emperors. But when the Emperor of Rome was Christian, one of the heads of the Beast was wounded to death, the sixth head, as it tells us in Rev. 13, who was the persecuting Emperor in John's time. But this head was healed in the persons of Constantius, the heretical Emperor, Valens, and Julian the Apostate, etc., and still the 7th head was to come.... In the best and most Christian times of Rome, when the head of the Heathen Empire was wounded to death, it was counted by the ancient Fathers to be Babylon because of the 7th head, which is the Kingdom of Antichrist that was anticipated to come in

place of the 6th head, which head was the worldly State of the heathenish, heretical, and persecuting Emperors. Therefore, not the true Church in Rome, but Rome the persecutor of the saints – at first by the heathen and heretical Emperors, but afterward by the proud Popes, Kings being subject to them - is that Babylon, the mother of all abominations. And so great is the force, and so manifest is the light of truth, that the Jesuits are compelled to confess in the end, that Antichrist shall have his seat in Rome, though in Rev. 11 they were resolute it would be Jerusalem.”

And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sits. And there are seven kings..... “.....The Jesuit, Dr. Sanders, not fearing the consequence (for what should he fear, who was not afraid to raise war against his sovereign in her own realm of Ireland), counts it a childish argument to prove the See of Antichrist to be at Rome simply because it has seven hills. He says, ‘the city is now gone from the hills, and now stands in the plain of Campus Martius, while the Pope sits on the other side, upon Vatican Hill, along with St. Peter’s Church, by whom he holds his chair, not at all deriving his power from the seven hills, etc.’ I answer: But if the Pope now sits in another Rome, different from the one in which Peter sat, how can Sanders persuade us he now sits in Peter’s chair? For the Rome in which Peter sat was situated solely upon seven hills, not having gone down into the plain of Campus Martius, nor to the other side of the Tiber. Therefore, if the Pope does not derive his authority and power from the seven hills, he derives no authority and power from Peter’s seat, for Peter’s seat was located in the city built upon seven hills. Besides, it is plain that although many of the people of late have removed their habitations from the hills into the plain, as has the Pope moved his Palace of Pleasure to the other side of the river Tiber, yet he has not removed his seat from them. For today upon the seven hills remain his Churches, monasteries and courts.....” [Editor’s note: Fulke lists dozens of Roman Catholic religious buildings, including Lateran, all dedicated to promulgating the religion of Antichrist.]

And the woman which thou sawest is that great city which reigneth over the kings of the earth.....“Without all doubt, the only great City which had dominion over the kings of the earth in St. John’s time was none other than the City of Rome. It is expounded as such, not only by Greeks, such as Irenæus, but by most of the Latin writers, Tertullian, Ambrose, Victorinus, Jerome, Augustine, Primasius, etc., as I have shown before.....The ‘Eternal City’ was known by all the learned to be the City of Rome, wherein the Emperors were called ‘gods,’ and the people flattered them with Altars and blasphemous titles of divine powers, including eternity; as they do now their Popes with similar blasphemous terms, such as, the Most Holy and Your Holiness. They also claim blasphemous tokens of divinity as did the Roman Emperors. These are evidenced in their triple crown, their riding atop men’s shoulders, their having audiences of Kings and Emperors, and by their having thrones in Churches placed higher than their Altars. Many other examples of their heathenish, blasphemous pomp and Antichristian pride can be given.....

‘Seeing, therefore, the consent of most ancient writers, and the Jesuits own confession added to clarify the text, acknowledging the City spoken thereof is the City of Rome, the Jesuits cannot avoid the fact that the same city is the seat of Antichrist, the seventh head, as this city was also the seat of the heathenish persecutors, the sixth head. And although those heathenish

persecutions did cease while Constantine reigned, wounding the Roman beast to death, yet they were renewed in his son, Constantius, and his nephew, Julian the Apostate, who raised fresh persecutions against the Church of God, though not as cruel as in John's day. When the Jesuits say that Constantine yielded the City of Rome to the Pope, your interpretation is false. For Constantine and his successors, for many years after, held the dominion of that City. But in truth, by removing the seat of the Empire partly to Constantinople, he gave place to the mystery of iniquity, which allowed it to work more easily toward the open manifestation of Antichrist.

'But the Jesuits argue, 'the Pope does not reign over the Roman Empire or the world as the heathen did. Instead, he is the Father and spiritual ruler of the Church.' I answer: That the Pope has held dominion in the Empire over that of the Kings of the earth, practicing great pride and tyranny even against those who bear the title of 'Roman Emperor,' as well as other Kings of the earth, the Chronicles are filled with historical examples. And that he still claims the same Empire and kingdom, his blasphemous bull given out against the Queen of England, along with his other antichristian practices directed against her crown and dignity, do manifestly declare. It is not, therefore, a fatherhood and spiritual rule which he claims most blasphemously over the Church, but under color and pretense thereof, but a temporal kingdom, and an earthly Empire reigning over the Kings of the earth.

"And just as his predecessors, the heathen Emperors, under title of their earthly Empire, usurped the authority over all religion, and were called Pontifex Maximus, that is, the chief governor of religion [the High Priest], the Popes, under the title of Chief Governor of religion, usurp all sovereignty of earthly dignity and temporal dominion. And seeing as the Jesuits confess that by the authority of the Roman Empire Christ was put to death, it is easy to conclude, that not Jerusalem, but Rome, which is spiritually called Sodom and Egypt, is that great city which is spoken of in chapter 11. For just as Rome crucified our Lord, likewise it killed His Prophets and Saints. Therefore, without controversy 'Babylon' is Rome, the head and chief of all persecutors of the Church of Christ, just as Babylon of old was the chief persecutor of His people, the Jews. This St. Augustine himself plainly teaches in his Homilies: that one City is principle in persecuting the Church, though the Church has many enemies besides that particular City."

(3) 'But that the Jesuits would discharge the Pope and Popish Church, to whom all the prophecies do aptly agree to be Antichrist and his City, you labor in vain. For the blasphemous pride and heresies of the Pope and his Church, with the most abominable lives of both, will easily convict him as the 7th head of the Beast which was to come, and we are not to look for any other.....We Reformed understand 'seven,' like 'ten,' to be a mystical number symbolizing the perfection and universality of that which it is spoken, but when the Prophet himself expounds the number of heads to be the number of hills, and knowing that the great City sat upon seven hills, we must understand that he calls them seven hills because they are just seven; as do the seven Candlesticks and seven Stars also signify seven Churches and seven Bishops, no more or no less. Likewise the seven Kings or Kingdoms, which is a second interpretation of the seven heads, are called seven because they are just seven in number, as it is manifest by the account of the Angel: i.e., five are fallen, one is, and the seventh is not yet come. And although some understand these heads as symbolizing seven Kingdoms that persecuted

God's people over the ages, yet it is manifest by the whole discourse of the chapter that by the term 'heads,' the Apostle signifies the principle rulers of the Roman Empire:

1. Kings
2. Consuls
3. Decimvir
4. Triumvir
5. Dictators
6. Emperors
7. Popes [who then transform into the 8th head, Antichrist, claiming to be the head of the Church, the Kingdom of God.]

“Of these, five were fallen before St. John's time, the Emperor then was, and the Pope was yet to come. The Pope's tyranny, because he is Antichrist, has long since been discovered, and he is now not a little consumed by the Spirit of the Lord's mouth, which is His holy Word, preached in these days, and who shall be utterly abolished by the coming of our Saviour Christ to judgment, as St. Paul did prophesy, 2 Thess. 2.”

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition....“The Kingdom of Antichrist, being one of the seven, all signifying a Roman tyranny, yet it differs from the other six, persecuting the true Church, under the pretense that the Pope is the Head of the Church. Thus, it is also called eighth kingdom [the Pope claiming headship over the Kingdom of God.]

1573 William Fulke Revelation Commentary:

(1) ‘Hitherto the Apostle hath, with sundry colors, painted Antichrist himself, but now, under the figure of the great whore, he describes the Antichrist's Church, the adulterous religion...When in previous chapters the Apostle made mention of the great city, now the Holy Ghost describes it under the image or figure of the great whore, that He might make it manifest what city is meant. For the great whore, as later the Angel expounds it, signifies a great city, just as ‘many waters’ whereupon she sits signify many people over whom she rules. Worthily, therefore, is the Romish Church, whose whole authority depends upon that city of seven hills, compared to a famous and noble harlot who entices the minds of men to her filthy love with her whorish deceits and false pretenses, as with harlot-like enticements. For it is commonplace in the Scriptures to compare all false and idolatrous worshipping to most filthy adulteries. But the synagogue of Rome, which above all other heresies hath invented false and idolatrous worshipping of God, may, as it were, by her own proper right, claim title to the name, ‘Great Whore.’ Ironically, though she pleases

and flatters herself and her lovers as if she were a beautiful wife, nevertheless, by the just judgment of God she is condemned to eternal shame and dishonor as a most filthy harlot.”

With whom the kings of the earth have committed fornication....“This was not the least part of her whorish art, that she enticed and allured kings and mighty men, with feigned flatterings and practices of bawdry, into fornication. For by this means she hoped to make their subjects, the common people, vow to her love. Therefore, she flatters princes, granting them license to commit all wickedness, by pardoning all things, including murders, adulteries and incest, so that these men may stand steadfast in obedience to the See of Rome....”

So he carried me away in the spirit into the wilderness....“Because the time of manifestation of this whore had not yet come, although the mystery of iniquity even then did work, this harlot is placed in the desert to be brought forth by the just judgment of God hundreds of years later, to bewitch the wicked inhabitants of the earth...”

And the woman was arrayed in purple and scarlet color and decked....“This verse contains two things: (1) the apparel, and (2) the decking of this whore and her wicked fornication. Her apparel shines with purple, crimson, gold, pearls and precious stones, that she might seem beautiful to her lovers. Far different is the apparel of the true Church, of which we read before in chapter 12, having been garnished with heavenly ornaments. But this stinking harlot, with the glittering show of earthly things, yearns for the praise and commendation of her beauty. And do we not see how the Church of Rome and its popish religion plays the part through its copes, vestments, miters, crosses, chalices, censers, patens; and by its gilding and decking Images, shows nothing else but a certain pomp of great riches, of purple, crimson, silk, silver, gold, precious stones and pearls, all of which things the Christian religion has no need whatsoever. But, on the contrary, the Popish religion cannot stand without them. For take away from the Pope, the Bishops, the temples and the priests these actors’ costumes and jewelry which blind the eyes of the stupid and ignorant, and one will find nothing at all of value in the Church of Rome. For as common harlots, when their precious apparel is pulled off them, are frequently seen to be deformed, so, too, will the popish religion appear naked and deformed when stripped of her deplorable attire.”

Having a golden cup in her hand full of abominations and filthiness of her fornication....“I agree with those who understand the ‘golden cup’ to symbolize the outward profession of the Christian religion and a certain show of the truth. However, though she boasts of believing the Word of God and having the Sacraments, all which notwithstanding, she defiles with her impure doctrine of devils. Underneath the appearance of truth she embraces nothing but detestable abominations and the uncleanness of her fornication. The cup which she holds forth is gold, but the wine contained in it is deadly poison. That she reaches out her hand, offering the cup of these filthy abominations to all men, shows her impudence. For she is not ashamed to obtrude and thrust such stinking lies and filthy monstrous errors. The Angel doth also show that no other men, but only those who have been made mad from her bewitching cup can be drawn into so great destruction of filthiness and abominations; yea, to be honored even by ‘wise’ men proves that by drinking from her cup, they, too, have lost all spark of true judgment. The emphasis placed on the words, ‘abominations’ and ‘filthiness of her fornication’ needs be noted because

above all other nations this synagogue has abounded, to the point of incredulity, in unclean lusts, whoredoms and adulteries, both spiritually and carnally.”

And upon her forehead was written a name.... “That her filthiness and impudence might be hid from no man, except those who burn with such love for her that they become altogether blind, she wears a name written openly on her whorish forehead, which fully and vividly expresses her qualities. For there is no man who has even a spark or crumb of true understanding, but that even in the very face and forehead of this purple whore he may read her name. For God has set this mark of infamy upon her that she might easily be known by the Elect, lest they should be enticed and drawn into her filthy embrace. From this follows the conclusion that the eyes of the Papists are utterly blinded, for they cannot behold this name imprinted and graven upon the forehead of the whore, nor can they repent and turn away from keeping dishonest company with her.”

Mystery.....“Though this name is written in her forehead, it cannot be known of all men without exception, but only those to whom it is given to understand mysteries. For this name is mystical because under a figure it contains a true and natural description analogous to her.”

Babylon the Great.....“This is her name which very fitly expresses her morals. Not that we are to take this name literally of the city Babylon, as the Papists are given now of late to expound it by feigning a lie that a certain child will be born in literal Babylon, whom they would have men to believe to be the Antichrist. But as the Angel said before, this name is mystical and figurative, the interpretation of which he will later disclose. Thus, the term ‘mystery’ would be utterly superfluous, if, in fact, he were speaking of the literal city of the Chaldeans. But because of that city’s history of wickedness and excessive pride; first, in rebelling against God by building the Tower which resulted in the confusion of tongues; afterwards in becoming the first city to exercise tyranny upon men, having begun with Nimrod and culminating in Nebuchadnezzar; then leading the Jews captive, holding them in miserable bondage, therefore the tyranny, idolatry, pride and ungodliness of the city of Rome is signified under the figure of Babylon.”

The Mother of Harlots and abominations of the earth... “Babylon of the Chaldees was a sink of all abomination and ungodliness, and not that alone, but she was also a mistress of wickedness, yea, a mother and nurse of all kinds of evil, all of which most fitly apply to the Synagogue of Rome who, though she boasts herself to be the Catholic and Apostolic Church, the Mother of all the faithful, yet by her true and right name she is called ‘Great Babylon,’ the Mother of all Whoredoms and abominations of the earth. For what harm, what ungodliness, what uncleanness and lewd lust was not cherished, supported and defended by that city? And where are there worse examples of all kinds of devilish wickedness than at Rome? And where are there worse examples of pestilence and corruption than in the Popes, Cardinals and prelates themselves? For besides their blasphemous doctrinal errors and profane contempt of God, their personal lives abound and overflow with such great wickedness that they often exceed, Nero, Domitian and Caligula in pride, murders, poisonings, treasons, whoredoms, adulteries, incest, and lusts contrary to nature. Let their lives be examined as set forth in the histories, even those written by the Papists themselves, and let judgment be given after conferring with them.”

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus... ‘Hitherto her pride, excess, and filthy abominations had been described, and now added to this list is such great cruelty that St. John affirms he saw the whore drunken with the blood of the saints and martyrs of Jesus, which she sucked and greedily drank as if it were the most delicate wine, though it was shed by the most cruel Beast. A horrible and barbarously cruel characteristic is now exemplified in a woman previously described as wanton and lascivious, by her gorging and devouring of human blood instead of liquid. Do we have need to rehearse the continual murders, burnings and torments of the holy martyrs of God which the Roman Beast slew like a butcher; so much so that the bloodthirsty harlot might never lack drink to make her drunk? What a miserable slaughter of the servants of Christ hath our country of England seen in the five years of persecution under Queen Mary. And what is it that the whore desires above all else, but the blood of God’s saints when she raises up civil tumults in France, Flanders, Scotland and Brittany? And the Inquisitors of Spain and Italy do diligently draw great companies of martyrs daily, even as sheep to the slaughter, that the intemperance of their mistress, the great whore, should not fail.”

And when I saw her, I wondered with great admiration.... ‘When St. John had previously seen great monsters fight against the Church of God, it did not cause such wonderment in him because their terrible shape and form was sufficient to discern they were fierce enemies. But here, seeing the woman shining in such beautiful and gorgeous apparel, using such whorish tricks to entice the minds of men, while at the same time drunken with the blood of the Saints, John wonders vehemently who she is, not having seen anything like her before.”

And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman..... “.....We are here most bound to the mercy of God that He doth grant to open this mystery to us, so that we will beware and take heed of the bewitchings of this most filthy harlot.”

(2) Here is the mind which hath wisdom.... ‘The Angel makes this statement to direct our attention to this most wise interpretation of this mystery, that the faithful should diligently consider and ponder, lest they should be caught unaware by the frauds and deceits of this Beast.”

The seven heads are seven hills on which the woman sitteth.... ‘Because the Angel tells us in the 18th verse this is a City upon which the woman sits, it is manifest we should understand this prophecy of a literal City built upon so many hills. Now what City is there in the whole world, besides Rome, which is built upon seven hills? And which also has the common assent of all Theologians, Historians and Geographers?”

And the woman which thou sawest is that great city which reigns over the kings of the earth.... ‘Seeing that all ancient writers of the primitive Church who have considered this sentence have understood it of no other than that of the City of Rome, I greatly marvel at the shameless way the Papists dare refute this exposition. Yea, when it is truly impossible to bring any other argument to bear which has the least likely hope of truth, why should anyone stubbornly persist in refusing the obvious interpretation? To whom, I pray ye, is this truth

unknown, that the City of Rome, even then when John wrote, had the dominion over the princes of the world? He could not have, therefore, more clearly declared it to be Rome, had he said it by name!”

(3) And I saw a woman sit upon a scarlet-colored beast. . . . “When John was come into the wilderness, the Image of the woman sitting upon a scarlet colored Beast was shown and set before him. By the description it appears to be the same Beast described in chapter 13. For the Church or religion of Rome abides upon the authority of the Pope and his clergy who bear her up, even as beasts carry a burden, and with praises extol her beauty even above the heaven. Also, the color of the Beast is painted out to be like scarlet, which color we know to please the court of Rome above all colors. For with this color, the Pope himself, along with the Cardinals and their horses, the prelates and Bishops, are clothed and decked, walking in stateliness. I do not doubt that the fulfillment of this prophecy concerning a ‘scarlet color’ did not happen rashly or by chance, but was [fulfilled by the providence of God] that they might be answerable to this figure. And this red color also signifies their bloody desire in persecuting the true members of Christ and His Church, even unto death.”

Full of names of blasphemy. . . . “If one should weigh and examine the names and callings of all degrees and orders in Popery, one would find nothing but horrible blasphemies, such as the holiness, primacy, and fatherhood of the Pope and prelates, as well as infinite other similar blasphemies in which base and unlearned ‘saints’ are extolled above Christ and the Angels.”

Which had seven heads and ten horns. . . . “These are his badges or arms by which he is known, for they show him to be the same Beast which John saw in chapter 13.”

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition. . . . “That Beast, by marks that are evident enough, doth signify the Empire of Rome, which was most ample and large under Julius, Augustus, Tiberius and Claudius, but it had lost much of its ancient majesty under the reigns of Nero, Galba, Otho, Vitellius, and Domitian, so that it no longer deserved to be called a Monarchy, but was, in the future, to be raised up from Hell in the form of the Popes and popish clergy, who usurp and claim for themselves the rule of their Empire over the world. But their tyranny shall not endure forever, because at length he shall be apprehended by Christ and thrown headlong into the lake which burns with fire and brimstone, where he shall be tormented with perpetual flames, as we are later taught in the 19th chapter.”

And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world. . . . “Although the falsehoods of Antichrist shall be great, yet they shall not be able to seduce the Elect into destruction, but to deceive those only who were not predestined to eternal life from the foundation of the world. But when the reprobate shall see this new Monarchy raised up by the Bishop of Rome – who is the ‘Beast that was’ under the first Emperors, yet ‘is not’ at the time of John’s revelation written under the reign of Domitian – they will receive him with reverence, as if he were a new God, and will worship the son of perdition, who extols himself above all that is called God, or that is worshipped. For by just judgment, God

shall send upon them the efficacy of error that they who refused to honor the truth may believe lies.”

When they behold the beast that was, and is not, and yet is... To better understand this prophecy we must note that the Beast, that is, the Monarchy of Rome, is said to ‘have been’ when it flourished primarily under Nero. It is said ‘not to be’ when John wrote these things, for, under Domitian who then reigned, the Roman Empire’s strength and might was weakened considerably. From this time onward the Empire was never to regain her ancient dignity, instead failing and decreasing little by little, until it altogether decayed. This came to pass many hundreds of years ago. The clause, ‘and yet is,’ shows that the Empire was not utterly abolished, although even then its power and dignity was diminishing. Finally, the ascending of the Beast out of the pit is that Monarchy of the Pope, which always increased as the Emperors decayed and decreased. Once they were completely cast down, the Pope drew to himself the authority of both swords.

And the beast that was, and is not, even he is the eighth, and is of the seven ... “Verily the prophecy describes the new Monarchy of Rome, which shall ascend out of the bottomless pit; that is, the whole body of Antichrist which shall make up the eighth kingdom; that is, shall exercise a spiritual tyranny unlike the previous kingdoms, yet he is nevertheless numbered among the seven heads because, like them, he will arrogate civil government to himself, and govern with the glory, outward pomp and manner of Kings, Dictators and Emperors. We gather from this that the Beast will usurp to himself two powers when he is described as both the seventh and eighth heads.”

And goeth into perdition... “By frequently mentioning that this Beast will go into destruction, the Angel admonishes us that he is the same son of perdition of whom St. Paul speaks in 2 Thess. 2. Ironically, though the Pope, puffed up with a devilish pride, boasts that his kingdom shall be eternal, he will instead shortly go into destruction!”

1644 David Pareus Revelation Commentary:

(1) Come hither; I will show unto thee the judgment of the great whore..... “....In one word, the Angel shows the argument of the vision: the judgment of the whore for condemnation. This is not to be understood of a temporal spoiling and burning which the whore shall suffer by her lovers, but rather that of the last day, when she is cast forever into the lake of fire and brimstone, which Christ Himself shall execute as Judge. The phrase ‘the great whore’ uses a double article in the Greek – ‘the whore, the great’ – as if he spake of whore already well known, though there had been no mention of her previously.... She is not that woman Jezebel, who seduced some in the Church of Thyatira by her fornication, Rev. 2:20. The description of the whore presented in Rev. 17 shows that a far more famous whore is noted. Besides, this whore sits not in Thyatira, but upon many waters, and upon the Beast. By calling her a ‘whore’ and ‘a great one,’ that is, insatiable, far exceeding other strumpets in lust and filthiness, the Angel teaches us that the guilt and cause of her horrible judgment shall be her fornication. And not simply fornication, the punishment of which might not necessarily have been unto death, but fornication joined with detestable perfidiousness, namely her loathsome adultery: as when a Bride forsaking

her Bridegroom, or a wife her husband, shamefully prostitute themselves unto strangers, which sin is punishable, both by human and divine laws, unto death. However, in this case, we are not to understand the fornication of a carnal, fleshly, literal nature. For this harlot is later called a 'City,' and literal fornication cannot be committed by the walls or houses thereof. Therefore, it is to be understood in a spiritual sense, i.e., apostasy from God, faithlessness and Idolatry. Scripture often compares apostasy to fornication, as I have shown in my Commentary of Hosea, Chapters one and two.

‘Between Christ and His Church is a spiritual marriage. He, as the Bridegroom, hath espoused the Church as His own Bride in faithfulness, righteousness and judgment, and will shortly consummate the marriage at His last Coming, as we shall hear in Rev. 19:7. In the meantime, He enjoins her to remain pure and chaste unto him. And to this end the Apostle labored to present the Churches of Corinth, Rome, etc., as chaste virgins to Christ, that is, free from the leaven of superstition, Idolatry, and human traditions. Such a Church, I say, was at Rome in the Apostle’s days and for a while afterward. It is this same Church of Rome which is now presented in her apostasy by the figure of a faithless woman. But how has Rome become a harlot? It is due to the same reasons Old Testament Jerusalem, that holy city, cast off the worship of God, polluting herself with traditions, superstitions and Idolatry, Isaiah 1:21. Thus, Rome is also called a harlot. Eusebius tells us the Christian Church remained a chaste virgin a short time after the Apostle’s death. But touching the declining condition of the Church, especially of the Roman Church, much has been spoken in the previous visions, and more shall be said later.’”

With whom the kings of the earth committed fornication.... ‘The cause of her judgment is now more clearly expressed: her fornication with the Kings of the earth. For this is a noble strumpet, enticing Monarchs and Kings to lie with her. But how? By persuading her royal lovers, under the title of the ‘Catholic Faith,’ that they should receive her superstitions, Idol-worship, Decrees and Decretals, ultimately bewitching them by her fair show of holiness. Thus, as Samson was enslaved to Delilah, and Hercules to Omphala, these Kings willingly serve, dedicate and give themselves and their kingdoms to that avaricious strumpet, becoming Tributaries to the Apostolic See, Christ’s Vicar, and Peter’s Successor, that avaricious Strumpet.

‘To the Kings are joined the inhabitants of the earth, that is, earthly men, Idolaters and sworn enemies of the Gospel. For with these also she plays the Harlot, despising no class of people, but with an insatiable lust promiscuously prostitutes herself unto all, both rich and poor, bond and free, imprinting the Character [mark] of her idolatry on them all, giving them power to buy and sell her spiritual wares....

‘By the wine of her fornication, he understands the glorious superstitions and magnificence of the Apostolic See, the masked prostitute of the Catholic Church, whom men have greedily embraced, as thirsty lovers drink the wine offered them by their loved ones. Therefore, they are said to be made drunk because having been bewitched with a blind love of superstitions, they place faith in their Idols beyond all sense and reason, furiously hating and persecuting the Gospel of Christ. If one kills another man the sin can be forgiven by a monetary payment. But if one does not uncover the head before the Idol Image of Mary, or if one turns his

back on it, it is a wickedness which must be punished with death, as having committed treason against her. Behold the mad drunkenness of Idolaters, the result of this wine of fornication.

....And I saw a woman sit upon a scarlet coloured Beast... 'Here John shows what he saw in the wilderness, contrasting this adulterous woman with the woman of Rev. 12, the chaste Church. This woman represents the continuous succession of the Roman Popes, the venerable antiquity of the Papal Church. For just as in the wilderness the whorish woman succeeded the chaste woman, that banished matron, so, too, at Rome the whorish Apostolate succeeded the true Apostolic Church. In place of Bishops, holy martyrs and Christians excelling in faith and godliness, have come the great High Priests of Rome, calling themselves, Universal Monarchs, who are proud and wicked Idolaters, having fallen away from the virtue of their ancestors, being Apostate and not Apostolic....

'That this woman is Rome is so clearly declared by the Angel that the Jesuits dare not deny it. Ribera seeks to shift the subject to that of ancient Rome, willfully overlooking verse 18, so as not to indict Papal Rome. Bellarmine contends that Jerusalem will be the seat of Antichrist, though he grants that scarlet colored whore who will be burnt by the Kings is Papal Rome. But he miserably entangles himself. For if Papal Rome is the purple whore, who is also that great Babylon, which is certainly the seat and habitation of Antichrist; then Papal Rome must be Antichrist's seat, which both the Jesuits deny! Neither does their fictitious scenario help them; i.e., that Papal Rome shall be burnt by the ten Kings before the coming of Antichrist, and therefore, cannot possibly be Antichrist's present seat.....

'The sum of the mystery is this: the woman symbolizes a Church; her whorish character symbolizes a false and adulterous Church; her making the Kings and inhabitants of the world to drink of her wine symbolizes her universality, giving the law to all; her riding a beast symbolizes her anti-Christianity, armed with both swords; her sitting on seven mountains denotes the adulterous, cannibal-like Antichristian Roman Church....The woman is said to be drunk, that is, full of blood...The cruelty of Papal Rome horribly exercised more than 600 years hath made the whore drunken. Although the Roman Church has not with her own hands made the gallows, swords, fires, and other deadly weapons, wherewith the Saints have been taken away, histories do witness by what cunning endeavors the Roman Antichrist has stirred up Christian Kings and Princes to rage even against their own bowels, and those chiefly under the names of Waldenses, Albigenses, Leonists, Wickliffites, Hussites, Lutherans and Huguenots, they condemned as heretics because they refused to take in the venom of her whorish cup. Read the Books of Martyrs of the French, German and English, and principally the acts of the Spanish Inquisition.. Read these, I say, and thou shalt sufficiently understand the bloody scarlet of this whore, which to this day, whenever she has any footing, doth vomit and breathe out cruelties, still thirsting after more blood, and will continue to do so until the Heavenly Judge puts an end to her fury.'

(2) 'Both the Beast, that is, his seven heads are the seven hills of the city of Rome, and the woman is the Roman city and Church...Babylon the Great City, standing on seven mountains is the Seat of Antichrist. Papal Rome is Babylon, that Great City standing on seven hills. Therefore, Papal Rome is the Seat of Antichrist.'

(3) Scarlet-coloured beast... ‘Scarlet is the color of Kings’ coat of arms. Therefore, it denotes the Beast’s royal magnificence, as well as his deep hypocrisy. For Antichrist makes a very fair show to the world, blinding the eyes of men, and deceiving their eyes with masks and impostures. It may also signify his bloody disposition, for scarlet is the color of blood. And in verse 6, John sees the woman drunk with the blood of the saints. Also, it is well known that the colors of the Holy See are purple and scarlet...The color of the Beast and the woman agree. Both are royal, hypocritical, tyrannical, which argues that the same proud, wicked and cruel minds are in both.’”

1847 E. B. Elliott Revelation Commentary:

(1, 2, 3) ‘It is to be understood that as the Beast, in respect to its body, depicted the Papal Empire of the ten Western European kingdoms, and in respect to its seventh, or rather eighth head, depicted the succession of Roman Popes, who after the 6th century constituted that empire’s spiritual rulers, so also the woman represented Rome in its character of the Papal See and Mother Church of the apostate churches of Western Christendom, including its vast domains, convents, churches and other properties in Europe and all over the world. Just as in the vision the Beast’s body both upheld and was subject to the Woman, the rider, so also does the Empire as a whole, with the power of its ten secular kingdoms and many peoples, uphold the Empire, and yet is ruled by Papal Rome, the Mother Church of Christendom. Also, just as the woman was depicted before St. John in a double character, i.e., as a harlot to the ten kings as well as the tavern-hostess vending wines to the common people (women who in earlier times were frequently both harlots and tavern hostesses), so, too, does the Church of Rome answer to the symbol at either point by exchanging mutual favors with the kings of Anti-Christendom, such as might suit their respective characters; and to the common people dealing out for sale, the wine of the poison of her fornication, such as her indulgences, relics, transubstantiation cup, as if the cup of salvation, etc., thereby drugging and making them besotted and drunk. With regard to the portraiture of the woman, robed in purple and scarlet, and adorned with gold and precious stones and pearls, as applied to the Roman Church it is a picture characteristic of its life; the dress specified as being distinctively that of the Roman ecclesiastical dignitaries, and the ornaments those with which it has been bedecked beyond any church called Christian; nay, probably beyond any religious body and religion that has ever existed in the world. Even the very name on the harlot’s forehead, Mystery, (a name evidently alluding to St. Paul’s predicted mystery of iniquity), was one once written on the Pope’s tiara. Furthermore, the Apocalyptic title, Mother of harlots and abominations of the earth, is the very parody of the title Rome arrogates to herself: Rome, Mother and Mistress. Finally, the harlot’s depicted drunkenness with the blood of the saints is applicable to the Roman Church throughout the latter half of the Beast’s 1260 predicted years of prospering. It is written in deep-dyed characters on the page of history...Rome’s harlot Church appears at this present time to be putting on all her old bravery and boastings and charms, just as of old...’”

APPENDIX ONE

http://www.iconbusters.com/iconbusters/htm/false_prophecy/jesuit/j_app_1.htm
Jesuit Origins of Futurism PROVEN

appendix one

EDITED BY Rand Winburn

Ribera's Two-Stage 2nd Advent of Christ

[Editor's note: Paramount among Futurists' belief system is the unscriptural two-stage 2nd Advent of Christ at the end of the world. The first stage is secret and invisible, the second is 7 years later and very visible. Early 17th century German Protestant Reformer, David Pareus, cites Ribera's comment below when exegeting Revelation 19.]

And I saw heaven opened, and behold a white horse... = 'Ribera falsely alleges that this Scripture describes an invisible descent of Christ from Heaven before the last Judgment, to succor the saints wrestling and striving with Antichrist and his ministers, claiming, 'Antichrist is not to appear in the last Judgment because he is to be killed 45 days before the day of Judgment.' [1] [Editor's note: Thus, Ribera has Christ returning in two-stages, the first, invisibly to destroy Antichrist; the second, visible, to judge the world 45 days later.]

APPENDIX TWO

[1] Cf. Daniel 12:11-13.

1335 days

-1290 days = 45 days

http://www.iconbusters.com/iconbusters/htm/false_prophecy/jesuit/j_app_2.htm
Jesuit Origins of Futurism PROVEN

appendix two

EDITED BY Rand Winburn

Jesuit Futurist vs. Protestant Historicist Interpretation of II Thess.2

1582 Jesuit Rheims Bible Annotations:

Let no man seduce you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition, which is an adversary & is extolled above all that is called God... ‘How then can the Pope be Antichrist, as the [Protestant] Heretics fondly blaspheme, who is so far from being exalted above God, that he prayeth most humbly not only to Christ, but also to his Blessed mother and all his Saints.’

1618 Thomas Cartwright, A Confutation of the Rhemists...:

‘Look for my answer in the annotations upon this verse.’

1617 William Fulke, The Text of the New Testament of Jesus Christ Translated out of the vulgar Latin by the Papists of the traitorous Seminary at Rheims...:

‘As a hypocrite the Pope prays to Christ and Saints: yet in his blasphemous doctrine and decrees, he exalteth himself above all that is called God, or worshipped. Even so, he calls himself the servant of servants, yet makes slaves of all Kings that will submit themselves under his tyranny, making them kiss his feet and hold his stirrup. When he rides borne on men’s shoulders, they are to wait upon him as his vassals. He treads upon Emperors’ necks, deposing of both Kings and Emperors at his pleasure.’

1582 Jesuit Rheims Bible Annotations:

Therefore, God will send them the operation of error, to believe lying: that all may be judged which have not believed the truth, but have consented to iniquity.... ‘St. Augustine says, ‘God will send because God will permit the Devil to do these things.’ Whereby we may take a general rule that God’s action or working in such things is his permission [and not because he positively decreed it as a judgment beforehand].’

1618 Thomas Cartwright, A Confutation of the Rhemists...:

‘Look for my answer in the annotations upon this verse.’

1617 William Fulke, The Text of the New Testament of Jesus Christ Translated out of the vulgar Latin by the Papists of the traitorous Seminary at Rheims...:

‘God’s action in such things is not only a permission, but a just judgment and execution of the same against the reprobate which deserve it. And these are St. Augustine’s words, ‘The Apostle doubted not to add and say, Therefore God shall send unto them the efficacy of error, that they may believe a lie. For God shall send because he shall by his just judgment permit the Devil to do these things, although he does them of an unjust and malignant purpose. That all may be judged which have not believed the truth, but have consented to iniquity. Therefore, being first judged, they shall be seduced, and being seduced, they shall be judged, but being judged they shall be seduced by those judgments of God which are secretly just and justly secret, by which he never ceases to judge since the beginning of sin by the reasonable creature. But being seduced,

they shall be judged in the last and manifest judgment by Jesus Christ, who shall judge the just most justly, who himself was judged most unjustly.’ By citing the exact words of Augustine it is manifest how dishonestly the Jesuits use the Church Fathers, twisting their meaning, in an attempt to prove their arguments.”

1582 Jesuit Rheims Bible Annotations:

...be not easily moved from your sense...as though the day of our Lord were at hand...
“The curiosity of man fed by Satan’s deceits, hath sought to know and to give out to the world, such things as God will not impart to him, nor be necessary or be profitable for him to know in so far that in the Apostle’s days and after, some have feigned revelations, both out of Scripture and from conjecture in astronomical calculations, prophesying to the world the time of Christ’s coming to judgment. Those who attempted to deceive the Thessalonians are representative of all those who will yet come to do the same. And St. Augustine proves that no man can be assured by the Scriptures of the day, year or age that the end of the world or the second Advent shall be.”

1618 Thomas Cartwright, A Confutation of the Rhemists...:

“When the disciples asked our Saviour of the signs that should go before the destruction of the Temple and with it the end of the world, Christ answered it as two separate questions, not comprising one and the same events as the disciples had imagined. His answers are distinctly separate. He first, therefore, foretells the signs which should go before the destruction of the Temple, affirming that this should take place before 100 years or one age should be completed. This came to pass accordingly, for it was destroyed before one half an age or 50 years expired. Afterwards, He lay before their eyes the tokens that should precede the latter day. By so doing, He shuts up the prophecy with the same clause: that they should all be fulfilled before the expiration of one age or 100 years from the time they begin. Wherefore it is evident that the age wherein the latter day shall come, may be known of them upon whom the day shall come. This truth is yet more evident by the differentiation the Evangelists make between the age and the day and hour. For after Christ had ratified unto them the signs and tokens which were to accompany the last age, He adds, but of the day and hour no man can know. As if He would say, I have thus far fulfilled your request touching the knowledge of the time of the end of the world by telling you the age wherein it shall be, but the day and hour, or other particular times, shall be hidden. We, Protestants, therefore, with Christ, dare confidently affirm that the age may be known, but more particular times are sealed up and kept from us. We leave them in the power of our Heavenly Father.”

Cartwright discerns foundational contradictions in Jesuit Futurist eschatology

“And herein whatsoever modesty and hatred of curiosity you pretend out of Augustine’s 80th Epistle, you prove yourselves to be more malapert and curious then some of those whom you accuse: For when you determine there to be 3 ½ years of Antichrist’s reign preceding the latter coming of Christ, you thereby teach that a man may not only attain to the knowledge of the age of Christ’s return, but also the year and month in which the world will end. From this

teaching it is to be observed how deceitful a rule of interpretation of the Scriptures it truly is when the Papal Church follows this error which most of the ancient Church Fathers followed. And it is not only deceitful, but inconsistent, in that you Jesuits do not follow the Fathers in their belief that the world shall end within the term of 6,000 years.”

1617 William Fulke, The Text of the New Testament of Jesus Christ Translated out of the vulgar Latin by the Papists of the traitorous Seminary at Rheims....:

[Editor’s Note: Fulke did not comment on this verse.]

1582 Jesuit Rheims Bible Annotations:

Let no man seduce you by any means, for unless there come a revolt first and the man of sin be revealed.... “Though we cannot be assured of the moment, hour or any certain time of our Lord’s coming, yet he warranteth us that it will not be before certain things be fulfilled, which must come to pass by the course of God’s providence and permission before, which are divers, whereof in other places of Scriptures we be forewarned. Here he warneth us of two especially: of a revolt, defection or an apostasy, and of the coming or revelation of Antichrist. These two are intertwined as one, each depending on the other, and shall occur in close proximity to one another (as it is commonly thought), and therefore Augustine makes them out to be one and the same thing.

“This apostasy or revolt, in the judgment of all ancient writers, is the general forsaking or fall of the Roman Empire.” [Editor’s Note: Citations are given for Tertullian, Jerome, Chrysostom, Ambrose and Augustine.] “All of these fathers Calvin presumptuously condemns for their error and folly in this point because their interpretation does not agree with the Protestants’ view that the Pope is Antichrist. To establish their false impiety, the Heretics interpret this revolt or apostasy to be a general revolt of the visible Church from God, whose house or building, they say, was suddenly destroyed and lay many years in ruin, ruled only by Satan and Antichrist. So saith the aforesaid Arch-heretic here, though in other writings he contradicts himself or speaks in a manner by which it is impossible to understand. And his forefathers, Wickliffe and Luther, his fellows and followers, Illyricus, Beza, and the rest are so at odds with him and each other as to the time of the Church’s falling away that it is horrible to see their confusion, and a pitiful fact of life that any reasonable man would even follow such companions into perdition.

“But concerning this error and falsehood which teaches the Church’s defection or revolt, it is sufficiently refuted by Augustine against the Donatists in many of his writings. He proves that the Church shall not fail, even unto the end of the world, nor in the time of Antichrist. Instead, Augustine affirms the Donatists deny Christ, robbing Him of His glory and inheritance bought with His blood, when they teach that the Church may fail or perish. Jerome refutes the same wicked Heresy taught by the Luciferians, proving against them that they make God subject to the Devil, and Christ poor and miserable, when they imagine the Church, His Body, may either perish or be driven to any corner of the world. It is enough for the Christian reader to know that it is an old deceit and excuse of all Heretics and Schismatics, by which they defend their forsaking

God's true Church, when they allege the [professing, visible] Church has perished, and the true Church remains hidden, or the true Church consists of only themselves and their followers, wherever they dwell. The Christian reader should also know that this false teaching is reproved by the holy Doctors of the primitive Church, and that it is against Christ's honor, power, providence and promise.

'If our Adversaries had taught that this revolt, which the Apostle foretells shall come before the end of the world, should be understood of great numbers of Heretics and Apostates revolting from the Church, they would have spoken truth. For John calls such apostates, [who fall away from the faith], 'Antichrists.' And it is very likely that this great defection or revolt shall not only be understood of defection from the Roman Empire, but more specifically of defection from the Roman Church and most points of orthodox Christianity. This revolt began by Heretics ages ago by their resisting and hating the Seat of Peter (which they called The Chair of Pestilence in Augustine's day) because our Church is Christ's fort erected against Hell's Gates and all Heretics. In these present days the precursors of Antichrist have wonderfully increased so that it seems his coming is near at hand. Though it is true the external state of the Catholic Church may cease, as well as the public worship of Catholics in the Church while Antichrist reigns for a few days, yet the due honor and obedience of Christians toward it, and the invisible communion in their heart with it, and the practice of its rites in secret, openly confessing the faith if occasion require, these shall not cease...

'This fact is certain and wonderful in all men's eyes, being of necessity due to God's providence and singular prerogative, that this Seat of Peter still stands when all other Apostolic seats have vanished; that it has lasted while the ancient Roman Empire has not; that the Popes stood without wealth, power or human defense while the Emperors used all their means to destroy them, killing more than 30 Pontiffs one after the other.....; that despite the Popes own divisions among themselves, and manifold difficulties and dangers in their elections; that despite the great vices which have been noted in some; not one of these nor any other endeavor or scandal could prevail against the See of Rome, nor ever will prevail until the end of the world draws near, at which time this revolt (of which Paul speaks) takes place.'

1618 Thomas Cartwright, A Confutation of the Rhemists....:

'In the second section of the Jesuits' Notes, in order to divert the true interpretation of Paul's prophecy from that of the Apostasy of the Roman Church, they would mislead their Reader in 'the falling away,' that it be falsely understood of men falling away from the Roman Empire, which cannot possibly be the Apostle's meaning in this place. For first, the Apostle's word here is used by the Scripture and Ecclesiastical writers, to denote an ecclesiastical, and not a 'civil' falling away. It is also absurd to confuse the subject with its cause, the execution of this judgment with the time in which the execution shall be. For in verse 7, the Apostle declares that this Apostasy shall take place when he that letted then should be taken away, meaning the Roman Empire.' [Editor's Note: Thus, according to the Jesuits, the Roman Empire must be taken out of the way before the falling away from the Empire can take place, which is absurd!] 'Moreover, the Apostle speaks of this same defection in terms of defection from the faith in 1 Timothy 4:1.....As you have dealt with Tertullian and Chrysostom in falsification of their teaching on

this matter, so have you untruly spoken of M. Calvin, who does not reject the judgment of all these Fathers, but only their teaching which follows your judgment. Furthermore, if all the ancient writers are in agreement with your view here, as you claim, then you have done very unadvisedly in choosing these four Fathers because out of the four only two, Jerome and Ambrose speak on your side, while the others, Tertullian and Chrysostom, not only do not give witness to your cause, but quite against it for ours. If we had said, The Church should fall away or cease to be, one word of the Prophet, who calls the Church 'an everlasting people' would have more weight to confute us then all this.

“But in the third section of their Annotation, the Jesuits playing the tall men, lay on load, and fight without an Adversary. For they heap Doctor upon Doctor to prove that the Church cannot fall away, or be in one corner or angle of the world, which we deny not. But against this view, they are unable to utter one word refuting our position: that those in the Church through outward profession only may fall away, or that there may be a time wherein the true Church scattered throughout all the world may lie hid in solitary places (which is the question), partly because of its fewer numbers and partly for fear of Church tyrants. Yea, in the very next section, themselves appearing too wise, affirm that the Catholic Church, through a great universality of revolt from it, shall be driven to make her conventicles in secret.....

“In their fifth section, the Jesuits imagine great wonders in the marvelous continuance of their Roman Catholic Church, but it is only they who see the so-called miracles. It is true that their seat in Rome stands by God’s providence when all others have fallen away. But how else could the Devil himself and his kingdom stand unless it were by God’s holy providence? But their meaning is that it stands in the truth. But this conclusion begs that which is the question, considering that we deny it, and prove by many discourses of whole books that the Church of Rome has been Antichristian for the past 980 years or so....”

1617 William Fulke, The Text of the New Testament of Jesus Christ Translated out of the vulgar Latin by the Papists of the traitorous Seminary at Rheims...:

“...Divers of the ancient Fathers understood this revolt to be a revolt from Christ, from God, and from the truth, not from the Roman Empire. Therefore, there was no such presumption in Calvin when he refused certain Fathers for their teachings, on the one hand, whom without contempt he called learned and wise, and received others, whom he judged interpreted more agreeably to the truth. For when you say he refuses the interpretations of those Church Fathers who agree with you because they do not agree with him that the Pope is Antichrist, indeed, his opinion is blasphemous against your Lord God, the Pope, but against the God of Heaven and His Son Jesus Christ, it is not. Nor is it fiction, but rather a true interpretation. And although the word, ‘apostasy,’ do rather signify a defection from Christ rather than that of the Roman Empire, yet even a defection from the Roman Empire suits the prophecy as well as the interpretation that the Pope is Antichrist. For the Pope was not openly revealed to be Antichrist before the Roman Empire was forsaken and divided into many Kingdoms, all subject to the Pope. This apostasy, therefore, is rightly interpreted to be a wicked revolting from God, by the greatest multitude of men. Calvin calls it a certain general defection of the visible Church, which being newly built was overthrown by the tyranny and subtlety of Antichrist. Yet the spiritual house of Christ, the

Church of His Elect, were marvelously preserved by His grace, and never perished from the world. Calvin often affirms that this preserving of His Elect Church is not contrary to the general apostasy or defection prophesied. For the revolt prophesied is that of hypocrites who falsely profess the truth, but in their life and doctrine deny the power thereof; who seem to be the Church and are not. Neither does Calvin, Wickliffe or Luther use any collusion of words to hide the matter, but plainly speak so that you can understand them when they say: The true Church of Christ is perpetual, and yet there was a certain general apostasy of the visible Church, that is, of the greatest multitude of men who seemed to be the Church by their outward profession, but lacking faith, were not the true Church of Christ. Therefore, being seduced with error revolted toward Antichrist.

“We do not teach a defection or revolt from Christ by the true Church, but only of that which seems to be the Church and is not. For it had nothing of Christianity but an outward profession in name and ceremonies. For we acknowledge that the true Church, though obscure, driven, as it were, into the wilderness by the tyranny of Antichrist, yet still continued dispersed throughout the world, to be the glorious Spouse of Christ, no less betrothed when experiencing persecution as when experiencing peace and tranquility. St. Augustine does not refute our opinion, but only that of the Donatists, who said that they were the true Church. This opinion of theirs your Popish heresy resembles when you affirm the Church has perished out of the world except in Europe where your Pope sits and bears rule. Contrarily, we hold with St. Augustine, that God has His Church of the Elect in all parts of the world wherever the substance of Christian faith unto salvation is truly taught, though it may not be free from errors of all kinds. Also, the Church is wherever two or three are gathered in Christ’s name, even if it is in Rome under the most cruel persecution of Antichrist.....

“Let us see whether this apostasy agrees to you. According to your own thesis it cannot apply to us since your Church is still able to meet publicly without fear of reprisals from Antichrist. If the apostasy does agree to you, then no doubt you are the Church of Antichrist. To decide this controversy who is better than St. Paul who prophesied of the apostasy? In 1 Tim. 4, he gives evident notes of this apostasy, all of which agree with your Church and not ours. For after he had set forth that great mystery of religion or piety consisting in the doctrine of Christ...he added that the Spirit speaketh not obscurely, but evidently and plainly, that in the latter time, some shall revolt from the faith placing the chief religion and piety in abstinence from marriage and meats, forbidding both, speaking lies in hypocrisy, while attending to spirits of error and doctrines of devils. In this place, since it is an evident revelation of God’s Spirit, it is manifest that this revolt from true religion is discerned by its hypocritical abstinence and forbidding of marriage and meats, both of which you Jesuits, and your Church, are guilty by some men all the time and by all men some of the time. In fact, you account those who follow these observances more holy and religious than others who do not. Since these evident notes, given so that we might know who are those who revolt from the faith, from the Church, and from Christ, are found in you, therefore, they do argue invincibly that you are the defection, you are the apostasy, you are the rebels, and not we, in whom no such marks can be found...

“You affirm falsely that Peter’s Chair still stands at Rome while all other Apostolic Sees have disappeared. The See of Antioch stands even to this day, and has a Patriarch. Likewise the

See of Alexandria, and the See of St. Andrew at Constantinople. . . . That the Christians honored the memories of the Apostles, whom the Heathen tyrants had slain, has nothing whatsoever to do with the dignity of the Pope, who holds neither the Apostles' doctrine or humility. But when the later Kings and Emperors, who were to become the horns of the Beast, submitted their crowns and scepters not only to idols which the Pope made of the Martyrs, but also to the very feet of that sinful man, it plainly declares him to be the successor, neither of Christ, nor of Peter, nor of the holy Martyrs, but to be the King of Pride who exalts himself above all Princes who have been placed in office according to God's ordinance. Thus, he exalts himself above God. That the Popedom has continued uninterrupted in worldly pomp and dignity for 800 or 900 years also agrees with the prophecies of the tyranny of Antichrist. For the Church of Christ flourishes in spiritual glory, though it exists in adversity and not worldly dignity and prosperity. . . . Kings and princes who lived after the manifestation of Antichrist have served as vassals to maintain his usurped tyranny; yea, their numerous wars and divisions have greatly augmented his tyrannical dominion. And although the pride, cruelty and filthiness, and all other vices of the Popes have been greater and more notorious than of any Heathen tyrants, their tyranny, by the just judgment of God has continued for the ultimate greater punishment of the contemnors of His Gospel. And to give you more comfort, Scripture promises that Antichrist will continue in some way or other, even until the coming of our Saviour Christ to judgment. Some of you Jesuits have been bold to affirm that although the See of Rome should one day be utterly overthrown (with good reason, for the prophecy predicts as much!), yet the Pope will remain the Bishop of Rome, Peter's Successor, even though he moves his Seat to Calcutta. And I might add, should he forget to bring his triple-crowned papal tiara with him, he need only borrow that which the Idol of the Devil worshipped there wears, for it is remarkably similar to his!"

1582 Jesuit Rheims Bible Annotations:

The man of sin. . . . "There were many even in the Apostles time (as we see in 1 John 4 and in the writings of the ancient Fathers) that were forerunners of Antichrist, whether they did it by force and open persecution as Nero and other Heathen or Heretical Emperors did, or by false teaching and other deceits, as did the Heretics of all ages. According to Jerome, all these belonged to Antichrist, for they were not in communion with Pope Damasus. Also, he said that all who have new names peculiar to their heresies, such as the Arians and Donatists, (and as we now call Calvinists, Zwinglians, etc.), are all Antichrists. Yea, the later heretics of our times are much more prevalent than the former, for various reasons which we will later expound. Nevertheless, not one of them is that great Adversary, enemy and impugner of Christ, who is by special distinction named, The Antichrist, 1 John 2; the man of sin, the son of perdition, the Adversary, described here in 2 Thess. and elsewhere as one who opposes himself directly against God and our Lord Jesus Christ.

The Jesuits taught a fundamental falsehood held by today's Futurists: The Antichrist is one man, not a succession holding one office

The Heathen Emperors were many; Turks be many; Heretics have been and are now many. Therefore, they cannot be that one great Antichrist which is spoken of here, and which by the article always added in the Greek signifies one special, singular man; for his peculiar and direct

opposition to Christ's person is described also in John 5:43; inferring the particular stock and tribe from which he should be born: namely, of the Jews, who shall receive him as Messiah; and of the tribe of Dan, according to Irenaeus, Jerome and Augustine. In Rev. 13 we are told the time of his appearance is near the end of the world; his reign is short; his unique waste and destruction of God's honor and all religion; his feigned miracles; his description under types and figures as written by the Prophets in the Old and New Testament – all these and many other arguments prove him to be one special notorious Adversary in the highest degree, unto whom all other persecutors, Heretics, Atheists, and wicked enemies of Christ and His Church are but members and servants.

“And this is the most common teaching of all ancient Fathers. Yet, according to the Heretics, they make out Antichrist to be a whole order or succession of men. This they hold against the former obvious Scriptures and reasons, so that they can establish their foolish and wicked paradox: that Christ's chief minister is Antichrist, yea, the whole order. Wherein Beza pricketh especially high when he makes Antichrist (even this great Antichrist) to have lived in St. Paul's day, though he was not known to the world. Who this person was God only knows, unless he speaks of St. Peter because he was the first of the order of Popes. And it is certain that unless Peter was Antichrist, neither the whole order, nor any of the order can be Antichrist, since all his successors followed him in dignity and Christian orthodoxy. None of the Heretics can prove otherwise. Therefore, if those who succeeded Peter be Antichrist, let Beza boldly accuse Peter also, as well as the ancient Catholic Fathers, for they also must have served and worked (though unaware) towards the setting up of the great Antichrist... Another malapert scholar from the same heretical Reformed school places the mystery of Antichrist working in the See of Rome even in St. Peter's time, making the two holy Fathers, St. Gregory and Leo, workers and furtherers of Antichrist...whereof we give the good Christian reader a more diligent warning to beware of such damnable books and Masters, who carry many ill advised people to perdition.”

1618 Thomas Cartwright, A Confutation of the Rhemists...:

‘Let not the reader marvel if the Jesuits are so painful to disguise Antichrist, thereby to procure his escape from the hands of his pursuers, for they know well that if the master thief, the principle robber, be convicted and condemned, they which are his accessories in the same robbery cannot escape. Therefore, they think it good to have men believe that Antichrist is but one singular man, in whose death should die all the impiety attributed to him by the Apostle. This opinion is so vain, that if it were not for the fact that its origin can be traced to errors of the ancient Church Fathers, it would not be worthy to dispute. For though many of them, by virtue of the clear light of this Scripture and others in the Revelation, easily found Antichrist's cage to be in the city of Rome. But if they had lived to see the managing of that city hundreds of years later, they would never have sought further for the unclean bird then to the Bishop of Rome, who had hatched his cockatrice eggs there years ago. For whatsoever is said pertaining to Antichrist in this Scripture fits the Pope perfectly, as we shall soon prove, for it has been written about him, once he grew to his prime and full age of Antichristianity. I ask, who can doubt but that the Pope is Antichrist, to whom this definition and description fits so well? For no matter how one attempts to apply the prophecy to another, its clothes will never fit so perfectly and precisely. No, it will either be too wide or too narrow; too short or too long. All reasonable judgment shall easily see

that the Apostle did not err in measuring the 'clothes' of this prophecy. Again, common sense dictates that if the Apostasy spoken of by the Apostle is found in that pestilent seat of the Bishop of Rome, who forbids to marry and eat meats, both of which God has ordained to be soberly used with thanksgiving, it follows that the Antichrist cannot be far from thence. Hitherto commeth the spiritual whoredom of most abominable Idolatry, and the denying of the Lord that redeemed them by establishing justification by their own works, either of which doth destroy the foundation of the holy faith wherein that Church was first betrothed unto Christ.

“Thirdly, he is Antichrist whose rule over the city of Rome was hindered by the Roman Emperor. The rule of the Bishop of Rome over that City was hindered by the Roman Emperor. Therefore, the Bishop of Rome is Antichrist. This proposition is Paul’s, who affirmed that there was a person extant and alive when he wrote, who hindered the revelation and full growth of Antichrist. That Paul was speaking of the Roman Emperor is evident by the secretive way he spoke, so that he would not endanger the Churches more than need be, thereby covertly referring to the Roman Emperors [as the ‘let’ which hinders]. This truth has the Papists and Jesuits at their wits end, unable to pervert this fact. The assumption of our argument is proved because it is an historical fact that upon the removal of the seat of the Empire to Constantinople, the Bishop of Rome gained supremacy in both Church and State. This he now enjoys. Furthermore, though Paul refers to the ‘let’ as a ‘he,’ verse 7, when the Emperors were a succession of men who ruled the Empire from Rome, he implies the same truth concerning Antichrist: a succession of men who rule the Church and Empire from Rome. Again, when the Apostle declares that the mystery of Antichrist which began in his time was not to be fully weeded out, but by the latter coming of Christ, it is manifest that it is impossible that one, singular man could fulfill the prophecy, though he should live to the age of Methuselah.....

“The reasons whereupon the Jesuits would ground their opinion of Antichrist’s being one singular man are yet more ridiculous than the opinion itself. Their first argument is that the Greek article restrains him to be one singular man. The Jesuits are, indeed, better able to teach rules of grammar than divinity. But it appears by this they are fit for neither. For how shall they teach that which they never learned, considering the Greek article, ?, may be translated ‘a’ man of sin just as well as ‘the’ man of sin; ‘an’ Antichrist or ‘the’ Antichrist.....

“.....It is of no weight when the Jesuits claim Antichrist to be a Jew from the tribe of Dan who will be received by them at the end of the world. This contradicts the prophecies of our Lord and Paul, who declare that the Jewish nation will be commonly and ordinarily called of the Gospel. Therefore, they might as well have assigned this apostasy among the Jews now, or in the times of the Apostles when defection was fully upon them, rather than wait until the end of the world. For at that time it is prophesied that they shall return again to their Fathers house, from which they have for so long been banished. It is also necessary that Antichrist share similar traits with his forerunners. Thus, since the forerunners are apostates from the true Church, Antichrist must also be a Christian apostate and not a Jew....

“The third argument they bring to prove Antichrist to be one singular man is that of the note of his proper name, Rev. 13, is not unlike their other arguments. First, no proper name of Antichrist is noted in Rev. 13, only the time wherein he should be revealed. Secondly, if any

name is noted, it does not follow that Antichrist must be one singular man. For it is known that the names of Pharaoh, Ptolemy, Caesar, etc., are names common to many successive Kings and Emperors of Egypt and Rome, etc....

‘Last of all, the Jesuits say that his feigned miracles and prophecies of both testaments prove him to be one singular man only, hoping to add more weight to their argument. But feigned miracles need not be limited to one man only, and can be wrought by many as they can by one. The argument from the testaments is nothing less than begging that which is in question in the first place.....

“As for the note of infamy in the new name, ‘Calvinists,’ etc., which they themselves falsely and slanderously thrust upon us, although unworthy of answer, is answered earlier. As for the ancient Fathers cited on their side, yet who did err, it is no marvel that they were not easily able to discover the identity of Antichrist, for in their age this mystery, though brewing, was doing so secretly and, as it were, underground. And as for the Church Fathers’ claiming Antichrist’s pedigree to be Jewish, as some thought from the tribe of Dan, this error is easily explained. For in their time the deadly hatred of the Jews for Christ was most apparent [adding fuel to their erroneous speculation].... Even Bellarmine agrees with us that it is without all ground of Scripture or reason that Antichrist shall be from the tribe of Dan. Let the Reader mark diligently what Augustine writes of this matter. For he testified, City of God, Book 20, Chapter 19, that there were many who affirmed that by the term, ‘Antichrist,’ they understood not only the Prince of the revolt, but his whole body and multitude of men belonging to him. This judgment he rather allows than reproveth. Irenaeus applies the tribe of Dan to Antichrist only insofar as in him is comprehended the Latin Kingdom.....Your insinuation of M. Beza’s teaching that Peter was Antichrist is so palpably false, that your own cankered and malicious heart doth not think that which your venomous mouth doth speak.....”

1617 William Fulke, The Text of the New Testament of Jesus Christ Translated out of the vulgar Latin by the Papists of the traitorous Seminary at Rheims...:

‘The Scripture does not call foreign persecutors Antichrist, though they are enemies of Christ, but only such as went out from us, being none of us, 1 John 2:19, speaking of heretics and false Christian teachers. Yet not every heretic is that great Antichrist, but he who above all others impugns Christ, prevailing more than all others in seducing the wicked to their destruction. And to discharge the Pope from being that great Antichrist, you Jesuits affirm Antichrist must be one particular single man; not one Office, Kingdom and succession of men therein, as is the Papacy, in which the tyranny of Antichrist is upheld to this day, and will continue even until the coming of Christ. Let us examine then the grounds for your argument by comparing it to Scripture. By so doing, we shall plainly prove that Antichrist is not one singular man, but an Office or Kingdom of men, continuing under one head by successions, whereunto also we will join the testimony of the ancient and most approved Writers of the Primitive Church.

‘First, you say, the Heathen Emperors, Turks, and Heretics were many, therefore they could not be this one great Antichrist. Although regarding Heathens and Turks your conclusion is

true, yet it does not follow in your argument of the latter, which you take for proof, thinking it settles the very controversy in question. The Heathen persecutors and Turks are outside the scope of the professing Church, whereas Antichrist, it is taught, must sit in the visible Church of God. As you yourselves confess, other Heretics are but limbs and members of that impious body, whereof the Antichrist is the head or chief. Your main argument concerns the Greek article which you claim always signifies one special and singular man. But this reasoning is so false that young children who have scarcely tasted of the Greek tongue are able to disprove it by infinite biblical examples: e.g., Luke 4:4; Mark 2:27; 2 Tim. 3:17; Matt. 12:35; 1 John 2:18; Matt. 5:25; John 10:10....

‘Secondly, you argue Antichrist shall be born of the tribe of Dan, Gen. 49:17. But that is a weak conjecture and cannot be proved out of the text. To help your case you allege the testimony of the Fathers. But Irenaeus cites Jeremiah speaks of the coming of Nebuchadnezzar by way of the city of Dan, not Antichrist, as even St. Jerome also testifies. Another conjecture to prove your point is that the tribe of Dan is not numbered among the saved in Rev. 7. The reason for this is manifest, for the tribe of Levi fills the twelfth place, which in the account of the Church [i.e., the saved] was not to be omitted. But hereof we may not infer that none from the tribe of Dan were saved, and much less, that Antichrist was to be born from this tribe. Irenaeus explains how we are to judge his conjectures, as well as those of others: upon their fulfillment and not before.....

‘The note of Antichrist’s name, Rev. 13:18, being the number of the Beast, doth plainly prove that Antichrist is no singular man. For this Beast from the sea signifies, according to all interpreters in one manner or another, the Roman Empire in which Antichrist the Heathen and Heretical persecutors. And the number of his name, 666, is contained in the noun, Lateinos, the Latin Man, not only because he sits at Rome, the chief city of the Latin Empire, but because his tyranny is chiefly in the Latin Church, enforcing the public exercise of Religion to be in Latin. Yea, generally speaking, he has had all civil contracts concerning buying and selling written in the Latin tongue. And this name, Lateinos, was one which Irenaeus thought very likely to be the name of Antichrist almost 1400 years ago because it was the Kingdom of the Latins who then reigned. So, you see, by the plain judgment of Irenaeus that it is not necessary to understand this text, or any other, as do the Jesuits, that Antichrist must be one singular man, but rather one Kingdom, of which every King or chief ruler is Antichrist. The time of his revealing is not to be delayed until the end of the world. Rather, the time of his destruction will then take place by the coming of Christ. Antichrist’s reign is not literally called ‘short,’ [Matt. 24:22; Rev. 12:12], but it is in comparison with the eternal reign of Christ. Similarly, the coming of Christ to judgment is accounted ‘short’ in God’s judgment, to whom a thousand years are as a day, and one day as a thousand years.

‘Finally, by his feigned miracles, or any figure of him in Scripture, it cannot be proved that he is a singular man. Let us, therefore, prove from Scripture that he is not one singular person. First, it is most evident from this text when it is said, the man of sin shall be revealed, whereby it can rightly be gathered (as St. John also correctly says) that Antichrist existed even back then, but he was not revealed, or openly manifest, but secretly carried about in his many members. So says St. Paul, verse 7, The mystery of iniquity doth even now work, and shall not be utterly destroyed before the second coming of Christ. Therefore, seeing it is impossible that one man could have

continuance from the Apostles' time to the Day of Judgment it is manifest Antichrist is no one singular man, but a continual succession of Heretics; first secretly, then openly, advancing themselves against Christ and God His Father. The most clear testimonies of St. John agree with our interpretation:

Who is a liar but he who denies that Jesus is Christ. The same is Antichrist, which denies the Father and the Son. Every one that denieth the Son hath not the Father.(1 John 2:22-23)

'This note agrees with all Heretics, but principally to the Pope, who denies the offices of Christ, as other Heretics had denied His person. And again:

Every spirit which confesseth not Jesus Christ come in the flesh is not of God, and the same is the spirit of Antichrist, which you have heard that he cometh, and now he is in the world. (1 John 4:3)

There are many deceivers entered into the world which confesseth not Jesus Christ, that he is come in the flesh. This is the deceiver and the Antichrist. (2 John 7)

'Mark that many deceivers are 'the' deceiver and 'the' Antichrist, when preceded by the Greek article ?. Again:

Little children, this is the last time, and as you have heard that ? Antichrist, 'the' Antichrist, comes, even now there are many Antichrists. (1 John 2:18)

'Therefore, Antichrist is not one, but many, and his coming is not deferred until 3 ½ years before the end of the world, as the Papists by a gross misunderstanding of the mystical time described in the Apocalypse would have it. But the Antichrist was to come in mystery, secretly, even in the Apostles' time. That mystery, by the malice and subtlety of Satan, which is the spirit of Antichrist, ceased not to work until the open and plain revelation of his pride was publicly professed in the Papacy.....

'Seeing, therefore, it is manifest by the Scripture that Antichrist comprises the whole body of Christ's enemies through this last age until the end of the world, wherein there is yet a principal head to be openly revealed. Why then should it be counted a foolish paradox that the Pope is Antichrist? You argue that he is Christ's chief minister; a sound argument, if it were not at the heart of the controversy. You slander Beza, yet he does not say anything which contradicts St. Paul and St. John....But you are sure 'that except Peter were Antichrist, neither the whole Order, or any member thereof can be Antichrist.' I have said before you can never prove that Peter was of that Order of Popes, which are now Antichrists. You say they are Peter's lawful successors in dignity and in truth of Christ's religion. This, indeed, you say. But where is the proof that St. Peter ever took upon himself to dispense with God's Law, enacting laws in opposition, or to usurp authority above earthly Princes, or to make articles of Faith, and hundreds of other matters which the Popes have done and continue to do? This allegation, that Peter was the first Pope, the Papists, those limbs of Antichrist both alive and dead, neither could nor can now prove by what he taught. That which Beza said concerning the ancient Fathers, who were

unaware that they helped in the setting up of the great Antichrist, its truth cannot be denied. For when they yielded to the usurped claim of the Bishops of Rome who, long before the revelation of Antichrist (the mystery of iniquity working greatly in that See) exalted themselves.....Yea, the Papists themselves confessing Peter called Rome 'Babylon' must need grant that Rome is the See of Antichrist and that the mystery of Antichrist did work there, even in St. Peter's time, or else why should he call it 'Babylon'?....."

1582 Jesuit Rheims Bible Annotations:

....the son of perdition that is extolled above all that is called God, or that is worshipped... 'The great Antichrist which must come near the world's end, shall abolish the public exercise of all other religions, both true and false, pulling down the Blessed sacrament of the altar, wherein consists the special worship of the true God, as well as Idols of the Gentiles and sacrifices of the Jews. Generally, all kinds of religious worship will be abolished, with the exception of that which is directed to him alone. This was prefigured in Darius, Daniel 6, who decreed that no God or other man can be prayed to for a certain number of days, he alone receiving prayer. How can the Protestants then for shame and without obvious contradiction aver the Pope to be Antichrist? For he honors Christ, the true God, with all his power, not as they say, that he honors Idols. He posits no divine honors to himself as Antichrist must do. He humbly prays to God and kneels down with humility in every Church at divers altars erected in memory of the Saints, praying to them. He says or hears Mass daily with all devotion, he confesses his sins to a Priest as other poor men do, he adoreth the holy Eucharist which Christ affirmed to be His own Body. The Heretics call it an Idol (no marvel then that they make the Pope, Christ's Vicar, Antichrist, when they make Christ Himself an Idol). These are the religious duties performed by the Pope, whereas Antichrist shall have none, nor pray to any other, at least not openly."

1618 Thomas Cartwright, A Confutation of the Rhemists...:

'To prove that the Pope doth not extol himself above all that is called God, the Jesuits bring forth the argument that he humbly 'prayeth to Christ and all his Saints, etc.' It is a greater work and costlier then the Jesuits' 'poverty' is able to afford, to prove that 'the Pope humbly prayeth to Christ and his saints. It is far easier for them to prove he prays, then to prove he prays 'humbly.' Again, where they prove the Pope's humility unto Christ by the honor given the Sacrament of the altar, whom he takes for Christ Himself, we could give an exception. For when he passes by it, he gives a scornful nod and beckoning. Likewise, Hildebrand, in his mad mood, threw it into the fire. Also, in reality, he gives small honor to the Saints, for when he makes them all stand, awaiting his courtesy or refusal in bestowing upon them Sainthood. Furthermore, it is said that his power is greater than all the Saints. Moreover, if he did pray humbly to them when it is known that humility toward Angels in worshipping them is condemned, Col. 2:18, it will follow that the more humbly he prays to them the more presumptuously and wickedly he prays. But to grant that his prayer to Christ and his Saints with confession of sins were in itself blameless according to its outward show and judgment of men is to forget that we are warned of those who approach God with their lips, but their hearts are far from Him, Matt. 15:8. There are those, we are told, who profess God in show and word, yet deny Him in deed and truth, Titus

1:16. Also, it is often the most obsequious way of putting down Christ without attracting unwarranted attention, by first kissing Him, saying, 'Hail, Master.' And this secret undermining of Christ, under color of kissing Him affectionately, agrees well with what the Apostle calls a 'revolt,' a 'mystery,' or secret thing. And it is also said in verse 10, that he should come with deceit of unrighteousness, which prophecy would not properly fit if he were to openly profess enmity to Christ. And therefore, it is false when they say, Antichrist shall worship none openly, which is spoken without any grounds or likelihood of truth, for very name, 'Antichrist,' gives us to understand that his heresy shall not simply consist of opposing God, but rather be against Christ, though he were to claim to be His Vicar, which the term also signifies. The Apostle John declared that his brethren which went out from him did set themselves against Christ, though they acknowledged the Father, 1 John 2:22-23. From this we may surmise that Antichrist shall also disguise himself by the pretended worship of the true and living God when he battles Christ.

"As to his show of love for Christ, let us go to his words and look to his deeds. Let us pass by his lips and take heed to his hands and feet, for seeing they have tread upon the necks of Emperors, God's Lieutenants on earth, and seeing the Emperors have been given the Popes' feet to kiss, and their highness to wait upon his stirrup, they cannot be any other feet than that of Antichrist, especially so when we consider that our Saviour Christ gave reverence even unto the Roman's Deputies when they were his deadly and bitter enemies. Let us further consider that this Beast, not contented to tread all power in earth under his filthy feet, climbeth to heaven, taking upon himself the authority to command the Angels. And that he takes upon himself to do all that God can do, i.e., to make something out of nothing. In fact, the Pope claims to do that which God cannot, that is, to make that which is unjust just [outside of Christ], make new articles of faith, etc. For God cannot lie, nor deny Himself, which He should do if He were to do either of those things. Neither would it be an example of His power, but rather of weakness, if He were to do those things.

"The Pope openly exalts himself above Christ, for he teaches that the pardon which Christ purchased by his precious blood serves only to deliver us from the fault of actual sin. Whereas he makes his own pardons, grounded upon the satisfaction of men, sufficient to deliver us both from fault and punishment. And as for the open profession of these horrible blasphemies in words, although they are an impudent impiety such as no soil should bear to have spoken, without sinking under the burden of them, yet the Italian soil (the mother of all venomous things) hath borne it. For the Pope was well content in the Lateran Council to be saluted by the name of God. Can they be ignorant of the gloss which saith, 'Our Lord God the Pope'? If they are not, we then ask to what record can they direct us to seek where any correction has been made regarding such blasphemy. Thus, it is evident that the Protestants blaspheme not, but speak the words of truth when they affirm the Pope lifts himself above all that is called God. Through the lie of turning the glory of the immortal God into a piece of bread, this blasphemy was made the more easily and with greater speed. For by shaking off all reverence and fear of the Almighty, he hath climbed up to the height of pride whereunto he now sits.

1617 William Fulke, The Text of the New Testament of Jesus Christ Translated out of the vulgar Latin by the Papists of the traitorous Seminary at Rheims...:

“That the great Antichrist came nine hundred years ago, you have heard by the testimony of Gregory 1st. As for your other assumptions, that he will abolish the public exercise of all Religions, both true and false, with the exception of worship directed toward himself, hath no Scriptural basis whatever, although it is true that Antichrist shall not acknowledge any Religion. Yet under the color of Religion and God’s service he usurps all honor due God. So saith St. Jerome, that Antichrist shall obtain his Antichristian exaltation by counterfeiting that he is the Captain or Chief of God’s Covenant (as does the Pope). He should, by Jerome’s judgment advance himself above all religion. And therefore, though we are not bound to seek a figure of Antichrist in the blasphemous decree of Darius, yet the Pope (not temporarily, but perpetually) decrees, in effect, that none other but himself be acknowledged of God. Seeing he alone takes it upon himself to dispense against the Law of God, which argues that he arrogates to himself authority above God the Lawmaker. For no law can be dispensed with unless by the same authority by which it was made, or by one greater. He exalts himself above Christ, as well as His Prophetic, Kingly, and Priestly offices, not only by abrogating His institution of the Supper with both bread and wine, and many other notorious matters, but also in granting full pardon for all sins, absolving men from both the punishment and guilt, which he denies to have been done by Christ in the Sacrifice of His death and passion. Yea, he disposes Christ out of His eternal Priesthood by setting up another Sacrifice and Priesthood after the order of Melchizedek, whereby he protests against the sufficiency of the Sacrifice and Priesthood of Christ, also making everyone of his vile creatures, the Mass-priests, superior to Christ the God-man, whom they claim to offer to God, His Father....Against the Holy Ghost the Pope exalts himself, blaspheming the Scriptures inspired by Him, when he alleges they are imperfect and insufficient for the instruction of the Church without his traditions and decrees. For he pronounces that to be profane, forbidding as if unholy, that which the Holy Spirit has sanctified, e.g., marriage and meats, and even gives the blessing of ‘special holiness’ to those who follow his precepts. By usurping the office of the Holy Spirit, in applying the merits of Christ and the effect of His Passion according to his pleasure, by his indulgences and pardons, and by Sacraments and ceremonies of his own invention, the Pope exalts himself above God. When he claims in all things pertaining to faith and morals he cannot err, but has the Spirit of Truth, exempting himself from judgment by mere mortals, though he were to carry infinite thousands with him to Hell, besides innumerable other blasphemous, proud speeches, doctrines and decrees, whereof his laws and religion are full, the Pope proves himself to be exalted above God.

“Therefore, although to blind the eyes of the simple, he feigns humility with a pretended show of adoring God in an external manner, yet he cannot likewise dissemble his pride and contempt of God, for many times it breaks forth into open blasphemy, as hath been noted in divers of them. But that which is notorious in all the Popes and maintained by all, cannot be hidden, e.g.; when, in his great pomp, the Sacrament which he pretends to honor as God us carried before him on a horse, while he is carried upon men’s shoulders; when the Pope’s throne is set before the Altar; when Kings must carry the Cross in their right hands, laying it at the Pontiff’s feet; or when, in the celebration of the Jubilee, the Pope allegedly opens the gates of Paradise with a golden hammer, as well as hundreds of other examples of his Antichristian pride as expressed in the Pontificals and practiced in his Solemnities.”

1582 Jesuit Rheims Bible Annotations:

...so that he sitteth in the temple of God, shewing himself that he were God.

A second lie held by both Jesuits and today's Futurists: The Jewish Temple will be rebuilt for the Antichrist to occupy

“Most ancient writers expound this of the Temple of Jerusalem which they think Antichrist shall build up again, as being from the Jews stock, and to be acknowledged by that obstinate people (according to our Saviour's prophecy, John 5) for their expected and promised Messiah.”
[Editor's Note: References to Irenaeus, Hippolytus, Cyril of Jerusalem and Jerome are then cited.] “Not that he shall suffer them to worship God by their old manner of sacrifices (all of which he will either abolish or convert to the adoration of himself alone; though at first to apply himself to the Jews, he may at first be circumcised and keep some part of the Law) for in this verse it is said that he shall sit in the Temple of God, that is, he shall be adored there by sacrifice and divine honor, defacing the name and worship of the true God. This is what they believe will be the abomination of desolation foretold by Daniel, mentioned by our Saviour, prefigured and resembled by Antiochus and others, who defaced the worship of the true God by profaning the Temple, especially by abrogating the daily sacrifice, which was a figure of the only sacrifice and continual oblation, in the Church, of Christ's holy body and blood. For that abolishing of the former was a figure of abolishing the latter, to be done principally and universally by Antichrist himself (as is now seen by his forerunners, the Protestant Heretics) in all nations and Churches of the world (though Mass may then be celebrated in secret, as is now done in nations where Princes use secular force to prohibit it). Although Antichrist may have his principal seat and honor in the Temple and city of Jerusalem, yet he shall rule over the whole world, especially prohibiting that principal worship instituted by Christ in His Sacraments, as being the proper Adversary of Christ's person, name, law, and Church, the profaning and desolation of which, by the taking away the sacrifice of the altar, is what is meant by the abomination of desolation, the alone work of Antichrist.

The Jesuits admit some Church Fathers believed Antichrist to be an apostate Christian ruler who sits in the Church

“St. Augustine and Jerome believe that by ‘Antichrist's sitting in the Temple’ signifies sitting in the Church of Christ, rather than in Solomon's Temple. But it is not as if he was to be a chief member of the Church of Christ, or a special part of His mystical Body, being at the same time Antichrist while continuing to be a member of the Church of Christ, as the Heretics feign to make the Pope Antichrist (whereby they plainly confess the Pope to be a member of the Church, ‘in the very bosom of the Church,’ as Beza states) for it is ridiculous assertion when they say that all heretics whom St. John called precursors of Antichrist were those who went out from the Church. They claim that the great Antichrist himself should be of the Church and in the Church, continuing in it until Christ's return in judgment. However, the doctrine which declares the whole Church is prophesied to revolt from God is no absurdity to those who teach it. But the truth is, the Antichristian revolt prophesied in these Scriptures, is that which revolts from the Catholic Church; and Antichrist, if he were ever once a part of the Church, shall be an Apostate and renegade outside of the Church, usurping dominion over it by means of tyranny, challenging

the worship, religion and government thereof, so that he himself shall be adored in all the Churches of the world, which he wills to leave standing for his honor. And this is what is meant by 'sitting in the Temple' or 'against the Temple of God,' as some interpret it. If any Pope has ever or will ever do this, let our Adversaries call him Antichrist.

“And let the good Reader observe that there are two special causes why this great man of sin is called ‘Antichrist.’ The first, for impugning Christ’s Kingdom on earth, that is to say, His spiritual regiment which he constituted and appointed in his Church, and the form of government ordained therein, applying all to himself by singular tyranny and usurpation, in which kind St. Athanasius is bold to call the Emperor Constantius, ‘Antichrist,’ for being an Arian heretic, when he made himself Prince over all the Bishops and President of Ecclesiastical judgments, etc. The second, for impugning Christ’s Priesthood, which is most properly exercised on earth by the Sacrifice of the Holy Mass, instituted for the commemoration of His death, and for the external exhibition of godly honor to the Blessed Trinity. This type of external worship by sacrifice no lawful people of God ever lacked. And by these two things you may easily perceive that the Heretics of these days do more exactly and with more precision prepare the way of Antichrist and extreme desolation, than any who ever preceded them. For the special heresy of the Protestants is always that which is against the spiritual primacy of Popes and Bishops, as well as against the sacrifice of the altar, in which two things the sovereignty of Christ in earth consists.”

1618 Thomas Cartwright, A Confutation of the Rhemists....:

‘In the first section, the Jesuits would feign build the Temple of Jerusalem for Antichrist, but their mortar will not cleave. Wherefore they are constrained in the second section to pull it down again [i.e., when they had to admit that not all the Church Fathers were unanimous in that interpretation.] And yet notwithstanding, it had been wisdom for them to hold to the former opinion of Antichrist’s sitting in the literal Temple of Jerusalem because it is most suitable for perpetuating their fable of Antichrist: that he be born a Jew of the tribe of Dan. And verily it must needs be a strong delusion that carries men to believe such an invented tale concerning Antichrist, not only contrary to truth, but even to all show and appearance of the truth, when they say that in the day of the mass conversion of the Jews, they should run, flocking to one singular man, Antichrist. Secondly, the theory that he should be known to be born of the tribe of Dan opposes Scripture which declares the distinction of the tribes was to last only until the first coming of the Messiah, Gen. 49:10. Thirdly, it is fantasy to believe that the Jews should behave contrary to that which they have known and always professed, forsaking the tribe of Judah for Dan. Fourthly, it is absurd that the Jews should follow Antichrist, the very one who shall overthrow their tradition of worshipping God by sacrifices and other ceremonial Laws instituted by Moses; which the Apostle Paul affirms to be a veil which hangs before their eyes, and shall hang until such time as they shall be converted unto Christ. Fifthly, it is impossible that the Jews, from the time of Christ, and even before, though they have abhorred the gross Idolatry of worshipping creatures, should suddenly turn to that which they detest. Sixthly, it is improbable that the Gentiles, toward the end of the world, as provoked by the calling of the Jews, who shall be gathered in greater multitudes unto the outward profession of the Gospel, should then turn around, making a universal revolt from the truth. Seventhly, it is impossible that the Jews and Gentiles throughout the world, between whom there is a deadly and irreconcilable hatred,

especially in their manner of worshipping God, so that they could never be united except in the truth through the blood of the cross of Christ, should suddenly reconcile in a religion which is foreign to them both. Lastly, it is impossible that in such a short span of time (without any previous teaching) the Jews should fall to such gross Idolatry, as to worship a mortal man, as the only and ever-living God. Such Idolatry was never practiced by the Egyptians and Chaldeans, by far the grossest and beastliest Idolaters who ever lived, with the lone exception of the Papists. In fact, no religion, whether Jew or Gentile, teaches that one person can be both God and man, [so the likelihood that the world, as a whole, would embrace such a religion is nil.]

“.....The Jesuits then attempt to use our words against us by having us admit the Pope is a legitimate member of the Church, agreeing with them that he sits as ruler. But in truth, far be it for us to make such a Sodomite Harlot to be a member of the mystical Body of Christ. Neither does their argument of Papal legitimacy hold just because Beza stated the Pope sits in the midst of the Church, unless, that is, the Jesuits esteem that a Wolf in the midst of the flock is really a sheep because he is their midst. Let them, therefore, know that when we say that the Pope sits in the midst of the Church, we mean that upon his entry he first had his seat and tyrannical government among the Churches of God, including those who did not consent to the usurpation of Boniface 3rd. In this respect we might use the Temple in Jerusalem as a similar example. For though it was abominable in the sight of Christ, soon to be destroyed, it was still called the Temple of God, speaking of its former condition. Wherefore the Popish Church is called the Temple of God because before her apostasy she was the Church of God. Similarly, it is not unusual to call the corpse of a man by his name, though he no longer occupies the carcass. And lastly, the true and living Church of God is, for the most part in our day, not gathered from amongst the Jews, Turks or other infidels, but from the people who live under the spiritual bondage of the Pope. The Apostle’s pen was divinely directed in affirming Antichrist should sit in the Temple of God. As for the Jesuit’s dream that Antichrist’s Image shall be set up in Churches constructed of lime and stone, as are the Images set up in the Popish synagogues for adoration, is both childish and far from the meaning of Scripture, for it never calls any literal building made for the assembly the Temple of God. Besides, the Temple in Jerusalem was a figure of Christ, His Church being the true Temples. And yet, if the Jesuits were to seek such an Image worshipped, where else need they go but to Rome, where anyone may view the Beast, whose throne exceeds that of Princes, being born upon the shoulders of his scarlet knights, to whom the miserable people bow down and kneel. Thus, in contradistinction to Christ, who humbled himself never so low, the Pope, a mere man, hath exalted himself on high....

“And whereas they attempt to posit to us Antichristian tendencies, they mark out two things in particular that suggest we are the immediate forerunners of Antichrist: Church government and a sacrifice contrary to that ordained by Christ. We are well content that these are the essential issues, for who is so blind so as not to see that the Pope hath utterly overthrown the whole government of Christ by placing one Bishop over all the Churches of the world, whereas Christ would have one Bishop in every Church. Furthermore, he sets in office Cardinal Deacons who eat up the poor, whereas Deacons should gather for the poor; and he sets up Cardinal Priests to rule and overrule the Bishops instead of Elders, who should (in an inferior degree) assist the Bishops. The Pope takes from the Church the right to elect and dispose of her ministers, as well as the excommunication and absolution of her repentant or unrepentant Citizens. He takes away

the offices Christ Himself ordained, while adding many which Christ never made mention, nor did it ever enter into His heart to name them.

“And as for the sacrifice of Christ, is not the Pope he who makes himself the head of the Church, and consequently, its Chief Priest? Is it not he who makes anyone and everyone he sees fit to be a Priest after the order of Melchizedek, even bastard sons of priests? Is it not the Pope who offers and causes to be offered a sacrifice for the quick and the dead? Does he not offer Christ often, making His sacrifice no better than the sacrifices of sheep and oxen, which sacrifices had need to be repeated often because they had no virtue in themselves to take away sin? Finally, is it not he that (in pretence) offers and causes to be offered the Son of God, making himself and his priests greater than our Saviour Christ? For Christ when offering Himself to the Father did so by the eternal Spirit of God, who is greater than the body and soul of His human nature.”

1617 William Fulke, *The Text of the New Testament of Jesus Christ Translated out of the vulgar Latin by the Papists of the traitorous Seminary at Rheims...*:

“Though some of the ancient Fathers supposed that Antichrist should sit in the Temple at Jerusalem, yet they had no reason from the Word of God to teach this. For the Temple of Solomon had been utterly destroyed never to be rebuilt. Yet even if another were to be built, it could not be called ‘the Temple of God’ because the Apostle calls the Church, ‘the Temple of God,’ 1 Cor. 3:16-17; 2 Cor. 6:16; Rev. 3:12. By this, the Apostle means that Antichrist shall sit in the visible Church of God, that Church which is so-called and commonly reputed to be Christian, and there usurps divine authority. The Jesuits’ theory that the abomination of desolation consists chiefly in abolishing the Popish Mass is a vain presumption without authority of the Scriptures or testimony of the ancient Fathers. Rather the Mass is the abomination that bringeth desolation because it overthrows the virtue of the sacrifice and Priesthood of Christ, of which is the only comfort of all Christian men’s consciences.

“Then the Jesuits turn about and confess that by the judgment of St. Augustine and Jerome Antichrist should sit in the Church of Christ, rather than in the Temple of Solomon. Yea, according to St. Augustine he should not only sit in the Church of God, but take claim that he and his retinue are the only true Church; not only sitting in the Temple of God, but sitting as the Temple of God. Nothing could be said more properly of the Pope, for he boasts he is both head and foundation of the Church, and that there is no other Church of God but he and his body. Chrysostom agrees with Augustine and Jerome, saying Antichrist shall be worshipped in the stead of God, being placed in the Temple of God, not only in Jerusalem, but in the Churches. Theodoret says, ‘He calls the Temple of God the Churches in which Antichrist shall arrogate unto himself the chief seat, endeavoring to show himself as God.’ Primasius says, ‘That which is called God is the Church. That which is worshipped is the highest God. Thus, the man of sin shall sit in the Temple of God boasting that he is the Temple of God, or sitting as God he boasts he is God.’ This statement comes originally from the Rules of Tyconius, from which Augustine also took his opinion.” [Fulke cites more Church Fathers to prove his point.] “Thus, you Jesuits see that by the mouths of the best and most approved Authors’ judgments, Antichrist should sit in the Church of God. Yet you claim that even if this were true, ‘he would not be a chief member

of the Church of Christ, or a special part of his mystical body.’ Indeed, Antichrist is no member or part of the true Church, the mystical Body of Christ, but he sits in the visible Church, boasting himself to be the chief head thereof; yea, as though he and his body were the Church itself, as Augustine and Primasius testify. He taketh upon him the chief seat in the church, as Theodoret says. Therefore, because all things agree so aptly to the Pope, it is impossible the great Antichrist can be found anywhere else. We Protestants do not view the Pope to be a member of the Church of Christ. Rather he is its enemy, usurping tyranny over the Church, and thereby declaring he is Antichrist. And whereas St. John writes that Antichrist and his precursors should go out from the Church, it is a true saying. For the Pope has gone from the doctrine of the Apostles and out from the Church of Christ, whereof his predecessors, the Bishops of Rome, were once true members and servants of the Church. Yet those heretical Popes continued in the outward face of the Church, professing Christianity, though they were never true members of the Church, the mystical Body of Christ. An example of the spirit of Antichrist working in John’s time is found in 3 John 9, where the proud prelate Diotrephes would not receive John, having usurped tyranny in the Church. Though professed members of the Church, such heretics are really its enemies. And even that which you Jesuits affirm of Antichrist is true of the Pope. For he has revolted from the Catholic [i.e., ‘universal’] Church of Christ, and boasts that he and his members alone are the Church. He usurps his rule of the Church by means of tyranny, and challenges worship, religion and the government thereof. He is adored in all Popish Churches (where his sacrilegious decrees are obeyed) above and against the laws of God. And so he sits in the Temple, against the Temple, so therefore, by your own description we may call him Antichrist.”

1582 Jesuit Rheims Bible Annotations:

Remember you not, that when I was yet with you, I told you these things? And now what letteth you know: that he may be revealed in his time. ‘St. Augustine plainly professes he does not understand these words, nor those which follow concerning the mystery of iniquity, and least of all those which the Apostle adds, Only that he which holdeth now, do hold, etc. Which may humble us all and restrain the confident rashness of these times, namely that of the Protestant Heretics, who boldly feign hereof whatsoever is agreeable to their heresy and fantasy. The Apostle had told the Thessalonians before, by word of mouth, a secret point which he would not utter in writing, and therefore refers them to his former talk. The mystery of iniquity is commonly understood as referring to the work of Heretics, doing those things which Antichrist shall do, though not openly, but covertly, under the cloak of Christ’s name, quoting Scriptures, the word of the Lord, all with a show of holiness, etc. Whereas Antichrist himself shall openly attempt and achieve the aforesaid desolation. Satan is now being served by underhanded Heretics, and shall toward the end of the world bring Antichrist forth, revealing him to all openly, which is implied by the expression used here, to be revealed, that is, to appear in his own person.

‘These other words used by St. Paul, Only that he which now holdeth, hold, some expound of the Emperor, during whose continuance in his office God shall not permit Antichrist to come, meaning that the very Empire shall be completely desolate, destroyed, and taken away before or by his coming. This is more than a defection from the Roman Empire, when before in verse 3 a revolt is prophesied. For there shall be a revolt from the Church also, but it shall not be utterly destroyed. Others say that it is an admonition to all faithful to hold fast their faith and not go be

beguiled by such false Christians who, under the name of Christ or Scriptures, seek to deceive them. For these Heretics who now pretend to follow the Christian religion and Gospel will one day plainly breach the faith they profess in a revolt and open apostasy when Antichrist appears. This is the one all Heretics serve in mystery, that is, covertly, according to the Devil's doctrines, though the world seeth it not, nor even considered when the mystery of iniquity first began. But now, every day, more and more men perceive the Heretics tend toward Atheism and Antichristianity."

1618 Thomas Cartwright, A Confutation of the Rhemists...:

"That the Apostle understands the Roman Empire as 'the Let,' is manifest both by reason and authority. For so general an Apostasy could not be unless there had first been a general and catholic [i.e., 'universal'] establishment of the Gospel, which occurred under the Emperor Constantine, as well as most Emperors after him, until such time Antichrist came to sit at Rome." [Editor's Note: Because the 'falling away,' which comes first, is to be understood as apostasy from Christian truth.] Secondly, after the general establishment of the Gospel, it could not so easily be displaced, unless it was done by one who succeeded unto the same authority as the Emperor, having the same strength to pull down that which the previous Emperors erected. He would also need to have the same arm of power and worldly authority to root up that which the Emperors before him had planted. Lastly, that Let being then in existence, which was hindering the discovery and revelation of Antichrist, the Jesuits are free to assign (if they can) anything but the Roman Emperor, whose place Antichrist could not take until he was removed from office. And howsoever it seems humble of Augustine to doubt what this Let should be, others (with great consent and full resolution) assign the Let to be the Roman Empire. We have heard previously the judgment of Irenaeus, Tertullian, Chrysostom and Jerome concerning this. In addition, Lactantius and Ambrose concur: the Let is the Roman Empire. We dare the Jesuits to call these men 'presumptuous' merely because they affirm precisely that which Augustine doubted. If they do not, why then do they charge Protestants with presumption when we agree with the aforesaid Fathers! Furthermore, in the same place where the Jesuits cite Augustine, he goes on to say that it is not absurdly believed that this is spoken of the Roman Empire. In fact, in another place he declares that to be his opinion!

"And whereas the Jesuits would pervert the meaning by saying, Antichrist shall not come until the Roman Empire shall be utterly overthrown, it is utterly untrue. First of all, it is said that the harlot (which is known and confessed to be the Antichrist) shall ride upon the Beast, and shall be borne up by it. This could not be possible if the Beast, which is the Roman Empire, should be taken away before Antichrist come. Secondly, according to the measure of the decrease and weakening of the Roman Empire, the Antichrist likewise increases and grows stronger. And as the Emperors became withered, the Antichrist flourished. And therefore, St. John says, the Beast goes to destruction, noting thereby the present time wherein he shall, little by little, like a shrinking candle, go out. This was necessary for an entrance of the revelation of Antichrist: that the Emperor should be removed from Rome, without which Antichrist could not have appeared. And although the Emperors kept some Imperial rights and prerogatives after Antichrist was discovered, yet the Pope took them away by degrees, until the Emperor had remaining the bare name and title....."

1617 William Fulke, The Text of the New Testament of Jesus Christ Translated out of the vulgar Latin by the Papists of the traitorous Seminary at Rheims...:

“St. Augustine, who did not see the fulfilling of this prophecy, professed his ignorance, as did Irenaeus, in part. Yet most of the ancient Writers understand the Let to be the Roman Empire. And as long as it stood Antichrist could not possess the city of Rome, the very place appointed as the seat of his tyranny....That we Protestants feign nothing upon this text is manifest because we affirm nothing but that which the ancient Fathers have said before us. Because we see these things as openly revealed which to them were more obscure because the prophecies were not yet fulfilled, we note the person more boldly and clearly as we pronounce the fulfilling of this prophecy. We agree with you Jesuits, that the mystery of iniquity is the covert working of Heretics towards the manifestation of Antichrist himself. The Pope is obviously Antichrist when he openly blasphemes the Scriptures as insufficient; or notwithstanding the institution of the Lord’s Supper by Christ, under both the elements of bread and wine, the Pope deprives the people of the Lord’s blood; also, in that he may lead infinite thousands of souls to Hell with him for his wicked life; and though the Pope impudently boasts that he is not to be reprov’d or judged by any man; though he brags he cannot err; that he hath all Laws in the closet of his breast; that he is above all Laws; that his will is in the stead of reason; and many other similar statements which you Jesuits cannot deny prove him to be Antichrist.

“The other words (as I said) which the ancient Fathers for the most part expound of the Roman Empire, which was utterly subverted before Antichrist was in his highest exaltation, but now is nothing but a name and shadow of an Empire, and a long time since it had any modicum of power, ceased to be the Roman Empire....When you conclude all men perceive our doctrine and doings tend to lean toward plain Atheism and Antichristianity because it is nothing but impudent, railing without any proofs it is true, I pass it over as unworthy of any answer.”

1582 Jesuit Rheims Bible Annotations:

....whose coming is according to the operation of Satan, in all power and lying signs and wonders. “Satan, whose power to hurt is abridged by Christ, shall then be let loose and shall assist Antichrist in all manner of signs, wonders and false miracles, whereby many shall be seduced; not only Jews, but all who are carried away by means of only the vulgar speech of Heretics who work no miracles. Much more shall those deceived so easily by the Heretics follow this man of sin doing so great wonders. And such as those who do now follow Heretics and who shall then receive Antichrist deserve to be forsaken of God, because they had forsaken the unity and happy fellowship of Saints in the Catholic Church, where alone is found the charity of truth, as the Apostle here speaks [verse 10].”

1618 Thomas Cartwright, A Confutation of the Rhemists...:

“By false miracles the Apostle means not only feigned miracles, but those that are wrought indeed, but yet for the purpose of deceiving and confirming falsehood. For we do not deny the Pope and his Popelings the working of miracles, just as Moses and our Savior Christ did not deny

the miracles worked by the false Prophets. And the Jesuits themselves (though unaware) have yielded this point. For they make the argument that the difference between Antichrist and us is in the working of miracles, which we do not, and which Antichrist must needs work. Here, therefore, they have surely overthrown a principle supporting structure of their tottering religion, which concludes that the working of miracles is good because their Priests can do miracles. And if by false miracles they understand feigned miracles which only appear real, yet are not, that note of Antichristianity is so notable in the Popish Church that there shall never be found a heresy or by-way from the truth, so infamous in this kind of fraud and mocking of men as there is in Popery, where it is so often and grossly used that their own friends and supporters are constrained to confess that her Priests, for filthy lucre's sake, shamefully deceive the people with miracles.”

1617 William Fulke, The Text of the New Testament of Jesus Christ Translated out of the vulgar Latin by the Papists of the traitorous Seminary at Rheims...:

“Beside the strange and wondrous works of Antichrist in removing the Monarchy from Greece to France [i.e., from the Eastern Roman Empire to the Western Roman Empire] and then to Germany, to the utter overthrow of it in both places, along with divers other translations of Kingdoms, deposing of Emperors and Princes, and setting up his vassals in offices throughout dominions, there never existed any heathen religion so full of false miracles, lying signs and wonders, as the religion of Antichrist. Most of which are nothing but monstrous fables, some magical illusions of the Devil, and crafty conveyances of master magicians. Reports of these may be found in their books containing Legends, Festivals, Sermons, etc., which are so stuffed with alleged miracles that it may be said that practically nothing is considered sufficiently proved without confirmation by a number of false and frivolous miracles. Yea, they cease not, even to this day, to perpetuate these miraculous fictions, such as their miraculous hosts and miraculous blood of Christ, which was really a confection of honey and saffron made fresh as often as it pleased them. Or other miracles, such as the Virgin's milk and ten thousand false tales of relics which reside in every corner of the Pope's dominion. Besides new healings, such as the alleged restoring of Margaret Jessup's limbs at the Sacrament of Miracles who, sadly, was unable to be cured of her whoredom or lameness. Miraculous visions, such as the Vision of the Black Dog and other fables abound. Our Protestant doctrine, having manifest testimony of the holy Scriptures, has no need for miracles to confirm it. Although God Himself (for the persuasion of His Church) worketh great things, which being done by Him, ought to be wonderful in our eyes, such as the marvelous preservation of our Sovereign Lady against so many conspiracies, treasons, rebellions, murderings, poisonings, conjurings, invasions, and other devilish practices devised by Antichrist and his limbs, directed against her person, Realm and Kingdom, non-stop for these thirty years. This is as glorious a work of his merciful protection as ever was seen in any age, or which has been recorded in any story, holy or profane. Yea, I know not whether anything remotely similar was ever known before.”

APPENDIX THREE

http://www.iconbusters.com/iconbusters/htm/false_prophecy/jesuit/j_app_3.htm
Jesuit Origins of Futurism PROVEN

appendix three

EDITED BY Rand Winburn

Another Jesuit Father of Futurism: Cardinal Bellarmine

Excerpts from his influential Treatise, circa 1581, ON THE POPE, whereby he attempts to prove the Pope is NOT Antichrist.

The First Chapter: Wherein the disputation of Antichrist is propounded

“The Heretics of this time, including Calvin, Luther, Illyricus in his Magdeburg Centuries, David Chytræus, Musculus, Beza, Bibliander, Pantaleon, Bullinger, and before all these, John Wickliffe, all pronounced the Pope to be Antichrist. Wherefore that this question may be diligently explicated, nine headings [i.e., major topics] are to be treated of. For out of all these it will most clearly appear with what impudence the heretics make the Pope Antichrist.

“First, some of our adversaries teach that the name of Antichrist doth properly signify the Vicar of Christ, and therefore the Pope, who affirms himself to be Christ’s Vicar, is Antichrist. But without doubt they are deceived, or endeavor to deceive, for the name of Antichrist cannot in any way signify the Vicar of Christ, but only he which is contrary to Christ, striving against the seat and dignity of Christ, that is, at emulation with Christ, and would be accounted Christ, having cast down the true Christ....

“Hence, we have our first argument against our adversaries. For since the name of Antichrist signifies the enemy and emulus of Christ, and the Pope confesses himself to be Christ’s servant, in no way saying he is Christ, nor makes himself equal with him, it is manifest, that he is not Antichrist.” [Editor’s Note: All modern-day Futurists agree with Bellarmine by denying the Pope’s title, ‘Vicar of Christ,’ is actually a synonym for ‘Antichrist.’ Thus, he is not the Antichrist for whom we are to look.]

The Second Chapter: That Antichrist shall be a certain determinate man

“Our adversaries disagree with our belief that the proper Antichrist is one singular man. For all Catholics think that Antichrist shall be one certain man, but all the Heretics allege in their teaching that the proper Antichrist is not any singular person, but a singular Throne or Tyrannical Kingdom, and an Apostolic Seat of those who govern the Church.... If we grant to Calvin that the general Apostasy from the faith, and which presently endures for many years, is Antichrist’s Kingdom, it would not immediately follow that the Pope is Antichrist, for the question remains: Who has revolted from the faith or religion of Christ, we or they?; that is, the Catholics or the Lutherans?..... Out of this second head we have the second argument to prove that the Pope is not Antichrist. For if Antichrist be only one person, and there have been and shall be many Popes endued with the same dignity and power, certainly Antichrist is to be sought

elsewhere, rather than in the Roman See.” [Editor’s Note: All modern-day Futurists agree with Bellarmine by looking for one specific individual as the Antichrist, who will not be the Pope.]

The Third Chapter: Wherein it is shown that Antichrist is not yet come

“About the third point concerning the time of Antichrist’s coming, there have been many false suspicions and many errors, as well of Catholics, as of Heretics; but with this difference: that Catholics knowing that Antichrist shall not come but only in the end of the world, which is the truth, they erred in believing the end of the world was nearer than, indeed, it actually was. But the Heretics do err in that they think that Antichrist shall come long before the end of the world, and that in very deed he is already come. Whereas all the Heretics of this time do teach that the Bishop of Rome is Antichrist, and that he hath appeared already and is now in the world: notwithstanding they do not agree among themselves of the time when he appeared, for they hold six different opinions.” [Editor’s Note: All modern-day Futurists agree with Bellarmine by teaching the Antichrist is not yet come and will only come at the end of the world, which is near. They also agree that he will not be a Pope.]

The Fourth Chapter: In which is explained that Antichrist is not yet come

“There are six signs of Antichrist’s coming which clearly show the Bishops of Rome are not Antichrists. Two of the signs given by the Holy Ghost in the Scripture go before Antichrist’s coming: the preaching of the Gospel in the whole world, and the desolation of the Roman Empire. Two signs accompany Antichrist: the preaching of Enoch and Elijah, and a most grievous persecution [i.e., great tribulation] so that public worship will completely cease. Two signs follow Antichrist: his destruction after 3 ½ years, and the end of the world. None of these signs are extant today.” [Editor’s Note: All modern-day Futurists agree with Bellarmine on these six points. Thus, the Antichrist has not yet come and will not be a Pope.]

The Seventh Chapter: In which is explained the great persecution is not yet come

“The fourth sign of Antichrist’s coming is taken from Antichrist’s persecution, which certainly will be most grievous and manifest, so that all public ceremonial worship and religious sacrifices shall cease. Yet none of these things have occurred. The Heretics indeed say that they suffer great persecution by Antichrist because some of their numbers are burnt. But what comparison is there between such a persecution and that by Nero, Domitian, Decius, Diocletian and others, because for every single heretic we burned, the Roman Emperors put thousands of Christians to death. And if we are called persecutors, what of the Calvinists and Lutherans? For Catholics are cast out of many Provinces, having lost their Churches, their Inheritance, and their Country itself, these new Ministers of this Gospel intruding themselves into other men’s possessions. In fact, the fury of the Calvinists has consumed more Catholics in a few years than Protestants punished by the judgment of Catholic Princes for denying their Faith. Finally, in Antichrist’s time the public daily office and Sacrifice of the Church, the Mass, shall cease by reason of the greatness of the persecution. Daniel plainly teaches this in Chapter 12, from the time that the continual sacrifice shall be taken away. the sense is, that Antichrist shall forbid all divine worship which is now exercised in the Christian Churches, and especially the holy

Sacrifice of the Eucharist. Experience teaches that this sign is not yet fulfilled. Out of this three things may be gathered. First, that Antichrist is not yet come since the continual Sacrifice is still in use. Secondly, that the Bishop of Rome is not Antichrist, but most contrary to him, since he chiefly adores and defends the Sacrifice which Antichrist shall take away. Thirdly, that the Heretics of this time, above all others, are the forerunners of Antichrist, since they with deadly earnest seek to abolish the Sacrifice of the Eucharist.” [Editor’s Note: All modern-day Futurists agree with Bellarmine that the Great Tribulation has not yet occurred, and that it will be worse than any previous Catholic persecution. Thus, the Antichrist has not yet come and will not be a Pope.]

The Eighth Chapter: In which is explained Antichrist’s reign will be 3 ½ years

“Antichrist shall not reign past three years and a half. But the Pope hath already reigned spiritually in the Church above 1500 years; and there is no one to whom we can assign precisely 3 ½ years of rule to whom we can identify as Antichrist. Wherefore the Pope is not Antichrist, nor is Antichrist already come.

“Now, that Antichrist’s reign shall be three years and a half, is gathered out of Daniel, chapter 7 & 12, and Rev. 12, where we read that Antichrist’s reign shall endure for a time, times and half a time: for by a time is understood one year, by times two years, and by half a time half a year. For St. John explains in Rev. 11 & 13 that Antichrist’s reign is to be 42 months which rightly makes 3 ½ years. In Chapter 11, he says Enoch and Elijah shall preach 1260 days, which is the same time length.....” [Editor’s Note: All modern-day Futurists agree with Bellarmine that the length of Antichrist’s reign of terror is 3 ½ years, and the Pope is not that Antichrist.]

The Ninth Chapter: Antichrist shall come just before the end of the world

“The sixth sign of Antichrist is that which follows after him – the end of the world. For the coming of Antichrist shall be a little before the end of the world. Wherefore if Antichrist had come a long time ago [as the Protestants insist] the world should have ended long ago. The Prophet Daniel, 7:8-11; 7:23-26, speaks of the Judgment which follows immediately after Antichrist’s reign. So does John likewise in Rev. 20. Matthew 24 agrees that Judgment follows immediately, verses 14, 29-30; as does II Thess. 2:8, where the Apostle teaches that almost immediately after Antichrist, Christ shall come and there shall be very little time between them. The frauds and deceits of Antichrist which were begun to be destroyed by Elijah and Enoch shall be completely destroyed by the coming of Christ Himself, and the fearful signs which shall go before.....” [Editor’s Note: All modern-day Futurists agree with Bellarmine that the end of the world follows Antichrist’s short reign, therefore the Pope is not the Antichrist.]

The Tenth Chapter: Of Antichrist’s name

“[Though our opponents postulate Lateinos – ‘Latin Man’ and Romanus – ‘Roman’ as those names of Antichrist which add up to 666] we Catholics believe it is impossible to know his name before he actually comes. Likewise, before Christ came the Jews did not know with certainty by what name he would be called, although the Prophets had foretold many things of his

name. The Sibylline Prophecies correctly predicted Christ's name would be 888, yet until Christ's coming, men knew not that He was to be called Jesus. But since Christ's coming all controversy is taken away and all know that he is called Jesus. To this we may add that it is common to all prophecies that they be doubtful and obscure, till they be fulfilled, as St. Irenaeus teaches and proves in Book 4, Chapter 43. Hence we may take an insoluble argument to prove that the Pope is not Antichrist and that Antichrist is not yet come. For if Antichrist were come and were the Bishop of Rome, there would be no question of his name, as foretold by St. John. For just as our Christ is come there is now no question even among Turks, Jews and Pagans, what His name is. But, there is very great Controversy about the name of Antichrist, as manifest by so many opinions. Wherefore the prophecy of St. John is not yet filled, and consequently Antichrist is not yet come, neither is the Pope Antichrist." [Editor's Note: All modern-day Futurists agree with Bellarmine that Lateinos and Romanus is not the name of Antichrist, and thus, the Pope is not the Antichrist. Not do they attempt to postulate his name because they allege he has not yet come.]

The Eleventh Chapter: Of the 'Character' of Antichrist: The Mark of the Beast

"There are also two or three opinions of Antichrist's 'Character' [i.e., 'Mark']. The first is that of the heretics of our time who teach that the Character of Antichrist is some sign of obedience and association with the Bishop of Rome, yet they do not explain it in the same way. Henry Bullinger, in his 61st Sermon On the Apocalypse, will have the Mark to be the unction of Chrism with which all Christians who are obedient to the Pope are signed in their foreheads. Theodore Bibliander, in his Chron. tab. 10, says that the Mark of the Pope [the Beast] is the profession of the Roman faith, so that he who does not profess allegiance to the Roman Church is not accounted a true Christian. David Chytraeus postulates the Oath of Fidelity which many are compelled to make to the Pope. Likewise, the Priestly unction which is received in the forehead and hand, imprinted, says he, 'as the Papists call it an indelible Character.' Lastly, he includes falling down before Images and consecrated bread, as well as to be present at Requiem Masses as all Marks of the Beast. Similar things are taught by Protestants Sebastian Meyer and August Marlorate in their commentaries on Rev. 13.....St. Hippolytus conjectured, as did others, that the Character of the Beast shall be the forbidding to use the sign of the Cross. In this the Calvinists are egregious forerunners of Antichrist. I rather think that in addition, Antichrist shall invent a positive Character also, just as Christ had made the sign of the Cross known to all. But it cannot be known what this Mark will be until Antichrist comes, as we have already concluded in the discussion concerning his name." [Editor's Note: All modern-day Futurists agree with Bellarmine that the Mark of the Beast cannot be known with any certainty until Antichrist comes. They spend their time speculating, spinning many theories which agree with modern technological advancements of the day, yet with no proof forthcoming, only mad conjecture.]

The Twelfth Chapter: Of Antichrist's Generation

"In past times there have been many errors concerning Antichrist's pedigree. The first error teaches that Antichrist shall be born of a Virgin by the work of the Holy Ghost.... Yet it is no error to say that Antichrist shall be born of the Devil and a woman in such a way that some

are said to be born of Devils, whom we call incubi: for though the Devil cannot produce a man by himself without the seed of man, yet by assuming [inhabiting] the body of a woman he can receive the seed of man, as he can also assume [inhabit] the body of a man, casting his seed into the woman's womb to beget a child. This St. Augustine testifies to, *The City of God*, Book 15, Chapter 23, adding that this fact has been proven by so numerous real-life experiences that it would be madness to deny it.

‘The second error teaches that Antichrist shall be the Devil himself, who shall assume the false flesh of a false Virgin....This opinion is refuted by II Thess. 2, which teaches Antichrist is called a man, and by the Fathers who with common assent write that Antichrist shall truly be a man.

‘The third error is that the Antichrist shall be a true man, indeed, but yet a Devil, by the incarnation of the Devil, as Christ by His incarnation is God and man...

‘The fourth error teaches that Nero shall rise again and that he shall be Antichrist, or else that he still lives, being secretly preserved in his youth to appear at his appointed time....

‘Besides these errors, there are two probable opinions of the holy Fathers concerning the generation of Antichrist. The first is that Antichrist shall be born of a Harlot, and not of lawful matrimony. The second is that Antichrist shall be born of the tribe of Dan.....This opinion is very probable because of the authority of so many Fathers who taught this. Yet it is not altogether certain, as the Fathers and Scriptures admit....

‘Besides these two probable assertions, there are two others which are certain: the one, that Antichrist shall chiefly come from the Jews, being received by them as the Messiah. The other states that he shall be born of the Jewish nation, be circumcised and observe the Sabbath for a time.... The Apostle speaks of the Jews when he says, II Thess. 2, that Antichrist is to be sent to those who would not receive Christ. Now who is it that has greater guilt in not receiving Christ than the Jews?....For without doubt Antichrist shall first join himself to those who are ready to receive him. The Jews fit this description because it is they who expect their Messiah to be a temporal King, as Antichrist will prove to be. Christians also expect Antichrist, but with fear and terror, not with joy and desire. Wherefore as Christ first came to the Jews, to whom He was promised, and of whom He was expected, afterwards drawing the Gentiles to Him; so also shall Antichrist come first to the Jews, of whom he is expected, and afterward, little by little, shall subject nations to him. Now that Antichrist shall be a circumcised Jew it is certain and deduced out of what has been already said: for the Jews would never receive a uncircumcised non-Jew as their Messiah.....

‘Hence we have a most evident demonstration that the Pope is not Antichrist. For from the year A. D. 606 in which our Adversaries say Antichrist came, it is manifest that the Pope was no Jew, neither by nation or religion. It is also manifest that the Pope was never received by the Jews as their Messiah, but on the contrary, is considered their enemy and chief persecutor.... [Editor's Note: All modern-day Futurists agree with Bellarmine that the Antichrist shall be hailed as the Messiah by the Jews.]

The Thirteenth Chapter: Of Antichrist's Seat

“Our Adversaries boldly affirm that the chief seat of Antichrist is Rome, or the Apostolic Chair founded there. For they say that Antichrist shall invade the See of Peter, raising it up to a certain sovereign height from which he shall rule, tyrannically governing the whole Church. That Rome is the Kingly City of Antichrist, they prove out of Rev. 17 where St. John, speaking of the Seat of Antichrist, says that it is the great City which is situated upon seven hills, which has the Kingdom over the Kings of the earth. That at Rome, not in the palace of Nero, but in the very Church of Christ is where Antichrist shall have his seat, they prove out of St. Paul, who says in II Thess. 2 that Antichrist shall sit in the Temple of God. For since he says absolutely in the Temple of God, they say he means the true Temple of the true God, and there is no such thing, but only the Church of God. For the Temples of the Gentiles are true Temples, but of Devils, not God. And the Temple of the Jews was indeed of God, but it ceased to be a Temple when the Jewish sacrifice and Priesthood ceased, for these three are so joined that one cannot be without the other. Besides, the Temple of the Jews was prophesied to be destroyed, never to be built again, as Daniel 9 says, and the desolations shall persevere till the consummation and the end. Wherefore the Apostle Paul cannot be speaking of the Jewish Temple.

“They confirm their argument by citing St. Jerome and Oecumenius as holding their opinion. Bibliander adds the testimony of St. Gregory I, who said ‘The king of pride is nigh and (which is impious to be spoken) an army of Priests is prepared for him.’ Out of these words they draw a double argument: (1) John, Patriarch of Constantinople, is said to be a forerunner of Antichrist because he will be called a Universal Bishop; therefore the man who calls himself by that name shall be Antichrist, and who shall also sit in the Church as the head of all. (2) The army of Antichrist shall be Priests, therefore Antichrist shall be the head of Priests. By this argument the Heretics think that they evidently show that the Bishop of Rome is Antichrist since he rules at Rome, sits in the Temple of God, is called the Universal Bishop, and is the Prince of Priests.

“.....I now come to the Scriptures by which is proved that Jerusalem, and not Rome, shall be the Seat of Antichrist. The first is in Rev. 11, where John says that Enoch and Elijah shall fight with Antichrist in Jerusalem, and be slain by him there, and their bodies shall lie in the streets of the great City, which is spiritually called Sodom and Egypt, where also their Lord was crucified..... Surely it can by no means be denied that this is spoken of Jerusalem: for what City is there where our Lord was crucified, but Jerusalem?.....For that earthly Jerusalem may be called Sodom, for the lusts and offences of the Jews is manifest out of Isaiah, who said, Hear the word of our Lord, you Princes of Sodom, harken with your ears the law of my God, you people of Gomorrah....The second place is Rev. 17, where St. John says that the ten Kings who shall divide the Roman Empire among themselves, and in whose reign Antichrist shall come, will hate the purple Harlot, that is, Rome, and will make her desolate and will burn her with fire. How then shall it be the seat of Antichrist, if it must be overthrown and burnt at that very time?

“Besides, as we proved before, Antichrist will be a Jew, the Messiah and King of the Jews. Wherefore without doubt he shall place his seat in Jerusalem and will go about to restore

the Temple of Solomon, for the Jews dream of nothing else but of Jerusalem and the Temple. Neither is it realistic they will accept a man as their Messiah who does not sit in Jerusalem and restore the Temple....

“The third place is in those words of St. Paul, II Thess. 2: so that he shall sit in the Temple of God. For although there be many expositions given by the Fathers. Some understand by ‘Temple’ to mean the minds of the faithful, in which Antichrist is said to sit when he has seduced them, as St. Anselm expounds it. And some understand by ‘Temple’ to mean Antichrist himself, with all his people, for Antichrist will have himself and his followers to be the spiritual Temple of God, that is, the true Church, as St. Augustine expounds it....Some also understand by ‘Temple’ to mean the Churches of Christians, which Antichrist shall command to serve him, as St. Chrysostom interprets it. Yet the more common, more probable, and more literal exposition is of those who teach that the Temple of Solomon is to be understood by the ‘Temple of God,’ in which, after being rebuilt, Antichrist shall sit....

“Out of this sixth head we have a notable argument that the Pope is not Antichrist, since his Seat is not Jerusalem, nor is it in the Temple of Solomon, yea, it is credible that since the year 600 [the era in which the Heretics say Antichrist was revealed] no Bishop of Rome was ever at Jerusalem.” [Editor’s Note: All modern-day Futurists agree with Bellarmine that the Antichrist shall sit in the literal rebuilt Temple of Jerusalem, though he shall rise out of Europe.]

The Fourteenth Chapter: Of Antichrist’s Doctrine

“Of Antichrist’s doctrine there is a very great controversy betwixt us the Heretics. It is manifest out of the Scriptures, even by the testimony of our Adversaries, that there shall be four heads of Antichrist’s doctrine. First, he shall deny that Jesus is Christ, and for that cause shall impugn all the ordinances of our Saviour, such as Baptism, Confirmation, etc., and shall teach that Circumcision has not ceased, nor the Sabbath, and other ceremonies of the Law, 1 John 2: Who is the liar, but he that denieth Jesus to be Christ? And that is Antichrist, who denieth the Father and the Son. Afterward, when he hath persuaded that our Saviour is not the true Christ, then he will affirm that he himself is the true Christ promised in the Law and the Prophets, John 5: If any come in his own name, him you will receive, i.e., for the true Messiah. Thirdly, he will affirm that he is God and will be worshipped for God, II Thess.2: so that he sits in the Temple of God showing himself as though he were God. Lastly, he will not only say that he is God, but also that he is the only God, and he will impugn all other Gods, that is, the true God as well as the false Gods and Idols, II Thess. 2: who exalteth himself above all that is called God, or that is worshipped as God. And Daniel 11: And he will not repute the God of the Fathers, nor care for any of the Gods because he will rise against all.

“That all these things are in some way or other true, belonging to Antichrist, our Adversaries agree with us. But the question is of the sense of these four heads, for the Catholics understand them plainly [i.e., literally], as the words of Scripture pronounce: that Antichrist will deny the true Christ, make himself Christ, proclaim himself God, and detest all other Gods and Idols. Out of which are taken four arguments that the Pope is not Antichrist: for it is manifest that the Pope denieth not Jesus to be Christ, nor brings Circumcision, or the Sabbath, instead of

Baptism and our Lord's Day. And likewise is manifest that the Pope doth not make himself Christ nor God; and chiefly it is manifest that the Pope doth not make himself the only God since he openly worships Christ and the Trinity, and in our adversaries minds he worships all Idols, that is, Images and departed Saints.

'But our Adversaries interpret all these things far otherwise; for first they say that Antichrist will not deny Jesus is Christ in word and openly, nor Baptism and other Sacraments, but that he will deny Christ in works, because under the color of Christianity and the Church he will corrupt the Sacraments, Justification, etc.... Secondly, they say that Antichrist shall not make himself Christ or God in word, but in works, because he shall occupy the place of Christ and God in the Church, making himself the head of all the faithful, which place belongs only to Christ.... Finally, they say that Antichrist shall not reject Idols, yea, that he shall adore them openly. This they prove out of Daniel 11: But he shall reverence the God Maozim in his place, and he shall worship the God whom their Fathers knew not, with gold and silver and precious stones, etc. By 'Maozim' the Heretics understand the ornaments of the Churches, the Masses, Images, Relics, etc.

"And that which the Apostle says, II Thess. 2, that Antichrist shall extol himself above all that is called God, or that is worshipped, they expound of the Pope, who makes himself the Vicar of Christ, and yet usurps greater authority than Christ. This they prove out of Matt. 24, because Christ declared that by falsely coming in the name of Christ is nothing less than showing himself to be God, yea, to extol himself above God and His worship. From this argument follows the conclusion that the Pope, who challenges himself to be Christ's Vicar, is most truly Antichrist. Furthermore, they say Christ subjected himself to the Scripture, saying that He performed the works and suffered those things that the Scripture might be fulfilled; but the Pope says that he can give dispensations which are against the teachings of the Apostles or Evangelists, making those things which are right seem wicked, etc. This is the sum of the chief part of our Adversaries doctrine of Antichrist which, though wholly grounded upon Scripture, is falsely explained by new glosses...." [Editor's Note: All modern-day Futurists agree with Bellarmine that the Antichrist shall openly deny Christ, call himself Christ, demanding worship as God.]

The Fifteenth Chapter: Of Antichrist's Miracles

"Of the miracles of Antichrist there are three things in the Scriptures: first, that he shall do many miracles. Secondly, what manner of miracles they shall be. Thirdly, there are three examples set down. That Antichrist shall work miracles the Apostle teaches in II Thess.2: whose coming is according to the operations of Satan in signs and wonders; and also our Lord teaches in the Gospel of Matt. 24: They shall give signs and great wonders so that the very elect shall be led into error, if it be possible. The Lord says 'they shall give' and not 'he shall give' because not only Antichrist, but also his ministers shall work signs.. Finally in Rev. 13: And he did many signs in the sight of men. What manner of signs they shall be, St. Paul explains, II Thess 2: In all power and lying signs and wonders.....All the Fathers affirm that Antichrist shall be a notable Sorcerer; yea, that the Devil shall indwell Antichrist from his conception or at least from his infancy, working miracles in him...

“There are three examples of Antichrist’s miracles given. One is in Rev. 13: that he shall make fire come down from Heaven. The second also found there is that he shall make the Image of the Beast to speak. The third that he shall feign himself to die and rise again. For this miracle, almost all the world shall hold him in admiration...

“...The former Beast from the Sea signifies either the Roman Empire or the multitude of the wicked, and one, that is, the chief head, which seemed to die and rise again is Antichrist. For Antichrist shall be the supreme and last head of the wicked. And he is the last King who shall rule the Roman Empire, yet without the name of Roman Emperor.

“Now the latter Beast from the earth, according to Rupert, signifies the same Antichrist, for the same Antichrist is expressed by two Beasts, the one in respect to his Royal power and tyranny, by which he shall compel men violently; and the other by reason of his magic art, with which he shall seduce men craftily. But according to Anselm and others, the latter Beast signifies the preachers of Antichrist who shall endeavor to show, by miracles, that Antichrist is the true Messiah, wherefore all these miracles shall either be Antichrist’s or his Ministers. Hence, it follows that the Pope is not Antichrist, for never any Pope feigned himself to die and rise again, nor has he or his preachers ever made fire come down from Heaven, or make any Image to speak....”

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[Another Myth exposed.](#)

Like many, I once believed in part in a rapture but even in my early years found little credence to what I was taught. I had always wondered where this doctrine came from as the word Rapture is not in the bible. Today I stumbled upon an exposé.

Yes it all started way back in the 1800' s and when you discover who the author of this lie was, you will be shocked. It was a Jesuit Priest Emmanuel Lacunza who posed as a converted Jew under the pen name of Rabbi Ben Ezra. Strange how the Zionists have succeeded in permeating their lies into mainstream Christianity, and even today many hold to these traditions of men as truth.

What is a Jesuit? Extract from Wikipedia

The Society of Jesus, (Latin: Societas Iesu, abbreviated as S.J. and S.I.) is a Christian religious order of the Roman Catholic Church at the service of the universal Church. Its members are known as Jesuits, and have colloquially been called "Soldiers of Christ", first, and "Foot soldiers of the Pope", second, partly because the Society' s founder, Saint Ignatius of Loyola, was a knight before becoming a priest.

Today, Jesuits number 20,170 (with 14,147 priests), and compose the largest male religious order in the Roman Catholic Church (the Franciscan family of OFMs, Capuchins, and Conventuals has approximately 31,899 members, of whom 20,786 are priests; however, the "family" consists of multiple orders).

Jesuit priests and brothers are engaged in ministries in 112 nations on six continents. No work, if it has an evangelical perspective, is closed to them, but they are best known in the fields of education (schools, colleges, universities, seminaries, theological faculties), intellectual research, and cultural pursuits. They are also known in missionary work and direct evangelization, social justice and human rights activities, interreligious dialogue, and other ' frontier' ministry.

If you are happy waiting for Christ to appear externally in some future time, read no further. This is really going to burst your religious bubble.

If you are serous in seeking truth read on.

You can also read a full history of Zionist and Catholic influences in Mystery Babylon the Great which documents in detail from early to current times with all references cited and mapped to other website links. Not a universalist site.

The fact that there are three views, Pre-trib, Mid-trib and Post-trib on this "event" should be enough of a red flag to research a little deeper. They cannot all be correct can they?

What if they are all wrong? Got your interest? READ ON.

In my quest for TRVTH, the revelations and exposés I discover will be posted here.

Excerpt from Elwin R Roach, The Rapture Question. Read the full article here

THE RAPTURE QUESTION

THE RAPTURE, what an intriguing subject! Scores of untold saints have wondered with great concern, "When will it happen? Will it be in my lifetime? Who of my loved ones will miss it and have to go through the tribulation, and then off to an eternal hell? Or will I myself miss it, and stand below watching the few lucky ones fly away into the clouds when the trumpet sounds?"

There are so many professing Christians who have their hope set in the rapture, it has become a tenant of faith through much of the church system. Some go as far as to say that you must believe in IT to be saved. Such a thought places their hope of salvation on an exterior event, rather than the indwelling Christ who died so they could be saved. In this study, there are three primary purposes in mind: (1) To bring to light some truths the reader has possibly never considered. (2) To confirm and clarify what the Spirit has already been speaking to many. And (3), to shake, to pull down, and destroy, as Jeremiah wrote, a few man-made doctrines that are preventing people from progressing in their quest for life. We then hope to plant and build up from there. If any or all of these are accomplished, then we will be satisfied.

HISTORICAL ACCOUNT OF THE RAPTURE' S ORIGIN

Let us initiate this study with the words of one of today' s most prolific and anointed writers, J. Preston Eby. Without his diligent research of these long forgotten facts, the expose of the Rapture' s Origin would be incomplete, to say the least. He writes: "It wasn' t until the early or mid 1800' s that there was any significant group of believers around the world that looked for a "rapture" of the Church prior to a seven-year tribulation period. It may come as a shock to some who read these lines, but it is a fact, nonetheless, that the "rapture" teaching was not taught by the early Church, it was not taught by Church of the first centuries, it was not taught by the Reformers, it was not taught by anyone (except a couple of Roman Catholic theologians) until about the year 1830. At the time of the Reformation, the early Protestants widely held and were convinced the Pope was the supreme individual embodiment and personification of the spirit of antichrist, and the Roman Church, the Harlot System of Revelation seventeen. This understanding was responsible for bringing millions of believers out of the Roman Catholic religious system. It therefore became expedient for certain Romish theologians to turn the attention of the people away from the Papacy, and this they endeavored to do by inventing a counter-interpretation to that held by the Protestants. This new scheme of prophetic interpretation became known as futurism. Rather than viewing the drama of the book of Revelation spiritually and historically, they would consign it all to a brief period of time at the end of the age. It was a Jesuit priest named Francisco Ribera who, in the days of the Reformation, first taught that all the events in the book of Revelation were to take place literally during the three and a half years reign of the antichrist way down at the end of the age. Thus, Ribera laid the foundation of a system of prophetic interpretation of which the secret rapture has now become an integral part.

"Later, Emmanuel Lacunza, also a Jesuit priest, built on Ribera' s teachings, and spent much of his life writing a book titled "The Coming of Messiah in Glory and Majesty." Lacunza, however, wrote under the assumed name of Rabbi Ben Ezra, supposedly a learned Jew who had accepted Christ as his Saviour. With Jesuit cunning, he thus conspired to get his book a hearing in the Protestant world they would not even permit it in their homes coming from a Jesuit pen but as the earnest work of the "converted Jew," they would consume it with avid interest! Within the pages

of this elaborate forgery, Lacunza taught the novel notion that Jesus returns not once, but twice, and at the "first stage" of His return He "raptures" His Church so they can escape the reign of the "future antichrist." His book was first published in Spanish in the 1812 and soon found its way onto the shelves of the library of the Archbishop of Canterbury in London, England.

"Now, enter the name of Edward Irving. Born in Scotland in 1792, Irving became one of the most eloquent preachers of his time, and a leading figure of the Catholic Apostolic Church of England. In 1828 his open-air meetings in Scotland drew crowds of 10,000 people. His church in London seated one thousand people and was packed week after week with a congregation drawn from the most brilliant and influential circles of society. There were some among them who by prophetic declaration announced that the Lord was coming soon, and this idea became prominent in their prophetic utterances and teachings. Out of those prophetic declarations some began to study the scriptures in the light of a physical, literal coming of the Lord. Up until that time the coming of the Lord was understood as coming of the Lord TO His people, and IN His saints, and there was no sense of His fleshly coming. Irving discovered Lacunza' s book and was deeply shaken by it, in fact, fell in love with it, translated it into English, and it was published in London in 1827. At this time Irving heard what he believed to be a voice from heaven commanding him to preach the Secret Rapture of the Saints. Irving then began to hold Bible conferences throughout Scotland, Emphasizing the coming of Jesus to rapture His Church.

"About this same time there began the emergence of a new movement which came to be known as the Plymouth Brethren. The Brethren movement had its beginning in Dublin in 1825 when a small group of earnest men, dissatisfied with the lethargic condition that prevailed in the Protestant Church in Ireland, met for prayer and fellowship. Soon others joined the fellowship and associated groups sprang up in various places. Though the movement had its beginning at Dublin, it was Plymouth, England that became the center of their vast literature outreach, thus the name Plymouth Brethren became attached. Although there was interest from the start in prophetic subjects, the center of interest was on the body of Christ as an organism and the spiritual unity of Christ of all believers in reaction to the deadness of formalism of the organized church systems and the ecclesiastical hierarchy. A man by the name of John Nelson Darby was the leading spirit among the Plymouth Brethren from 1830 onward. Darby was from a prosperous Irish family, was educated as a lawyer, took high honors at Dublin University, then turned aside, to his father' s chagrin, to become a minister.

"Thus Irving and Darby were contemporaries, though associated with different spiritual movements. Another series of meetings were in progress at this time. A group of seeking Christians were meeting in the castle of Lady Powerscourt for the study of Bible prophecy. Many clergymen attended, and quite a few who were Irvingites. The Irvingites came to the meetings obsessed with the ideas of the "Secret Rapture" and the "future antichrist," imbibed from the Jesuit teaching of the Secret Rapture and the futurist interpretation of prophecy, as well as the famous book by Rabbi Ben-Ezra, or, actually, Jesuit priest Emmanuel Lacunza! Darby was himself a prolific writer and from the time a constant stream of propaganda came from his pen. His writings on biblical subjects number over 30 volumes of 600 pages each. Darby developed and organized "futurism" into a system of prophetic teaching called "dispensationalism." Darby' s

biographers refer to him as "the father of dispensationalism." And the crown jewel in the kingdom of dispensationalism is, of course, the so-called SECRET RAPTURE!

"The Secret Rapture teaching was introduced into the United States and Canada in the 1860' s and 1870' s though there is some indication that it may have been taught as early as the 1840' s. Darby himself visited the United States six times. The new teaching was spreading. A Congregationalist preacher by the name of C.I. Scofield came under the influence of Darby and the Plymouth Brethren. The Scofield Reference Bible was destined to have a tremendous impact upon the beliefs of many, when, three million copies were published in the first 50 years. Through this Bible, Scofield carried the teaching of the Secret Rapture into the very heart of evangelism. Some ignorant souls look on the notes in this Bible as the Word of God itself. I do not doubt for one instant that many who read these lines have been influenced somewhere in their spiritual lives by the footnotes in the Scofield Bible.

"There is one final link in the chain of the development and spread of the rapture theory that should be mentioned in passing. I would draw your attention again to the source, the origin, of the rapture doctrine and the chain of contact by which it has been brought down to this day. It began as a Roman Catholic invention. The Jesuit priest Ribera' s writings influenced the Jesuit priest Lacunza, Lacunza influenced Irving, Irving influenced Darby, Darby influenced Scofield, Scofield and Darby influenced D. L. Moody, and Moody influenced the Pentecostal Movement. How? you ask. The Assemblies of God is today by far the largest Pentecostal denomination in the world. When the Pentecostal movement began at the turn of the century, and the Assemblies of God held their first general council in 1914 in Hot Springs, Arkansas, they were a small movement and didn' t have their own publishing house. They needed Sunday School and study materials for their churches so where do you suppose they got it? They bought it from Moody Press and had their own cover stitched on it! So what do you think the Assemblies of God people believed? They believed what Moody Bible Institute taught! This had its impact on Pentecostal theology, because in the early years there were practically no pre-millennialists in the Pentecostal movement. Most of the ministers in those early days came from Presbyterian, Methodist, or other historic denominations men who, being baptized in the Holy Spirit and leaving their denominations, joined themselves to the Assemblies of God or one of the other emerging Pentecostal denominations. That is how the Pentecostal movement became influenced and saturated with the ' Secret Rapture' doctrine by a direct chain right back to THE ROMAN CHURCH." --End quote.

MARGARET MACDONALD' S ACCOUNT

The doctrine of the "PRE-TRIB RAPTURE" can also be credited to what began in Port Glasgow, Scotland in 1830. A young Scottish lass named Margaret MacDonald had a revelation of the coming of the Lord before the great tribulation. Several noted Bible teachers of that day picked up on this thought, but it was Edward Irving and John Darby who were responsible for it being popularized in Scotland and England. It is said of Darby that he borrowed from Margaret MacDonald' s revelation, modified her views, and then taught them under his own name without giving her credit. He visited the U.S. at least five times, and his dispensationalism became part of

the Scofield Reference Bible (1909), as quoted above. It was the notes in Scofield' s Bible that caused this new teaching to find favor in this country.

The following is Margaret MacDonald' s handwritten account of her 1830 revelation as it appears in *Memoirs of James & George MacDonald, of Port-Glasgow (1840)* by Robert Norton, pp. 171-176; *The Restoration of Apostles and Prophets; In the Catholic Apostolic Church (1861)* also by Norton, pp. 15-18; and *The Incredible Cover Up* by Dave MacPherson, (1980) (The above statements were also taken from this book):

"It was first the awful state of the land that was pressed upon me. I saw the blindness and infatuation of the people to be very great. I felt the cry of Liberty just to be the hiss of the serpent, to drown them in perdition. I repeated the words, ' Now there is distress of nations, with perplexity, the seas and the waves roaring, men' s hearts failing them for fear -- now look out for the sign of the Son of man.' Here I was made to stop and cry out, ' O it is not known what the sign of the Son of man is; the people of God think they are waiting, but they know not what it is.' I felt this needed to be revealed, and that there was great darkness and error about it; but suddenly what it was burst upon me with a glorious light. I saw it was the Lord Himself descending from Heaven with a shout, the glorified man, even Jesus; but that all must, as Stephen was, be filled with the Holy Ghost, that they might look up, and see the brightness of the Father' s glory. I saw the error to be, that men think that it will be something seen by the natural eye; but ' tis spiritual discernment that is needed, the eye of God in His people. Many passages were revealed, in a light in which I had not before seen them. I repeated, ' Now is the kingdom of Heaven like unto ten virgins, who went forth to meet the Bridegroom, five wise and five foolish; they that were foolish took their lamps, but took no oil with them; but they that were wise took oil in their vessels with their lamps.' ' But be ye not unwise, but understanding what the will of the Lord is; and be not drunk with wine wherein is excess, but be filled with the Spirit.' This was the oil the wise virgins took in their vessels -- this is the light to be kept burning -- the light of God -- that we may discern that which cometh not with observation to the natural eye. Only those who have the light of God within them will see the sign of His appearance. No need to follow them who say, see here, or see there, for His day shall be as the lightning to those in whom the living Christ is. ' Tis Christ in us that will lift us up -- He is the light -- ' tis only those that are alive in Him that will be caught up to meet Him in the air. I saw that we must be in the Spirit, that we might see spiritual things. John was in the Spirit, when he saw a throne set in Heaven. -- But I saw that the glory of the ministration of the Spirit had not been known....I said, Now shall the people of God have to do with realities -- now shall the glorious mystery of God in our nature be known -- now shall it be known what it is for man to be glorified. I felt that the revelation of Jesus Christ had yet to be opened up -- it is not knowledge about God that it contains, but it is an entering into God -- I saw that there was a glorious breaking in of God to be. I felt as Elijah, surrounded with chariots of fire. I saw as it were, the spiritual temple reared, and the Head Stone brought forth with shoutings of grace, grace, unto it. It was a glorious light above the brightness of the sun, that shone round about me. I felt that those who were filled with the Spirit could see spiritual things, and feel walking in the midst of them, while those who had not the Spirit could see nothing -- so that two shall be in one bed, the one taken and the other left, because the one has the light of God within while the other cannot see the Kingdom of Heaven. I saw the people of God in an awfully dangerous situation, surrounded by nets and entanglements, about to be tried, and many about to

be deceived and fall. Now will THE WICKED be revealed, with all power and signs and lying wonders, so that if it were possible the very elect will be deceived. -- This is the fiery trial which is to try us. -- It will be for the purging and purifying of the real members of the body of Jesus; but Oh it will be a fiery trial. Every soul will be shaken to the very centre. The enemy will try to shake every thing we have believed in -- but the trial of real faith will be found to honour and praise and glory. Nothing but what is of God will stand. The stony-ground hearers will be made manifest -- the love of many will wax cold. I frequently said that night, and often since, now shall the awful sight of a false Christ be seen on this earth, and nothing but the living Christ in us can detect this awful attempt of the enemy to deceive -- for it is with all deceivableness of unrighteousness he will work -- he will have a counterpart for every part of God' s truth, and an imitation for every work of the Spirit. The Spirit must and will be poured out on the church, that she may be purified and filled with God -- and just in proportion as the Spirit of God works, so will he -- when our Lord anoints men with power, so will he. This is particularly the nature of the trial through which those are to pass who will be counted worthy to stand before the Son of man. There will be outward trials too, but it is principally temptation. It is brought on by the outpouring of the Spirit, and will increase in proportion as the Spirit is poured out. The trial of the Church is from antichrist. It is by being filled with the Spirit that we shall be kept. I frequently said, Oh be filled with the Spirit -- have the light of God in you, that you may detect satan -- be full of eyes within -- be clay in the hands of the potter -- submit to be filled, filled with God. This will build the temple....Jesus wants His bride. His desire is toward us. He that shall come, will come, and will not tarry. Amen and Amen. Even so come Lord Jesus." End quote.

This young Scottish lass was not only maligned and called a heretic by the church and the news media in her day; but her credibility has also been attacked from all sides today. Those who believe in a literal "post-trib" rapture as well as those who see it more as an inward catching away, have brought her under fire. The post-tribbers have tried to discredit her, because she had said one has to be filled with the Spirit of Christ to see the Lord coming in glory and for saying His coming to His church will be without observation -- only those with an eye (spiritual eye) to see will see Him when He appears. Those who have the vision of an inner catching away have used her name in a negative way, because it sounded as if she believed the saints would at that time meet Jesus in the literal air. Due to ignoring the spiritual reality of being caught away, her vision was one of the things that helped to enforce the concept Ribera and Lacunza founded earlier. Both factions, the post-tribbers and the spiritual minded, have undermined the authenticity of her vision because it did not line up with their views, and being a female, a young one at that, did not help.

After reading her account of the vision, as well as other letters she had written and what others in her day wrote about her, we can see she had a very close walk with God and what she had seen could have very well been by the Spirit. The problem appears to lie with what Darby, Irving, and Scofield had done with her vision and with her own apparent lack of understanding in what she was seeing; namely that, the soon appearing of the Lord was speaking of His appearing in them, for in the prophecies that came through them almost always ended with, "BEHOLD HE COMETH, JESUS COMETH." This would indicate He was ALREADY COMING to them at that time (JESUS COMES -- A PRESENT ACTION); but they had failed to see the spiritual

reality of Him that COMES, they too were looking for that which was outward rather than inward.

AS THE DAYS OF NOAH WERE

When the words of this heading are heard or read, a lot of people' s minds form images of what they think it says. To them it is generally a picture of the Rapture. But let me encourage all who embrace that thought to read these verses, in context, and hear as they plainly speak:

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage...and knew not until the flood came, and took them all away; Then shall two be in the field; the one shall be taken, and the other left. And...there shall be weeping and gnashing of teeth." Matthew 24:37-40 & 51.

Please consider the following parallels:

Who were eating and drinking in Noah' s day before the flood came? The wicked!

Who were eating and drinking before Titus came? The wicked!

Who were taken away by the flood in Noah' s day? The wicked!

Who were taken away by the flood of Titus in his day? The wicked!

Who were weeping and grinding their teeth in sorrow in Noah' s day when the flood came? The wicked!

Who were weeping and grinding their teeth in sorrow in Titus' day when his flood came? The wicked!

Now, who were left, who were spared in the days of Noah when the flood came? The righteous!

And who were left, who were spared in the day of Titus when his flood came? The righteous, of course!

Let us set the record straight. The righteous was not taken in 70 A.D., and they will not be taken in a future rapture. These verses do not remotely suggest such a thing. But rather, Jesus was very clearly drawing a comparison between the two events of the flood and the destruction of Jerusalem. He was speaking plainly that in the same manner the wicked were taken by the flood, so it would be with the wicked in 70 A.D. And so it was! The wicked of that day were taken in judgment, while the righteous were left. They were spared the judgment of the son of man coming in the authority and power of God.

"As the days of Noah were, so shall also the coming of the Son of man be" and the verses following it, is a passage of scripture that is a foundation for substantiating the rapture teachings. Many horrible sermons and stories have been fostered from the words Jesus spoke, and we could expose many of them as hype, as lies, as pseudo psychological jargon. However, we don' t have the time, nor does space allow us to go into the sum of what has been conceived in the minds of men concerning this subject. Suffice it to say, the precepts of the rapture were birthed out of the minds of two Jesuit priests; namely, Francisco Ribera and Emmanuel Lacunza (rf. The Rapture Question free upon request). It was popularized by Edward Irving, John Nelson Darby, and C.I. Scofield in the notes of his Scofield Reference Bible. That which began as a Roman Catholic invention was then nurtured by the students and parishioners who set under that teaching until it grew into the flood we see today. Nevertheless, in due season, and perhaps this is the season, truth will push back those overflowing waters and open the vistas of reality to those who seek it.

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2 Comments to "The Rapture Question"

recon77 October 02, 2007 at 1:13pm

good refs, thanks

golden2100 October 02, 2007 at 1:24pm

That' s a mouthfull. I know about much of this to be true. That book, though I don' t have it is well recomended. Not meaning to "bash" any religion. But to ad as history: Christianity was founded in Britain A.D 36 The first Christian Church was erected A.D 38-39. The Roman Catholic hierarchy was founded circa A.D. 350, after Constantine, and not untill centuries later was the Papal title created. Untill then, the head of the Roman Castholic Church was still a Bishop.

The title of Pope, or universal Bishop, was first given to the Bishop of Rome by the wicked Emperor Phocas, in the year 607. This he did to spite Bishop Ciracus of Constantinople, who had justly excommunicated him for his having caused the assassination of his predecessor, Emperor Mauritus. Gregory I, then Bishop of Rome, refused the title but his sucesor, Bomifacelll, first assumed the title of Pope.

Jesus did not appoint Peter to the headship of the Apostles and expressly forbade any such notion, as stated in Luke 22:24-26 Ephesians 1:22-23 Colossians 1:18 and Corinthians 3:11. see: The Drama of the Lost Disciples, George F. Jowett page85

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No One Is "LEFT BEHIND"

Will there be billions "left behind"—not saved? The book *Left Behind* explains that a rapture of "saved" ones occurs before the "Great Tribulation." Then those Christians who remain get a second chance to be "saved" during the "Great Tribulation." However, the tragedy is that most people are not "saved" and consequently are lost. "Lost," is a soft euphemism that means going to hell-fire. That is the implied fate of those "left behind." All Muslims, Hindus and the thousands of other religions not "saved" will be lost to God forever. That is cruel theology.

"Left Behind" portrays God as locked in combat with the devil and his personal Antichrist, trying to save souls. God succeeds in getting some saved in the "Pretribulation" and others in the "Great Tribulation." Sadly, however, God loses out to the devil, and most unsaved people are "left behind." They teach this despite of the fact that God "will have all men to be saved" (1 Tim. 2:4). God's purpose cannot fail. God has promised to "pour out his Spirit upon all flesh" (Acts 2:17). Jesus returns to receive his faithful followers to glory, but also to begin "the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). Be assured that no one will be "left behind" in God's Plan.

The book "Left Behind" has experienced phenomenal acceptance in the Evangelical world because it encapsulates the thinking of most Evangelicals concerning the end times. That is very much the way they understand prophecy. However, this concept raises some serious doubts upon its legitimacy in treating the Word of God.

Two Serious Flaws

Two serious flaws affect their premise of prophetic interpretation. The first is the idea of a literal "man of sin" and the second is that it takes away seven years from Daniel 9:24 which defines 490 years to the Messiah and confirmed favor to Israel. Then it also steals seven years away from Daniel 8:14 of twenty-three hundred years and leaves both prophecies short seven years. It is like trying to take seven years of history and transplanting it somewhere else. Plainly, this violates Biblical exegesis.

A Literal Man of Sin

Why have the Evangelicals discarded the teachings of nearly all Protestant reformers who affirmed Papacy to be the Antichrist? Luther was reticent to attack the mother church until he concluded from his studies about the "little horn," the "man of sin," and the leopard-like "beast"

that these prophecies apply to the Roman Catholic Church. Once he became convinced that the Papacy was Antichrist, he boldly set out to reform the mother church.

One thing all Protestant reformers had in common was the belief that Papacy was the Antichrist. The Roman Church did not like being branded the Antichrist.

"In 1590, Ribera published a commentary on the Revelation as a counter-interpretation to the prevailing view among Protestants that identified the Papacy as the Antichrist. Ribera applied all of Revelation but the earliest chapters to the end time rather than to the history of the Papacy. Antichrist would be a single person who would be received by the Jews and would rebuild Jerusalem" (George Eldon Ladd, *The Blessed Hope: A Biblical Study of the Second Advent and the Rapture*. Grand Rapids, MI: Eerdmans, 1956, pp. 37-38).

"Ribera denied the Protestant Scriptural Antichrist (2 Thess.2) as seated in the church of God—asserted by Augustine, Jerome, Luther and many reformers. He set on an infidel Antichrist, outside the church of God." (Ralph Thompson, *Champions of Christianity in Search of Truth*, p. 89).

"The result of his work [Ribera's] was a twisting and maligning of prophetic truth" (Robert Caringola, *Seventy Weeks: The Historical Alternative*, p. 32). Subsequently, Cardinal Robert Bellarmine (1542-1621) followed Ribera's teaching.

"The futurist teachings of Ribera were further popularized by an Italian cardinal and the most renowned of all Jesuit controversialists. His writings claimed that Paul, Daniel, and John had nothing whatsoever to say about the Papal power. The futurists' school won general acceptance among Catholics. They were taught that antichrist was a single individual who would not rule until the very end of time" (*Great Prophecies of the Bible*, by Ralph Woodrow, p. 198).

Through the work of these two Jesuit scholars, we might say that the idea of a literal man would appear at the end time fulfilling the antichrist prophecies. Francisco Ribera has been called the Father of Futurism.

Thus Jesuit Futurism sweeps 1,500 years of prophetic history under the rug by inserting its infamous GAP. The GAP theory teaches that when Rome fell, prophecy stopped, only to continue again right around the time of the Rapture. Thus the "ten horns," the "little horn," the Leopard-like "Beast," and the Antichrist have nothing to do with Christians today. According to this viewpoint no prophecies were fulfilled during the Dark Ages. This remained a Catholic view for some 300 years after the Council of Trent. The plan of the Jesuits was that the Protestants would adopt this idea one day. To their delight it happened in the early 1800s in England, and from there it spread to America. The story of how this happened is both fascinating and tragic.

"The Futurism of Ribera never posed a positive threat to the Protestants for three centuries. It was virtually confined to the Roman Church. But early in the nineteenth century it sprang forth with

vehemence and latched on to Protestants of the Established Church of England" (Ralph Thompson, *Champions of Christianity in Search of Truth*, p. 91).

Then Dr. Samuel Roffey Maitland (1792-1866), a lawyer and Bible scholar, became a librarian to the Archbishop of Canterbury. It is very likely that one day he discovered Ribera's commentary in the library. In any event, in 1826 he published a widely read book attacking the Reformation and supporting Ribera's idea of a future one-man Antichrist. For ten years, in tract after tract, he continued his anti-Reformation rhetoric. As a result of his zeal and strong attacks against the Reformation in England, the Protestantism of that very nation which produced the King James Bible (1611) received a crushing blow.

Then came James H. Todd, a professor of Hebrew at the University of Dublin. Todd accepted the futuristic ideas of Maitland, publishing his own supportive pamphlets and books. Then came John Henry Newman (1801-1890), a member of the Church of England and a leader of the famous Oxford Movement (1833-1845). In 1850, Newman wrote his "letter on Anglican Difficulties" revealing that one of the goals in the Oxford Movement was to finally absorb "the various English denominations and parties" back to the Church of Rome. Newman soon became a Roman Catholic, and later even a highly honored Cardinal. Through the influence of Maitland, Todd, Newman, and others, a definite "Romeward movement was already arising, destined to sweep away the old Protestant landmarks, as with a flood" (H. Grattan Guinness, *History Unveiling Prophecy or Time as an Interpreter*, New York: Fleming H. Revell Co., 1905, p. 289).

There was also a Scottish Presbyterian minister Edward Irving (1792-1834), considered to be the forerunner of both the Charismatic and the Pentecostal Movements. He accepted the one-man Antichrist of Todd, Maitland, Bellarmine and Ribera. He went a step further and invented a two-phase return of Christ. A secret rapture prior to the rise of Antichrist would constitute the first phase. In this first phase the Lord would rapture all saved Christians. This would be a wake up call to Christians who had not been saved and these would have to become saved during the "Great Tribulation." Where this idea originated is unclear. Journalist Dave MacPherson believes Irving accepted it as a result of a prophetic revelation given to a young Scottish girl named Margaret McDonald (*The Incredible Cover-Up: Exposing the Origins of Rapture Theories*, by Dave MacPherson, Omega Publications, Medford, Oregon. 1980). In any case, the fact is, Irving taught it!

This brings us to John Nelson Darby (1800-1882). He was a bright lawyer, pastor and theologian who wrote more than 53 books on Bible subjects. Darby defended the infallibility of the Bible against a tide of liberalism. He became a leader of a group in Plymouth, England that later were called Plymouth Brethren. Dwight Eisenhower's father is credited with associating with this movement as well as with the Bible Students. Darby was a dispensationalist believing that God deals with mankind in major time periods called dispensations. He called the Gospel age the Church age. Darby laid much of the foundation for the present popular removal of Daniel's seventieth week away from history and from applying to Jesus Christ in favor of

applying it to a future Tribulation after the Rapture. This locks Darby in with Francisco Ribera and the Jesuit agenda.

What made John Nelson Darby so famous was the fact that Cyrus Ingerson Scofield (1843-1921), a Kansas lawyer, who published his Scofield Reference Bible based largely on Darby's writings and his Futurism also found in the writings of Todd, Maitland, Bellarmine and Ribera. This greatly assisted the Jesuits in their endeavor to convince the world that the Antichrist was a future literal man who would bring about seven years of tribulation. Wycliff, Huss, Luther, Knox and Wesley all declared Papacy was the Antichrist. For a list of over eighty reformers who identified Papacy as Antichrist, check Reformers' Interpretations of Anti-Christ.

Daniel's 70 Weeks of Years

Most Bible scholars have agreed that Daniel 9:24-27 was prophetic when written but historical now. If it is now history, you cannot remove seven years of history and put it were you please. Truths of history cannot be removed in fact. Christians should not try to revise history.

Most scholars recognize Daniel as prophetic covering from the "commandment to restore and to build Jerusalem unto Messiah the Prince." Thus Daniel 9:25-27 tells us when Jerusalem and its walls were rebuilt in troublous times to Messiah the Prince would be sixty-nine weeks of years (483). The wall was rebuilt in 454 BCE to 29 CE—historically sixty-nine weeks to the time Jesus presented himself at Jordan as Israel's Messiah.

Messiah then would:

1. "Make an end of sin"—"He put away sin by the sacrifice of himself" (Heb. 9:26).
2. "Make reconciliation for iniquity" The iniquities of the Church were cancelled.
3. "Bring in everlasting righteousness" Bring in everlasting justification from sin.
4. "Seal up the vision" The vision of the 2300 days (years) the first part of which was the 70 weeks (490 years)—literally cut-off from the 2300 years.
5. "Seal up the prophecy" This set a seal upon Daniel as a true prophet.
6. "Anoint the Most Holy" The Spirit anointed the holy remnant at Pentecost.
7. "Confirm the covenant with many for one week" The covenant with Israel was to be confirmed for the last week and no Gentiles were to be accepted until this time frame was completed (29 to 36 CE).
8. "The midst of the week he shall cause the sacrifice and the oblation cease" In the middle of the last week (33 CE) Christ his sacrifice would cease or be ended.

How can we take this last week full of historical fulfillment by our Lord and move it to the end time? To do so violates reason and biblical exegesis. It precisely fits into the last seven years

covering Messiah who was to be "cut off" in the midst of the week and then the covenant was to be confirmed for the remainder of the week with Israel only. This is history.

The Vision of the Twenty-Three Hundred Days [Years]

Daniel 8:13-16 tells of a vision of "2300 days" which Daniel did not understand. The angel Gabriel was commissioned to explain it to him, but the chapter ends with Daniel saying:

"And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king' s business; and I was astonished at the vision, but none understood it" (Dan. 8:27).

Neither Daniel nor his associates were able to understand this vision. In Daniel the ninth chapter we learn that Daniel went back to Jeremiah' s writings concerning the seventy years of desolation. He apparently was wondering if after the seventy years spent in Babylon Israel might be restored to its own land.

Daniel's main interest was in Israel. Gabriel' s message left him rather limp perhaps believing that the sanctuary of the literal temple would remained defiled until the end of "2300 days [years]."

Fearing such a long wait Daniel then prays to God confessing Israel' s sins and seeking God' s mercy. Finally, in Daniel 9:21-27 Gabriel is sent the second time to explain the vision. The only vision that needed explaining at the moment was the vision of the "2300 days." The reason it could not be understood was that the angel had not given a starting date or a closing date. Without some point to measure from Daniel had a "2300 days" yardstick but no point to measure from.

Gabriel then makes a second attempt to explain the vision of the "2300 days" by adding another vision of "70 weeks [of years]" that would be "determined [literally are divided or cut off from the 2300 days] upon thy people and upon thy holy city" (Dan. 9:24). In other words Gabriel is telling Daniel that four hundred and ninety will be divided or cut off from the twenty-three hundred years. Gabriel also provides a time from which to start both the 2300 years and the 490 years. He says: "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 threescore and two weeks (69 weeks): the street shall be built again, and the wall, even in troublous times" (Dan. 9:25). The wall was rebuilt in fifty-two days (Neh. 5:15) in 454 BCE. To illustrate:

2300 Symbolic Days = 2300 Literal Years

<-----2300 Years----->

454BCE

1846CE

483 Years 7 Yrs 1810 Years Remaining
of the 2300 Years

7 Years = Covenant confirmed
with Israel one week.
Messiah cut off in "midst" of week.

You cannot remove seven years from the 2300 years and still have 2300 nor can you remove seven years from the 490 historical years and still have 490. To take seven years of history and transplant it into the future is untenable. No explanation is adequate and none has been given. Darby just did it. There is no prophecy that says the "Great Tribulation" is seven years. Seven years was stolen from Daniel disannulling history. Daniel told us the Messiah "Would confirm the covenant [with Israel] for one week [seven years from 29 to 36 CE]; and in the midst of the week [33 CE] he [Messiah] shall cause the sacrifice and the oblation to cease [Messiah sacrifice would be ended on the cross in the midst of the week]" (Dan. 9:27). How can anyone place these seven years of history into the future when it was fulfilled in the past?

Jesuit Ribera' s
Seventieth Week Last Legacy

The very first scholar to take Daniel' s seventieth week away from the sixty-nine weeks was Francisco Ribera. His primary apparatus was the seventy weeks. He taught that Daniel' s 70th week already fulfilled was still in the future. ...It has opened the floodgate of Jesuit futurism that denies history. Many good Christian people are being deceived by a Jesuit conspiracy that closes their eyes to the true Antichrist. "This is exactly the scenario used by Hal Lindsey and a multitude of other current prophecy teachers" (Robert Caringola, *Seventy Weeks: The Historical Alternative*, p. 35). It seems that the Evangelical movement has taken the Jesuit bait and now feature the Jesuit concepts in placing the seventieth week in a future tribulation. Why have they laid aside all the teachings of the Founding Fathers of Protestantism that the Papacy is the Antichrist? Why have they become bewitched with the Jesuit siren song causing the world to look for a literal man Antichrist instead of recognizing the historic Antichrist? Many Evangelicals fail to recognize they are perpetuating a Jesuit begotten error in the "left behind" deception and leaving many Christians unprepared for the last time deceptions of the true Antichrist.

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For information from STUDIES IN THE SCRIPTURES on Daniel 9.

For booklet on "Can We Identify Antichrist?"

For booklet on "Church Union and the Antichrist."

For Information on Ribera and Catholic Counter Reformation Views

Question #3 on The Seven Years' Tribulation.

For a chart on Reformers' Interpretations of Anti-Christ.

For more information on Anti-christ and the Man of Sin.

Back to Question #6 on Who Is AntiChrist?

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THE ORIGIN OF DISPENSATIONAL ESCHATOLOGY AND THE PRE-TRIBULATION RAPTURE

At this point it would be profitable to make known the facts about dispensational Eschatology as well as the doctrine of the "secret rapture" prior to the second coming of the Lord Jesus Christ.

What I personally believe is so interesting about the entire development of these doctrines is that their initial sources come out of the ranks of the most blasphemous and deceptive organization in the entire history of Christendom; the ranks of Romanism.

The first person who formulated this eschatology was a Jesuit named Ribera in 1591AD. He interpreted the book of Revelation suggesting an end-time personal antichrist, a rebuilt Babylon and a rebuilt temple in Jerusalem at the end of the Christian Era.

This doctrine began to fester within the system of Romanism which by now had a few dozen more erroneous and blasphemous doctrines introduced as biblical truths by its own leadership. But it wasn't until 1745AD that another Jesuit named Manuel de Lacunza y Diaz began to really distort the Scriptures through doctrines that perfectly fit the category of the kind of doctrines whose destructive results we are warned about by Paul. (2 Tim 4:3-4).

Back in the 18th Century, there was a Spanish family living in Chile named the De Lacunzas. In 1731, they had a baby boy whom they named Manuel. After fifteen years at home, young Manuel boarded a ship bound for Spain. He wanted to join the holy orders of Romanism and become a Jesuit priest. Twenty-one years later, the Jesuits were expelled from Spain because of their brutality, and "Father" Manuel de Lacunza y Diaz was forced to leave the country. He made his new home in Imola, Italy, where he remained for the rest of his life.

While in Imola, Lacunza claimed to be a converted Jew named "Rabbi Ben Ezra." Under that alias, he pens down a doctrine which he calls "The coming of Messiah in Glory and Majesty." He theorizes for the first time ever the end-time tribulation view. A book with his entire work was published in Spanish after his death.

In his book, he theorized that the Church would be "raptured" (taken up to be with the Lord) 45 days before Jesus' real return to Earth. During that 45-day period (while the Church was in heaven with the Lord), God would judge the wicked who were still remaining on Earth. This Jesuit "Rabbi" theorized the earliest mini-tribulation, pre-trib rapture view on record! He derived his view primarily from a faulty interpretation of the 1290 and the 1335 days of Dan 12:11-12 (1335-1290 = 45).

De Lacunza died in Imola in 1801 and that should have been the end of his theory. But after his death, Lacunza's views were taught in Spain where his book was published in 1812. A little over 14 years later in 1827 his book was translated into English by a Scottish radical named Edward Irving. Irving was the founder of an early **charismatic cult**, the Irvingites. He published Lacunza's view in his paper, "The Morning Watch."

Lacunza's views could have died right there, for most in England thought Irving to be a heretic, but the next three years two individuals added some more sensational views of doctrinal error to Lacunza's initial ones.

First, in 1830, a sickly little 15 year old **charismatic** girl named Margaret Macdonald, only a Christian for one year, claimed that she had a vision of a "secret rapture." What is interesting is that Margaret Macdonald was believed by her contemporaries to be involved in the occult and there are documented records of her performing levitation in some of her meetings, claiming that it was the work of the Spirit.

A year later in 1831, Robert Norton, a charismatic Irvingite evangelist, meets Margaret Macdonald and popularizes her "secret rapture" vision around England.

But it was 40 years later that this "tribulation period" and the "secret rapture" theories began to really spread.

In 1870, John N. Darby, founder of the Plymouth Brethren, began to partake in many of the Irvingite meetings and at one point he wrote that he had "come to an understanding of a new truth." Later in his own letters, Darby admitted that he had been influenced by the writings of the Jesuit De Lacunza. And so he goes ahead now and expands Lacunza' s views to a "seven-year Great Tribulation." Darby was not satisfied with Lacunza' s rather simplistic 45-day tribulation idea, so he devised a more complex theory. It appeared to him that the last week (Dan 9:27) of Daniel' s 70 weeks had yet to be fulfilled, so he suggested a 2000 (plus)-year gap between the 69th and 70th week. Darby then theorized that the 70th week was about a future seven-year-tribulation period that would take place at the end of the Christian Era.

From that springboard, by sundry leaps of logic, Darby supposed that the Temple would be rebuilt and the animal sacrifices would be reinstated. An antichrist was supposed to appear and rule the world for seven years. After three and a half of them, this antichrist would presumably turn against the Jews, stop the sacrifices, and start Armageddon. He went on and on with many other unsupported conjectures yet all were based upon the erroneous doctrines of his predecessors we already mentioned and on his own idea of a 2000 (plus)-year gap and a seven-year great tribulation, theories he conjured up to fit his ideas and interpretation of Dan 9:27. What is even more interesting is that the Plymouth Brethren hide the origin of this view and claim that it is totally theirs.

Perhaps if J. N. Darby had not visited the United States, the seven-year trib theory and the secret rapture could have died right there. After all, there weren' t very many Plymouth Brethren. But while in the States, Darby met C. I. Scofield. Scofield was so charmed by the Lacunza-Macdonald-Darby creed that he went on to include it in an annotated Bible he had in the works. Sound Bible scholars of the day such as A. J. Gordon, W. G. Moorhead, Charles R. Eerdman, and others tried to dissuade him. Three noted members of Scofield' s own revision committee even resigned because of Scofield' s unswerving support for the Lacunza-Macdonald-Darby view, but their voices were not heard. The seven-year view remained and was incorporated into the notes of the now world-famous Scofield Bible.

In the following decades, the Scofield Bible became the most widely read Bible in the English language, and that annotated Bible was the primary vehicle by which the seven-year great tribulation view was spread throughout the whole English-speaking church. Scathing reviews have been written against Scofield' s Bible by various respected scholars of the day, but many others presumed Scofield' s notes to be all but inspired. Even today, some folks think a commentator' s notes below the line are as valid as the Scriptures above it.

It is impossible to believe that a major end-time doctrine of the Protestant world began in the minds of Jesuit priests, one of which wrote under an assumed name and claimed to be a converted Jew. But the historic record of the origin of this creed is unassailable.

John Bray, the well known researcher of Christian faith in doctrine and history who wrote the book "The origin of the Pre-Tribulation Rapture Teaching," has even offered a large reward to anyone who can find an earlier or different source of these false doctrines.

The church is indebted to this evangelist who was led of the Lord to dig down to the very roots of the pre-tribulation rapture position with such great courage.

There have been a host of weighty rebuttals by conservative theologians, but few clearheaded scholars have bothered to refute the De Lucanza-Macdonald-Darby-Scofield view scripturally, in a language the everyday saint can understand.

Albertus Pieters is another well known courageous theologian who writes in his "Examination of the Scofield Bible":

"From start to finish it (the Scofield Bible) is a partisan book, definitely, both openly and under cover, an instrument of propaganda in favor of an exceedingly doubtful eschatology..If Darby and his school are right, the entire Christian church for eighteen hundred years was wrong on a vital part of the Christian faith."

Some have questioned the importance of knowing the origin of this doctrine, but in any court of law, the jury is entitled to know the credibility of the witness. So the Church has every right to ask:

"Would a priest from an organization known for its blasphemous doctrines and the brutality that has exhibited throughout hundreds of years against the true believers in Christ, masquerading as a Jewish Rabbi, be a credible witness on spiritual matters and on biblical truth?" God forbid! Finally, what makes this whole thing even more sad is the fact that Scofield knew the true origin of the pre-trib view in every detail, as some of his close associates did indicate, but since Irvingites were known to be heretics, he hid this knowledge from the public.

The reasons for supporting this view? Its great fundraising capability (of the view) for the increase of Bible sales (i.e., sensationalism).

Dr. Harry Ironside of Moody Bible Institute, himself an ardent supporter of the Lacunza-Darby-Macdonald-Scofield eschatological scheme, admitted in his book *Mysteries of God*, p. 50 :..Until brought to the fore through the writings of..Mr. J. N, Darby, the doctrine taught by Dr. Scofield (the Seven-Year Tribulation) is scarcely to be found in a single book throughout a period of 1600 years. If any doubt this statement, let them search, as the writer has in measure done, the remarks of the so-called Fathers, both pre-and post-Nicene, the theological treatises of the scholastic divines..the literature of the reformation..the Puritans. He will find the ' mystery' conspicuous by its absence."

Should such a statement surprise us? Yes, indeed, this "mystery is absent," because the Bible doesn' t teach it.

Should we be offended by the continuous teaching and the proliferation of such erroneous doctrines?

Well, these doctrines were first taught when the Jews were not home and when Jerusalem was not free, so there was less data available then than there is now that throw much light to the prophetic words of the Bible. As a result, one must be careful not to speak ill of the brethren who taught and have proliferated this error unwittingly and without proper research of its origin. But an error is an error regardless of who teaches it, and false doctrines will remain if no one is willing to stand against them. Some things can't be whitewashed, or brushed under the carpet, and God holds a teacher responsible for what he teaches, Jas 3:1. Among 20th century evangelicals, the pre-trib rapture and the Seven-Year Tribulation are the most widely believed myths there are.

Today's Christian schools have perpetuated these counter-scriptural dogmas. How? Because professors have spent their lives studying what past men had to say about the Bible while very little original work is undertaken within the Bible, despite the unprecedented prophetic fulfillment which have taken place in our lifetime. And if at some point such prophetic fulfillment is taken in consideration, for by staring us in the face cannot be ignored any longer, the familiar and deeply ingrained pride of man, due to past efforts, recognition and fame, will not let humility rise from within the heart and admit the error. As a result, our end-time views do not address today's realities, they are filled with deceptive doctrines and therefore do not meet the real needs of the church. But this is not true only with the De Lacunza doctrine. There are countless of erroneous doctrines that are flooding the church of Jesus Christ these last days.

Who would ever thought that out of the glorious Protestant church that is filled with the legacy of the martyr's who died for the defense of our faith, today, will have a denomination that its entire synod will gladly elect an Archbishop to defend the Christian faith and care for the flock of Christ, who openly and unashamedly flaunts his homosexuality.

May the Lord raise up men who will stand as rocks of faith against the tide of evil that has come to destroy our pure and holy faith in God's word and be willing to give their lives in doing so.

* A copy of the Irving translation of Lacunza's work may still be found in Oxford University, Oxford, UK.

<http://www.hisremnant.org/eby/articles/kingdom/looking/look47.htm>

KINGDOM BIBLE STUDIES

studies in end-time revelation

LOOKING FOR HIS APPEARING

Part 47

THE RAPTURE LIE

"The Rapture"! Many an average person on the street may never have heard of it until watching religious programs on television or listening to conversations by "born-again" Christians. "The Rapture"? What' s that? But large numbers of Church goers in various denominations hear all about it - often. They live in constant expectation of it. "Christ may come tonight and snatch the Church away to heaven," the preacher assures in revival meetings, in Sunday Church services and on television. "The trumpet may sound before this meeting is over, or before you wake up in the morning," the evangelist warns. When that happens the cemeteries burst open and the dead saints arise, and those still living go zooming off into the sky to meet the Lord. Such a snatching away or "rapture" of the Church, it is claimed, will be the next great prophetic event. And it may take place at any moment. Millions of believers wonder with great concern, "When will it happen? Will it be in my lifetime? Will I be ready? Who of my loved ones will miss it and have to go through the Great Tribulation?"

It is generally supposed to happen this way: Strife, crime, violence and evil doing in the world will become increasingly worse. Civilization will plunge headlong toward a time of intense trouble. Suddenly, just before the world arrives at a period of calamity called "the tribulation," we are told, Jesus will return invisibly and snatch away - "rapture" - all born-again Christians and take them to heaven, or away up in the clouds somewhere, away from the world turmoil, for seven years. It will be a sudden, yet secret event. No one will see it happen. Only the effects - empty cars, empty houses, empty beds, workers missing from their jobs - will be apparent. Some suggest what the newspaper headlines will be like the day after: "Millions Mysteriously Vanish!" "Graves Found Open and Empty!" "Massive Traffic Snarles Due to Missing Drivers!" "Planes Crash, Trains Wreck As Pilots and Engineers Disappear!" "All Children Have Disappeared!" Pictures have been drawn by artists, and distributed by the multiplied thousands, of Jesus standing on a stratocumulus cloud a few thousand feet in the air, while Christians are being lifted out of a city below. Business of all kinds will be disrupted, while tumult, confusion, misery and terror will reign. The airports, trains, bus lines, and the great industrial plants over the world will be hushed, as so many of the head men, the pilots, engineers, managers, foremen, workers and others will be missing. Families will be separated, one taken and the other left; wives will bewail the sudden disappearance of their husbands, husbands will bemoan the loss of their wives. Parents will search in vain with terror-stricken faces for their children.

They go on to describe how all the people who are left on earth will have to go through seven years of terrible trouble and punishment. During this time the great Antichrist will make his appearance and display his power, the apocalyptic judgments the unmeasured wrath of God - foretold in the book of Revelation will be unleashed in dreadful fury upon the inhabitants of the world, and there will be a time of unequalled tribulation. Then, at the end of this period, according to the teaching, Christ will return from heaven once again in a great universal public display, bringing all His saints with Him. The reason for this is, they say, because God is far too good to allow His people to go through such tribulation. The implication is that they are far too weak to survive in the face of such demonic power. So they will be called away to attend the "Marriage Supper in the Sky", receive their "rewards" for their labors here, and have a glorious seven years of feasting, singing and celebration - while their unsaved loved ones, their dear

friends and neighbors who had not been born again, and the untaught millions of heathen are suffering indescribable agonies on earth. "Good enough for them!" seems to be the general attitude, "they should have listened and gotten prepared, like me. "

THE ORIGIN OF THE PRE-TRIBULATION RAPTURE

That' s the way the "rapture" is usually presented. But is that how Jesus announced He would return? Will He come back physically in two phases - one, secret and unexpected, "for" His saints, to rapture them away; and a second, publicly "with" His saints? Is this "rapture" really the "hope" of the Church as the preachers are wont to proclaim? Let me give you the history of how this theory got started.

It wasn' t until the early or mid 1800' s that there was any significant group of believers around the world that looked for a "rapture" of the Church prior to a seven-year tribulation period. It may come as a shock to some who read these lines, but it is a fact nonetheless, that the "rapture" teaching was NOT taught by the early Church, it was NOT taught by the Church of the first centuries, it was NOT taught by the Reformers, **IT WAS NOT TAUGHT BY ANYONE (except a couple Roman Catholic theologians) UNTIL ABOUT THE YEAR 1830!** At the time of the Reformation the early Protestants widely held and were convinced that the Pope was the supreme individual embodiment and personification of the spirit of antichrist, and the Roman Church the Harlot System of Rev. 17. This understanding was responsible for bringing millions of believers out of the Roman Catholic religious system. It therefore became expedient for certain Romish theologians to turn the attention of the people away from the Papacy, and this they endeavored to do by a counter-interpretation to that held by the Protestants. This new scheme of prophetic interpretation became known as FUTURISM. Rather than viewing the drama of the book of Revelation spiritually and historically, they would consign it all to a brief period of time at the end of the age. **It was a Jesuit priest named Ribera who, in the days of the Reformation, first taught that all the events in the book of Revelation were to take place literally during the three and a half years reign of the Antichrist away down at the end of the age. Thus Ribera laid the foundation of a system of prophetic interpretation of which the Secret Rapture has now become an integral part.**

Later, Emmanuel Lacunza, also a Jesuit priest, built on Ribera' s teachings, and spent much of his life writing a book titled "The Coming of Messiah in Glory and Majesty." Lacunza, however, wrote under the assumed name of "Rabbi Ben Ezra," supposedly a learned Jew who had accepted Christ as his Saviour. With Jesuit cunning he thus conspired to get his book a hearing in the Protestant world - they would not even permit it in their homes coming from a Jesuit pen - but as the earnest work of a "converted Jew" they would consume it with avid interest! Within the pages of this elaborate forgery Lacunza taught the novel notion that Jesus returns not once, but twice, and at the "first stage" of His return He "raptures" His Church so they can escape the reign of the "future Antichrist." His book was first published in Spanish in the year 1812 and soon found its way onto the shelves of the library of the Archbishop of Canterbury in London, England.

Now enter the name of Edward Irving. Born in Scotland in 1792, Irving became one of the most eloquent preachers of his time. In 1828 his open-air meetings in Scotland drew crowds of 10,000

people. His Church in London seated one thousand people and was packed week after week with a congregation drawn from the most brilliant and influential circles of society. There were some among them who by prophetic declaration announced that the Lord was coming soon, and this idea became prominent in their prophetic utterances and teachings. Out of those prophetic declarations some began to study the scriptures in the light of a physical, literal coming of the Lord. Up until that time the coming of the Lord was understood as a coming of the Lord TO His people, and IN His saints, and there was no sense of His fleshly coming. Irving discovered Lacunza' s book and was deeply shaken by it, in fact, fell in love with it, translated it into English, and it was published in London in 1827. And at this very time Irving heard what he believed to be a Voice from heaven commanding him to preach the Secret Rapture of the Saints. Then Irving began to hold Bible Conferences throughout Scotland, emphasizing the coming of Jesus to rapture His Church.

About this same time there began the emergence of a new movement which came to be known as the "Plymouth Brethren." The Brethren movement had its beginning in Dublin in 1825 when a small group of earnest men, dissatisfied with the spiritually lethargic condition that prevailed in the Protestant Church in Ireland, met for prayer and fellowship. Soon others joined the fellowship and associated groups sprang up in various places. Though the movement had its beginning at Dublin , it was Plymouth, England that became the center of their vast literature outreach, thus the name ! "Plymouth Brethren" became attached. Although there was interest from the start in prophetic subjects, the center of interest was on the body of Christ as an organism and the spiritual unity in Christ of all believers - in reaction to the deadness and formalism of the organized church systems and the ecclesiastical Hierarchy. A man by the name of John Nelson Darby was the leading spirit among the Plymouth Brethren from 1830 onward. Darby was from a prosperous Irish family, was educated as a lawyer, took high honors at Dublin University, then turned aside, to his father' s chagrin, to become a minister.

Thus Irving and Darby were contemporaries, though associated with different spiritual movements. Another series of meetings were in progress at this time, a group of seeking Christians were meeting in the castle of Lady Powerscourt for the study of Bible prophecy. Many clergymen attended, and quite a few who were Irvingites. The Irvingites came to the meetings obsessed with the ideas of the "Secret Rapture" and the future Antichrist, imbibed from the Jesuit Lacunza' s book. J.N. Darby and the other Brethren leaders were invited to these meetings and became participators in them. It was there that he was introduced to the Jesuit teaching of the Secret Rapture and the futurist interpretation of prophecy, as well as the famous book by Rabbi Ben-Ezra, or, actually, Jesuit priest Emmanuel Lacunza! Darby was himself a prolific writer and from that time a constant stream of propaganda came from his pen. His writings on biblical subjects number over 30 volumes of 600 pages each. Darby developed and organized "futurism" into a system of prophetic teaching called "dispensationalism." Darby' s biographers refer to him as "the father of dispensationalism." And the crown jewel in the kingdom of dispensationalism is, of course, the so-called SECRET RAPTURE!

The Secret Rapture teaching was introduced into the United States and Canada in the 1860' s and 1870' s, though there is some indication that it may have been taught as early as the 1840' s. Darby himself visited the United States six times. The "new" teaching was spreading. A

Congregationalist preacher by the name of C. I. Scofield came under the influence of Darby and the Plymouth Brethren. Scofield became a strong promoter of the teaching that had been promulgated by Darby, whom he considered "the most profound Bible student of modern times." He incorporated this teaching into his SCOFIELD REFERENCE BIBLE. The Scofield Reference Bible was destined to have a tremendous impact upon the beliefs of many, when, three million copies were published in the first 50 years! Through this Bible Scofield shrewdly carried the teaching of the Secret Rapture into the very heart of Evangelicalism. Some ignorant souls look on the "notes" in this Bible as the Word of God itself! I do not doubt for one instant that many who read these lines have been influenced somewhere in their spiritual lives by the "footnotes" in the Scofield Bible!

There is one final link in the chain of the development and spread of the rapture theory that should be mentioned in passing. I would draw your attention again to the SOURCE, the ORIGIN of the rapture doctrine and the chain of contact by which it has been brought down to us today. It began as a Roman Catholic invention! The Jesuit priest Ribera's writings influenced the Jesuit priest Lacunza, Lacunza influenced Irving, Irving influenced Darby, Darby influenced Scofield, Scofield and Darby influenced D. L. Moody, and Moody influenced the early PENTECOSTAL MOVEMENT. How? you ask. The Assemblies of God is today by far the largest Pentecostal denomination in the world. When the Pentecostal movement began at the turn of the century and the Assemblies of God held their first General Council in 1914 in Hot Springs, Arkansas they were a small movement and didn't have their own Publishing House. They needed Sunday School and study materials for their Churches - so where do you suppose they got it? They bought it from Moody Press and had their own cover stitched on it! So what do you think the Assemblies of God people believed? They believed what Moody Bible Institute taught! This had its impact on Pentecostal theology, because in the early years there were practically NO PREMILLENNIALISTS IN THE PENTECOSTAL MOVEMENT! Most of the ministers in those early days came from Presbyterian, Methodist, or other historic denominations - men who, being baptized in the Holy Spirit and leaving their denominations, joined themselves to the Assemblies of God or one of the other emerging Pentecostal denominations. That is how the Pentecostal movement became influenced and saturated with the "Secret Rapture" doctrine - by a direct chain right back to the Roman Catholic Church! And now, my friend - you know the REST OF THE STORY!

THERE IS NO RAPTURE!

The church systems are literally filled today with carnal, earthly-minded Christians who sit back in ease and self-complacency and await a future rapture that will translate them out of the midst of earth's Great Tribulation at the beginning of the Day of the Lord. To this generation of Lukewarm Laodiceans the Spirit speaks in certain tones of warning: "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light" (Amos 5:18). In the vast majority of evangelical circles we are taught that at any moment Jesus will come and secretly, silently snatch away His elect to a heaven in the far-flung skies - to escape the Great Tribulation which shall soon visit the earth. It is not true. The saints shall be "caught up" all right; but it is not speaking of distance in terms of miles or light years, but to glorious reality in the Spirit. When Christ comes to lift our inner-man nature UP into the fullness

of UNION IN HIM we certainly know the reality of being raised up and made to sit together in the heavenlies in Christ Jesus. This is not a place in the sky, but a spiritual position of eminence, glory and authority. Paul says that we shall be caught up "in the air," that sphere of influence, authority and spirit-control now occupied by "the god of this world," the "prince and power OF THE AIR" (see Study #42 in this series).

"Rapture" is not a biblical word. Let all of God' s people stop speaking of the "rapture." The word rapture is not in the scripture and is at best very misleading. If instead of the rapture we speak of being caught up in the spirit (Acts 8:39; II Cor. 12:2-4; Rev. 4:1-2), translated into the Kingdom (Col. 1:13), raised up into the heavenlies with Christ (Eph. 2:5-6), and caught up into the throne, the spiritual dimension of the Christ' s authority, power and glory (Rev. 4:1-2; Rev. 3:21; Rev. 12:5) we will rid ourselves of much confusion and carnal delusion, and we will have a much better understanding of present spiritual realities and the immediate program of God.

Religionists debate loud and long about WHEN THE "RAPTURE" IS TO TAKE PLACE. Some believe in the "pre-tribulation rapture." That means that God' s people will be removed from the earth just before the beginning of the tribulation. Thus they will not be here for any of the seven years of plagues, vials, etc. Bumper stickers state: "In case of Rapture, this car will self-destruct". Tracts for airliners say: "In case the trumpet sounds, be prepared for this plane to crash, your pilot may be a Christian." These are fear tactics. Then there are those who teach the "mid-tribulation rapture." They believe that the Bible teaches that the Church will have to go through the first three and a half years of the tribulation while the Antichrist is warring against the saints, but will be raptured and spared the last three and a half years of the intense wrath and judgment of God. Finally there are the "post-tribulation" people. They teach that the Church goes through the entire seven years of tribulation, and that only after the tribulation are the saints "caught up", as according to I Thes. 4:17. They see a Church being empowered by the Spirit of God to survive the worst onslaughts of Satan and pass through victoriously to the other side. This is an admirable concept, and much closer to the truth, but these still embrace the notion of the rapture.

There is a story of King Charles II of England, that he once puzzled the Royal Society (a society of scientists) by propounding the question, Why is a dead fish heavier than a live one? The men of science debated this question with much acumen, and offered various solutions to it. It however occurred to one of them to make sure by experiment that the dead fish was in fact the heavier; and it was found that it was not. Now this trick of the Jesting Monarch is often played upon us by our own minds. We assume, because the preachers and teachers play the incessant drumbeat, that there IS a rapture. But when one carefully examines "the alleged fact" of the rapture he is led to the astounding discovery that in fact there isn' t even any such thing!

A German Prince was once visiting a certain city. When greeted by a deputation from the Town Council he expressed great surprise that his arrival had not been heralded by salvos of cannon. The Burgomaster, who had a sense of humor, replied that there were a hundred reasons for the omission. Asked by the Prince what they were, he began: "In the first place we have no cannon; in the second we - " "Now," broke in the Prince, "your first reason is so good that I don' t want to hear the other ninety-nine." That answer comes to mind as one reflects on the theory of the Secret Rapture. We wait in vain for one strong argument that simply compels us to consider their view.

Take a searchlight. Take all the suns and moons and stars, break the rim of the Milky Way and pour the compacted brilliance of its infinite depths of light into every crevice of the good old Book; search every page and chapter and verse and line, from Gen. 1:1 through Rev. 22:21, and you can find no trace of it in teaching, in prophecy, in parable or in symbol. The rapture is simply not found in the Bible! That one reason is so good that we have no need to consider any others!

Since so many Christians are steadfastly looking for Jesus to come FOR the Church, to whisk it away up to heaven somewhere, we need to take a closer look at the Word and see if ANYWHERE in the Bible we can find this expression "coming FOR the saints." This may come as a shock to some, but the Bible NOWHERE speaks of Jesus coming "FOR the saints." Let those who carelessly use this term show us where it appears in the pages of God' s inspired Book. Let them search! It cannot be found! Never! Nowhere! Not even once! Surely then, a teaching which constantly employs an expression that is foreign to the Word of God should be subjected to close examination. I can hear some dear saint saying, "Oh, but the Bible does say that Jesus is coming FOR a Church without spot or wrinkle." No it doesn' t! What it says is that Christ so loved the Church and gave Himself for it "that He might sanctify and cleanse it with the washing of water by the word, that He might PRESENT IT TO HIMSELF a glorious Church, not having spot, or wrinkle, or any such thing" (Eph. 5:26-27). It says nothing about taking the Church anywhere. In order to "present the Church to Himself" in a holy and blameless condition doesn' t necessitate changing the Church' s physical location at all! There is no reference to a journey; the description is of a CONDITION. Our Lord' s coming "for" His Church is nothing more than an invention of ignorant minds, hatched up by men who are reading into their Bibles many fantastic tales which they use to uphold their delusions. The sleeping Church, of course, can think of little else except a physical ride into the clouds, being whisked away into an ethereal state and experience of their own invention, where they intend to sit around dressed in white nightgowns or something similar, eating - eating - eating what?

But let us forget all this nonsense. Let us come on down out of the clouds and get our feet planted firmly on solid footing, and leave them there. We are not going anywhere: not for a long while, at least. We are not yet ready to go anywhere, in fact. These people who think they are all prepared to be physically caught away to the throne on high and there help God run His universe, are simply manifesting the fact that they are just babes living in a dream-world and are not even capable of eating good wholesome spiritual food. Before we are fitted for running God' s affairs and ruling with Christ over His universe, we have got to become proficient at running our little earth. This is our proving ground. And we are going to stay right here until we graduate! Before we are even capable of running an earth we must grow up spiritually and become proficient at living by the principles of the Kingdom and walking out the mind, nature and will of the Father in our own lives. The Church has not yet done even this. The vast majority, including the preachers, are just babies who still need a lot of comforts and soothing syrups, need to have their garments changed quite regularly and their bottle filled and held for them. Of course I know that the Church realizes what a horrible mess she has made of things in general, and would like to run away off somewhere to get away from it all. But she is going to stay right here and face the music, whether she wants to or not.

THE GREAT ESCAPE

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:13). There is a strange thing happening today, for most Christians are not looking for the "coming" of the Lord - rather, they are expecting the "going" of the saints! It is hard to convince men of the truth when for years their minds have been set in a contrary direction. The truth is that the "blessed hope" is not the rapture; it is the APPEARING of the Lord. The "blessed hope" is not deliverance from the Tribulation; it is HIS GLORIOUS APPEARING in His people. We are not looking for a rapture to take people out of this old world, but we are looking for HIM TO APPEAR out of the innermost being of His sons to transform His elect so that they will be able to change the very courses of this world. This is the time of the appearing of Christ in power and great glory. The Lord has confirmed this fact by appearing to us personally, and to others as well. He is coming and has come to us in His spiritual presence and is uncovering Himself within us to appear through us to the world. With each appearing of our Lord we witness greater growth unto maturity and perfection than we have seen in the past, for the Lord is doing that quick work. This is a very significant hour, an hour of much spiritual activity, accomplished by the arising of HIS LIFE WITHIN.

"Watch ye therefore, and pray always, that ye may be accounted WORTHY TO ESCAPE all these things that shall come to pass, and TO STAND BEFORE THE SON OF MAN" (Lk. 21:36). This verse of scripture has often been misapplied to the rapture theory. However, the words of Jesus are relevant to this hour and should be considered in the light of all present, revealed truth. If the old rapture theory is wrong, as we certainly believe it is, what then did Jesus mean by admonishing us to "pray always, that ye may be accounted worthy to escape" the things that are coming upon the world? Some like to point at Enoch, who was translated that he should not see death, and say that he is a type of those who are raptured before the Tribulation, thus "escaping" the things that are coming upon the earth. But Enoch did not live during the time that judgment was being poured out on the earth in the form of a flood. Enoch had his experience some 669 years before the Flood, and never met Noah. In other words, his translation (and that' s another story!) was not for the purpose of helping him escape the flood.

It is NOT Enoch who serves as the type of how one escapes the judgments of God poured out in the earth, but NOAH! Jesus did not say, "As it was in the days of Enoch." He said, "But AS THE DAYS OF NOAH WERE, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; SO SHALL ALSO THE COMING OF THE SON OF MAN BE" (Mat. 24:37-39). How the preachers have distorted and mutilated these wonderful words of our Lord! Songs have been written and sermons preached to urge us to be ready to be "taken" when Jesus comes. The great truth is that Jesus is saying the exact opposite! Let us consider what happened in the days of Noah. Who was taken? Who was left? "For as in the days that were before the flood THEY (the wicked) were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and (they, the wicked) knew not until the flood came and TOOK T-H-E-M ALL AWAY" (Mat. 24:38-39). It was the wicked that were "taken" in Noah' s day, for the record states that the flood came and "took them all away." And who was left? NOAH! Noah had spent much time and diligence in building an ark in which to "ride out" the storm. Noah went

THROUGH the flood, protected by the ark he had prepared and entered into. When the flood waters abated, and the wicked had been taken away, he stepped out of the ark and inherited the purified earth. He and his family now owned the whole planet! Everyone else who had held a deed to a piece of property was GONE, along with the heirs. Noah inherited the earth and there were none to dispute his claim. The previous owners had been "taken" and Noah alone was LEFT to inaugurate the new age. To which fact Jesus adds this significant statement: SO SHALL ALSO THE COMING (PRESENCE) OF THE SON OF MAN BE!

This great type points to far more than merely the inhabitants of the world being blown off the map and just you and me and a few other elect saints remaining. It points to the way of LIFE instead of DEATH. In this hour God' s chosen ones are building an ark of obedience and truth, of wisdom and righteousness, that they might LIVE AND NOT DIE. I declare to you that there is a people who shall live and not die! This is not an outer ark of gopher wood and pitch, but an inner ark of the mind of Christ and the ways of God in the SPIRIT. Our "hiding place" is in Christ. "Your life is hid with God in Christ" (Col. 3:3). It is the fearful, the faithless, or the wicked, who seek a geographical hiding place. Some want to leave the earth and fly away to heaven, while some cry for the rocks and the mountains to hide them, and yet others are seeking a hiding place in some natural place, a farm, a desert, a wilderness area, etc. But it will not work. It will not work because it is natural, physical, carnal, earthly. You cannot escape from death that way. You can only escape death by LIFE! And you can only find life by sowing to the SPIRIT! It is the life of God in your spirit which will swallow up all death, enabling you to "escape" the things that are coming upon the world.

George Hawtin penned the following words of truth: "The three Hebrew children in the fiery furnace were living types of the elect of God as they will be preserved through the fires of tribulation. The fire will not hurt them and the Son of God, who was with those blessed three, will be with us also. The elect will be right here in the world, yet they will be caught up to a new realm of spiritual glory and power, a realm where nothing of the earth can really harm them. Daniel was thrown into the den of ravening lions because of his faithfulness to God, but because he lived in a heavenly realm far above all his associates, the roaring lions became as docile as domestic kittens in his presence. It is quite possible that he stroked their manes and listened with pleasure to their mighty purring throughout the night when angels came to shut their mouths, yet these same lions tore his enemies to pieces before they could fall to the bottom of the pit. And thus I think it will be for all God' s elect people. They will be in the fire, but never feel it. They will be in the lion' s den, but find no hurt. Yea, they will be like Noah, who rode through the great waters of the flood, but came down on side to people a glorious new age, which in our case will be the age of the Kingdom."

Those chosen ones who shall be blessed with that promised ESCAPE shall be delivered, not by being removed from the earth, but by a more glorious transformation. They shall escape the things that are coming upon the world by appearing before the Son of man - by standing before the Son of man - by union with Him in the incorruptibleness of His divine life. When anyone among us is blessed to stand before the Son of man we are changed into the same image by seeing Him as He is. But let not any saint of God think that we speak of an outward event, for the Son of man is WITHIN YOU, and it is there that you behold Him, are changed into His image,

and stand before Him, your outer man brought into harmony and oneness of life with the inner, praise His wonderful name!

COME UP HITHER

Another scripture used to teach the pre-tribulation rapture is Rev. 4:1-2 where John heard a voice "as it were a trumpet talking with me; which said, COME UP HITHER, and I will show thee things which must be hereafter. And immediately I was in the spirit: and behold a throne was set in heaven..." They say John was a type here of the Church being caught up off the earth into heaven just prior to the wrath of God falling upon the world in the Great Tribulation. But it says no such thing. Oh, what shame! What deliriums! Men, poor deluded and blind children who know as little of the Christ life and spiritual realities as does the father of lies whom they unwittingly serve, yet parade themselves as angels of light and their carnal imaginings as revelation direct from God! No wonder Paul wrote, "For the time will come when they will not endure sound doctrine" (II Tim. 4:3-4). No wonder Isaiah wrote, "All tables (from which the Church is fed) are filled with vomit and filthiness, so that there is NO PLACE CLEAN" (Isa. 28:8). God pity the poor victims who follow these wretched blind leaders of the blind, poor nursing infants who know not their right hand from their left, victims of these messengers of the carnal mind, poor helpless babes, who have never, since the day of their birth, had a good square spiritual meal, and who as a result grow weaker and thinner and more anemic spiritually day by day.

A tremendous revelation was given to John on Patmos. John was one of the "three mighties" who walked with the Lord in the days of His flesh; he was with Him in the Mount, he lay in His bosom and, above all others, has received the distinctive title as "that disciple whom the Lord loved." It was fitting that the man who had leaned upon the breast of God's Son and heard the inmost beating of His heart, should become the depository of His most intimate thought in respect to the course of the Church in this age. And such is the case. This picture is to be found in the book of the Revelation. The seven Churches are saluted by John. He was shown the seven candlesticks "which ARE the seven Churches" (Rev. 1:20). God raised up a prophet that could see and foretell in detail the entire Church age before it could transpire. This is what the messages to the seven Churches in Rev. 2 and 3 are all about.

This prophecy is directed to the seven Churches in Asia as they became the symbolic vehicle by which the Lord quickened a message that is not only to be unto them, but is to be relevant to all Christians throughout the entire Church age. The messages and prophecies that are seemingly directed unto the seven special Churches of Asia actually symbolize and characterize the conditions that have existed in the Church age from the day of Pentecost until now. Seven is the perfect spiritual number of completeness and these SEVEN CHURCHES embody and characterize all the combined conditions that not only existed then, but have existed in one form or another throughout this entire age and are still in some form or another manifested in the Churches today. John beheld the good and the evil of the Church age. He declared the blessings and the curses of this age. He saw the strength and the weakness of the Church. He saw the Church in its beginnings and in its consummation. He beheld the True Church of the Lord Jesus Christ and he exposed the false church systems, the swaggering harlot of this age with her unholy

spirit, doctrines, organization and methods. John shows forth the full revelation of all the fullness of the Lord Jesus Christ and His Church during the Church age and the ages to come.

If you want to know what the Church of this age is like look at the SEVEN CANDLESTICKS! There you have the divinely inspired portrait of the Church painted in awesome detail by the skillful hand of the Holy Spirit. The outstanding fact is that it is a Church of MIXTURE - imperfect, immature, carnal, idolatrous, lethargic, heretical, adulterous - a realm of mixture and duality. Not only is the Church age an age of mixture, but it is an experience of CONTINUED MIXTURE; as in the parable of the wheat and tares, right up to the end of the harvest the field is a MIXED FIELD; it is a field divided between wheat and tares. There is neither time nor space to explore the meaning and fulfillment of all the symbols attached to these seven Churches, but these seven Churches perfectly reveal WHAT THE CHURCH REALM IS IN ITS ENTIRETY, and history and personal experience testify conclusively that John was shown aright! The early Church itself was a mixture of flesh and spirit, truth and error, law and grace, spirituality and carnality, Christ and antichrist. And I do not hesitate to tell you that from that day to this ALL CHURCHES HAVE SO BEEN. They are today! ALL of them! Yes, YOURS too! precious friend of mine, matters not if you call it a "New Testament Church," "Kingdom Church," "Sonship Church," "End-time Church," "New Day Church," or by some other inventive title if it IS a Church - its portrait is graphically and unerringly drawn in chapters 2 and 3 of the Revelation. Have you been searching for the perfect Church? Forget it! Such a Church does not exist during the Church age. And should this age continue for another thousand years the Church shall not have changed - the Word of the Almighty God declares it! The seven candlesticks ARE the seven Churches and the seven Churches ARE the whole Church throughout the entire Church age. The "New Testament Church" realm can never be different from what John saw in spirit.

Notice now the inspired words that follow: "After this (the vision of the candlesticks) I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, COME UP HITHER, and I will show thee things which must be HEREAFTER. And immediately I was IN THE SPIRIT: and, behold, a THRONE WAS SET IN HEAVEN, and one sat on the throne" (Rev. 4:1-2). An entrance is given to John into the heavenlies of the Most High. A door is opened unto John into the highest spiritual dimension of the divine eternal domain. At the speaking of the trumpet, the spirit translates John into the higher spiritual and heavenly realm of the THRONE OF GOD. I would draw your reverent attention to the wording: "AFTER THIS I looked... Come up hither, and I will show thee things which must be HEREAFTER." H-E-R-E-A-F-T-E-R! After what? Why, bless your heart, after the CANDLESTICK REALM! The promises have already been given, NOT TO THE CHURCHES, but to a class in the Churches - to HIM THAT OVERCOMETH. It is divinely significant that not one promise was ever given to even one Church in these Churches of mixture - every single- promise was made to that Church within the Church - the OVERCOMER - the SONS OF GOD. "HE THAT OVERCOMETH shall inherit all things; and I will be his God, and he shall be MY SON" (Rev. 21:7). Ah, here is a higher realm, the realm of the OVERCOMER. There is no duality, no mixture in this higher realm, no immaturity or imperfection of any kind. And the message sounds forth like the blast of a trumpet: "COME UP HITHER!"

Is it not plain that John is shown TWO REALMS - the candlestick realm and the throne realm? First John is informed about what the candlestick realm is, then he is shown another realm HIGHER THAN THE CANDLESTICK REALM. It is the realm of the overcomer, of the throne (the Lordship realm), of the four living creatures and the twenty-four elders. The throne denotes the seat of authority, rulership and dominion. It is the realm of HIS LORDSHIP, and ours with Him. Any person who ever enters into that divine realm of the Spirit in the heavenlies must be in complete and total submission unto that Holy One who sits upon that heavenly throne. And "to him that overcometh will I grant to SIT WITH ME IN MY THRONE, even as I overcame, and am set down with My Father in His throne" (Rev. 3:21). It is interesting to note that immediately following this invitation to the throne John is bidden to leave the candlestick realm of the earthlies and ascend IN THE SPIRIT (not a physical "rapture"!) into this HIGHER-THAN-THE-CANDLESTICK-REALM where the Lamb is in the throne.

This is what the brethren don't want to do! How tenaciously they cling to the candlestick realm with its five-fold ministry, New Testament Order, with its limitation, imperfection, weakness, immaturity, mixture, structures, methods, etc. Even so-called "Kingdom" preachers tell me that unless I am joined to some "New Testament Church" I will never make it into sonship. It is a lie. The truth is just the opposite. COME UP HITHER! Actually, you must leave the candlestick realm and ascend into the higher dimension of the Spirit in order to be a son of God! This revelation was given in A. D. 96. The people in the Churches of John's generation refused to leave the candlestick realm and rise to a higher experience in God and within only a few years the great apostasy set in, by the third and fourth centuries the apostasy was complete, followed by a dreadful night of great and terrible darkness. If we would be overcomers, pressing into sonship to God, our ears must hear with joy the challenging call, "Come up hither!" We must arise and forsake the limitation of the candlestick realm to become related to Christ in that inner union where HIS LORDSHIP SWALLOWS UP OUR LIVES. Oh, yes, the Lord is still out there in the candlestick realm, for as long as that realm endures there is "One like unto the Son of man standing in the midst." I have seen Him there in the midst of all the delusion, foolishness and carnality, I have beheld Him blessing, moving, speaking, saving, baptising in the Holy Ghost, healing, imparting gifts, I have heard His voice in the praising, in the preaching, in the prayers. Yes, He is there all right, in the midst, as the light that remains in Babylon, ministering on that level, blessing by His wonderful grace. But, my beloved, I would be remiss if I failed to warn you that He is NOT THERE taking men on to perfection, into the incorruptible life, into the fullness of sonship. The "up hither" realm is where that experience is known. If any man can show me any Church order, including the early Church, or their own, that has ever carried God's people on to perfection and fullness I will recant and gladly join it. If such a Church cannot be produced, then John's estimation of the candlestick realm remains valid and I have no obligation to join myself to that which is totally impotent to minister what is needed in this hour to bring us into the depths of Jesus Christ. Here me now! We are not opposed to gatherings, meetings and ministry! It is just that all these things must be kept in the perspective of reality as the "in part" realm and not over-rated as the vehicle to bring us into fullness.

I hear a Voice, my brother, my sister, bidding me to distinguish between the "dwellers on earth" and the "dwellers in heaven." "Therefore rejoice, YE HEAVENS, and YE THAT DWELL IN THEM. Woe to the INHABITERS OF THE EARTH... for the devil is come down unto you,

having great wrath..." (Rev. 12:12). In the thirteenth chapter of Revelation we are told that the "dwellers in heaven" are the tabernacle of God. The tabernacle of God is that blessed company of the overcomers - the sons of God. The dwellers in heaven are the 144,000 standing on Mount Zion. The dwellers in heaven are the manchild company "caught up to God and His throne." The dwellers in heaven are the enthroned elders. The dwellers in heaven are the four living creatures in the midst of the throne. The dwellers in heaven are the Kings and Priests after the order of Melchizedek. The dwellers in heaven are the tabernacle of God. The dwellers in heaven are the warriors on white horses who come out of heaven, accompanying the King of kings and the Lord of lords. The dwellers in heaven are the New Jerusalem which comes down from God out of heaven bringing the glory of the celestial Kingdom among men. Yea! and Amen! The more you search the more clear it will become that the "open door" in heaven and the invitation "Come up hither" separates between the candlestick realm in the earthlies, which are the seven Churches, the entire age of Church economy - and the higher realm of HIS LORDSHIP WITHIN, the throne realm!

I say to you today as the trumpet-voice said to John in that long ago, "Come up hither!" We have stood on the sidelines and said, "Come quickly, Lord Jesus, and rapture us out of this world." And He has sat on His throne and said, "Come, My people; enter into my gates, enter into my glory." We have said, "Come and get us Lord Jesus," and He has said, "Come up hither, My people; come up into the realm of My Spirit, of My reality, of My glory and power." THE DOOR IS OPEN IN HEAVEN TODAY. You may live in the candlestick or the throne. You may be an earth-dweller or a heaven-dweller. You may be a "Christian" or you may be a SON!

THE TRUE "RAPTURE"

The word "rapture" as used theologically is a misapplied and misappropriated term. Although this word is not found in the Bible, it IS found in the dictionary. The correct rendering of "rapture" has nothing to do with going anywhere. The World Book Dictionary furnishes us with this definition: "A strong feeling that absorbs the mind; very great joy. A feeling of being lifted high in MIND and SPIRIT; being filled with and completely taken up in feeling or delight or bliss." Armed with the true definition of rapture, is it not clear that we have been raptured on occasions too numerous to mention, as we have experienced the life of God in our SPIRIT from glory to glory!

Men gaze steadily into the skies looking for Jesus to come flashing across the heavens to snatch them up and carry them away, but their spirits have never been enraptured with these enlightening words: "Who hath delivered us from the power of darkness, and HATH TRANSLATED US into the kingdom of His dear Son" (Col. 1:13). Is that not an illuminating statement? And while the preachers rant and rave and speculate about a "rapture", displaying their carnal charts complete with pictures of automobiles wrecking, trains derailing, and airplanes crashing while the bodies of the saints soar away through the atmosphere, there are some humble sons of the Most High God who have EYES TO SEE and have discovered a process NOW TAKING PLACE in every believer who is earnestly pressing on toward the mark for the prize of the high calling of God in Christ Jesus. From the far distant mountain peaks of revelation the inspired voice of Paul clear as the morning song of the morning dove sounds forth the message:

"Even when we were dead in sin, He H-A-T-H QUICKENED US TOGETHER WITH CHRIST, and H-A-T-H RAISED US UP TOGETHER, and made us sit together IN HEAVENLY PLACES in Christ Jesus" (Eph. 2:5-6). Blessed be God!

He who writes these lines testifies to those who read them that we have ALREADY PASSED FROM EARTH TO HEAVEN! My God, my God! What words are these that Thou hast bidden us believe? Since, then, we have been translated from the kingdom of darkness into the Kingdom of the Son, is it any wonder that we should discover ourselves to be citizens of the true and eternal realm? By His resurrection and ascension we have been raised up and translated. We have passed from the realm where all is earthly and carnal to the realm where all is heavenly and spiritual. Our citizenship in this present age has been revoked and we have obtained a new citizenship in the eternal and undying realm. For this reason Paul wrote, saying, "Your citizenship is in heaven." We were citizens of another land, a dark land of fear, limitation, sorrow, sin and death. We were of different speech and culture, but we crossed over. We have changed our citizenship and our allegiance from one domain to another. We have renounced our existence on the earth-realm in favor of a new life in the heaven-realm. We have renounced our allegiance to this present world system, its customs, life-style, thought processes, wisdom, knowledge, ways, and religion, to become partakers of a new and heavenly citizenship, speakers of its new language, revelators of the beauty of its customs, culture and life-style, partakers of its higher inspiration, its more noble wisdom and knowledge, and manifestors of the wonders of its truth, and the glory of its endless life.

Ah, my beloved, WHAT YOU SEE DEPENDS ON WHERE YOU LIVE. The story is told of a mole who once pushed its head out of the ground and said to a bird who was swinging and singing on the branch above it, "What are you making such a noise about?" Said the bird, "Oh, the sunshine, the trees, the grasses, the shining stream, and the white clouds on the mountainside. The world is full of beauty!" "Nonsense," said the mole; "I have lived in this world longer than you have, and I have gone deeper into it. I have traversed it and tunneled it, and I know what I am talking about, and I tell you there is nothing in it but fishing worms." If all you can see is sorrow and trouble, pain and distress, sin and evil, crime and violence, lust and greed, wrath and judgment, and antichrist and tribulation, then you are living still in the wrong country! "WOE to the INHABITORS OF THE EARTH!"

A "catching up" is taking place today. There is a transference to a new kingdom and a new kind of experience which we have not known before. Unto transformed men today the Spirit is speaking these magnificent words: "If ye then BE RISEN with Christ, seek those things which are above, where Christ sitteth at the right hand of God" (Col. 3:1). There is a spiritual rapture with Christ and all who partake of it will find that their affections are being set upon heavenly things ABOVE and not on things on the earth. This can be your experience here and now in this present world. Some will be dismayed by the statement I am about to make, but quite frankly, I care not one whit who anyone thinks the Antichrist is, or when the tribulation will begin, or how long it will last, or what technological or economic development may bring the mark of the beast, or what the Illuminati conspires to do, the world bankers, the trilateral commission, the Pope, the communists, or any other event that men's hearts are failing them for fear in looking after. That may all be interesting information but it is for the "earth-dwellers" to concern themselves with. I

have no time for such trivialities and even less interest. None of this is of any significance in the Kingdom in which I now live, and holds nothing for me anymore. It all seems quite childish, speculative and boring. I have higher matters to attend to and greater and more enduring things to pursue in the Kingdom of my Father. Hallelujah! I' ve been "raptured"! And to one and all I say, "COME UP HITHER!" I am no longer a citizen of this world, for I have risen with Christ and am seated with Him in the higher than all heavens far above all principality and power and might and dominion, praise His wonderful name!

Come up hither, in the Son realm, No dragon here abides;

For the sure Word now has conquered, And in Him we have our life;

As the kingdoms of men crumble, Have no fear, just stand and see,

That the Kingdom of our Father Is brought forth in you and me!

-Bobby & Charlotte Torango

<http://www.theologue.org/Theory-JPEby.html>
Historical Account Of The Pretrib Rapture' s Origin

From the writings of J. Preston Eby

(Note: The following excerpt from an article by J. Preston Eby, Pentecostal author and preacher, is presented because of its unusual theory - that the pre-trib rapture theory is derived from some aberrant Catholic theology.)

"It wasn' t until the early or mid 1800' s that there was any significant group of believers around the world that looked for a "rapture" of the Church prior to a seven-year tribulation period. It may come as a shock to some who read these lines, but it is a fact, nonetheless, that the "rapture" teaching was not taught by the early Church, it was not taught by Church of the first centuries, it was not taught by the Reformers, it was not taught by anyone (except a couple of Roman Catholic theologians) until about the year 1830. At the time of the Reformation, the early Protestants widely held and were convinced the Pope was the supreme individual embodiment and personification of the spirit of antichrist, and the Roman Church, the Harlot System of Revelation seventeen. This understanding was responsible for bringing millions of believers out of the Roman Catholic religious system. It therefore became expedient for certain Romish theologians to turn the attention of the people away from the Papacy, and this they endeavored to do by inventing a counter-interpretation to that held by the Protestants. This new scheme of prophetic interpretation became known as futurism. Rather than viewing the drama of the book of Revelation spiritually and historically, they would consign it all to a brief period of time at the end of the age. It was a Jesuit priest named Francisco Ribera who, in the days of the

Reformation, first taught that all the events in the book of Revelation were to take place literally during the three and a half years reign of the antichrist way down at the end of the age. Thus, Ribera laid the foundation of a system of prophetic interpretation of which the secret rapture has now become an integral part.

"Later, Emmanuel Lacunza, also a Jesuit priest, built on Ribera's teachings, and spent much of his life writing a book titled "The Coming of Messiah in Glory and Majesty." Lacunza, however, wrote under the assumed name of Rabbi Ben Ezra, supposedly a learned Jew who had accepted Christ as his Saviour. With Jesuit cunning, he thus conspired to get his book a hearing in the Protestant world they would not even permit it in their homes coming from a Jesuit pen but as the earnest work of the "converted Jew," they would consume it with avid interest! Within the pages of this elaborate forgery, Lacunza taught the novel notion that Jesus returns not once, but twice, and at the "first stage" of His return He "raptures" His Church so they can escape the reign of the "future antichrist." His book was first published in Spanish in the 1812 and soon found its way onto the shelves of the library of the Archbishop of Canterbury in London, England.

"Now, enter the name of Edward Irving. Born in Scotland in 1792, Irving became one of the most eloquent preachers of his time, and a leading figure of the Catholic Apostolic Church of England. In 1828 his open-air meetings in Scotland drew crowds of 10,000 people. His church in London seated one thousand people and was packed week after week with a congregation drawn from the most brilliant and influential circles of society. There were some among them who by prophetic declaration announced that the Lord was coming soon, and this idea became prominent in their prophetic utterances and teachings. Out of those prophetic declarations some began to study the scriptures in the light of a physical, literal coming of the Lord. Up until that time the coming of the Lord was understood as coming of the Lord TO His people, and IN His saints, and there was no sense of His fleshly coming. Irving discovered Lacunza's book and was deeply shaken by it, in fact, fell in love with it, translated it into English, and it was published in London in 1827. At this time Irving heard what he believed to be a voice from heaven commanding him to preach the Secret Rapture of the Saints. Irving then began to hold Bible conferences throughout Scotland, Emphasizing the coming of Jesus to rapture His Church.

"About this same time there began the emergence of a new movement which came to be known as the Plymouth Brethren. The Brethren movement had its beginning in Dublin in 1825 when a small group of earnest men, dissatisfied with the lethargic condition that prevailed in the Protestant Church in Ireland, met for prayer and fellowship. Soon others joined the fellowship and associated groups sprang up in various places. Though the movement had its beginning at Dublin, it was Plymouth, England that became the center of their vast literature outreach, thus the name Plymouth Brethren became attached. Although there was interest from the start in prophetic subjects, the center of interest was on the body of Christ as an organism and the spiritual unity of Christ of all believers in reaction to the deadness of formalism of the organized church systems and the ecclesiastical hierarchy. A man by the name of John Nelson Darby was the leading spirit among the Plymouth Brethren from 1830 onward. Darby was from a prosperous Irish family, was educated as a lawyer, took high honors at Dublin University, then turned aside, to his father's chagrin, to become a minister.

"Thus Irving and Darby were contemporaries, though associated with different spiritual movements. Another series of meetings were in progress at this time. A group of seeking Christians were meeting in the castle of Lady Powerscourt for the study of Bible prophecy. Many clergymen attended, and quite a few who were Irvingites. The Irvingites came to the meetings obsessed with the ideas of the "Secret Rapture" and the "future antichrist," imbibed from the Jesuit teaching of the Secret Rapture and the futurist interpretation of prophecy, as well as the famous book by Rabbi Ben-Ezra, or, actually, Jesuit priest Emmanuel Lacunza! Darby was himself a prolific writer and from the time a constant stream of propaganda came from his pen. His writings on biblical subjects number over 30 volumes of 600 pages each. Darby developed and organized "futurism" into a system of prophetic teaching called "dispensationalism." Darby's biographers refer to him as "the father of dispensationalism." And the crown jewel in the kingdom of dispensationalism is, of course, the so-called SECRET RAPTURE!

"The Secret Rapture teaching was introduced into the United States and Canada in the 1860's and 1870's though there is some indication that it may have been taught as early as the 1840's. Darby himself visited the United States six times. The new teaching was spreading. A Congregationalist preacher by the name of C.I. Scofield came under the influence of Darby and the Plymouth Brethren. The Scofield Reference Bible was destined to have a tremendous impact upon the beliefs of many, when, three million copies were published in the first 50 years. Through this Bible, Scofield carried the teaching of the Secret Rapture into the very heart of evangelism. Some ignorant souls look on the notes in this Bible as the Word of God itself. I do not doubt for one instant that many who read these lines have been influenced somewhere in their spiritual lives by the footnotes in the Scofield Bible.

"There is one final link in the chain of the development and spread of the rapture theory that should be mentioned in passing. I would draw your attention again to the source, the origin, of the rapture doctrine and the chain of contact by which it has been brought down to this day. It began as a Roman Catholic invention. The Jesuit priest Ribera's writings influenced the Jesuit priest Lacunza, Lacunza influenced Irving, Irving influenced Darby, Darby influenced Scofield, Scofield and Darby influenced D. L. Moody, and Moody influenced the Pentecostal Movement. How? you ask. The Assemblies of God is today by far the largest Pentecostal denomination in the world. When the Pentecostal movement began at the turn of the century, and the Assemblies of God held their first general council in 1914 in Hot Springs, Arkansas, they were a small movement and didn't have their own publishing house. They needed Sunday School and study materials for their churches so where do you suppose they got it? They bought it from Moody Press and had their own cover stitched on it! So what do you think the Assemblies of God people believed? They believed what Moody Bible Institute taught! This had its impact on Pentecostal theology, because in the early years there were practically no pre-millennialists in the Pentecostal movement. Most of the ministers in those early days came from Presbyterian, Methodist, or other historic denominations men who, being baptized in the Holy Spirit and leaving their denominations, joined themselves to the Assemblies of God or one of the other emerging Pentecostal denominations. That is how the Pentecostal movement became influenced and saturated with the ' Secret Rapture' doctrine by a direct chain right back to THE ROMAN CHURCH." -End quote

<http://www.theologue.org/origins.html>

The Origin Of The Pretribulational Rapture Theory

Ed F. Sanders

1. Origins

There have been many articles, essays, and books written about the origin of the pretrib rapture teaching. The most prevalent theories among scholars are:

1. that the doctrine began within the Irvingite sect in England in the early 1800' s (see article by George Ladd, article by Art Katterjohn)
2. that it originated in the Plymouth Brethren movement from the teachings of John Nelson Darby in the early 1800' s.
3. that it originated with a Mr. Tweedy, who passed it on to Darby and the Plymouth Brethren
4. that it originated with aberrant Catholic theologians (Jesuit priests) Ribera and Emmanuel Lucanza, see article by J.P. Eby)
5. that it originated with a Baptist minister named Morgan Edwards in 1788(1).
6. The doctrine started in the early church with a writer called Pseudo-Ephraim. (The author of this work is unknown (hence, ' pseudo'), its conclusions uncertain, and the date written is in question. Of all the ' theories' this is the least credible(2)).

One thing is clear from the available historical documents: Darby, called the ' father of dispensationalism' , was responsible for the widespread dissemination of the new and novel pretrib doctrine beginning around 1830 through his ministry in the Plymouth Brethren movement. The doctrine soon spread to America and was widely popularized by the Scofield Reference Bible.

In my mind the final word on the origin of the pretrib teaching cannot be known with 100% certainty based on the documents available. I think that the best explanation is summarized by Timothy P. Weber (Memphis Theological Seminary) who wrote:

“The pretribulation rapture.....historians are still trying to determine how or where Darby got it. . . . Possibly, we may have to settle for Darby’s own explanation. He claimed that the doctrine virtually jumped out of the pages of Scripture once he accepted and consistently maintained the distinction between Israel and the church”. (Timothy P. Weber, *Living In The Shadow Of The Second Coming: American Premillennialism 1875-1982*. Grand Rapids: Zondervan Publishing House, 1983, pp. 21-22).

John Nelson Darby commenting on 2 Thess. 2:1-2 in 1850:

"It is this passage which, twenty years ago, made me understand the rapture of the saints before - - perhaps a considerable time before -- the day of the Lord, that is, before the judgment of the living."(3)

So, according to Darby he held a different view until 1830 when he came to understand the pretrib rapture doctrine. Until further documentation turns up it seems then most likely that John Nelson Darby originated the pretrib teaching and was responsible for its wide distribution in the years that followed.

2. Quotes from early Plymouth Brethren: (contemporary with Darby)

Under *The First Appearances of Secret Rapture Teaching*, page 45 of B. W. Newton and Dr. S. P. Tregelles – *Teachers of the Faith and the Future* – 2nd Edition 1969, *The Sovereign Grace Advent Testimony*, London – George H. Fromow says, "Dr. S. P. Tregelles has recorded for us the origin of this teaching in his book *The Hope of Christ' s Coming, How is it Taught in Scripture and Why?* (page 35 of the fifth edition).

"Dr. Tregelles further wrote: ' When the theory of a secret coming of Christ was first brought forward (about the year 1832), it was adopted with eagerness; it suited certain preconceived opinions, and it was accepted by some at that which harmonized contradictory thoughts, whether such thoughts, or any of them, rested on the sure warrant of God; written Word".

There follows the quotation given above by Mr. Kelly.

Mr. Fromow goes on to opine, "If the exact terms used by Dr. Tregelles are noted, allowance can be made, that suggestions of a ' secret coming' were put forth a few years earlier, some say at the first Albury conference in 1826; but the precise date does not alter the fact that it was a novel doctrine".

3. More Quotes regarding the origin of the pretrib rapture theory:

Charles C. Ryrie: a dispensational theologian writes: "The distinction between Israel and the Church leads to the belief that the Church will be taken from the earth before the beginning of the tribulation (which in one major sense concerns Israel)." (Charles C. Ryrie, *Dispensationalism Today*, pp. 158-160). (That seems to fit with the theory that Darby originated the teaching based on his dispensational hermeneutic. Ed.)

John Walvoord: thinks the pretrib rapture theory originated from Darby' s understanding of ecclesiology: "any careful student of Darby soon discovers that he did not get his eschatological views from men, but rather from his doctrine of the church as the body of Christ, a concept no

one claims was revealed supernaturally to Irving or Macdonald. Darby' s views undoubtedly were gradually formed, but they were theologically and biblically based rather than derived from Irving' s pre-Pentecostal group". (Walvoord, *The Blessed Hope and the Tribulation*, p. 47.)

F. F. Bruce: well known Plymouth Brethren historian and theologian says "Where did he [Darby] get it? The reviewer's answer would be that it was in the air in the 1820s and 1830s among eager students of unfulfilled prophecy". (Book Review of *The Unbelievable Pre-Trib Origin in The Evangelical Quarterly*, (Vol. XLVII, No. 1).

Alexander Reese: "About 1830 a new school arose within the fold of Premillennialism that sought to overthrow what, since the Apostolic Age, have been considered by all premillennialist as established results, and to institute in their place a series of doctrines that had never been heard of before. The school I refer to is that of 'The Brethren' or 'Plymouth Brethren,' founded by J. N. Darby." (Alexander Reese, *The Approaching Advent of Christ*, page 18)

Harry Ironside(4): In 1908 Ironside claimed Darby had rediscovered the apostolic teaching lost to the church: "Until brought to the fore through the writings and preaching and teaching of a distinguished ex-clergyman, Mr J. N. Darby, in the early part of the last century, it is scarcely to be found in a single book or sermon through a period of sixteen hundred years". (Harry Ironside, *The Mysteries Of God*, 1908).

Robert Cameron: "Now, be it remembered, that prior to that date, no hint of any approach to such belief can be found in any Christian literature from Polycarp down.... Surely, a doctrine that finds no exponent or advocate in the whole history and literature of Christendom, for eighteen hundred years after the founding of the Church - a doctrine that was never taught by a Father or Doctor of the Church in the past - that has no standard Commentator or Professor of the Greek language in any Theological School until the middle of the Nineteenth century, to give it approval, and that is without a friend, even to mention its name amongst the orthodox teachers or the heretical sects of Christendom - such a fatherless and motherless doctrine, when it rises to the front, demanding universal acceptance, ought to undergo careful scrutiny before it is admitted and tabulated as part of 'the faith once for all delivered unto the saints.'" (Robert Cameron, *Scriptural Truth About The Lord's Return*, page 72-73).

E. R. Sandeen: "Darby introduced into discussion at Powerscourt (1833) the ideas of a secret rapture of the church and of a parenthesis in prophetic fulfillment between the sixty-ninth and seventieth weeks of Daniel. These two concepts constituted the basic tenets of the system of theology since referred to as dispensationalism" (E.R. Sandeen, *The Roots of Fundamentalism 1800-1930*, University of Chicago Press, 1970)

A. W. Tozer: "Here is a doctrine that was not known or taught until the beginning of this century and it is already causing splits in churches."

Philip Mauro: "The entire system of 'dispensational teaching' is modernistic in the strictest sense; for it first came into existence within the memory of persons now living; and was altogether unknown even in their younger days; It is more recent than Darwinism." "A system of doctrine that contradicts what has been held and taught by every Christian expositor and every minister of Christ from the very beginning of the Christian era—suddenly made its appearance in the later part of the nineteenth century"."

Edmund Shackleton: All who held the premillennial Coming of Christ were, till about sixty years ago, of one mind on the subject. About that time a new view was promulgated that the Coming of Christ was not one event, but that it was divided into stages, in fact, that Christ comes twice from heaven to earth, but the first time only as far as the air. This first descent, it is said, will be for the purpose of removing the Church from the world, and will occur before the Great Tribulation under Antichrist. This they call "The coming for His saints" or "Secret Rapture." The second part of the Coming is said to take place when Christ appears in glory and destroys the Antichrist. This they call "The coming with His saints."

Apart from the test of the Word, which is the only final one, there are certain reasons why this doctrine should be viewed with suspicion. It appears to be little more than sixty years old; and it seems highly improbable that if scriptural it could have escaped the scrutiny of the many devoted Bible students whose writings have been preserved to us from the past. More especially in the writings of the early Christian fathers would we expect to find some notice of this doctrine, if it had been taught by the Apostles; but those who have their works declare that they betray no knowledge of a theory that the Church would escape the Tribulation under Antichrist, or that there would be any "coming" except that spoken of in Matthew 24, as occurring in manifest glory "after the Tribulation." This is all the more significant, because these writers bestowed much attention upon the subject of the Antichrist and the Great Tribulation. Augustine, referring to Daniel 7, wrote: "But he who reads this passage even half asleep cannot fail to see that the kingdom of Antichrist shall fiercely, though for a short time, assail the Church." (Edmund Shackleton, *Will the Church Escape the Great Tribulation?* pp. 31, 32, cited by Alexander Reese, *The Approaching Advent of Christ*, p. 231.)

4. Implications!

Sometimes overlooked are the implications of the pretrib rapture recent origins. In my book *Outline Studies On The Rapture Question* (1973) I wrote "Search the pages of Church history and literature, and you will not find one mention of the Lord coming before the Tribulation until after 1800. No one has ever cited any literature, writings, or quotes to the contrary! The implications of this truth are serious. If the Pre-Tribulation doctrine were true, it would mean that it was hidden from the church for 19 centuries. Not one of the brilliant theologians or Bible teachers before the 1800' s were able to find a Pretrib rapture and coming of the Lord on the pages of Holy Scripture---an incredulous improbability to say the least!".(5)

(1). Some scholars like John L. Bray promote the theory that the pretrib teaching originated with a Baptist minister named Morgan Edwards in 1788. A close analysis of his writing Millennium, Last-Noticities clearly does not outline end-time events as found in the teachings of Darby, Scofield, Walvoord, etc. See the analysis by Tim Warner in his article on Morgan Edwards.

(2) For more information on the pre-Darby pretrib theories see my friend Dave MacPherson' s article Deceiving And Being Deceived.

(3) Cited by Wm Kelly in The Rapture of the Saints: Who Suggested It, Or Rather On What Scripture? The Bible Treasury, New Series, vol. 4, p. 314-318.

(4) Harry Ironside (1876-1951) was an ardent pretrib dispensationalist, prolific writer, and former pastor of Moody Memorial Church.

(5) This was written in 1973 before the various claims of a pre-Darby pretrib rapture were widely known. But even if Morgan Edwards or one of the Jesuit priests taught the pretrib rapture theory before 1800 it would mean that the doctrine was hidden from the Church for more than 1600+ years!

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**The
Rapture
Of the Saints**

BY DUNCAN McDOUGALL

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ABOUT THE AUTHOR

REV. DUNCAN MCDOUGALL,. M.A.

One of Scotland's well-known Gaelic scholars, the Reverend Duncan McDougall graduated at Edinburgh University in Latin, Greek, Hebrew and Gaelic, taking Gaelic medals, Blackie Prize and MacPherson Scholarship (twice). After leaving college he was Examiner in Hebrew for eleven years to the Free Church College, Edinburg, in which he had taken his theological course. Having been posted to Holland in the First World War, Mr. McDougall had acquired a working knowledge of Dutch, and in expectation of a mission appointment in South America, which, however, did not materialize, he set himself to acquire a working knowledge of Spanish. He was therefore a linguist of very considerable repute.

A devout Christian, Mr. McDougall was ordained to the Ministry of the Free Church of Scotland, a denomination which has long been known for its firm adherence to the teaching of the Holy Scriptures and its repudiation of modernistic and higher critical views. For six years he was Lecturer in Christian Evidences to the Vancouver Bible School, Vancouver, British Columbia, Canada. Finally returning to

Scotland, he was appointed Minister of the Free Church in Dundoon, a post which he held until his retirement.

PROPHECY AND ITS FULFILLMENT

Many professed Bible Teachers have been busy in Bible studies, conventions, revivals, religious papers, leaflets, and books, telling with an air of authority (which amount almost to a claim to Divine inspiration), all about the "secret rapture" of the saints and what is to take place on this earth after they are gone. According to their theory the Lord is to come SECRETLY for His saints: they are to be caught up (raptured) to meet Him in the air without the world knowing that anything is happening. All who are unprepared are to be left on earth in an unsaved state, then an individual known as the "Antichrist" is to make his appearance, to assume power as a world Dictator, to revive the old Roman Empire as a ten-kingdomed confederacy, and to rule over it, to make a covenant with the Jews to allow them to set up again their temple worship in Jerusalem, and at the end of three-and-a-half years, to break the covenant and persecute them. After seven years Christ is to come back with His saints to destroy the Anti-Christ and set up His reign of a

thousand years on this earth. All these things are described in as much detail as if they were actually taught in the Bible, and even some good men have got the impression that the Bible does actually contain them.

It will come as a shock to many good people that not only is this teaching not in the Bible, but that it was originated by the Bible's worst enemies. If Christians would only study God's Word, coming to the Bible with an open mind instead of coming with their heads filled with the teachings of human and fallible men whom they treat as if inspired, they would not be so readily 'carried away with [this] wind of doctrine'. If they would accept the teaching of Christ that "a corrupt tree cannot bring forth good fruit," or the warning given to Daniel that "none of the wicked shall understand," they would know better than to expect to get a clean bird out of a foul nest. The pity is that so many choose to remain ignorant of the nest out of which the bird has come, and so, "professing themselves to be wise," they proclaim their ignorance as it were on the house-tops. To these "blind leaders of the blind," ignorance is a Pearl of Great Price, and to offer them any enlightenment on historical facts is an attempt to rob them of their precious jewel. If any of them have ever read any of the writings of the Reformers on the subject of Prophecy, they seldom by the slightest allusion betray the fact. Being neither willing to admit, nor able to refute, the wisdom of all these mighty Spirit-taught men of God, our modern Bible Teachers studiously ignore them, and speak as if they themselves were the people, and wisdom had been born with them. One would never guess from the writings of these "Bible Teachers" that any expositor existed earlier than J. N. Darby. Naturally to tell them the truth is to become their enemy.

THE HISTORICAL INTERPRETATION

When the Bible, after being almost unknown for centuries, was suddenly made an open book at the Reformation, the Reformers saw in it a full-length portrait of the great anti-Christian system known as the "Church" of Rome, with the Pope at its head. They found in the Book of Revelation a prophetic account of the fiery trials through which the True Church was to pass, and also of God's judgments on her enemies. They recognized the Romish system as the spiritual Babylon denounced in that prophecy, and the Pope as the Antichrist, the Man of Sin and Son of perdition. They used the prophecy as a sharp two-edged sword with which to smite the iniquitous imposture which had usurped the place of the Church of Christ. The interpretation of prophecy as a foretelling of actual history which had been and was being strikingly fulfilled, was largely blessed of God in bringing about the Reformation.

What could Rome do? She could not blot the Book of Revelation out of the Bible. She had to find some other meaning for the Book, which would provide her with an alibi and turn aside the accusing finger pointed at her. The Jesuits, the most unscrupulous body of men on earth, whose "moral theology" reeks of the bottomless pit, a body whom Loyola had formed specially to undo the work of the Reformation,

set to work to find a meaning for the Revelation which would side-track the Protestant.'

THE PRAETERIST THEORY

Alcazar, a Spanish Jesuit, started the idea that the Apostle John could not possibly foretell events which were to happen hundreds of years after his own time; that he was writing merely about what was happening in his own day, and that his Antichrist was probably the Emperor Nero or some other early persecutor. This theory has been adopted by German rationalists, and finds favor with the modernists in the churches today¹.

THE FUTURIST THEORY

Ribera², another Spanish Jesuit, went to the other extreme and propounded the theory that the whole Book of Revelation related to events to take place just at the time of Christ' s Second Coming, and therefore still in the future. The Antichrist was to be a World-Dictator who would appear at the end of this dispensation.

The Massacre of St. Bartholomew, instigated by the Jesuits, took place in 1572, and Ribera published his theory in or about 1580. The blood-stains had scarcely disappeared from the streets of Paris and in the sight of God the hands of the Jesuits were still deep-dyed with the innocent blood of the Protestants of France when they gave their theory to the world. It was published with a design to shift the odium of being the Antichrist away from the Pope, who had held a festival and struck a medal in commemoration of the massacre. Ribera was not simply a disinterested lover of the Word of God studying prophecy for its own sake. God has testified: "None of the wicked shall understand" yet thousands of "Bible Teachers" today maintain strongly that Ribera' s idea of a future personal Antichrist is the right interpretation, and that the Reformers' view of the papacy as the Antichrist is wrong¹.

For 250 years from 1580 to 1830, the idea of an individual personal Antichrist to appear sometime in the future was the recognized teaching of the Church of Rome, while the belief that the reign of Antichrist extended all through the Dark Ages, from the fourth century to the Reformation, was universally held by the Protestant Churches.

BRIDGING THE GULF

The Jesuits, owing to their vicious principles and their encouragement of treachery and violence making orderly and peaceable government impossible, have been expelled sooner or later from almost every civilized country in which they have set

foot. Their record covers about a hundred orders issued by different governments for their expulsion. When they were expelled from Chile, Emanuel Lacunza (pronounced Lacuntha), a Chilean of Spanish descent, who had become a member of the order in 1747 at the age of sixteen and had risen to be superintendent of the Noviciates, training them zealously in the principles of Jesuitry; came and settled in the north of Italy. He devoted the remainder of his days to writing a book entitled, "The Coming of the Messiah in Glory and Majesty." Lacunza was of course, steeped in the current Jesuit teaching that the appearance and reign of Antichrist was still in the future and to this he added a touch of his own, namely, that in order to make room for all the events which he anticipated, at the coming of Christ there would have to be a period of time between the rapture of the saints and the actual appearance of the Messiah in His Glory. He conceived the idea that:

*"when the Lord returns from heaven to earth upon His coming forth from heaven, and much before His arrival at the earth, He will give His orders, and send forth His command as King and God omnipotent: 'with a shout (in the Vulgate jussu, i.e. 'by the order') with the voice of the archangel, and with the trump of God.' At this voice of the Son of God, those who shall hear it, shall forthwith arise, as saith the evangelist St. John (chapter 5:25) 'those who hear shall live.'"*³

Here is the germ out of which sprang the whole theory that Christ was to come TWICE, once for His saints, and again some time later with His saints.

Lacunza, though largely in bondage to Romish teaching, and vigorously asserting that the Book of Revelation "is wholly directed to the coming of the Lord," and that it did not find its accomplishment in any sense in the facts of history during the Christian dispensation - a contention in which all Futurists and Roman Catholics are agreed - was to some extent an independent thinker and gave expression to several views which could not but be anathema to Rome. He at least hinted that the Antichrist would appear in Rome and that he would usurp the place of the Head of the Church. He also stated plainly that the second beast of the thirteenth chapter of Revelation signified the priesthood, not of some false religion, but of the Church of Rome, which he regarded as the true Church. This priesthood, he believed, was to apostatize on the appearance of Antichrist, just as the Jewish priesthood apostatized when they crucified Christ, and, owing to the supposed sanctity of their office, they would be able to seduce the vast majority of the Christian world, and would persecute the true saints of God.

What was most damaging of all from the Pope' s point of view was the fact that Lacunza ventured to call in question the teaching of his own church as to the individual personal Antichrist, with all the supernatural powers for evil which he was to exercise within his few years reign. He actually yielded the main contention of the Protestants, that the Antichrist of the Scripture was not one man, but a mighty system or body of men animated by one spirit. Speaking of the teachings of the Romish doctors on the person of the Antichrist, he refers to their ideas as "so various, so obscure, and so ill-founded," and adds:

"Who knows, but all this variety of notions may have originated in some false principle, which without design, has been looked upon, and received as true? Who knows, but all the evil may have originated, in having imagined this Antichrist as a singular and individual person, and sought to accommodate to him all the general and particular things which we find in Scripture? This supposition is the thing which has rendered very many of the notices we read in the Scripture, obscure and incomprehensible, to my understanding: which has made things and notions innumerable to be imagined, which, do not appear from revelation, in order to supply the peace of those which do appear. This, in short, has made Antichrist to be sought; yea, and found, and with the eyes of the imagination beheld, where no Antichrist was, and at the same time, neither to be seen, nor recognized, where he actually is." 4

The childish notion that Mussolini, or any such individual Dictator, such as the accepted Romish teaching had led men to anticipate, can fulfill the Divine predictions concerning Antichrist, was condemned by Lacunza in words which modern "Bible teachers" might well take to heart:

"Seeing this beast (the first beast of Rev. 13) is by the confession of all, the Antichrist whom we look for, and seeing by this terrible and wonderful metaphor are announced so many things, so novel, so grand, and so stupendous, as about to happen in those times over all the earth, this Antichrist ought to be something infinitely different, and incomparably greater than what a single man can be. There is no doubt that in those dark times shall be seen, now one king, now another, now many at one time in various parts of the world, cruelly persecuting the small body of Christ. But neither shall this king, nor that, nor all conjoined, be anything in reality but the horns of the beast, and the arms of Antichrist.

"If we expect to see accomplished in one man all that is said of the beast, with all that is announced to us in so many other parts of Scripture; it is much to be feared, that, all which is written will take place, and such an Antichrist not appearing, we shall be looking for him when he is already in the house. Likewise it is to be feared, that this idea which we have formed of Antichrist may prove the chief cause of the very great carelessness in which men shall be found when the day of the Lord arrives."5

The Reformers had unanimously pointed to the dreadful persecutions of the Bohemians in Eastern Europe, and of the Waldenses in the West, the long drawn-out excruciating agony, the burnings, tortures, and unspeakable atrocities committed by the brutal soldiery of one nation after another, urged on to the murderous work by a line of Popes more degraded than the most bestial of the assassins, over a period of more than three centuries, and ending in the extermination of the Bible witness just before the Reformation, as the fulfillment of the prophetic description of the sufferings of the "Two Witnesses" and their death at the hands of the beast. The Jesuit doctors had vehemently asserted that the Two Witnesses were to be two men who should appear during the reign of the Antichrist just before the coming of

Christ, and they were almost unanimous in predicting that the two had never tasted death. Lacunza strenuously opposed this view, and argued at length that:

*"From the context itself, it is easy to perceive that those Two Witnesses are as far from signifying two single and individual persons, as is the beast to whom they are opposed, and which is to persecute them to the death. It is enough to read attentively what is said of these two witnesses, from the 7th verse to the 14th, in order to perceive that they are two pious and religious bodies, or, as it were, two congregations of faithful and religious ministers of God, who, filled with the Holy Spirit, and guided by Divine Providence, shall oppose themselves to the abounding iniquity. . . . These (continues the text) the beast shall furiously persecute, but God shall visibly protect them by wonderful interferences, until they shall have fulfilled the days of their prophecy, when they shall be conquered and overcome by the beast himself, with the universal applause and joy of the inhabitants of the earth."*6

Lacunza is striking at the speculations of the theologians of his own Jesuit order; but if he had lived today and been commenting on the imaginings of our "Bible teachers", he could not have expressed himself in any other terms. Here several pointed questions arise which are not so easy to answer. On a number of the main contentings of the Reformers, Lacunza appears to be deliberately giving Rome's case away to them in the most palpable manner - an attitude which in a Jesuit must appear peculiar; yet on other aspects he zealously maintains Rome's point of view. In a word, what he does is to take the Reformer's picture and try to fit it into Rome's frame; and the two do not fit.

He agrees with the Reformers (though without giving the slightest hint that he had ever heard of their tenets or even knew of their existence).-

1. That "the beast" or Antichrist is not one man, but a vast world-wide organization animated by one spirit and ruled by one official Head who was to usurp the place of the Head of the Church, and was to have his seat in Rome.
2. That the "two witnesses" are not two individuals, but two bodies of faithful ministers of God, who were to oppose the Antichrist, and were to be finally overcome by him.

How Lacunza could describe the events so accurately, and yet fail to see the very scene he was depicting, written in fire and blood across the page of history, must remain a riddle. But to the jaundiced view of the Jesuit, the martyrs were all heretics, while he who shed their blood was the "Vicar of Christ".

But he maintains with all other Romish theologians of the Ribera school:

1. That the appearance of the Antichrist and of the two witnesses, and the fulfillment of all prophecies concerning them, are still in the future.
2. That they will all be fulfilled in a very short space of time, just prior to the Second Coming of our Lord in His Glory.

He adds as a speculation of his own the surmise that the whole career of Antichrist will be run and all these prophecies fulfilled, within a period that will elapse between Christ' s setting out from heaven and issuing the command to His angels to go out for the saints, and His actual arrival at the earth with the saints.

There is an inconsistency between the two parts of Lacunzas picture, which will at once strike every logical mind. If the whole prophecy were to be fulfilled in a short space of time, it would be more reasonable to suppose that it would be carried out under the control of one man, or super-man, and that the Antichrist would be an individual World Dictator. If, on the other hand, what was prophesied was to be a vast world-wide organization, opposed by the witness of two churches or bodies of Christians, reason itself would indicate that these would require some time to develop, and that the prophecy must cover a considerable period of history.

Thus Lacunza' s half-way house is an untenable position. From whichever direction it is approached, the reasoning mind cannot stop there. If he could have influenced the Church of Rome to accept the view that the Antichrist was a world-power animated by one Spirit, the inexorable force of logic would compel Roman Catholics to acknowledge that history had already produced one world-power, and only one, to answer the description. In other words, Rome would be driven to accept the Protestant position. But if he could induce the Protestant world to accept the view that the Antichrist was to appear only for a few years at the end of this dispensation, logic would equally force Protestants to picture that Antichrist as an individual person, in other words Protestantism would be compelled to accept Rome' s alibi. WHICH OF THESE TWO was LACUNZA' S OBJECTIVE?

It stood to reason that Lacunza' s book would not affect the beliefs of his own church. It would not, it could not, be read by faithful Roman Catholics. It differed just so widely from the accepted teaching of Rome, that it was certain to be placed by the Vatican on the "Index" of prohibited books as soon as it made its last appearance, and none knew this better than the author. This indeed may well have been part of his plan. But if it was not to be read by his own Church, for whom was it written? Did he expect that a book written by a Jesuit would be read and accepted by Protestants, even if it came with the commendation of having been condemned by the Pope? That is a question. Let us see.

For four centuries before the Reformation, the Church of Rome built up her pretensions on what are known as the "Decretals of Isidore "7, a fictitious collection of Bulls and Rescripts supposed to have been issued by the Bishops of Rome during the first three centuries of the Christian Era to show the authority of the popes of that early age. They were alleged to have been the fruit of the researches of Isidore of Seville, one of the most learned bishops of the ninth century. They were only given to the world two centuries after Isidore' s death. In the general ignorance that characterized the Golden Age of the Church of Rome, the Decretals were everywhere accepted as authentic, and men beheld with awe the autocratic

power wielded by Peter and his immediate followers. At the Reformation the genuine history of these centuries was examined, the forgery was discovered, and the "Decretals of Isidore" exposed as the most audacious imposture ever palmed off on an unsuspecting world. But for four centuries they did their work, and Rome reaped the benefit. What Rome has done once, she always expects to be able to do again.

It may seem a hard thing to suggest that a book written as a solemn meditation on "The Coming of Messiah in Glory and Majesty" was produced with the intention of imposing on the world in the same way. Yet the facts point that way. Lacunza wrote under the name of "Rabbi Ben Ezra,"⁸ supposedly a learned Jew who had accepted Christ as his Saviour and was writing with a view to the conversion of his Jewish brethren. Possibly you had never heard the name of Lacunza before, and you did not know who he was, but you may have heard about "Ben Ezra" before. You have come across some Futurist writers quoting, frequently with approval from "Ben Ezra". Only, you always thought he was a Christian Jew; you never had any idea he was a Jesuit. Exactly. That is just what Lacunza intended you should think. How else could he expect his teaching to gain a hearing, not to speak of being accepted, in the Protestant world? With Jesuit cunning and Jesuit thoroughness the cloak of the converted Jew is worn throughout the work. Even the dedicatory prayer at the opening of the book is the prayer of "Juan Josafat Ben Ezra", the converted Jew pleading with the Almighty to use the book for the enlightenment of his Jewish brethren. This Jewish Rabbi does not placate the priesthood when he adds in his prayer the petition that his work would "oblige the priests to shake off the dust from their Bibles", which appear "in these times to have become, to not a few of them, the most useless of all books."

We might feel impelled to throw the cloak of charity over Lacunza, and suppose that, fearing the displeasure of his own Church for his "errors," he merely wished to hide his identity under a "non de plume." But one has only to glance at any account of the fierce persecution of the Jews by the Church of Rome in Spain - a vivid picture of the awful sufferings inflicted on the Jews in the name of Christ as given in Dr. Grattan Guinness' s'Light for the Last Days"⁹ to see that with such bitter hatred existing between the Jews and the Roman Catholics, the guise of a Jewish Rabbi was the one best suited to secure the absolute exclusion of the book from the Roman Church. Lacunza' s views might be tolerated if coming from a Jesuit, for the Jesuits within the bosom of the Church were allowed to air all kinds of views; but coming from a Jewish Rabbi the book was certain to be put on the "Index" of prohibited books.

Did Lacunza really expect to reach the Jews by pretending that the author of his work was a Jewish Rabbi? It is very unlikely that he did. The Jew, even the converted Jew, has a mentality of his own which it would be futile for any Gentile to try to impersonate and Lacunza either was ignorant of or did not attempt to copy the peculiar workings of the Jewish mind. He was certainly ignorant of the writings of the genuine Jewish Rabbis, which any learned Jew would have made reference to. Moreover, the Jewish world is too compact, and the records of all its Rabbis too well

known, for any fake Rabbi to go far among them without detection. The unbelieving Jews would only smile at any attempt to influence them in favour of Christianity by foisting a fictitious Jewish Rabbi upon them. It would have the opposite of the desired effect.

There remain only the Protestants, and there can be little doubt that it was for their consumption that this elaborate forgery was prepared. To get them to begin dabbling in the theory of a future Antichrist was worth a vast amount of time and labour to the Church of Rome.

Had Lacunza lived to see his work given to the public, he might have so managed it that the world would never have discovered the secret of its authorship. That evidently was the intention. Lacunza was found dead by the side of the river where he was accustomed to go for a walk, on the morning of the 17th of June, 1801. There is no record of what caused his death. His book, or rather what appears to have been an abridgement of it, was first printed in two small volumes at the Isle of Leon, Spain, in 1812, during the short period of the Cortez, Spain' s ill-starred bid for freedom. As soon as the monarchy and papacy regained power, it was suppressed. It was also placed, as might have been expected, on Rome' s Index of prohibited books, and denounced as such by the Inquisition. This was the best advertisement it could have got in those days. Immediately after the extinction of the Cortez, there were formed in Spain numbers of societies of young men and women, the object of which was "to procure and read those books expressly prohibited by the Inquisition" of which they had got a taste under the government of the Cortez. Finding the work of "Ben Ezra" mentioned in the list, they made it their business to secure copies, which they read with delight. Soon copies or extracts made their way into France and were read by members of the Gallican Church.

In 1816 a complete edition (apparently the first complete edition), of Lacunza' s work, in four volumes, was published in London by the Diplomatic Agent of the Republic of Buenos Aires. The secret of the real authorship of the work, though still hidden from the world under its disguise, must have been known to those concerned in this publication. Otherwise, how would the Diplomatic Agent of a South American Republic be interested in the work of ' Rabbi Ben Ezra' a converted Jew? At a time when ninety-five per cent of the whole population of South America were still illiterate, when its infant republics were struggling to lift their heads out of the primordial slime of Romish depravity and to crawl towards the cherished goal of the terra firma of civilization, an important theological work by a Native Son was something for all South America to be proud of. True, the authors identity could not be divulged as yet. Protestant England could not be trusted to give an unbiased opinion of a book known to have been written by a Jesuit. The Author must go before the British public in the disguise of the converted Jewish Rabbi, as he had himself planned. When a sufficient number of the leaders of religious thought in England had committed themselves to approval of the work, or acceptance of its teaching, when it would be too late for them to reverse their verdict, then would be

time enough to reveal the identity of the author and give "honour to whom honour was due."

At that time everything in a printer' s shop: type setting, press work, folding, binding; all had to be done by hand and the output of books in London was but a mere fraction of what it is today. The production of a theological work in Spanish, in four volumes, was an important undertaking, liable to attract much attention. Though Spanish is a simple language, one of the simplest in Europe to master, the number of people in England who would be qualified to read this work was necessarily limited. The number of copies required would be small, and the cost per set correspondingly high. Today a copy of these four volumes from an art dealers point of view might well be worth their weight in gold. When they were published, to possess and be able to read the work of this wonderful Jewish Rabbi would be quite a mark of distinction among the learned in London.

There was one library in London which could not afford to be without a copy of the new publication, a theological library which was and still is second to none in England with the possible exception of the great university libraries of Oxford and Cambridge. That was the library of the Archbishop of Canterbury, maintained not for his private use only but for the whole Church and people of England. We may be sure that if the Archbishop or his librarian did not take care to secure a copy, the Diplomatic Agent would be diplomatic enough to place a copy at their disposal. It must be available to any who wish to consult it at this center of sacred learning.

Here then, on the library shelves of the official head of the Anglican Church, at the very heart's core of British Protestantism, we leave these four volumes. Rome has done her work well. She has drilled the hole in the Rock of Reformed Theology; she has driven home the charge; she has laid the fuse; all is set for the blast which is to rend the Rock in pieces. How long will it be till the explosion takes place? It may take years. But Rome has infinite patience. She is willing to wait.

It took ten years. Ten years are not a very long time to produce a radical change in the thinking of a seasoned scholar and theologian, to get the man who had the care of these volumes so saturated with their teachings that he was himself precipitated into authorship.

In 1826, ten years after the publication of Lacunza' s work, Dr. Maitland, librarian to the Archbishop of Canterbury, startled the Protestant world with the first of a series of pamphlets on prophecy¹⁰. He propounded the theory, already taught for 250 years by the Jesuits ¹¹ that the whole book of Revelation refers only to the future, and is to be fulfilled in a short period at the return of Christ. Rev. E. P.

Cachemaille, of Cambridge describes these Pamphlets as:

"Energetically assailing the whole Protestant application of the symbols of the Little Horn in Daniel VII, and of the Apocalyptic Beast and Babylon, to the Roman Papacy and Church." ¹²

"The scheme he [Maitland] advocated was even more Futuristic than the Jesuit Ribera' s, for he supposed St. John even in the very first chapter of Revelation to plunge in spirit into (but see the Greek) ' the day of the Lord,' as though ' the Lord' s day,' spoken of in Revelation 1:10, could be the great epoch of the Lord' s second coming and of the consummation of all things, passing over the whole Christian dispensation without any guidance for God' s Church and people, and ignoring the statements as to things which must shortly come to pass in Revelation 1:1 and 22:6." 13

What Cachemaille failed to notice was that Dr. Maitland was borrowing not from Ribera direct, but from Lacunza. This argument about "the day of the Lord" is Lacunza' s. In fairness to Dr. Maitland we must believe that he was quite unaware that he was using the ideas of a Jesuit. He could only have known the work as that of "Rabbi Ben Ezra", a converted Jew. The disguise had done its work. But the force of logic *drove Dr. Maitland back to Ribera' s position about the personal Antichrist.* Having accepted the Futurist teaching that the whole book of Revelation was to be fulfilled in a short period of a few years, the idea that the Antichrist was to be one individual World-Dictator followed naturally.

Seeing that Cachemaille has selected the argument of Dr. Maitland on the first chapter of Revelation as one point on which he seems to show some originality, we might take it as a test, and see whether the idea did not really originate with Lacunza. Listen to what Lacunza has to say on this subject:

"This divine book is an admirable prophecy directed wholly to the times immediate upon the coming of the Lord. The title of the book shows well to what it is all directed; what is its argument, and what is its determinate end: ' The Apocalypse of Jesus Christ' - ' the Revelation of Jesus Christ.'4"

"This title till now has been taken only in an active sense, as if it meant only a Revelation which Jesus Christ makes to another of future things. But I read these same words very often in the epistles of St. Peter and St. Paul, and never find them in an active sense, but always in a passive sense, and capable of no other than this- the revelation or manifestation of Jesus Christ in the great day of His second coming' . With this single exception, the word ' Revelation of Jesus Christ' always signifies the coming of the Lord, which we are expecting . . .

"I say that this divine book is wholly directed to the coming of the Lord . . . the very words with which, after the salutation to the Churches, the prophecy begins, carry a very sensible proof of this truth. ' Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all the kindreds of the earth shall wail because of Him. Even so, Amen!' Rev. 1:7.'5

These extracts should be sufficient to dispel any reasonable doubt as to the source from whence Dr. Maitland drew his inspiration. If the most original idea he had to

put forward was this one as to the first chapter of Revelation referring to the day of the Lord' s second coming, we find that this was argued at length by "Rabbi Ben Ezra", and published in London ten years before Dr. Maitland used it. Dr. Maitland' s argument bears the imprint of the master-hand of Lacunza.

THE TRACTARIAN MOVEMENT - LANDSLIDE TOWARDS ROME -

Almost immediately after the appearance of the first of Dr. Maitland' s pamphlets a Mr. Burgh¹⁶ in Ireland published a book on the Futurist Antichrist, along similar lines, and evidently drawn from the same source. But another seven years were to elapse before the disintegration of Protestant Christianity would begin in earnest. These seven years were needed, both in England and in Ireland, for the idea to take root that the Reformers had done the papacy an injustice in regarding it as the Antichrist of Scripture; and that Rome was really a "sister church" and should be so regarded by the Protestants of Britain. The year 1833 was the crucial time when the vision of the Seer of Patmos was to begin to be fulfilled : "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world . . ."

Rev. 16:13,14.

Cardinal Newman¹⁷ long afterward stated in his Apologia¹⁸ that he never considered and kept July 14th, 1833 as the start of the Tractarian Movement¹⁹. Newman' s work on the Arians of the Fourth century, published early in October of that year, appears to have been the first publication of the new movement for Reunion with Rome, the fore-runner of the Tracts for the Times which gave the movement its name. It is important, remember that date - July, 1833. Even Pusey²⁰, most advanced

Romanizer of all, did not join the movement till near the close of this year. The only publications preparing the minds of the people of England for a return to Rome, prior to July, 1833, and which might be said to belong to the Tractarian Movement, were Maitland' s and Burgh' s pamphlets on the Future Antichrist.

It would take us too long to follow all the ramifications of the Oxford²¹ or Tractarian, or, as it is now called, the Anglo-Catholic Movement - that is, Anglican in name and Romish at heart. We need only to note that Dr. Maitland' s theory of a future

Antichrist was one of the main weapons used in the Tractarian defence of the papacy from the charges levelled against it by the Reformers. It was part of the kindly light which "amid the encircling gloom" that clouded Newman' s soul, "led him on" into the arms of the Pope. It was part of the "Faith of our fathers, holy faith," which Romish apologists are fond of pitting against the teaching of Scripture, and which Faber enshrined in a hymn which he left behind²², to be invoked by "Protestant" congregations when he himself, with seven of his monkish brotherhood, flopped over into the Church of Rome. The Romish monasteries and convents, confessionals, candles, incense, adoration of the host, and other ritualistic practices smuggled into the Church of England; the Society of the Holy Cross, Order of Corporate Re-Union, Confraternity of the Blessed Sacrament, and all the other paraphernalia of the Oxford Movement, still reaping its deadly harvest in the engulfing of precious souls in Rome' s pit of perdition; all are the fruits of this teaching that the Antichrist is still in ' the Future, that the papacy is not the Antichrist but the true Vicar of Christ, and that the papal system is a sister Church and not the Babylon of Revelation AND THE END IS NOT YET.

ANOTHER FISH ON THE HOOK

But we must go back to Lacunza. This wonderful Spanish Work of "Rabbi Ben Ezra" had attracted so much attention in London that it must be translated into English. And here the slimy trail of the Jesuit branches off in another direction. The work of translation was undertaken by a young Scottish Presbyterian minister, brilliant but erratic, who had been assistant to the great Dr. Chalmers in Glasgow, and had come to London as minister of the Scots Church there. This was Edward Irving, founder of the "Irvingites", or as they now call themselves, the "Catholic Apostolic Church", a body whose beliefs and practices are among the most peculiar in Christendom. Some at least of these vagaries are distinctly traceable to the views Irving imbibed from Lacunza.

It is to Irving we are indebted for all that we know of Lacunza' s life. In connection with his work of translation, Irving took pains to search for some information about the life of Rabbi Ben Ezra, the supposed author. The sponsors of the Spanish edition of 1816, must have thought the reputation of the book sufficiently securely established to make it safe to divulge the real authorship, for Irving was able to secure details of Lacunza' s career and publish them in the preface, although the work was still given out under the name of "Rabbi Ben Ezra".

Irving was more inexcusable than Dr. Maitland. He knew that he was giving to the world the teaching of a Jesuit, and with his Scottish Presbyterian training, he knew enough of the morality of the Jesuits to be aware of the suicidal folly of such an undertaking.

When Irving began his translation or when he finished it might not seem of much interest, but in this case, the date is of vital importance. I have not seen the original edition, but it was a voluminous and expensive work and some time after it was published some parties, who, like most of the Tractarians, chose to remain

anonymous, made an abridgement of it in order to publish a cheap popular edition which would give it a much wider circulation. Irving refused to allow this cheap edition to be published until his own first edition was sold out. I have here a copy of this cheap edition, published in 1833, the year in which the Tractarian movement began; and judging from the editor' s apology for the delay in getting it out, I gather that there were some parties waiting to use it as soon as it appeared. This is significant. On the title-page are the words: "Being an Abridgement of a work translated from the Spanish, and published in 1827." Beneath is this wish: *"Oh that my brethren in Christ might have the same divine satisfaction, and unwearied delight in reading that I had in translating this wonderful work. Translator."* Thus Irving must have been absorbed in Lacunza at the very time when Dr. Maitland was busy on his pamphlet. A coincidence?

At this very time Irving heard what he believed to be a Voice from heaven commanding him to preach the Secret Rapture of the Saints. Obeying this Voice, he began to preach that Christ was to come TWICE; first, secretly FOR His saints: then, after an interval of seven years - the reign of Antichrist - gloriously WITH His saints, to destroy Antichrist and to reign. Protestants had always believed, as taught in

1 Thessalonians 4:16-17, that the saints would be "caught up" (raptured) when Christ would appear in glory; and Irving' s is commonly supposed to have been the first mention in the whole history of the Church of a SECRET rapture of the saints prior to Christ' s appearing in glory.

I have already shown where this idea originated. As the point is of such importance, let me quote again the suggestion of Lacunza, that:

"when the Lord returns from heaven to earth upon His coming forth from heaven, and much before His arrival at the earth, He will give His orders, and send forth His command as King and God Omnipotent; which is all signified in these words: ' with a shout (in the Vulgate "jussu", i.e. ' by the order') with the voice of the archangel, and with the trump of God.' At this voice of the Son of God, those who shall hear it shall forthwith arise, as saith the evangelist St. John (chapter V, 25) ' those who hear shall live.' 24

The words: "He will give His orders, and send forth His command," in this passage, refer to the ' rapture' or gathering of the saints; and Lacunza says this is to happen ' much before His arrival at the earth,' so much before, in fact, that the whole reign of Antichrist and all the other events foretold in the Book of Revelation, are to take place between the rapture and Christ' s arrival with His saints. This is exactly the order of events as described by Irving.

Please remember that I am quoting these words from Irving' s own English translation of Lacunza' s work, so that there can be no question that Irving had seen and studied this Jesuit doctrine before he gave out his own teaching on the subject.

THE OXFORD MOVEMENT

The Oxford Movement was founded on Falsehood, cold blooded and deliberate. This may seem a hard thing to say about the conduct of professedly Christian men. But I don't have to say it; the leaders of the Movement say it for themselves- Newman claims Clement of Alexandria as his authority for his own rule that a Christian both thinks and speaks the truth except when careful treatment is necessary, and then, as a physician for the good of his patients, he will LIE, or rather utter a LIE, as the Sophists say. Ward, who became leader when Newman went over to Rome, is quoted by his own son in his biography of his father as holding that "when duties conflict, another duty may be more imperative than the duty of truthfulness." The son says that his father expressed his rule thus ' Make yourself clear that you are justified in deception, and then LIE LIKE A TROOPER". Hurrell Froude, another of the first leaders as early as 1834, referred to the whole Movement as "The Conspiracy", a term which accurately defines it. Pusey²⁵ describes their method as "disposing of Ultra-Protestantism by a side wind, and teaching people Catholicism, without their suspecting," so that they might find themselves Catholics before they were aware." Their whole campaign was run according to that truly Jesuitic maxim stated by Newman in his Apologia: "There is some kind or other of verbal misleading, which is not sin."

It might be supposed that a movement professing such a low moral standard would find little support among the clergy of the Church of England but the movement swept England like a prairie fire. The publication of Newman's Tracts was like the sowing of the dragon's teeth, which immediately sprang up into a host of armed warriors. The founders of the movement were so amazed at the result that they were convinced that behind it all there must be a mighty spiritual power of which they were merely the instrument. Some of them, like the Witch of Endor, were startled by the spirit which they had aroused.

"Beloved, believe not every spirit, but try the spirits whether they are of God." There can be no question that there was a supernatural power at work. WHAT WAS THAT MIGHTY SPIRIT POWER? It is our duty to TRY THE SPIRITS. Would the Spirit of God, the God of Truth, teach the leaders of the movement to LIE? Surely not. This must be a LYING SPIRIT, bringing on men "a strong delusion, that they should *believe a lie*." Dr. Maitland's teaching of a Future Personal Antichrist had created in the minds of those who accepted it, a bitter revulsion of feeling against the Reformers who charged the papacy with being the Antichrist, which prepared their minds for the reception of other teaching favourable to the Church of Rome. Hence the readiness with which the strong delusion took root.

As in the case of Dr. Maitland and the Tractarians, so in the case of Irving²⁶. His obedience to the "Voice" which commanded him to preach the Secret Rapture

seems to have been the signal for the loosing of a veritable deluge of "spirit manifestations" upon him and his poor deluded congregation. The result was a fanatical outbreak which scandalized the whole Church. Led by a Mr. Robert Baxter, who is described as "for a time one of the most deluded men in the Church's History," who gave utterance to the most extraordinary prophecies and angel communications, which were accepted as truths by the infatuated people, the congregation went from one fanatical extreme to another, until what had been a Presbyterian congregation formally applied for admission to the Church of Rome.

Cachemaille gives this further information, which sums up the whole connection of the "Secret Rapture" theory:

*"Mr. Robert Baxter subsequently repented deeply of his part in the impiety. Humbly confessing his sin, he separated himself wholly from the partisans of the 'fables' and published a 'Narrative of the Facts'. He constantly maintained that the manifestations with which he had been connected were supernatural, but that Satan, not the Holy Spirit, was their author. This explains the features of the movement. It is notable that the whole movement including the origin of the "Secret Rapture" idea, belongs to the era when the three unclean and delusive spirits like frogs began to go forth. It would therefore be part of their work."*²⁷

As Irving's followers had shown such fanatical tendencies, his influence would be confined to a comparatively narrow circle. This would not suit the delusive spirit who had initiated the work, and so, as in the case of Dr. Maitland, the teaching had to be passed on to a body filled with misguided zeal, who would create among the dissenting bodies the same confusion as the Tractarians were to create within the Anglican communion.

THE BRETHREN MOVEMENT

And so we must cross over to Ireland, to witness the formation of just such a body. In the "Brethren" movement²⁸ the seed sown by Lacunza was to find the most congenial soil in which to spread rapidly over the whole Protestant world.

It may surprise some of you to be told that there is anything in common between Tractarianism, with its hankering after everything Romish, and Brethrenism, which appears to be a deeply spiritual and evangelical movement. I have long worked in the closest harmony with many earnest men among the Brethren, for whose sincerity and piety I have the utmost respect, and I should be sorry to give offence to any of them. But in the matter of prophecy, it cannot be denied that if you scratch a Brethren skin you will draw Tractarian blood²⁹. Just try it for yourself, if you doubt my words. Suggest to any one of the Brethren that the Pope is the Antichrist, the Man of Sin and Son of Perdition, and that Rome is the Babylon of Revelation, the Scarlet Woman, and you will see him bridling up as if the Pope were a personal friend of his, and as if he held a brief for the defence of Rome. Tractarians couldn't be more zealous in the Pope's behalf. It will be stoutly asserted of course, that the

Brethren and Tractarian movements will never come together. That may be true. It is also true that parallel straight lines will never meet, for the simple reason that they are proceeding in exactly the same direction. These two have attacked the citadel of evangelical Protestantism from opposite sides, but the effect on the citadel is largely the same in either case.

"Serving and Waiting," the magazine of the Philadelphia School of the Bible, during 1925 ran a series of articles by Harry A. Ironside, now Dr. Ironside, pastor of the Moody Church in Chicago 30, on "The Brethren Movement." Dr. Ironside had been for years, nearly thirty, associated with assemblies of the "Brethren" and had access to documents and sources of information available to very few. He was therefore peculiarly fitted to present the world with an authentic account of Brethrenism, as it was and is; and as he was, and I believe still is, a sincere believer in the "Secret Rapture" theory. He appears to regard J. N. Darby as God's chosen instrument -eighteen centuries after the time of Christ - for first revealing this "precious" truth to the Church, therefore we shall not do the Brethren an injustice by following his version of the beginnings and works of this movement.

Dr. Ironside mentions seven leaders of the first Brethren assembly formed in Dublin, and adds: "Of these it would seem that Edward Cronin was the chosen instrument to first affect the others." 31 In other words, it was Cronin who started the meeting, and thus was the real founder of Brethrenism. Again I quote Ironside: "Mr. Cronin was a young dental student who had been brought up as a Roman Catholic, but had been graciously enlightened by the Spirit of God through personal faith in Christ and into the knowledge of peace with God through resting upon the atoning work of the Lord Jesus." 32 Now, strange as it may seem to some, it is nevertheless true, that there are, and always have been, true children of God within the Church of Rome; souls that have passed through the experience of conversion which Ironside here describes, and yet have not seen enough of the light to come out from Rome and be separate. Cronin came out of Rome, but he never came into the full light of Protestantism; he came far enough to form a half-way house - Brethrenism - combining the pietism of such Romanists as Thomas A Kempis with an instinctive dislike to many of the fruits of the Reformation. Such a half-way house could not have been founded by anyone who was in full sympathy with the battle waged by the Reformers.

As I have been accused of making a false charge on this head, I must, at the risk of being a little longer than usual, give a few points of Brethrenism.

First: Cronin adhered to the Romish definition of the word Church, as meaning one thing, and only one, namely, the whole body of the faithful, a body every member of which is a true child of God, and outside of which there is no salvation. Luther's discovery of the distinction between the visible church and the church invisible was never understood by Cronin or his followers. Luther discovered that all the separate Churches mentioned in the New Testament were outwardly visible organizations, each and all of which contained members who were not truly born

again, and therefore not members of the true body of Christ. None of these, nor all of them put together, were identical with the true Church, the mystic Body, which were invisible to the world and known to God alone. Cronin thought the wheat and tares should be separated here and now, and the mystic Body be identified as a visible organization. In this boast of doing what the Apostles failed to accomplish, Brethrenism and Rome are unanimous. But the Brethren are more Romish than Rome herself, in that they carefully avoid the New Testament use of the word Church as referring to a local congregation, knowing that to use Church in this sense would spoil their whole argument.

Second: Cronin and his followers carefully copied Rome in the exclusiveness and arrogance of its claim to "THE CHURCH" and even in the subtlety of the language embodying the claim. Rome arrogates to herself the title "Catholic" (Universal) but disliked the word "Roman" as that may seem to imply that she is only one of several Churches, and that there are other branches of the True Church besides herself. In the same way, Cronin and his followers avoided the use of any term that would seem to imply that there were any other Christians on earth besides themselves. Ironside apologizes for having to use even the term "Brethren" as if it were merely the name of a sect, adding: "They have from the first refused any name that would be distinctive or that could not be applied, rightfully to all of God' s people. Therefore, they speak of themselves as brethren, believers, Christians, saints, or use any other term common to all members of the body of Christ." Just as Rome takes a name that belongs to the whole body of Christ. Anyone who likes can draw the inference that there are no believers, Christians, saints, outside the ranks of those to whom they apply the names. Sometimes it suits to draw it, and again, sometimes it does not.

Third: Cronin had all a bigoted Romanist' s contempt for the Protestant "sects" and before forming a sect of his own tried to achieve the Romish ideal of "unity" by breaking down the bulwarks of Church membership and discipline which the Churches had erected for their own preservation. He claimed that having professed to be converted, he had a right to sit at the Lord' s Table in any and every Church in the city, without becoming a member of any. John Calvin nearly lost his life in Geneva when he stood guard over the Lord' s Table and refused to allow the Libertines to partake, claiming that it was his duty as the minister of God to judge the lives of those who made this profession, and to keep out those who were unworthy. Cronin' s plan, if it had succeeded would have broken down all such rule and discipline, giving the pastors or elders no "oversight" (1 Peter 5:2) over the membership of the Church. I myself have had a teacher of "Brethren" doctrine attempt to sit at the Lord' s Table in my church without being a member of any Church; but let any of you try and go in and "break bread" as they call it, in any Brethren meeting, and see how far you will get. Would they tolerate what Cronin tried to force upon the Churches? Certainly not!

Fourth: Cronin "also found growing up within himself a feeling of repugnance to a one-man ministry, for it seemed to him that there was no place for this in the New

Testament Church." The spirit of the French Revolution was abroad in the world, and men everywhere were inclined to rebel against all authority in both church and state. The "true saying" of Paul that "if a man desire the office of a bishop, he desireth a good work" (1 Timothy 3:1) would be reserved by Cronin, who apparently did not see why any man should be set apart to "labor in the Word and doctrine," and be "worthy of double honour" (1 Timothy 5:17). The cry of "liberty, equality, fraternity" had gone forth, and who should be on a footing of perfect equality more than the disciples of Christ? Christ had said, "All ye are brethren" but there was a vast difference between the "brotherhood" of the New Testament, where some were set apart as elders to "feed the flock of God . . . taking the oversight thereof," and others were commanded to "obey them that have the rule over you," and the "Fraternity" of the Revolution, which aimed at obliterating all such distinctions. This is the "gainsaying of Core" (Jude 11), for the protest of Jorah, Dathan, and Abiram against Moses and Aaron, "Ye take too much upon you, seeing all the congregation are holy, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" expresses exactly the idea underlying the title "Brethren" - absolute Equality.

Finally: Rome' s dread weapon of excommunication once more assumed all the terrors of the Middle Ages, and was as ruthlessly applied. To those who really believed that the little assemblies of "Brethren" were THE CHURCH, the Body of Christ, excommunication or cutting off from "fellowship" was a terrible calamity. The Reformed Churches of all embodied what they considered fundamental articles of faith in creeds or confessions of faith, and so long as a preacher did not violate any of these fundamentals he was allowed full liberty in expounding the Scriptures as he was led of the Spirit. But all these creeds were anathema to the Brethren. They had therefore no standard to determine what was fundamental and what was not. The Churches had some kind of ruling body regularly constituted, which could determine questions of doctrine and form a court of appeal in the event of any member being unjustly dealt with in the congregation to which he belonged, as the Jerusalem Council in the Apostolic Church settled the question of circumcision, but such a Council as the Apostles held was contrary to the "Brethren" ideas of "Liberty, Equality, Fraternity." Each little "Assembly" was therefore a law unto itself. And as there was no ministry to govern according to fixed laws, those in each assembly who loved to have the pre-eminence lorded it over God' s heritage, ruling them with a rod of iron. The result was a riot of wrangling and hair-splitting over points of doctrine or interpretation, followed by excommunications to right and left, seldom if ever elsewhere witnessed in the history of the Church. Ironside' s History from start to finish is such a melancholy record as could scarcely be equalled in Christian annals, filled with pictures of little "assemblies like Soviets" excommunicating other "assemblies" or individuals. There was no appeal, no higher court. The only, and natural reply that an assembly could give when excommunicated was to return the compliment. Time will not allow me to go into the case of Newton of Plymouth, of whom Ironside writes: "The late venerable man of God, Mr. Henry Varley, well-known as an evangelist and Bible teacher in Europe, America and Australia, said to me on one occasion: "If I were asked to name the godliest man I have ever known, I

should unhesitatingly say, Benjamin Willis Newton." 33 He described him as tall and of patriarchal bearing with the calm of heaven on his brow, and the law of kindness on his lips. His intimate associates loved him devotedly and listened with rapt attention to his expositions."

Newton' s preaching drew together what was the largest congregation in the pastoral work of the Brethren movement - so large that he was compelled to devote his whole time to the pastoral work, and so became a mere "hireling" according to Brethren views. He recognized the Scriptural injunction to ordain elders and deacons in each assembly, another grave fault. He even recognized that there were Christians in the "denominations", and was willing to have fellowship with them. An unpardonable sin in Brethren eyes, as his assembly thus ceased to claim to be THE CHURCH, the WHOLE Body of Christ in Plymouth, and became on its own admission a mere branch or "sect" of the Church. This is what Brethren called "Sectarianism", the opposite of the ordinary dictionary meaning of that word. He unfortunately fell into the usual Brethren snare of injudicious speculations about the person and work of Christ, seeking, like many of them, to be wise above what is written: a plague which has caused continual doctrinal controversies between Brethren leaders, and made charges of "heresy" fly thick and fast all through the movement. The excommunication of this eminent saint split the whole movement in two. Ironside

says: "In the minds of many he is to this day the very incarnation of iniquitous teaching," which would alone justify the words of Dr. John Kennedy of Dingwall, that prince of Scottish preachers, who described Brethrenism as "broad in its creedlessness, narrow in its sectarianism, and lofty in its self-conceit."

But I must give one more sample of this spirit which shines out of page upon page of Ironside' s story; and with this we must leave Cronin, the founder of the movement. In his old age, he came to reap the fruits of the system he had sown. In the Brethren assembly at Ryde there was a member who had married his deceased wife' s sister. This was the same degree of relationship as the marriage of Herod to his brother' s wife, which John Baptist declared unlawful, and owing to which he became a martyr. All churches, both Romish and Protestant, were agreed that it was unlawful, and it was also contrary to the law of England. This member had gone across to France, where since the Revolution many Bible laws had been set aside, and got married there. He had enough influence in the Brethren assembly to retain his "fellowship" in it, an unhallowed fellowship which soon brought the assembly to a condition which Mr. Darby emphatically describes as "rotten". It happened that an Anglican clergyman in Ryde, a personal friend of Cronin' s, wished to join the Brethren movement with his whole congregation. They had already withdrawn from the Anglican Church, but the rules of the Brethren required that the "rotten" assembly be recognized as THE CHURCH of Christ in Ryde, and that this other congregation be dissolved and all apply as individuals for admission to the "rotten" assembly. Knowing the condition of that assembly, they refused to do this, and began to "break bread" as a separate assembly. Dr. Cronin visited Ryde, and after trying in vain to help the "rotten" assembly to cleanse themselves, he notified

them that he was perfectly free to break bread with the new company, which he did; an action that was

looked upon as Ironside adds: "as a fearful sin in the eyes of those who put the new game above the souls of saints."

I must finish the story in the words of, Ironside:

"Upon the aged doctors return to his home assembly at Kennington he learned that his act had been construed by many as a definite over-attack on ' the ground of the one body.' Kennington, it was said, was one body with the "rotten" assembly at Ryde. It could not be one body with the new gathering, however godly and fragrant with Christian love and devotion. But many saw otherwise and for about six months it was impossible to get concerted action at Kennington. Finally the patriarchal offender was excommunicated and for months sat back with the tears streaming down his face as his brethren remembered the Lord, and he, the first of them all was in the place of the immoral man or the blasphemer. Finally he promised that, although unable to confess his act as sin, he would not offend in the same way again out of deference to the conscience of his brethren; but still he was kept under the ban. Is it any wonder that some critic said of the Brethren that they are "people who are very particular about breaking bread, but very careless about breaking hearts?"³⁴

Poor Cronin! According to his own teaching, the assembly at Ryde who shielded the incestuous person and kept him in their fellowship, and his own assembly who became partakers in their guilt, were "the body of Christ," THE CHURCH! If the Rapture were now to take place, they would be caught up, and he, having been cast out of the Church, would be left behind! No wonder he wept! It is a dangerous thing to be too logical, if we start out from false premises; the force of logic may lead us to most absurd conclusions. As if the usurper Diotrophes had power over the saints who befriended the Apostle John, to separate them from the Body of Christ, because he "cast them out of the Church" (3 John 8, 9, 10). But if "the Church" which John there mentions was the body of Christ, as Rome and the Brethren maintain it always is, then Diotrophes had that power. Which is absurd!

It would be a weariness to follow all the divisions and excommunications, the charges and counter-charges, which resulted from the expulsion of Dr. Cronin.

"At Ramsgate a majority party, led by a fiery zealot, Mr. Jull, proceeded to excommunicate the entire Kennington Meeting for its dilatoriness in dealing with the ' wicked old doctor.' " Because the minority refused to go with them in this hasty action they disowned them in like manner and went out to start a new meeting ' on divine ground.' The majority met in Guildford Hall and the minority at Abbott' s Hill, and these two names were destined to become well-known in the months and years that followed. Owing to an oversight about procuring the key to the Hall, the Abbott' s Hill-ers did not get in to the breaking of bread the first Lord' s Day after the division and so were later considered off church ground altogether. This is an important point to bear in mind in view of what happened in Montreal a few years later . . ."

Could anything be more grotesque and ridiculous? The fact that the incestuous person had been retained in fellowship was considered a mild offence in comparison with Cronin' s crime in having fellowship with an assembly of Christians who were outside "the body of Christ." But to put the fool' s cap on the whole proceedings; this little body in Ramsgate who refused to join in condemning Cronin were considered outside the "Body of Christ" because they had forgotten to get the key to their hall in time to "break bread" on the Lord' s Day! "Mr. Darby, now in his 81st year and a very sick man, pleaded vainly that no ultra severe measures be taken and declared that if questions like these were made tests of fellowship, he would not go with such wickedness." 35 Yes, VAINLY. Dr. Cronin was out, and he was out TO STAY OUT. The London meeting with which Darby was connected was split in the same way in spite of Darby' s pleadings, and its leader, William Kelly, a man of whom Spurgeon said that he had "a mind for universe narrowed by Darbyism," was also "cast out." Such was the beginning of similar splits all over the country. The celebrated George Muller of Bristol was excommunicated because he differed from Darby on some points of doctrine so fine that most of you would not even understand what it was all about. And so it went on, until finally there were in almost every city two or more rival "assemblies of Brethren, each claiming to be THE Church of Christ and refusing to have any fellowship, not only with all the other churches but also with each other.

Here was Satan' s chosen method of breaking down the strong bulwark of evangelical religion, the ' united front' which our Reforming forefathers had established against Rome, and under which the Protestant Churches had carried the Gospel to every corner of the globe.

1. Tractarianism was to awaken sympathy for Rome, and to eliminate the distinction between the Church of England and Rome by clandestinely introducing Romish practices into the Anglican services, so as to make it appear that the Churches of England and Rome were to all intents and purposes, one.

2. Brethrenism was to weaken the resistance to Rome by enticing the most spiritually-minded members to withdraw their support from the Protestant Churches, and to turn aside and waste their energies in vain jangling, obliterating as far as possible the distinction between the evangelical church and Rome and falsely applying to the evangelical churches the warning which the Lord gave in regard to the idolatries of Babylon: "Come out from among them and be ye separate".

And the very doctrine which the Tractarians were to use to awaken sympathy for Rome, the Brethren were to acclaim as a Divine Revelation placing them on a Pedestal above all the saints of past ages, and above all the Protestant Churches in particular.

THAT DOCTRINE WAS THE FUTURE INDIVIDUAL PERSONAL ANTICHRIST TO APPEAR AFTER THE RAPTURE OF THE SAINTS.

THE HOUR AND THE MAN

Let us glance at the man whom Brethrenism venerates as the revealer of this wonderful secret. J. N. Darby³⁶ came of a good Irish family, was educated for the bar, took high honours at the Dublin University, then turned aside, to his father's disgust, and became an Anglican Curate. A brother of Cardinal Newman³¹ who became very intimate with him, describes his first impression of him: ". . . a most remarkable man, who rapidly gained an immense sway over me. His bodily presence was indeed 'weak.' A fallen cheek, a blood-shot eye, crippled limbs resting on crutches, a seldom shaven beard, a shabby suit of clothes, and a generally neglected person, drew at first pity, with wonder to see such a figure in a drawing room."³¹ He had all the hall-marks of the religious zealot, and the description reminds one forcibly of the appearance of Ignatius Loyola after he had seen in a trance a vision of the Virgin Mary and had dedicated himself to founding the "Society of Jesus."

Ironside says: "For a time he had hopefully followed the will-o-the-wisp of Tractarianism, and as a high churchman, he looked with a bigoted youth's disdain upon all other professing Christians, "hoping they might find grace through the uncovenanted mercies of God," but fearful that they were living and dying "without benefit of clergy."³⁹

This statement is illuminating. Ironside may seem to be a little out in the use of the word "Tractarianism," for he is referring to a period prior to 1827, the year in which Darby became definitely identified with Cronin's meeting in Dublin and the Tractarian movement, according to Newman, was only founded in 1833. But the spirit of that movement was already abroad in the land, and although we are obliged to Ironside for the information, it would not have taken a great deal of discernment to guess that that spirit had taken a strong hold on Darby before ever he met Cronin. Brethrenism, in fact, was rocked in the cradle of Tractarianism, and if we had been looking for words in which to describe the attitude of Darby and all his followers towards all the other professing Christians, we could not have any more suitably chosen than these of Ironside's.

Newman gives us another interesting side-light: "He had practically given up all reading but the Bible; and no small part of his movement soon took the form of dissuasion from all other voluntary study. In fact, I had myself more and more concentrated my religious reading on this one book; still I could not help feeling the value of a cultivated mind. Against this my new eccentric friend (having himself enjoyed no mean advantages of cultivation) directed his keenest attacks. I remember once saying to him: "To desire to be rich is absurd; but if I were a father of children, I should wish to be rich enough to secure them a good education." He replied: "If I had children, I would as soon see them break stones on the road as do anything else, if only I could secure to them the Gospel and the grace of God." I was unable to say 'Amen' but I admired his unflinching consistency, for now, as always, all he said was based on texts aptly quoted and logically enforced." ⁴⁰

You will say these are the words of a real fanatic. No man with a well-balanced mind would want to see his children breaking stones on the road if he could secure for them a good education with all the advantages it would bring them in their life's work. Having an education that would relieve them of life's drudgery would have no necessary bearing on their having or not having "the Gospel and the grace of God." In fact the education would enlarge their opportunities and usefulness in the Gospel. But we do not see the true significance of Darby's revolt against general reading and study if we look at it only as the fanaticism of the man. There was method in the madness of the monks who laid down the principle that **IGNORANCE IS THE MOTHER OF DEVOTION**. There is a kind of pietism which thrives in a hotbed of ignorance and like a mushroom will flourish in a darkness that may be felt. It is of a subjective and emotional nature, akin to auto-suggestion, easily captivated by any wind of doctrine with an emotional appeal, and averse to being trammelled by the cold facts of history or experience. Romanism, Anglo-Catholicism, and Brethrenism alike breed this kind of pietism in abundance. Rome protects it by placing all kinds of "dangerous" books (including the Bible) on the "Index." There was a logical necessity forcing both Anglo-Catholicism and Brethrenism to do the same, and Darby - or the spirit whose tool he was - was keen enough to see it. Ignorance of Church history was essential to the success of these movements. Men who knew the career of the Popes over centuries, their lewdness, blasphemies, cruelties, the millions of the saints of God whose blood they had shed, could not accept a puppet Antichrist of the future and call his reign of a few years "the great Tribulation." Men who had studied the contendings of the noble army of martyrs, and read the soul-satisfying expositions of Scripture by the Puritans, could not accept the necessity of "coming out from among" the followers of these saints and martyrs in order to join **THE CHURCH**, the Body of Christ. Those who were to be swept into this movement **MUST** be kept ignorant of the Church's whole past history. Mary Baker Eddy and others who have started a new brand of faith at variance with the contendings of the saints in the past, have seen this same necessity and prohibited their followers as far as possible from reading any other religious works but their own.

Some of you will find it hard to believe that "no small part of (Darby's) movement soon took the form of dissuasion from all other voluntary study." Darby was quite a writer himself, and his followers have turned out a vast quantity of tracts and other Christian literature. Surely he did not want people to refrain from reading his own writings? Of course not! The little bookshelf which every Christian home in Britain, no matter how poor, possessed at that time, contained as a rule, 'Foxe's Book of Martyrs', 'The Great Cloud of Witnesses', and some of the writings of lives of the Reformers and Puritans. It was to consign these to oblivion that Darby's "dissuasion from all other voluntary study" was directed. But an even surer way of displacing them was to supply other reading material to take their place. The Tractarian Movement was so called on account of the "Tracts" of one man, Newman. But the real Tractarian Movement was Brethrenism, whose writers were legion. The objective of the two was the same: **NOT** to bring the Gospel to the unsaved (that is a secondary object which is never allowed to interfere with the "Breaking of Bread" Meeting which is the kernel of the movement) **BUT** to entice out of the Churches

those who were already followers of Christ. These, being under the care of their own pastors, could not be reached by preaching; the new doctrine must be slipped under their notice otherwise, and tracts and other religious literature was the most effective method. Here was "a tree to be desired to make one wise," the foretelling of future events which Christians could never have discovered for themselves by the most diligent study of the Bible, for the simple reason that they were not in the Bible. This detailed story of the coming Antichrist and all that he was to do, had all the subtle attraction of clairvoyancy or crystal-gazing. It enabled people to read between the lines of their Bible many things that their own ministers had never discovered, and so to become wise, very wise, above that which is written. It placed them on a pedestal from which they could look down with disdain on the very pastors who had led them to Christ. Well might the godly Dr. Kennedy refer to Brethrenism as "the slimiest of all the isms." Not only is this new theory spread in tracts and magazines; it is dressed up in the form of novels; and in the Scofield Bible, the most subtle propaganda of all, the whole theory is incorporated in notes on the text of the Scripture, in such a way that many simple souls read the notes as if they were a part of the Inspired Word of God. The Bible thus acquires a new meaning to them. They find in it new doctrines, of which their fathers never dreamt. Is it not because they are accepting the teaching of new gods, whom their fathers knew not?

DARBY AND THE "SECRET RAPTURE"

I have left to the last the crucial question of all. Was the "Secret Rapture of the Saints" given as a special revelation of the Holy Spirit to Darby, and through him to the Brethren and Movement, or did Darby simply borrow it from Irving, and through him from Lacunza, the Jesuit? In other words, *Did the Secret Rapture teaching originate with the Holy Spirit, or with the Jesuits?*

Ironsides is a believer in the "Secret Rapture." Let us read very carefully what he has to say on this point:

"A meeting began in London in the same year (1833), through a brother that Mr. Darby met while in Oxford. Some little time before this, a group of earnest Christians had been meeting in the castle of Lady Powerscourt⁴¹ for the study of prophecy. To these meetings Mr. Darby and Mr. Bellett were invited. Here also they met George V. Wigram, who was to become one of Mr. Darby's most earnest collaborators in after years. At these meetings a chairman was chosen, and he indicated who should speak on the subject under discussion. It became soon evident that Mr. Darby's enlightenment on prophetic themes was considerably in advance of most of the others, but the meetings were real conferences, the forerunners of the Bible readings so common in Brethren meetings, except that in such meetings a chairman is dispensed with. Many clergymen attended, and quite a few who were linked with the Irvingites, thus giving rise to the erroneous impression that the Brethren Movement was more or less linked with the ' Catholic

Apostolic Church' . These Irvingites, however, soon dropped out, because the teaching was so contrary to what they held."42

"It was in these meetings that the precious truth of the rapture of the Church was brought to light; that is, the coming of the Lord in the air to take away His Church before the great tribulation should begin on earth. The views brought out at Powerscourt Castle not only largely formed the views of Brethren elsewhere, but as years went on obtained wide publication in denominational circles, chiefly through the writings of such men as Darby, Bellet, Newton, S. P. Tregelles, Andrew Jukes, Wigram, and after 1845 William Kelly, whose name was then linked with the movement; C. H. Mackintosh, Charles Stanley, J.B. Stoney and others."43

Now, just what does Ironside tell us? He DOES NOT say that it was Darby who first announced the "Secret Rapture," though he obviously intends to convey that impression, and that is as far as any Futurist who is not a very rash one will venture to go. But Ironside is writing nearly a century after the event. Let us hear a witness who lived through this period. Dr. Tregelles,

"The well-known Greek scholar and editor of the Greek New Testament, was a member of Mr. Newman' s flock in Plymouth, and accepted the Futurist theory. You will notice that his name is included by Ironside in his list of those who helped to spread the "Secret Rapture" theory. He was probably the most learned man that has ever adorned the ranks of Brethrenism, and his name would be an asset to any cause. He may have been carried away with the new teaching for a time - long enough for Ironside to claim his name for it - but when he learned the facts of its origin he gave a clear ringing testimony against it. Here is his verdict:

"I am not aware that there was any definite teaching that there would be a secret rapture of the Church at a secret coming, until this was given forth as an utterance in Mr. Irving' s church, from what was there received as being the Voice of the Spirit. But whether anyone ever asserted such a thing or not, it was from that supposed revelation that the modern doctrine and the modern phraseology arose. It came not from Holy Scripture, but from that which falsely pretended to be the Spirit of God."

"To the testimony of Dr. Tregelles is added that of Mr. Robert Baxter, the principal actor in the Irving scandals," says Cachemaille 45 who was able to refer to Baxter' s ' Narrative of the Facts.'

With this apparently conflicting evidence before us, what conclusions may we safely draw?

We must assume that Ironside was ignorant of this testimony of Dr. Tregelles otherwise he could not honestly have included the name of Tregelles as he does among the supporters of the theory.

We may assume also, that Tregelles was ignorant of Irving' s work in translating Lacunza, or at least had never examined this translation for himself, as his keen mind would at once have detected the connection between it and Irving' s other

vagaries, and in particular he would have discovered and pointed out the true origin of the "Secret Rapture" in the work of the Jesuit.

When Newton and his flock were cast out of the ranks of Brethrenism, Dr. Tregelles was of course excommunicated along with the rest. Among the many doctrinal differences between Darby and Newton, we can be sure that Tregelles' exposure of the "Secret Rapture," though not mentioned by Ironside, would be accounted not the least serious.

Let us now analyse the information Ironside has given, and see what it contains.

"It was in these meetings that the precious truth of the rapture of the Church was brought to light."⁴⁶ In this statement Ironside is guilty of the serious misuse of words common among the Brethren; he speaks of "the rapture" when he means "the secret rapture," an entirely different thing. "The Rapture" or the taking up of the Church was first "brought to light" by Paul in First Thessalonians, the very earlies of his epistles, and was cherished by the saints as part of the blessed hope of Christ' s glorious appearing for about eighteen centuries before the Powerscourt meetings. But the SECRET "rapture" was (as we may correctly infer from Ironside) unknown to either Paul or any of the apostles or saints or martyrs, being only "brought to light" (so far as he knows) at these meetings.

Were the Powerscourt meetings started for the express purpose of ' bringing to light' the "secret rapture"? The theory had been in print for six years in Irving' s TRANSLATION of Lacunza. It had been preached by Irving in his own church, and was regarded as one of the distinctive tenets of his new Irvingite sect. But the spirit manifestations in connection with his preaching of the new doctrine had put the Christian public on their guard, so that it took him six years to dispose of the first edition of his translation. Then, in this fateful year 1833, in which Newman floated the Tractarian Movement, appeared the cheap popular edition of Lacunza, and about the same time the Powerscourt meetings were opened "for the study of prophecy". Would it be a very wild guess to surmise that the anonymous editors of Lacunza were among the promoters of the Powerscourt meetings?

Here are one or two points to notice:

1. Darby and the other Brethren leaders, who as yet knew nothing of a "Secret Rapture" had nothing to do with organizing the meetings. They were invited, and went apparently quite innocent of any previous knowledge of what was to be brought to light.
2. The Irvingites came to the meetings obsessed with the ideas of the "Secret Rapture" and the future of Antichrist, which they would naturally bring to light at the first opportunity.

The result proves the correctness of these conclusions. Ironside says the presence of these Irvingites at the Powerscourt meetings (though there is nothing to show that they were "Brethren" meetings at all) gave rise to the erroneous impression that the

Brethren movement was more or less linked with the ' Catholic Apostolic Church.' But the public do not form their "impression" on such slight grounds as Ironside would have us believe. No one would jump to the conclusion merely because a series of special studies taken part in by members of his church were attended by some members of another church, that there is some link between his church and that other. The public would not pry into who was attending some semi-private meetings in Powerscourt Castle. But when Darby and the other Brethren leaders came out from these meetings and began zealously to publish all over the country some of the "precious truth" as Ironside calls it that had been first announced during the fanatical outbreak in Irving' s church, the Christian public could come to only one conclusion, and who shall say that their impression was an erroneous one? The facts all pointed in the one direction.

Ironside hastens to point out that the Irvingites "soon dropped out, because the teaching was so contrary to what they held."⁴⁷ What teaching? Certainly not the teaching as to the "Secret Rapture" followed by the reign of Antichrist. It is probable, of course, that the Irvingites would maintain the position taken by Lacunza who as we have seen made concessions to the Protestant view-point so far as to allow that the Antichrist was not merely one individual, but a vast system under one official head; and that as the usurper of the prerogatives of Christ, the Antichrist would occupy the seat of the papacy. Darby and his followers, as the Brethren teachings show, were not satisfied with any such half-way house but went right over to the undiluted teaching of the Jesuit school of Ribera as to an individual personal Antichrist. On this point there might be some disagreement but it is not likely that it was this alone which caused the withdrawal of the Irvingites. Darby was keen on a belief of his own, which the Brethren lovingly refer to as "Dispensational Truth," but which Newton called "speculative nonsense." The Irvingites had a number of "revelations" equally speculative and equally nonsensical. It was not to be expected that either party would accept all the speculations of the other; and in a conflict of speculations the dogmatism of Darby made it a foregone conclusion that the Brethren leaders, though only there by invitation, would finally be left in possession of the field.

So much for the withdrawal of the Irvingites, of which much has been made by the Brethren by way of showing that they and the Irvingites had nothing in common. But whatever the differences between them - and they were neither few nor small - on the matter of the "Secret Rapture" they were

"Two minds with but a single thought,
Two hearts that beat as one."

Or to adopt a homely metaphor, Darby had swallowed the Irvingite bait, "hook, line and sinker" and on seeing this, it may have been policy on their part to retire and leave him free to spread the new doctrine in his own way, unhampered by the stigma that was attached to their sect.

It is now over a hundred years since the Powerscourt Castle meetings and in all that has been spoken and written on this subject in that time, no one appears to have

been able to explain how a belief which was known to be a Jesuit invention and had for two-and-a-half centuries been confined to the Church of Rome, suddenly began to spread like wildfire among evangelical Christians. I believe that I have submitted satisfactory proof that this fire did not originate as has been supposed, by spontaneous combustion at Powerscourt. Lacunza, alias "Rabbi Ben Ezra" was the mysterious "missing link" who has escaped notice right up until now. I have shown how by a subtle approach to the Reformer' s position, and by being put on Rome' s "Index," his work was gilded to gain the favour of Protestants; then, how the sugar-coated pill was thrust under the noses of the Protestant British nation, by being published in London; how Maitland and Irving fell into the trap; and finally how in 1833 the spreading of the new teaching was formally undertaken by Tractarianism on the one hand and Brethrenism on the other.

At every stage the evidence is sufficient to satisfy any unbiased mind.

God in many marvellous ways brings good out of evil, if only we know how to appreciate and use His good gifts. In 1837, Rev. E. B. Elliott began his monumental "Horae Apocalypticae" which he published in 1844, bringing together such a mass of evidence to prove from the pages of history that the Book of Revelation had up to date been fulfilled in all its minutest details, as is startling and overwhelming in its cumulative force. No one can read it without standing in awe of the Divine Majesty revealing before in sublime symbolism to the saints every event among the nations that was to affect the Church' s welfare. The preparation of this inexhaustible storehouse of facts, which has confirmed the faith of so many in "the depth of the riches both of the wisdom and knowledge of God," was suggested to Elliot by

the increasing prevalence among Christian men in our country of the futurist system of Apocalyptic interpretation - "a system which involved the abandonment of the opinion held by all the chief fathers and doctors of our church, respecting the Roman Popes and Popedom as the great intended anti-Christian power of Scripture prophecy." We ought to thank God for over-ruling even the wiles of the Jesuits to bestow on the Church such a masterly vindication of "the faith once delivered to the saints."

Elliott was not the only Defender of the Faith. In 1839, there appeared the "Key to the Prophecies," by Rev. David Simpson, a little volume which is now very rare. A well-known evangelist recently showed me a copy which he had picked up at a bookstall in the States for 25 cents, and said he would not sell it for a thousand dollars; he had learnt more about prophecy from that one little book than from all he ever read on the subject. Dr. Cumming of London had to leave his own church and take the Albert Hall, and even that was packed to hear his "Apocalyptic Sketches," which afterwards had a wide circulation, reviving the interest in the remarkable fulfilment of prophecy in history as brought out by Elliott. Even Darby' s friend William Kelly, though a leader of the Futurist school, finally renounced many of their dogmas and accepted the Historical fulfilment of prophecy.

I have at times been confronted with an imposing array of names of Bible teachers-Gaebelein, Panton, Scofield, etc.,⁴⁹ who believe in the "secret rapture" and the Future Personal Antichrist. How can I dare to assert that these men are all wrong? I dare to go further than that. I will venture to assert that THERE IS NOT A BIBLE-TEACHER NOR ANYONE ELSE LIVING IN THE WORLD TODAY WHO HAS FOUND A SECRET RAPTURE IN THE BIBLE BY HIS OWN INDEPENDENT STUDY OF THE BIBLE ITSELF. These teachers all come to the Bible with cut-and-dried theories which they have learnt elsewhere, and twist and torture texts to fit the theory. If the spiritual pedigree of these Futurist Bible teachers could be traced back, they would all be found to spring from one source - LACUNZA THE JESUIT. Be not deceived, God is not the Author of confusion. He has not given us the Book of Revelation to put our minds in a muddle, nor yet as a Happy Hunting Ground for our imagination. We should be very careful how we speculate or dogmatize about any prophecy that is as yet unfulfilled.⁵⁰ When a prophecy is fulfilled, then we can see and understand the meaning of every detail of the symbolism used, and what we know of this must be our main guide to the meaning of prophecies that are still in the future; the average Futurist cannot put his finger on a single prophecy in the Book of Revelation which has proved itself to him by its actual fulfilment to be the Word of the Living God. I hope in this series of studies to show how verses and even whole chapters have been torn from their proper setting and twisted into the most fantastic shapes, to prove theories equally far-fetched; even after the prophecy had been fulfilled in the most exact detail. But in case any of you should miss the other lectures, I shall close with one word of advice.

Many even of our Futurist friends are constrained to admit that the world is AT THIS MOMENT hastening towards the great Battle⁵¹ of Armageddon, mentioned in Revelation 16:16. The three unclean spirits like frogs (v. 13-14) have now been at work in the world for a whole century, and their deceptions are rapidly coming to a head in preparing the nations for battle against God Almighty. One of the results, as might have been expected under the sway of these spirits of devils has been the rise of many antichrists of every shape and colour. Our Bible teachers have plenty of material to work on, First, Mussolini was the antichrist; they were all sure of it. But Mussolini ordered the Bible to be taught in all schools in Italy, and our prophets grew a little less positive about him. Stalin, Hitler, and even Roosevelt, have shared the honour of being singled out as the Antichrist, or at least, his forerunner.

This is mere trifling with a solemn subject. If we are approaching the Battle of Armageddon, we are well on through chapter 16 of Revelation. But the career of Antichrist occurs in chapter 13, and no man has airy authority or right to tear chapter 13 out of its place and thrust it into the middle of chapter 16. A historian records the fact of history in chronologic order. He never leaves the natural order of events except for some reason which he makes clear to his readers; otherwise all would be confusion. God does not produce such confusion. He has given us a record of events that were to come to pass, that is, history written beforehand, for the guidance of the Church. It is divided into three great periods in which God's judgments are foretold under the symbols of Seven Seals (clearly before the reign of

Antichrist); and Seven Vials (clearly after the reign of Antichrist). All the nations are now rushing their preparations for the last of these judgments; "The seventh angel poured out his vial into the AIR." Keep your eye on that word. John knew nothing of the horrors of war in the AIR as we know it will be. Radio, fighting and bombing airplanes, poison gas, germ warfare, infrared rays - all the means for carrying on war in the air that can wipe out a whole population in a few hours or even minutes -such diabolical weapons of destruction were undreamed of by our own grandfathers, let alone the simple fishermen of Galilee. But John, seeing in his Vision the final crash that would bring the present system of civilization toppling in ruin, wrote nearly nineteen hundred years ago: "The seventh angel poured out his vial into the AIR." That is the Grand Climax so far as God' s judgments on this age are concerned. It will not only bring down "the cities of the nations" it will bring suddenly to remembrance the career of Antichrist and the war which he made against the saints, which our Futurist Bible teachers are so feverishly trying to help the world to forget. The Babylonish system of Antichrist, described by John in chapter 17, is still in existence, still "drunken with the blood of the saints," gloating over the "war" and massacre of the saints described in chapter 13. All that remains of Antichrist in the future is the final and complete destruction of his whole system, which though occupying the whole of chapters 17 and 18, is part of the immediate result of the pouring put of the Seventh Vial.

The "Rapture of the Saints" occurs in chapter 19, and nowhere else in the Book of Revelation.

NOTES

1. Definitions of Historicist, Futurist and Praeterist; *Encyclopaedia Britannica*, 11th Ed., XXIII, 213c-iii & iv. *English New Testament*, Alford (1872); Vol. II, Part II, 348a,b,c. *Revelation of Jesus Christ*, (1966), J.F. Walvoord; pp. 17-22. *Halley' s Bible Handbook*, 19th Ed.; pp.614-615
2. RIBERA: Jesuit author of the Future Antichrist concept - *Old Fashioned Prophecy Magazine*, Dec., 1965, p.10. *Revelation of St. John* (1644), Thomas Brightman (Ribera' s contemporary); pp A-4, 181, 188. etc *Ency. Brit.*, 11th Ed; XXIII, 213c. *Greek New Testament*, Alford (1866); IV, 248. *Horae Apocalypticae*, E.B.Elliot (1851); IV, 465. *The Beasts and the Little Horn*, Rev.G.S. Hitchcock (R.C.); p.7 (Published 1911 by the R.C.Truth Society).
3. *The Coming of Messiah in Glory and Majesty*, by Juan Josafat Ben Ezra; Dublin. 1833 Wm. Curry Jun., & Co. Pages 10 and 11.
4. Ibid, page 92
5. Ibid, pages 113, 114
6. Ibid, but could not locate page due to delicate condition of book.
7. *Encyc. Brit.*, 11th Ed.; VII, 915-917.
8. *Prophetic Faith of our Fathers*, LeRoy Froom; III, 303-324 (1946).
9. 1893 edition, p.98, *et seq.*

10. *Prophetic Faith*, Froom; II, 657. *History Unveiling Prophecy*, Guinness (1905); pp.285-289.
11. See note No.2.
12. *Historicism, Preterism, Futurism; What Are These?* E.P. Cachemaille (1929); p.44.
13. Ibid.
14. *The Coming of Messiah*, Ben Ezra; see note 6.
15. Ibid.
16. *Prophetic Faith*, Froom; III, 258. *Horae*, Elliott; IV, 554.
17. *Hist. Unv. Prophecy*, Guinness; pp. 281-295.
18. On page 48 of his *Apologia*, in reference to his close friendship with Froude, Cardinal Newman said, "He made me look with admiration towards the Church of Rome, and in the same *degree*, to dislike the Reformation." *Everyman' s Library*.
19. *Secret History of the Oxford Movement* (1899), Walter Walsh; 5th Ed., p.1.
20. Pusey; Hater of Protestantism, eulogizer of Jesuitry and "frightened at calling Rome Antichrist." - Ibid, pp. 289-292. See Puseyism; Puseyite in *Twentieth Century Dictionary* (Webster' s), for 1935.
21. Walsh' s book is a thorough exposure of this hellish movement; see also *The oxford Movement Exposed* (1932), Rev. Thomas Houghton.
22. Faber: famous writer of hymns "largely used in Protestant collections," who was converted to Romanism. he was already a Romanist for five years when he wrote "Faith of Our Fathers." *Encyc. Brit.*, 11th Ed.; X, 111-112. Another music-coated Romanist pill that Protestants have long been swallowing is "Ave Maria" - *Hail Mary*. Just what is the matter with Protestants?
23. *Prophetic Faith*, Froom III, 514-526; IV, 420-422. *Hist. Unv. Prophecy*, Guinness; p. 240. *Horae*, Elliott; IV, 552.
24. *The Coming of Messiah*, Ben Ezra; pp. 10 and 11.
25. Pusey, Keble, Newman and Froude mentioned as "chief leaders." *Oxford Mvt. Exp.*, Houghton; p.8.
26. See note No. 3 reference; also page 19 of note no. 27 reference - "the VOICE."
27. *The Prophetic Outlook Today*, E.P. Cachemaille (1918); p.20.
28. Plymouth Brethren; *Encyc. Brit.*, 11th Ed.; XXI, 864.
29. Or, to modernize the thought - "Scratch a Futurist-Fundamentalist and you still draw Tractarian blood." My! My! How the brethren have blossomed!
30. Written when Dr Ironside was still living.
31. *Prophetic Faith*, Froom; IV, p. 1223, note 6.
32. *A Historical Sketch of the Brethren Movement*, Harry Ironside, p.10.
33. *Prophetic Faith*, Froom; IV, 1223, 1225, 1226 and footnotes.
37. Francis William Newman; Ironside, p.13.
38. F.W. Newman quotes; Ironside; p.13.
39. Ironside, p.13.
40. F.W. Newman quotes; Ironside p.14.
41. Powerscourt: *Prophetic Faith*, Froom; IV, 1223-1225 and footnotes.
42. Ironside, p.23.

43. Ironside, p.23.
44. Tregelles: *Prophetic Faith*, Froom; IV, 442, 1223 and 1225 note.
45. *Prophetic Outlook Today*, Cachmaille, p.19.
46. Ironside, p.23.
47. Ironside, p.23.
48. About 140 years at this printing.
49. PLUS many names fearlessly mentioned in *Old Fashioned Prophecy Magazine* often, such as Seiss, Steams, Pettingill, Panton, McBirnie, Winrod, Estep, Barnhouse, the Joneses, the Beirneses, Oliver Greene, Oral Roberts, Schiffner, Gilpin, John Douglas, Billy Graham, G.L.K. Smith, Wilbur Smith, Oswald Smith, Noel Smith, V. Sears, Herbert Armstrong, Walvoord, and scores of big-name evangelists and thousands of lesser lights orating and prating false prophecy over pulpit tops and the airwaves *ad nauseum!*
50. The great sin of the Futurists! Of such is one named above, Oliver Greene, who broadcasts all over the world. Even at this writing he is teaching Revelation over the air, Futurist style, and hoodwinking thousands of trusting souls and placing them all in the ranks of the *deceived elect*.
51. Should be "war" according to Alford and the A.V.R. - Rev. 16:14 note. Some expositors, with good reason, expound this "war" as beginning with World War 1, *which never terminated in a peace*. The world is still in a state of war! This is sound logic and truth and we must therefore be in the midst of Armageddon and have been at least 56 years. It is more "Future" than a lot of other "Future" things of the Futurists. The BIG THING certain to be future is our Lord' s Second coming IN ONE COMPLETE ACT - not a DIVIDED ACT stipulated as "*a coming for*" and a later "*coming with*" His saints, as being popularly taught by the deceived elect Protestant Clergy today! The "Great Tribulation" is 99% behind us friends and our King is coming soon to end it, bringing our rewards with Him - Rev. 22:12 and Luke 19:13. If you, as a faithful servant, have earned the right to be given rule over ten cities when our Lord comes with your reward, how would you feel if it began to be rumored that the "Coming" you were expecting had suddenly been postponed 7 years and you had no authority to rule whatsoever? Someone is trying to make us think that Revelation 22:12 does not mean what it says.
52. The Futurist Prophetic Beagle is so busy sniffing at things *Future and Negative* that he fails to concern himself with the remarkable events of the *Present and Positive* which are the fulfillments of Apocalyptic Prophecy NOW. He has rammed his sniffer so deeply into the Future Jesuitc Mud that even his eyes and ears are buried in the Future and "HAVING EYES HE SEES NOT, AND HAVING EARS HE HEARS NOT."