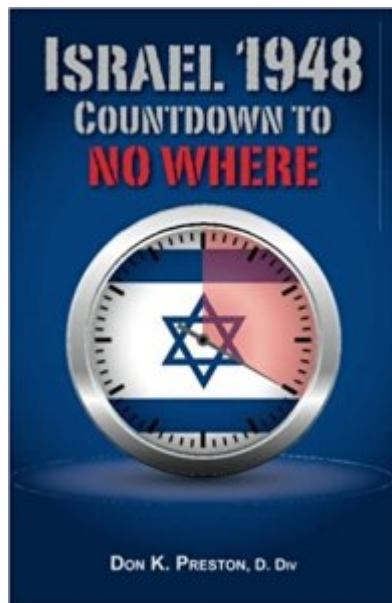


1948 Statehood of Israel does not fulfill Bible prophecy!



-By Steve Rudd

Introduction:

1. Historically, Rapture false teachers are always scanning the news headlines for current events that are a sign that the second coming of Christ countdown clock has begun to tick.
2. For the 100 years after John Darby invented rapture in 1830 AD, more attention was paid to the pyramids and creative combinations of numbers to predict the second coming. None of them based their end of the world countdown clock on Israel becoming a nation in 1948.
3. All these failed predictions that were based on the pyramids and numerology appeared convincing at the time to those who sold everything they had, put on white clothes and waited at midnight on rooftops. After the "certain hour" had passed they were struck with disappointment and a feeling of self-stupidity. This always follows in the wake of failed rapture predictions.
4. However since Israel became a nation in 1948 AD, Rapturists got all excited and began to preach that the end would come within one generation (generally 40 years) of Israeli modern statehood.
5. For example, Harold Camping teaches that exactly 40 years after May 14, 1948, that the "church age" came to an end and ordered everyone to leave their churches in 1988. He then went on to predict the end of the world not once, but twice in 1994 and again on May 21, 2011.
6. Most "Rapture time charts" use the establishment of Israel as a nation in 1948 as the beginning of the countdown to the end, claiming it is the fulfillment of Bible prophecy. Nothing could be further from the truth.

7. The truth is that Israeli statehood in 1948 was and is irrelevant to Bible prophecy.

8. Paul said the hope of Israel was not physical restoration, but only in Christ:

a. "And now I am standing trial for the hope of the promise made by God to our fathers; the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews. "Why is it considered incredible among you people if God does raise the dead? "So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. " (Acts 26:6–9)

b. "For this reason, therefore, I requested to see you and to speak with you, for I am wearing this chain for the sake of the hope of Israel." (Acts 28:20)

A. Reverting back to Mosaic Judaism: "severed from Christ"

1. Premillennialists, at their foundation, are condemned, because they teach that God wants the Jews to again practice full Mosaic Old Testament Temple worship, complete with animal sacrifices.

a. "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. " (Galatians 5:1–4)

b. "But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant had been faultless, there would have been no occasion sought for a second. ... When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear." (Hebrews 8:6-7,13)

c. "When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear." (Hebrews 8:13)

d. You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. " (Galatians 5:4)

The whole idea of restoring temple worship, with a restored Aaronic priesthood, complete with ashes of the Red Heifer is to deny Christ as the true Passover lamb.

3. Those who believe in Rapture are in fact "severed from Christ" (Gal 5:4) because they are trying to do what the first century Jews wanted to do: practice Mosaic Judaism beside Christianity.

4. When a Jew converts to Christianity, he stops worshipping God according to

Moses and takes all his instructions from Christ.

B. Reverting back to Mosaic Judaism:

1. In a complicated intertwining of false doctrines, the reason behind Israel becoming a nation again include two main reasons: to fulfill and land promise and to give Jews a second chance to “not reject Jesus” as their earthly king.

Giving Israel all the land promised by Abraham which they never got from 1400 BC – 70 AD. In fact they did get all the land, and the bible says they did. Israel [got all the land they were promised!](#)

3. To give the Jews a second chance at accepting Jesus as their earthly king. In fact, Jesus was never intended to be their earthly king. Jesus was prophesied to be Israel’s spiritual king. Jesus plainly told Pilate that he was not an earthly king who would compete with him, but a spiritual king in heaven:

a. “Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, “Are You the King of the Jews?” ... Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.” Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.” Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews and said to them, “I find no guilt in Him. ” (John 18:33–38)

b. It just cannot get any clearer than what Jesus told Pilate above, but Rapturists won’t listen to Jesus and expect him to be a literal physical king on a physical throne in the physical land of Israel.

4. True Christians are in a state of shock that dispensationalists want to restore the Old Testament law along with Temple sacrifices because it is a denial of the sacrifice of Christ’s blood once for all to end all animal sacrifices.

C. The OT prophecies of Israel’s restoral are fulfilled in the church:

1. There are two classes of prophecies regarding the restoration of Israel:

a. Prophecies of the physical remnant who return from Babylonian captivity in 516 BC.

b. Prophecies of the spiritual remnant in the church that began in 33 A.D. on Pentecost.

2. The level of Bible knowledge of those who believe in the Rapture is very low. They just read an Old Testament passage by ripping it out of context and apply it to a still future event 3000 years later!

D. Prophecies of restoration from Babylonian captivity in 516 BC:

1. **Jeremiah 29:10–14** “For thus says the Lord, ‘When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. ‘For I know the plans that I have for you,’ declares the Lord, ‘plans for welfare and not for calamity to give you a future and a hope. ‘Then you will call upon Me and come and pray to Me, and I will listen to you. ‘You will seek Me and find Me when you search for Me with all your heart. ‘I will be found by you,’ declares the Lord, ‘and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,’ declares the Lord, ‘and I will bring you back to the place from where I sent you into exile.’ ” (Jeremiah 29:10–14)

a. Jeremiah lived in 568 BC and prophesied the Babylonian captivity in many other texts misused by Rapture false teachers:

i. “‘For behold, days are coming,’ declares the LORD, ‘when I will restore the fortunes of My people Israel and Judah.’ The LORD says, ‘I will also bring them back to the land that I gave to their forefathers and they shall possess it.’” (Jeremiah 30:3–9)

ii. “One basket had very good figs, like first-ripe figs, and the other basket had very bad figs which could not be eaten due to rottenness. Then the LORD said to me, “What do you see, Jeremiah?” And I said, “Figs, the good figs, very good; and the bad figs, very bad, which cannot be eaten due to rottenness.” Then the word of the LORD came to me, saying, “Thus says the LORD God of Israel, ‘Like these good figs, so I will regard as good the captives of Judah, whom I have sent out of this place into the land of the Chaldeans.’ ” (Jeremiah 24:2–5)

b. Applying Jeremiah’s prophecies to 1948 AD is an assault on good bible knowledge but those who believe in the Rapture cannot be persuaded by the word of God!

2. **Ezekiel 36:24–35** “For I will take you from the nations, gather you from all the lands and bring you into your own land. “Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. “I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. “You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God. “Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not bring a famine on you. “I will multiply the fruit of the tree and the produce of the field, so that you will not receive again the disgrace of famine among the nations. “Then you will remember your evil ways and your deeds that were not good, and you will loathe yourselves in your own sight for your iniquities and your abominations. “I am not doing this for your sake,” declares the Lord GOD, “let it be known to you. Be ashamed and confounded for your ways, O house of Israel!” ‘Thus says the Lord GOD, “On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places will be rebuilt. “The desolate land will be cultivated instead of being a desolation in the sight of everyone who

passes by. "They will say, 'This desolate land has become like the garden of Eden; and the waste, desolate and ruined cities are fortified and inhabited.' " (Ezekiel 36:24–35)

- a. Ezekiel was contemporary with Jeremiah and prophesied the restoration of Israel from Babylonian captivity, not some far off future event in 1948 AD.
- b. Ezekiel was exiled into Babylon with Daniel and both knew each other personally.
- c. When Israel came out of Babylon, never again did they worship Idols. This was the new heart he put in Israel.

3. **Daniel 9:2** "in the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of the Lord to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years. " (Daniel 9:2)

- a. Daniel was one who was actually deported and lived in Babylon.
- b. Daniel prophesied the four successive kingdoms of Babylon, Mede-Persia, Greece and Rome.
- c. Daniel said that the Kingdom of God would be start during the days of the Roman Empire.
- d. This was fulfilled in 30 AD on the Day of Pentecost.
- e. The kingdom of prophecy is the church.
- f. The "last days" prophecies of Daniel were fulfilled in the first century.
- g. Learn that [the first days began when Jesus walked the earth](#).

4. **Zechariah 8:1-8** "Then the word of the LORD of hosts came, saying, "Thus says the LORD of hosts, 'I am exceedingly jealous for Zion, yes, with great wrath I am jealous for her.' "Thus says the LORD, 'I will return to Zion and will dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts will be called the Holy Mountain.' "Thus says the LORD of hosts, 'Old men and old women will again sit in the streets of Jerusalem, each man with his staff in his hand because of age. 'And the streets of the city will be filled with boys and girls playing in its streets.' "Thus says the LORD of hosts, 'If it is too difficult in the sight of the remnant of this people in those days, will it also be too difficult in My sight?' declares the LORD of hosts. "Thus says the LORD of hosts, 'Behold, I am going to save My people from the land of the east and from the land of the west; and I will bring them back and they will live in the midst of Jerusalem; and they shall be My people, and I will be their God in truth and righteousness.' " (Zechariah 8:1–8)

- a. Zechariah prophesied in 520 BC which is about the time Israel returned from Babylonian captivity.

b. Later Zech 14, Zechariah prophesied the destruction of Jerusalem in 70 AD (see below)

5. **Deuteronomy 4:27–31** “The LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD drives you. “There you will serve gods, the work of man’s hands, wood and stone, which neither see nor hear nor eat nor smell. “But from there you will seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul. “When you are in distress and all these things have come upon you, in the latter days you will return to the LORD your God and listen to His voice. “For the LORD your God is a compassionate God; He will not fail you nor destroy you nor forget the covenant with your fathers which He swore to them. ” (Deuteronomy 4:27–31)

a. In a shocking display of ignorance of even the most simple and fundamental teachings of the Bible, Rapture false teachers actually use Deut 4:27-31 as a proof text that Israel’s becoming a nation again in 1948 is a fulfillment of Moses’ words. Completely ignoring both the Assyrian captivity of 722 BC and the Babylonian captivity of 586 BC, they jump 3500 years forward and apply it to 1948 AD.

b. Clearly God’s words came true when they returned from Babylonian Captivity.

E. Prophecies of restoration in the church in 30 AD:

1. **Isaiah 11:10–12** “Then in that day the nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious. Then it will happen on that day that the Lord will again recover the second time with His hand The remnant of His people, who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea. And He will lift up a standard for the nations And assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth. ” (Isaiah 11:10–12)

a. Isaiah wrote this in 730 BC

b. Notice the root of Jesse is Jesus Christ

c. The second gathering is in 30 AD.

d. On the day of Pentecost all nations were present: “And how is it that we each hear them in our own language to which we were born? “Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.” (Acts 2:8–11)

e. Pentecost is a perfect fulfillment of Isa 11.

Isaiah 66:19–24 “I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, Tubal and Javan, to the

distant coastlands that have neither heard My fame nor seen My glory. And they will declare My glory among the nations. "Then they shall bring all your brethren from all the nations as a grain offering to the LORD, on horses, in chariots, in litters, on mules and on camels, to My holy mountain Jerusalem," says the LORD, "just as the sons of Israel bring their grain offering in a clean vessel to the house of the LORD. "I will also take some of them for priests and for Levites," says the LORD. "For just as the new heavens and the new earth Which I make will endure before Me," declares the LORD, "So your offspring and your name will endure. "And it shall be from new moon to new moon and from sabbath to sabbath, All mankind will come to bow down before Me," says the LORD. "Then they will go forth and look On the corpses of the men Who have transgressed against Me. For their worm will not die And their fire will not be quenched; And they will be an abhorrence to all mankind." (Isaiah 66:19–24)

a. Isaiah lived in 730 BC, just before the Assyrian Captivity of the ten lost tribes in 722 BC.

b. Much of Isaiah is prophetic of Christ and the church in 30 AD. This is seen in chapters 40-55.

c. Isa 66:19-24 is a prophecy of the church.

d. Like Isa 2:1-4, it foresees the gentiles in union with the Jews as one body:

i. "Now it will come about that In the last days The mountain of the house of the Lord Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. " (Isaiah 2:2)

ii. "Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands— remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. " (Ephesians 2:11–16)

e. Although Sabbatarians misuse the text as badly as Rapturists, their suggestion that the Sabbath will be in the church or heaven is refuted by the fact that there will also be new moon festivals as well. All of it is figurative and not to be taken literally because we know the Ten Commandments were nailed to the cross: Col 2:14-17; Heb 8:6-7; 13.

i. "having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. When He had disarmed the rulers and authorities, He

made a public display of them, having triumphed over them through Him. Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day— things which are a mere shadow of what is to come; but the substance belongs to Christ. ” (Colossians 2:14–17)

ii. “But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant had been faultless, there would have been no occasion sought for a second. ” (Hebrews 8:6–7)

iii. “When He said, “A new covenant,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear. ” (Hebrews 8:13)

f. The grain offering is spiritualized in the church where Christians as priests (Rev 1:6) offer their own bodies as a spiritual sacrifice (Rom 12:1-2) or monetary gifts to the church ministry (Phil 4:17-18) or through prayers and songs and alms (Heb 13:15-16)

i. “and He has made us to be a kingdom, priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen. ” (Revelation 1:6)

ii. “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect. ” (Romans 12:1–2)

iii. “Not that I seek the gift itself, but I seek for the profit which increases to your account. But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. ” (Philippians 4:17–18)

iv. “Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. And do not neglect doing good and sharing, for with such sacrifices God is pleased. ” (Hebrews 13:15–16)

3. **Joel 3:1–2** “For behold, in those days and at that time, When I restore the fortunes of Judah and Jerusalem, I will gather all the nations And bring them down to the valley of Jehoshaphat. Then I will enter into judgment with them there On behalf of My people and My inheritance, Israel, Whom they have scattered among the nations; And they have divided up My land. ” (Joel 3:1–2)

a. Joel lived in 830 BC, which is before both the Assyrian and Babylonian captivities.

b. However, Joel 2:28ff is clearly a prophecy of the outpouring of the Holy Spirit on Pentecost in Acts 2

c. Therefore it is clear that this restoration is in the church in 30 AD.

4. **Amos 9:11–15** “In that day I will raise up the fallen booth of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old; That they may possess the remnant of Edom And all the nations who are called by My name,” Declares the Lord who does this. “Behold, days are coming,” declares the Lord, “When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine And all the hills will be dissolved. “Also I will restore the captivity of My people Israel, And they will rebuild the ruined cities and live in them; They will also plant vineyards and drink their wine, And make gardens and eat their fruit. “I will also plant them on their land, And they will not again be rooted out from their land Which I have given them,” Says the Lord your God. ” (Amos 9:11–15)

a. Amos lived in 750 BC before both the Assyrian and Babylonian captivities.

b. Amos 9:11-15 is most certainly a prophecy of the restoration of Israel in the church. How can we be certain? Because Luke records the words of James in the Jerusalem council whose purpose was to determine if the Gentiles can be saved without keeping the Mosaic law and circumcision.

c. James quotes Amos 9:11-15 as proof the Gentiles can be saved!

i. “Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name. “With this the words of the Prophets agree, just as it is written, ‘After these things I will return, And I will rebuild the tabernacle of David which has fallen, And I will rebuild its ruins, And I will restore it, So that the rest of mankind may seek the Lord, And all the Gentiles who are called by My name,’ Says the Lord, who makes these things known from long ago. “Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles, ” (Acts 15:14–19)

d. Obviously then, the rebuilt tabernacle of David is the church. If not, then James was a liar and no gentile can be saved yet until the tabernacle of David is rebuilt.

e. This kind of clear refutation is ignored by Rapture false teachers because they ignore the context in blissful ignorance.

F. Prophecies of destruction of Jerusalem in 70 AD:

1. **Zechariah 14** “Behold, a day is coming for the Lord when the spoil taken from you will be divided among you. For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city. Then the Lord will go forth and fight against those nations, as when He fights on a day of battle. In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. You will flee by the valley of My

mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the Lord, my God, will come, and all the holy ones with Him! In that day there will be no light; the luminaries will dwindle. For it will be a unique day which is known to the Lord, neither day nor night, but it will come about that at evening time there will be light. And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter. And the Lord will be king over all the earth; in that day the Lord will be the only one, and His name the only one. ” (Zechariah 14:1–9)

a. Zechariah prophesied in 520 BC which is about the time Israel returned from Babylonian captivity.

b. Jesus became king of the earth at his ascension in 30 AD.

c. Notice that the language of Zechariah is almost identical to that of Matthew 24.

d. This is a prophecy of the destruction of Jerusalem in 70 AD. [Read more](#)

Matthew 24:32–33 “Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near; so, you too, when you see all these things, recognize that He is near, right at the door. ” (Matthew 24:32–33)

a. This greatly abused text is always applied to Israel becoming a nation again in 1848 AD when in fact, it is prophesying the destruction of Jerusalem in 70 AD.

b. Of the 39 places in the Bible where “fig tree” is used, never is Israel called a Fig Tree.

c. In Romans 9, Israel is likened unto an “Olive Tree” but not a fig tree.

d. The Parable of the Fig tree is the only other possible place where Israel is connected with a fig tree:

i. “And He began telling this parable: “A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any. “And he said to the vineyard-keeper, ‘Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?’ “And he answered and said to him, ‘Let it alone, sir, for this year too, until I dig around it and put in fertilizer; and if it bears fruit next year, fine; but if not, cut it down.” (Luke 13:6–9)

ii. Notice that if this is Israel as a nation, then it is a prophecy of it being replaced by the church at the end of Jesus’ three year ministry and/or the destruction of Jerusalem in 70 AD.

e. So the only two possible passages in the Bible where a fig tree is associated with Israel both describe Israel’s destruction, not restoration!

3. **Luke 21:20-24** "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. "Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; because these are days of vengeance, so that all things which are written will be fulfilled. "Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people; and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled. " (Luke 21:20–24)

a. Luke 21 prophecies the destruction of Jerusalem in 70 AD by Roman Armies, not its restoration!

b. This passage does not say Jerusalem will be restored or the temple will be rebuilt.

c. The "times of the Gentiles" correspond to the period when the Gentiles can be saved, obviously extending to the second coming.

Conclusion:

1. True Christians are in a state of shock that dispensationalists want to restore the Old Testament law along with Temple sacrifices because it is a denial of the sacrifice of Christ's blood once for all to end all animal sacrifices.

2. Rapture false teachers want Israel to become a nation again mainly to fulfill the promise of inheriting the land. Problem is, the Bible clearly says Israel got the land long ago under Joshua and Solomon.

3. There is not a Jew alive today or anyone in the nation of Israel that knows which tribe they are from. It comes as a surprise to most people that the majority of Jews living in Israel today are gentile proselytes, being Russians who converted to Judaism.

by Steve Rudd taken from <https://www.bible.ca/>

[Testimonial from a Former Government Agent Who Predicted the Pandemic 20 Years Beforehand!](#)



Testimonial from Joseph Spencer a Former Government Agent Who Predicted the Pandemic scam 20 Years Beforehand!

[Pastor John MacArthur Proves There is NO Pandemic!](#)



Dr. John MacArthur cited a recent CDC report on causes of COVID-19 deaths (Here is the [CDC report in question](#)). Only 6% of people with COVID-19 died *from* COVID-19! The rest died *with* COVID-19 and from other underlining health conditions.

Click on the image to play it.

<https://www.wthrockmorton.com/wp-content/uploads/2020/08/MacarthurPandemic.mp4>

The “Taken” of Matthew 24:40 is NOT Talking about the Rapture of the Saints!



The “left” of Matthew 24:40 is talking about those who were not killed by the Romans, those who survived the Great Persecution.

Will the Covid-19 Moderna Vaccine Create Transhumanism?



Dr. Carrie Madej, DO is an Internal Medicine Specialist in McDonough, GA and has over 19 years of experience in the medical field. She graduated from Kansas City Univ Of Medicine Bioscience College Of Osteopathic Medicine medical school in 2001. She is affiliated with Southern Regional Medical

Center. (Reference:

<https://www.healthgrades.com/physician/dr-carrie-madej-y7thx>)

This article is all about the dangers of a new experimental vaccine for COVID-19 from a company called Moderna. Even if Youtube bans this video, the text will remain! And if the video is banned, if you tell me about it, I'll post it directly on my own server.

So what do you think about going from Human 1.0 to Human 2.0? And what does that mean? Well, going from humans as we now know ourselves to human 2.0 has something to do with transhumanism. If you're not familiar with that term, it's about taking humans as we know ourselves and melding with artificial intelligence. It's kind of like being in the matrix if you've ever seen that movie. And that may seem kind of cool to you. We might have some superhuman abilities, maybe be able to think of something and it happens, maybe have some physical abilities that would be almost super human-like. That's the idea, that's what you see in sci-fi movies.

And for myself, thinking about this topic I'm like, well I have some time I think that's many years in the future. However, this question, this idea is now right at this moment. We need to make a decision. And I found out that we need to make a decision about this because I investigated the proposed COVID-19 vaccine. And this is my alarm call to the world.

I looked at the pros and cons and it frightens me. And I want you to know about this. You need to be very well informed because this new vaccine is not like your normal flu vaccine. This is something very different. This is something brand new. This is something completely experimental on the human race. And it's not just about being a different vaccine there are technologies that are being introduced with this vaccine that can change the way we live, who we are, and what we are, and very quickly.

I think that you know some people that you might know these names Elon Musk who is the founder of SpaceX and Tesla automotive, as well as Ray Kurzweil who is one of the bigwigs of Google. These are self-proclaimed transhumanists. They believe that we should go to Human 2.0 and they are very big proponents of this. There's a lot of other people that you might know their names, they're also involved with this so you should look that up.

I think the easiest way to explain this to you is to go with one of the front runners for the vaccine and go into a little bit of the history and tell you how they want to make the vaccine, and I think that will speak volumes. So for instance Moderna is one of the front runners for the COVID-19 vaccine. You should know that Moderna was founded by a person from Harvard, Derrek Rossi, and this researcher actually was successful in taking some modified RNA and being able to reprogram a stem cell in the body and change the function of the stem cell. He actually made it genetically modified, okay? So you can – he proved – that you can genetically modify something by using modified RNA. So they founded the company Moderna on this concept. It's kind of a new kid on the block, okay, it's not been around that long. In fact, it hasn't even made any vaccine for a human before. It's made no medicine for a

human before. This will be their first run.

You must know that Moderna was in the news recently because it really fast-tracked, it's like the other companies, it's fast-tracking the vaccine. It's going from phase one to phase two very very quickly. In fact, it's gone from phase one to phase three and its experiments from March of this year until currently. I mean that is unbelievable! It usually takes five or six years! How are they able to do this with the safety and efficacy data that we need?

And I want you to know that in phase 2 we only use between, they're only using between 30 and 45 humans. In Moderna's test study they only used 45 humans. And with the high dose vaccine group, they got 100 percent of those people got systemic side effects, 100! That's only in the short side effect profile. In the low dose vaccine, 80 percent got systemic side effects. Now we don't even know the long-term side effects from that. We would need a lot longer time, right? Maybe years. But we do know based on previous animal studies of using this technology that you can expect possibly increased cancer rates, increase mutant genes, mutagenesis, also increased autoimmune reactions. For instance, in some of the ferret studies they saw that when the ferret was introduced to the virus that they were trying to protect the ferret from after the ferret got the vaccine they actually had an exaggerated immune response, it actually hurt the ferret. They had more lung inflammation, more lung fluid, even some problems with their liver. It actually hurt them. They had a poorer response.

Okay, so this those are longer-term reactions and that could be seen with this vaccine, but we don't know the data yet. So it's not without risk. And how are they doing this? Well, they're actually suggesting to use a platform, let me just explain how they would administer the vaccine. So the vaccine there's an idea called micro-needle platform, okay, this was developed by MIT, and they said it could be very easily produced, okay, and mass-produced. This is why they're proposing this technology, and many millions of vaccines could be made quickly. They could also be administered by yourself. So the idea is to get a band-aid, it looks like a band-aid that you buy in the drugstore, it's shipped to you through Amazon or UPS or some other shipping service. You take it out of the package, you put it on your hand like this, and then you take the sticker off, and voila you've been vaccinated.

So how is that possible? Well in this band-aid, it has little tiny spicules little tiny needles. And this was designed after a snake viper fang bite, okay, or snake viper bangs, little snake bites. Anyway, in these tiny little spicules, they claim you won't really feel it that much, there's their little Hydrogel, it's a material called Hydrogel. Inside the Hydrogel would be a Luciferase enzyme as well as the vaccine itself.

So what is all that? So first of all, you're getting the vaccine. It's modified RNA or modified DNA. Let's take Moderna, modified RNA. So in that modified RNA, the idea is that the micro-needles would puncture into your cell membrane, and this synthetic piece of an RNA, it's a code for the part of the virus, where they could use a synthetic DNA to code for the part of the virus would go into your nucleus. Your body would start transcribing it, would start reading it, and making more of that part of the virus. Well, why

would we want to make more of the virus or part of the virus? The idea is your body would get used to seeing it, would know how to make antibodies, and would have an improved T-cell response. And the idea is then when you saw it in the future your body would already know how to fight it and it would be a better response, that's the idea.

The problem with that is they're using a process called transfection. And transfection is a way that we make genetically modified organisms. I think you know about those fruits and vegetables. They're not as healthy as the normal wild type fruit and vegetables. So possibly you could extrapolate that to a human. If we become genetically modified, we would not be as healthy. We don't have long-term studies on this anyway, this is unbelievable. And you know, the vaccine manufacturers have made the statement this will not alter our DNA, our genome. I say that is not true, because if we use this process to make a genetically modified organism, why would it not do the same thing to a human? I don't know why they're saying that.

Now if you look at the definition of transfection, it'll tell you that it can be a temporary change in the cell, and I think that's what the vaccine manufacturers are banking on, it's temporary. Or, it's a possibility for it to become stable, to be taken up into the genome, and so stable that it will start replicating when the genome replicates meaning, it is now a permanent part of your genome. That's a chance that we're taking. So it could be temporary, or it could be permanent. And we would never know that for years down the road, honestly.

So, here we go, we've got something that can alter our genome. It's a possibility. And another thing on that, if they're altering the genome, what would be the effects? I told you previously some of the side effects, but also we need to know that this is a synthetic piece of DNA or RNA, and if it becomes taken up into the genome of a human, it's synthetic, it's not from nature. And if you look at the Supreme Court justice ruling on synthetic DNA or genes, it can be patented. And patents have owners.

So what does that mean for us? What if this gets into our genome? Does that mean Moderna or the Bill and Melinda Gates Foundation, or the Department of Defence, all of these people who are involved in the patents, are they somehow going to own part of our genome? It's a possibility. You need to know that.

So that's one part of this delivery system, just one. Now let me go to the next. The next part of the delivery system is a Luciferase enzyme. They named it, they patented it Luciferase. I don't like that name Luciferase, because it has bioluminescent qualities which means it can produce a light or has a light source. And all of this would be under your skin and you cannot see it. Now the Luciferase is an idea because they want to make sure that you're vaccinated. They don't trust medical records, they don't trust you saying that you got vaccinated, they want to make sure, they want to make sure it was successful, a successful transfection, a successful gene modification. So when you get the Luciferase enzyme if you have an iPhone or special app on the iPhone, you can scan over that area and it will give a digital code, a digital imprint, a digital pattern, something that will identify that you

were vaccinated. It holds your vaccination record. It also gives you an ID, a number, a bar code, a branding, whatever you want to call it, a tattoo, it's all the same thing. You now become like a product.

So we have that. Now the third thing I mentioned was Hydrogel. So Hydrogel is actually an invention from DARPA, the Department of Advanced Research Projects Agency. This is kind of a sci-fi kind of a group from the Department of Defense, Pentagon, of the US government. They make these fantastic inventions. So one of them is Hydrogel.

Hydrogel, you can look on Youtube, look at PROFUSA, it is one of the companies, DARPA, as well as Hydrogel, and you'll find some little two-minute clips that they describe. So Hydrogel's nanotechnology: microscopic little robots, and these little robots, actually I know it sounds crazy, it's still crazy to me, but it's possible, they can disassemble, reassemble, assemble, into and make different things. So with this Hydrogel, it's really nano technology, so that's something you know robotic or something that's artificial intelligence, it has the ability to connect with artificial intelligence.

So this means that a human can now connect to directly and gather information from our bodies, and gather it and connect with your Smartphone, with the cloud, with some other smart device. And once this is done, this is 24 hours a day, seven days a week, 365 days a year. Think about that. think about how immediately that could change our privacy, immediately can change our autonomy, immediately change our freedoms. That can gather data like your blood sugar, your oxygen, your blood pressure, those sound great, but it also can gather many other things. It can gather they say your emotions, or your menstrual cycle, your activity, if you've fallen, your nutrients in your body, if you took medicines. It's a potential to see if you took illicit drugs, it's got a potential to see almost anything that goes on in your body. And all of this information is going where? That has not been addressed. Who's protecting this information? What are they using it for? This is really serious stuff, guys! This is all being proposed to being unveiled in the next vaccine.

The other thing to know is with this nanotechnology, Hydrogel, artificial intelligence, you know, hook up just like your cell phone. You can send a text message you can send an email but also you can receive them back. So that means we could receive information. What information would be coming back into us? Would it affect our mood? Our behavior? Would it affect how we think or our memories? If you haven't watched the movie Matrix, I think you should. I think there's some truth in that movie. I see so many wrong things with this vaccine. And I see that we are not talking about it in the major media. And I see that I feel that these companies are outright lying to us when they say they cannot affect our DNA, because by all definitions that they are using, this can affect our DNA.

So guys I wanted to make this video short because I wanted to get the point across. I wanted you to really do your own research. So know that there are many risks that we're seeing here and there is some we really need to know if we really want to go from human 1.0 to human 2.0.

And let me also tell you that there are some major names behind these vaccines. You're always going to see like the Department of Defense from the US government, sometimes DARPA like I told you. Why is the military involved with our vaccines? You see the Bill and Melinda Gates foundation everywhere with this. If you look you'll find that name almost always.

And let's go back to the Bill and Melinda Gates Foundation. I want you to look up, what, let's look at the track record, let's look at what that man stands for. His family comes from a family of eugenics. What does eugenics mean? Population control, meaning there are too many people on the planet. It's important to know. He's been on video stating that he thinks with a very good new vaccine we could get the earth's population to be decreased by 10 to 15 percent. Well, who's going to stay and who's going to go? And who is he to decide? He doesn't have a medical background, no epidemiology background, no science background. He's not a doctor. A software tech that's what he is.

I'd also like you to realize I always look at who has a vested interest. What are their motivations? What is his motivation? Right? We already know his family background. Well, what's great concerning to me is that DARPA, this military agency, as well as the Bill and Melinda Gates Foundation, is very interested in something called gene drive research or technology, or gene extinction technology. And it's exactly what it sounds like. By using genetic mutations, by use of transfection, for instance, you can exterminate an entire species from the planet. They are proposing to use this for mosquitoes, for instance, in Africa. But guys, our world is a delicate ecosystem. Who is saying one species goes? You destroy one species, you could affect an entire ecosystem. So when you exterminate an entire species you will affect an entire ecosystem. It's a very delicate balance. And who is to say who's going to stay and who's going to go? Who's got that knowledge? Why aren't we talking about this? And guys, if we can do it to an insect, we can do it to an animal, we can do it to a human. I bring this up because if these agencies that are behind the vaccine also stand for that, do you trust them with your health? Do you trust them with your family? Do you trust them with our children?

The other thing is we're rushing this to production. What is the motivation behind that? We need to really think about this.

I've also stated in the past that we need to know that there are at least in the United States there are mandates passed that make the vaccine manufacturers have no liability, zero liability for any harm done to any human. If people are killed, if they're hurt, if they're paralyzed, if they're maimed for life, it doesn't matter. You have no recourse. And they still make all their profit. So there's no incentive for them to make it safe anyway.

I also want you to know that one of the mandates the emergency preparedness act that's that says they can force a vaccine on us. They cannot force a vaccine if there is a viable treatment for the COVID-19. And I want you to know that doctors around the world are being censored about treatment options for COVID-19 or prevention for COVID-19. Because if there's a true treatment or prevention then they can't force this vaccine on us. I want to bring that

up because what in the world is the motivation of doing this? Is it really in the health of all of us? As a doctor, I can't see how this is in the true health of the entire world. I think there's another motive, another agenda going on. The more I look at this the more that comes up.

So I'll leave you with this. I want to make this short and sweet, sweet so that you can digest this and think about it. Do you really want to go to Human 2.0? I don't think it's the fantasy you see in the movies. We need to come together, and we need to unify our voices because people in positions of power taking care of our health are not in our best interests. But together we have power. Together united our voice is strong. So I encourage you to do critical thinking. Do your own research. Join groups in your State. Go to your state legislature and you tell them no, no to these experiments on humans, no to an invasion of privacy, no to censorship. We are sovereign human souls and we need to take our rights back.

Thank you for listening. And you know, I always say my videos with the greatest of love and the greatest of peace. Thank you.

[PLANdemic InDOCTORnation](#)



Plandemic video segment from Mikki Willis featuring Dr. Judy Mikovits that expose the truth about the fake Covid-19 pandemic.

[Who Are the Two Witnesses of Revelation Chapter 11?](#)



Matthew Henry (18 October 1662 – 22 June 1714) was a nonconformist minister and author, born in Wales but spent much of his life in England. He is best known for the six-volume biblical commentary *Exposition of the Old and New Testaments*. (Quoted from Wikipedia)

Are the Two Witnesses of the Book of Revelation two literal people? Or can the passages about them be interpreted figuratively? Here is what Matthew Henry has to say:

In this time of treading down (of Jerusalem by the Gentiles), God has reserved to himself his faithful witnesses, who will not fail to attest the truth of his word and worship, and the excellency of his ways. Here observe,

I. The number of these witnesses: it is but a small number and yet it is sufficient. 1. It is but small. Many will own and acknowledge Christ in times of prosperity who will desert and deny him in times of persecution; one witness, when the cause is upon trial, is worth many at other times. 2. It is a sufficient number; for in the mouth of two witnesses every cause shall be established. Christ sent out his disciples two by two, to preach the gospel. Some think these two witnesses are Enoch and Elias, who are to return to the earth for a time: others, the church of the believing Jews and that of the Gentiles: it should rather seem that they are God's eminent faithful ministers, who shall not only continue to profess the Christian religion, but to preach it, in the worst of times.

II. The time of their prophesying, or bearing their testimony for Christ. A thousand two hundred and threescore days; that is (as many think), to the period of the reign of antichrist; and, if the beginning of that interval could be ascertained, this number of prophetic days, taking a day for a year, would give us a prospect when the end shall be.

III. Their habit, and posture: they prophesy in sackcloth, as those that are deeply affected with the low and distressed state of the churches and interest of Christ in the world.

IV. How they were supported and supplied during the discharge of their great and hard work: they stood before the God of the whole earth, and he gave them power to prophesy. He made them to be like Zerubbabel and Joshua, the two olive-trees and candlestick in the vision of Zechariah, ch. 4:2, etc. God

gave them the oil of holy zeal, and courage, and strength, and comfort; he made them olive-trees, and their lamps of profession were kept burning by the oil of inward gracious principles, which they received from God. They had oil not only in their lamps, but in their vessels-habits of spiritual life, light, and zeal.

V. Their security and defence during the time of their prophesying: If any attempted to hurt them, fire proceeded out of their mouths, and devoured them, v. 5. Some think this alludes to Elias's calling for the fire from heaven, to consume the captains and their companies that came to seize him, 2 Ki. 1:12. God promised the prophet Jeremiah (ch. 5:14), Behold, I will make my words in thy mouth fire, and this people shall be wood, and it shall devour them. By their praying and preaching, and courage in suffering, they shall gall and wound the very hearts and consciences of many of their persecutors, who shall go away self-condemned, and be even terrors to themselves; like Pashur, at the words of the prophet Jeremiah, ch. 20:4. They shall have that free access to God, and that interest in him, that, at their prayers, God will inflict plagues and judgments upon their enemies, as he did on Pharaoh, turning their rivers into blood, and restraining the dews of heaven, shutting heaven up, that no rain shall fall for many days, as he did at the prayers of Elias, 1 Ki. 17:1. God has ordained his arrows for the persecutors, and is often plaguing them while they are persecuting his people; they find it hard work to kick against the pricks.

VI. The slaying of the witnesses. To make their testimony more strong, they must seal it with their blood. Here observe, 1. The time when they should be killed: When they have finished their testimony. They are immortal, they are invulnerable, till their work be done. Some think it ought to be rendered, when they were about to finish their testimony. When they had prophesied in sackcloth the greatest part of the 1260 years, then they should feel the last effect of antichristian malice. 2. The enemy that should overcome and slay them—the beast that ascendeth out of the bottomless pit. Antichrist, the great instrument of the devil, should make war against them, not only with the arms of subtle and sophistical learning, but chiefly with open force and violence; and God would permit his enemies to prevail against his witnesses for a time. 3. The barbarous usage of these slain witnesses; the malice of their enemies was not satiated with their blood and death, but pursued even their dead bodies. (1.) They would not allow them a quiet grave; their bodies were cast out in the open street, the high street of Babylon, or in the high road leading to the city. This city is spiritually called Sodom for monstrous wickedness, and Egypt for idolatry and tyranny; and here Christ in his mystical body has suffered more than in any place in the world. (2.) Their dead bodies were insulted by the inhabitants of the earth, and their death was a matter of mirth and joy to the antichristian world, v. 10. They were glad to be rid of these witnesses, who by their doctrine and example had teased, terrified, and tormented the consciences of their enemies; these spiritual weapons cut wicked men to the heart, and fill them with the greatest rage and malice against the faithful.

VII. The resurrection of these witnesses, and the consequences thereof. Observe, 1. The time of their rising again; after they had lain dead three

days and a half (v. 11), a short time in comparison of that in which they had prophesied. Here may be a reference to the resurrection of Christ, who is the resurrection and the life. Thy dead men shall live, together with my dead body shall they arise. Or there may be a reference to the resurrection of Lazarus on the fourth day, when they thought it impossible. God's witnesses may be slain, but they shall rise again: not in their persons, till the general resurrection, but in their successors. God will revive his work, when it seems to be dead in the world. 2. The power by which they were raised: The spirit of life from God entered into them, and they stood upon their feet. God put not only life, but courage into them. God can make the dry bones to life; it is the Spirit of life from God that quickens dead souls, and shall quicken the dead bodies of his people, and his dying interest in the world. 3. The effect of their resurrection upon their enemies: Great fear fell upon them. The reviving of God's work and witnesses will strike terror into the souls of his enemies. Where there is guilt, there is fear; and a persecuting spirit, though cruel, is not a courageous, but a cowardly spirit. Herod feared John the Baptist.

VIII. The ascension of the witnesses into heaven and the consequences thereof, v. 12, 13. Observe, 1. Their ascension. By heaven we may understand either some more eminent station in the church, the kingdom of grace in this world, or a high place in the kingdom of glory above. The former seems to be the meaning: They ascended to heaven in a cloud (in a figurative, not in a literal sense) and their enemies saw them. It will be no small part of the punishment of persecutors, both in this world and at the great day, that they shall see the faithful servants of God greatly honoured and advanced. To this honour they did not attempt to ascend, till God called them, and said, Come up hither. The Lord's witnesses must wait for their advancement, both in the church and in heaven, till God calls them; they must not be weary of suffering and service, nor too hastily grasp at the reward; but stay till their Master calls them, and then they may gladly ascend to him. 2. The consequences of their ascension—a mighty shock and convulsion in the antichristian empire and the fall of a tenth part of the city. Some refer this to the beginning of the reformation from popery, when many princes and states fell off from their subjection to Rome. This great work met with great opposition; all the western world felt a great concussion, and the antichristian interest received a great blow, and lost a great deal of ground and interest, (1.) By the sword of war, which was then drawn; and many of those who fought under the banner of antichrist were slain by it. (2.) By the sword of the Spirit: The fear of God fell upon many. They were convinced of their errors, superstition, and idolatry; and by true repentance, and embracing the truth, they gave glory to the God of heaven. Thus, when God's work and witnesses revive, the devil's work and witnesses fall before him.

Celeste Solum – “Wicked Problems”



A wicked problem is a problem that is difficult or impossible to solve because it is either incomplete, it's contradictory and it changes requirements.

Futurist Interpretation of Matthew 24 Exposed as Folly by John Gill



Matthew 24 was ALL fulfilled in 70 AD with the destruction of Jerusalem, the Temple, and the end of the Jewish religion and the Jews as a people.

Matthew 24 and Luke 21 Compared Verse by Verse: The Destruction of Jerusalem in 70 A.D.



The best commentator of Scripture is *other* Scripture! It's been my observation that the reason much of Matthew 24, also known as the *Olivet Discourse*, is thought of as an Endtime event is that it's not compared with the other two accounts of it in the Gospels of Mark and Luke, the two other synoptic Gospels. The Gospel of Luke especially uses different words to describe the events, and when compared verse by verse to Matthew 24, add light and a better understanding of the prophecy.

On one website I found:

Matthew 24 and Luke 21 aren't really talking about the same event. It starts off the same, but then the passages take a turn in the other direction. Matthew's account is speaking of the abomination of desolation that's yet future, while Luke's account is describing the destruction of the temple in 70AD. It's clearer when we use Matthew 24:5-8 and Luke 21:8-11 as an event marker.

Both passages start off pretty much with "For many shall come in my name..." and ends with "earthquakes in divers places..." in once you get to Matthew 24:9 and Luke 21:12 it takes a turn in the other direction.

You will see from this study that the statement above is *false*! When Matthew 24 and Luke 21 are compared verse by verse, you will see they are indeed the **same event**! Both Gospels add detail to each other.

In the right column, I am mainly quoting from a famous Bible commentator, John Gill, a Baptist pastor who lived from November 23, 1697, to October 14, 1771.

When I didn't find a verse in either Matthew or Luke that corresponds to the other Gospel, I left it blank. I hope you will see that the two synoptic Gospels are still close enough to be talking about the same event. Mark 13 is also the same event. Maybe later I will add Mark 13 to this article.

1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls.

John Gill: The Jews give very great encomiums of the second temple, as repaired by Herod; and it was undoubtedly a very fine structure. They say that he built the house of the sanctuary, "an exceeding beautiful building"; and that he repaired the temple, in beauty "greatly exceeding" that of Solomon's.

What things? The destruction of the Temple. Notice Luke doesn't say "end of the world" as Matthew says. Jesus was talking about the end of the Jewish age at 70 AD. God gave the Jews 40 more years to repent.

John Gill: Take heed that no man deceive you: by pretending to come from God with a new revelation, setting himself up for the Messiah, after my departure; suggesting himself to be the person designed by God to be the deliverer of Israel, and to be sent by him, to set up a temporal kingdom, in great worldly splendour and glory; promising great names, and high places of honour and trust in it; things which Christ knew his disciples were fond of, and were in danger of being ensnared by; and therefore gives them this suitable and seasonable advice, and caution.

This is the point that the two narratives are supposed to go in different directions. But do they really? As you can see, Luke adds more details to Matthew 24 8-9. Luke says "delivering you up to the synagogues" which shows Jesus was talking to His Jewish disciples, not to us today!

John Gill: And many false prophets shall rise Out of, from among the churches of Christ; at least under the name of Christians; for false teachers are here meant, men of heretical principles, pretending to a spirit of prophecy, and to new revelations, and a better understanding of the Scriptures; such as Simon Magus, Ebion, and Cerinthus, who denied the proper deity, and real humanity of Christ; Carpocrates, and the Gnostics his followers, the Nicolaitans, Hymeneus, Philetus, and others:

and shall deceive many: as they all of them had their followers, and large numbers of them, whose faith was subverted by them; and who followed their pernicious ways, being imposed upon and seduced by their fair words, specious pretences, and licentious practices.

Jesus was referring to His believing disciples who heeded His warning to flee Jerusalem and Judea when they saw the Roman army advancing. Every Jewish Christian was saved from death by the hands of the Romans!

Luke explains Daniel 9:27, "the overspreading of abominations he shall make it desolate" John Gill:

When ye therefore shall see the abomination of desolation,

"From signs, Christ proceeds to the immediate cause of the destruction of Jerusalem; which was, "the abomination of desolation", or the desolating abomination; or that abominable thing, which threatened and brought desolation upon the city, temple, and nation: by which is meant, not any statue placed in the temple by the Romans, or their order; not the golden eagle which Herod set upon the temple gate, for that was before Christ said these words; nor the image of Tiberius Caesar, which Pilate is said to bring into the temple; for this, if true, must be about this time; whereas Christ cannot be thought to refer to anything so near at hand; much less the statue of Adrian, set in the most holy place, which was an hundred and thirty years and upwards, after the destruction of the city and temple; nor the statue of Titus, who destroyed both, which does not appear: ever to be set up, or attempted; nor of Caligula, which, though ordered, was prevented being placed there: but the Roman army is designed; see (Luke 21:20) which was the (Mmvm Myuwqv Pnk) , "the wing", or "army of abominations making desolate", (Daniel 9:27) . Armies are called wings, (Isaiah 8:8) and the Roman armies were desolating ones to the Jews, and to whom they were an abomination; not only because they consisted of Heathen men, and uncircumcised persons, but chiefly because of the images of their gods, which were upon their ensigns: for images and idols were always an abomination to them; so the "filthiness" which Hezekiah ordered to be carried out of the holy place, (2 Chronicles 29:5) is by the Targum called, ((aqwxyr) , "an abomination"; and this, by the Jewish writers F23, is said to be an idol, which Ahaz had placed upon the altar; and such was the abomination of desolation, which Antiochus caused to be set upon the altar:

"Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;" (1 Maccabees 1:54)

And so the Talmudic writers, by the abomination that makes desolate, in (Daniel 12:11) (9:27) to which Christ here refers, understand an image, which they say F24 one Apostomus, a Grecian general, who burnt their law, set up in the temple. Now our Lord observes, that when they should see the Roman armies encompassing Jerusalem, with their ensigns flying, and these abominations on them, they might conclude its desolation was near at hand; and he does not so much mean his apostles, who would be most of them dead, or in other countries, when this would come to pass; but any of his disciples and followers, or any persons whatever, by whom should be seen this desolating abomination, **spoken of by Daniel the prophet:**

not in (Daniel 11:31) which is spoken of the abomination in the times of Antiochus; but either in (Daniel 12:11) or rather in (Daniel 9:27) since this desolating abomination is that, which should follow the cutting off of the Messiah, and the ceasing of the daily sacrifice. It is to be observed, that Daniel is here called a prophet, contrary to what the Jewish writers say F25, who deny him to be one; though one of F26 no inconsiderable note among them affirms, that he attained to the end, (yyawbnh lwbgh) , "of the prophetic border", or the ultimate degree of prophecy: when therefore this that Daniel, under a spirit of prophecy, spoke of should be seen,

standing in the holy place;

near the walls, and round about the holy city Jerusalem, so called from the sanctuary and worship of God in it; and which, in process of time, stood in the midst of it, and in the holy temple, and destroyed both; then

whoso readeth, let him understand:

that is, whoever then reads the prophecy of Daniel; will easily understand the meaning of it, and will see and know for certain, that now it is accomplished; and will consider how to escape the desolating judgment, unless he is given up to a judicial blindness and hardness of heart; which was the case of the greater part of the nation.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For **these be the days of vengeance**, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for **there shall be great distress in the land, and wrath upon this people.**

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Luke clearly defines the "great tribulation" of Matthew 24 as "days of vengeance" and "great distress in the land, and wrath upon this people – the Jews who rejected Jesus as the Messiah.

John Gill: Then let them which be in Judea

When this signal is given, let it be taken notice of and observed; let them that are in the city of Jerusalem, depart out of it; or who are in any other parts of Judea, in any of the towns, or cities thereof; let them not betake themselves to Jerusalem, imagining they may be safe there, in so strong and fortified a place, but let them flee elsewhere; see (Luke 21:21) and accordingly it is observed, that many did flee about this time; and it is remarked by several interpreters, and which Josephus F1 takes notice of with surprise, that Cestius Gallus having advanced with his army to Jerusalem, and besieged it, on a sudden, without any cause, raised the siege, and withdrew his army, when the city might have been easily taken; by which means a signal was made; and an opportunity given to the Christians, to make their escape: which they accordingly did, and went over Jordan, as Eusebius says F2, to a place called Pella; so that when Titus came a few mouths after, there was not a Christian in the city, but they had fled as they are here bidden to

flee into the mountains;

or any places of shelter and refuge: these are mentioned particularly, because they are usually such; and design either the mountains in Judea, or in the adjacent countries. The Syriac and Persic versions read in the singular number, "into the mountain"; and it is reported that many of them did fly, particularly to Mount Libanus

John Gill: And except those days should be shortened

That is, those days of tribulation which commenced at the siege of Jerusalem; and therefore cannot refer to the times before it, and the shortening of them by it, which were very dreadful and deplorable through the murders and robberies of the cut-throats and zealots; but to those after the siege began, which were very distressing to those that were within; and which, if they had not been shortened, or if the siege had been lengthened out further,

there should no flesh be saved;

not one Jew in the city of Jerusalem would have been saved; they must everyone have perished by famine, or pestilence, or sword, or by the intestine wars and murders among themselves: nor indeed, if the siege had continued, would it have fared better with the inhabitants of the other parts of the country, among whom also many of the same calamities prevailed and spread themselves; so that, in all likelihood, if these days had been continued a little longer, there had not been a Jew left in all the land.

But for the elect's sake;

those who were chosen in Christ, before the foundation of the world, to believe in him, and to be saved by him with an everlasting salvation; both those that were in the city, or, at least, who were to spring from some that were there, as their immediate offspring, or in future ages, and therefore they, and their posterity, must not be cut off; and also those chosen ones, and real believers, who were at Pella, and in the mountains, and other places, for the sake of these, and that they might be delivered from these pressing calamities,

those days shall be shortened:

for otherwise, if God had not preserved a seed, a remnant, according to the election of grace, that should be saved, they had been as Sodom and as Gomorrha, not one would have escaped. The shortening of those days is not to be understood literally, as if the natural days, in which this tribulation was, were to be shorter than usual. The Jews indeed often speak of the shortening of days in this sense, as miraculously done by God: so they say, that

“five miracles were wrought for our father Jacob, when he went from Beersheba to go to Haran. The first miracle was, that, “the hours of the day were shortened for him”, and the sun set before its time, because his word desired to speak with him.”

They also say,

“that the day in which Ahaz died, was shortened ten hours, that they might not mourn for him; and which afterwards rose up, and in the day that Hezekiah was healed, ten hours were added to it.”

But the meaning here is, that the siege of Jerusalem, and the calamities attending it, should be sooner ended: not than God had determined, but than the sin of the Jews deserved, and the justice of God might have required in strict severity, and might be reasonably expected, considering the aggravated circumstances of their iniquities. A like manner of speech is used by the Karaite Jews, who say,

“if we walk in our law, why is our captivity prolonged, and there is not found balm for our wounds? and why are not, “the days” of the golden and silver kingdom “lessened”, for the righteousness of the righteous, which were in their days?”

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 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 carcass is, there will the eagles be gathered together.

John Gill: Immediately after the tribulation of those days

That is, immediately after the distress the Jews would be in through the siege of Jerusalem, and the calamities attending it; just upon the destruction of that city, and the temple in it, with the whole nation of the Jews, shall the following things come to pass; and therefore cannot be referred to the last judgment, or what should befall the church, or world, a little before that time, or should be accomplished in the whole intermediate time, between the destruction of Jerusalem, and the last judgment: for all that is said to account for such a sense, as that it was usual with the prophets to speak of judgments afar off as near; and that the apostles often speak of the coming of Christ, the last judgment, and the end of the world, as just at hand; and that one day with the Lord is as a thousand years, will not answer to the word "immediately", or show that that should be understood of two thousand years after: besides, all the following things were to be fulfilled before that present generation, in which Christ lived, passed away, (Matthew 24:34) and therefore must be understood of things that should directly, and immediately take place upon, or at the destruction of the city and temple. **Shall the sun be darkened:** not in a literal but in a figurative sense; and is to be understood not of the religion of the Jewish church; nor of the knowledge of the law among them, and the decrease of it; nor of the Gospel being obscured by heretics and false teachers; nor of the temple of Jerusalem, senses which are given into by one or another; but of the Shekinah, or the divine presence in the temple. The glory of God, who is a sun and a shield, filled the tabernacle, when it was reared up; and so it did the temple, when it was built and dedicated; in the most holy place, Jehovah took up his residence; here was the symbol of his presence, the mercy seat, and the two cherubim over it: and though God had for some time departed from this people, and a voice was heard in the temple before its destruction, saying, "let us go hence"; yet the token of the divine presence remained till the utter destruction of it; and then this sun was wholly darkened, and there was not so much as the outward symbol of it: **and the moon shall not give her light;**

which also is to be explained in a figurative and metaphorical sense; and refers not to the Roman empire, which quickly began to diminish; nor to the city of Jerusalem; nor to the civil polity of the nation; but to the ceremonial law, the moon, the church is said to have under her feet, (Revelation 12:1) so called because the observance of new moons was one part of it, and the Jewish festivals were regulated by the moon; and especially, because like the moon, it was variable and changeable. Now, though this, in right, was abolished at the death of Christ, and ceased to give any true light, when he, the substance, was come; yet was kept up by the Jews, as long as their temple was standing; but when that was destroyed, the daily sacrifice, in fact, ceased, and so it has ever since; the Jews esteeming it unlawful to offer sacrifice in a strange land, or upon any other altar than that of Jerusalem; and are to this day without a sacrifice, and without an ephod: **and the stars shall fall from heaven;**

which phrase, as it elsewhere intends the doctors of the church, and preachers falling off from purity of doctrine and conversation; so here it designs the Jewish Rabbins and doctors, who departed from the word of God, and set up their traditions above it, fell into vain and senseless interpretations of it, and into debates about things contained in their Talmud; the foundation of which began to be laid immediately upon their dispersion into other countries: and the powers of the heavens shall be shaken;

meaning all the ordinances of the legal dispensation; which shaking, and even removing of them, were foretold by (Haggai 2:6) and explained by the author of the Epistle to the Hebrews, (Hebrews 12:26 Hebrews 12:27) whereby room and way were made for Gospel ordinances to take place, and be established; which shall not be shaken, so as to be removed, but remain till the second coming of Christ. The Jews themselves are sensible, and make heavy complaints of the great declensions and alterations among them, since the destruction of the temple; for after having taken notice of the death of several of their doctors, who died a little before, or after that; and that upon their death ceased the honour of the law, the splendour of wisdom, and the glory of the priesthood, they add;

"from the time that the temple was destroyed, the wise men, and sons of nobles, were put to shame, and they covered their heads; liberal men were reduced to poverty; and men of violence and calumny prevailed; and there were none that expounded, or inquired, or asked. R. Elezer the great, said, from the time the sanctuary were destroyed, the wise men began to be like Scribes, and the Scribes like to the Chazans, (or sextons that looked after the synagogues,) and the Chazans like to the common people, and the common people grew worse and worse, and there were none that inquired and asked;" that is, of the wise men there were no scholars, or very few that studied in the law.

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. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

"This generation" is what generation? The generation of Baby Boomers of the 20th century who were born just before or just after Israel was established as a State by the United Nations in 1948? No! Not at all! Jesus was talking to the generation of His disciples who lived 40 more years and witnessed the fulfillment of His prophecy first hand!

35 Heaven and earth shall pass away, but my words shall not pass away.

33 Heaven and earth shall pass away: but my words shall not pass away.

John Gill: Heaven and earth shall pass away

This is either an assertion, which will be true at the end of time; not as to the substance of the heavens and earth, which will always remain, but as to the qualities of them, which will be altered: they will be renewed and refined, but not destroyed; the bad qualities, or evil circumstances, which attend them through the sin of man, will be removed and pass away, but they themselves will continue in being: or is a comparative expression, and the sense is, that the heavens and the earth, and the ordinances thereof, than which nothing can be more firm and strong, being fixed and supported by God himself, shall sooner pass away, than anything asserted and predicted by Christ shall: but my words shall not pass away;

be vain and empty, and unaccomplished; which is true of anything, and everything spoken by Christ; and especially here regards all that he had said concerning the calamities that should befall the Jews, before, at, or upon the destruction of their nation, city, and temple; and the design of the expression, is to show the certainty, unalterableness, and sure accomplishment of these things.

John Gill: But of that day and hour knoweth no man

Which is to be understood, not of the second coming of Christ, the end of the world, and the last judgment; but of the coming of the son of man, to take vengeance on the Jews, and of their destruction; for the words manifestly regard the date of the several things going before, which only can be applied to that catastrophe, and dreadful desolation: now, though the destruction itself was spoken of by Moses and the prophets, was foretold by Christ, and the believing Jews had some discerning of its near approach; see (Hebrews 10:25) yet the exact and precise time was not known:

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

John Gill: Then shall two be in the field

About their proper business, of husbandry, ploughing, or sowing, or any other rural employment:

the one shall be taken;

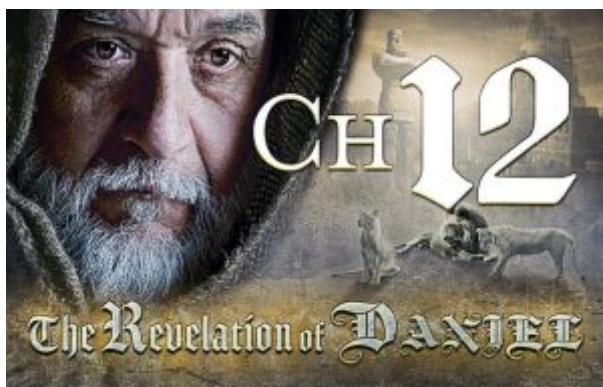
not by the preaching of the Gospel, into the kingdom of God, or Gospel dispensation; though such a distinction God makes, by the ministry of the word, accompanied by his Spirit and power; nor by angels, to meet Christ in the air, and to be introduced into his kingdom and glory; **but by the eagles, the Roman army, and either killed or carried captive by them:** and the other left;

not in a state of nature and unregeneracy, as many are, to whom the Gospel is preached; nor with devils at the last day, to be thrust down by them into the infernal regions; but by the Romans, being by some remarkable providence, or another, delivered out of their hands; which was the case of some few, and these of the meaner sort; and therefore persons of a rural life and occupation are instanced in.

42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 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.

[Daniel 12 Explained in the Light of History](#)



The text below is from [Philip Mauro](#)'s book, [THE SEVENTY WEEKS AND THE GREAT TRIBULATION](#).

MICHAEL THE GREAT PRINCE. THE TIME OF TROUBLE. MANY AWAKENING. MANY RETURNING TO AND FRO. KNOWLEDGE INCREASED. HOW LONG THE END.

The first four verses of Daniel 12 should not be disconnected from Chapter 11, for they are an integral part of the prophecy, there being no break at all at the place where the chapter division has been made. These concluding verses of the prophecy read as follows:

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise (lit. cause to be wise) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.”

These are the last words of the long prophecy, and they bring it to an appropriate climax. They tell what will happen “at that time,” emphasizing this by repetition. This expression connects the passage directly with verse 40 of the preceding Chapter, where the words “at the time of the end” occur. The same words are repeated in verse 4 of Chapter 12, just quoted. There is, therefore, no room to doubt that the events here foretold were to occur during the very last stage of “the latter days” of Jewish history. Moreover, the statement of verse 7, that when the power of the holy people should be scattered, then all these things should be finished, absolutely confines the fulfillment of the entire prophecy to the period anterior to the capture of Jerusalem by Titus. We specially ask attention to the great oath recorded in this verse, and trust that our readers will not miss the meaning of it.

Four things are specified in the passage last quoted. They are:

1. The standing up of Michael, the great prince who stands for the children of Daniel’s people.
2. A time of trouble such as never was at which time those found written in the book were to escape.
3. Many to awake from the dust of the earth, some to everlasting life, and some to shame and everlasting contempt, in which connection is given a great promise to those who cause to be wise, and who turn many to righteousness.
4. Many to run to and fro, and knowledge to be increased.

Michael the Prince

Many able and sound expositors hold that Michael is one of the names of the Lord Jesus Christ and hence that this part of the prophecy was fulfilled by His first coming. But the reasons that have been advanced in support of this view do not seem to us sufficient to establish it. This prophecy makes several references to great angelic beings, which are deeply interesting. Thereby it appears that national destinies are in some way presided over, and shaped, by mighty angels; and that Michael is specially charged to care for the interests of the people of God.

Jude speaks of “Michael the archangel” as contending with the devil about the body of Moses (Jude 9); and in (Revelation 12:7), Michael is again seen in conflict with the devil. Paul mentions the archangel (without naming him) as having to do with the resurrection of the saints (1 Thessalonians 4:16).

In Daniel there are three references to Michael, all in this prophecy given by the angel who appeared to Daniel on the banks of the Tigris. The first reference is in (Daniel 10:13,) where the angel says that the prince of the kingdom of Persia had withstood him, but Michael, one of the chief princes, came to his aid. Again in the same chapter (Daniel 10:20–21) are the words: "And now I will return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Greece shall come ... And there is none that holdeth with me in these things, but Michael your prince."

From these words it appears that the political destinies of the great heathen nations of earth are presided over by mighty beings, who are rebels against the authority of God, high potentates in the Kingdom of Satan. None of those angelic beings stands for God "in these things" i.e., the affairs of the world except Michael, the archangel. This is in accord with the words of the Lord Jesus who speaks of the devil as "the prince of this world" (John 14:30, etc.).

Commenting upon Daniel 10:20–21, Dr. Taylor says:

"Then resuming his former theme, the heavenly revealer indicated that he had to return to fight again with the Persian evil angel, and that while he was going forth for (or continuing) that conflict, the prince of Greece would come, and a new battle would begin with him, in which the representative of God's people would be left to his own resources, with the single exception of the assistance of Michael.

"This description of the conflicts in the spirit world between the rival angels foreshadows the opposition encountered by Zerubbabel, Ezra, Nehemiah and their compatriots during the reigns of the Persian kings Darius Hystaspes, Xerxes and Artaxerxes, and also that which, at a later time, the descendants of the restorers of Jerusalem met with at the hands of the Syrian representatives of the Greek Empire. It prepares the way, therefore, for the literal statements which follow (Chapter 11) and from which we learn that, while the Persian kingdom lasted, the enmity of the World power to the people of God would be largely restrained, and the monarchs would be either positively favourable to them, or at least indisposed to harm them. But with the Grecian Empire, especially in one of the four divisions into which it was to be broken up, a different course would be pursued, and the descendants of Israel would be reduced by it, for a season, to the most terrible extremities."

There is no revelation of the precise part taken by Michael, the great prince, in the affairs of God's people in the critical days to which this part of the prophecy relates, that is to say, the beginning of New Testament times; for Michael is not mentioned by name in the Gospels or Acts. But it was a time of manifest angelic activity; and we may be sure that Michael had

a leading part in the events which were connected with the coming of Christ into the World. Moreover, we read that "the angel of the Lord" appeared several times to Joseph; that "the angel of the Lord" came to the shepherds on Bethlehem's plain, announcing the birth of the Savior; that "the angel of the Lord" opened the prison doors, setting the apostles free (Acts 5:9), and again released Peter from the prison, into which he had been cast by Herod Agrippa I (Acts 12:7); that the same "angel of the Lord" smote that king upon his throne when, upon a great public occasion, he gave not glory to God (Acts 12:23); and the same angel came to Paul at the time of the great shipwreck with God's message of deliverance (Acts 27:23). If this "angel of the Lord" was Michael, then we have many instances of his "standing up," in behalf of the people of God "at that time." But especially at the great crisis of danger the siege of Jerusalem by the Roman armies, which was particularly and definitely revealed to Daniel would there be need of intervention by those celestial beings who "excel in strength," and no doubt Michael then "stood up" for the deliverance of Daniel's people, even on behalf of "as many as were found written in the book."

It should be stated, in this connection, that the expression "written in the book" had been known since the days of Moses (Exodus 32:32) as a figurative description of those whom the Lord acknowledges as His own.

A Time of Trouble Such As Never Was

The prediction of "a time of trouble such as never was since there was a nation even to that same time," is the last thing in the chain of national events revealed in this prophecy; and in perfect agreement with it is the well known fact that the Jewish nation came to its end with a time of tribulation, distress and sufferings, of a severity beyond anything that was ever heard since the world began. Of this period of unparalleled tribulation Josephus says, in the introduction of his Wars of the Jews:

"It had come to pass that our city Jerusalem had arrived at a higher degree of felicity than any other city under the Roman government, and yet at last fell into the sorest of calamities again. Accordingly it appears to me that the misfortunes of all men from the beginning of the world, if they be compared to those of the Jews, are not so considerable as they were."

The sufferings of the Jews had this peculiar characteristic, namely, that they were mostly inflicted upon themselves by the warring factions within the city, concerning whom Joseph says in another place:

"It is impossible to go distinctly over every instance of these men's iniquity. I shall, therefore, speak my mind here at once briefly: That neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world" (Wars V. 10:5).

This "great tribulation" is commonly in our day assigned to the future; and this view was held by the present writer himself until he made a personal study of the question. Our observations on this point, however, belong to the second division of our subject, the Lord's Prophecy on Mount Olivet (Matthew

24), so we will only say at present that so conclusive to our mind is the proof that the "great tribulation" of Matthew 24:21 was the then approaching siege of Jerusalem, that we are bound to believe that competent teachers who relegate it to the future have never examined and weighed the evidence.

Mr. Farquharson on this point says as follows:

"Our Savior certainly referred to the tribulations attendant on the fearful destruction of Jerusalem and the dispersion of the Jewish people by the Roman arms under Titus; and when we understand Daniel's time of trouble as belonging to the same events ... then the whole of his prophecy in Chapter 12 can be easily demonstrated to have received a signal and complete fulfillment in the Advent of Christ, in the deliverance wrought by Him ... in the awakening of men from the death of sin ... in the prophecy itself not being understood until explained by Christ (and then not understood by the unbelieving Jews, but understood by the Christian converts), in the continued impenitence and increasing wickedness of the unbelieving Jews, in the judgments at last sent upon them in the Roman war, in the duration of that war, and in the immediate abatement of the sufferings attending it upon Titus getting unexpected possession of the last strongholds of Jerusalem."

In the last clause of the above quotation the author had in mind the words of Christ "and except those days should be shortened there should no flesh be saved" (Matthew 24:22), upon all of which deeply interesting matters we hope to comment in the second part of our work.

Many Awakening Out of the Dust

The words "and many that sleep in the dust of the earth shall awake," etc. are commonly taken as referring to the bodily resurrection of the dead, and this is one reason why the entire passage is frequently relegated to the future. But there is nothing said here about either death or resurrection. On the other hand, it can be abundantly shown that the words "sleep" and "awake" are common figurative expressions for the condition of those who are at first oblivious to the truth of God, but who are aroused by a message from Him out of that condition. Isaiah describes the people of Israel as being under the influence of "the spirit of deep sleep" (Isaiah 29:10); and again he says, "the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isaiah 9:2), which words are declared by the evangelist to have been fulfilled by the personal ministry of Christ in Israel (Matthew 4:14-16). Paul paraphrases another word of Isaiah (Isaiah 60:1) as having the meaning, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14). And the Lord Himself declared that the era of this spiritual awakening had come, when He said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5:25). In both these last two passages the reference is to those who were spiritually dead, as all would agree.

The whole nation of Israel was "awakened" out of a sleep of centuries through the ministry of John the Baptist, followed by that of the Lord Himself, and lastly by that of the apostles and evangelists, who "preached the gospel unto them with the Holy Ghost sent down from heaven." It will be observed that the prophecy does not indicate that those who are "awakened" shall all be saved. On the contrary, it says that for some the awakening would be "to everlasting life" and for others "to shame and everlasting contempt." In agreement with this is the fact which the Gospels so clearly set forth that, although multitudes came to John's baptism, and "all men mused in their hearts concerning him," and while multitudes also followed Christ because of the miracles done by Him, and for the sake of the loaves and fishes, yet the outcome was that Israel was divided into two classes, those who "received Him," and those who "received Him not." Thus "there was a division because of Him." His own words distinguish the two classes: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the Name of the only begotten Son of God" (John 3:18). The former class awoke to "everlasting life" (John 3:16), and the latter "to shame and everlasting contempt" (John 3:36).

To the same effect the apostle John writes: "Nevertheless, among the chief rulers also many believed on Him; but because of the Pharisees, they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men, more than the praise of God" (John 12:42-43). These, though awakened, refused to meet Christ's simple conditions of salvation by confessing Him (Matthew 10:32); therefore they awoke unto "shame," even as He Himself declared, when He said: "For whosoever shall be ashamed of Me, and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels" (Luke 9:26).

The next verse of the prophecy strongly confirms the view we are now presenting; for there we have mention of the reward of those who "cause to be wise," and who "turn many to righteousness." What class of persons could possibly be meant but those who spread the truth of the gospel? There are none others, and never will be others, who cause their fellows to be "wise" unto salvation, and "who turn many" from sin "to righteousness." Seeing, therefore, that we have the awakening foretold in verse 2 connected closely with a clear reference to those who preach the gospel of Christ, we have good reason to conclude that the passage had its fulfillment in that great and wonderful era of Jewish national existence, "the time of the end" thereof, during which Christ was announced and manifested, was rejected and crucified, was raised up and glorified, and finally was preached to the whole nation in the power of the Holy Ghost.

The nature of the reward promised to those "who cause to be wise" and "who turn many to righteousness" helps also to illustrate the meaning of the passage. These are to shine as the brightness of the firmament and as the stars forever and ever. This reminds us that the people of God are to let their light shine before men, and that they are "the light of the world." In holding forth the word of life they "shine as lights in the world." Once they were darkness, but now are they "light in the Lord;" and their reward shall be to shine as the stars for ever and ever; for as "one star differeth from

another star in glory, so also is the resurrection of the dead" (1 Corinthians 15:41-42).

Many Shall Run To and Fro

Various meanings have been assigned to the words "many shall run to and fro, and knowledge shall be increased." These words bring the prophecy to an end; and it is not difficult to see the resemblance they bear to the final words of the first Gospel, "Go ye, teach (or make disciples of) all nations." Another Gospel records their obedience to this command; for it is written that "They went forth, and preached everywhere, the Lord working with them" (Mark 16:20).

The word "run" in Daniel 12:4 is not the usual word for the action of running. Strong's Concordance says it means primarily to push, hence to travel or go about. What helps fix the meaning is that, in nearly all its occurrences in the Bible, it is joined, as here, with the words "to and fro," which signify a complete covering of the ground. Thus, the prophet said to King Asa, "The eyes of the Lord run to and fro throughout the whole earth" (2 Chronicles 16:9). Jeremiah says, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek," etc. (Jeremiah 5:1); and again, "Lament, and run to and fro by the hedges" (Jeremiah 49:3). Amos says, "They shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:12), this being just the reverse of the Word of the Lord seeking after them. Zechariah also has the expression, "They are the eyes of the Lord, which run to and fro through the whole earth" (Zechariah 4:10), signifying His discerning presence in every place.

By these scriptures, therefore, it appears that the words we are considering are most appropriate to describe that worldwide activity in spreading the truth of the gospel which the Lord specially pressed upon His disciples, and to which the apostle Paul refers in the words, "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Romans 10:14-15, quoting Isaiah 52:7). The gospel messenger is frequently figured as one who runs, because of the urgency of the tidings he bears (Habakkuk 2:2-3).

And what was the purpose, and what the result of this going forth of the disciples to every part of the world with the gospel? It was the increase of knowledge; and certainly, in such a prophecy, it is the knowledge of the true God that is spoken of (John 17:4; 1 Corinthians 15:34; Colossians 1:10). The world lay in the darkness of ignorance. Paul describes those times as "the times of this ignorance," wherein even the cultivated Athenians erected an altar to "the Unknown God" (Acts 17:23-30); and God Himself had said, even of the Jews, "My people are destroyed for lack of knowledge" (Hosea 4:6). Thus we see the direct relation of the two clauses, "Many shall run to and fro," and "knowledge shall be increased," and how both are clearly fulfilled in the activities of the first gospel preachers.

As to this Mr. Farquharson remarks:

"The Divine 'knowledge,' which the apostles and first Christians ran to and fro to communicate to all nations, maintains, and ever will maintain, a lofty and unapproachable superiority over all the knowledge that man can discover for himself ... In this way then the prediction of Daniel was literally fulfilled. The day spring of true knowledge from on high waited upon the footsteps of the apostles of Christ, as they traversed the Gentile world, dispelling darkness, and doubt and fear, and diffusing light, and confidence and joy over every condition of human life."

Thus understood, the words "many shall run to and fro, and knowledge shall be increased," bring the prophecy to a most appropriate conclusion, and one that is strictly in keeping with its announced purpose, and with its purport as a whole; whereas, to make those words refer to the multiplication of rapidly moving conveyances, as rail road trains, automobiles, etc., and to the spread of "education" by means of schools, colleges, and books, is to introduce into the prophecy an element that is incongruous, almost to the point of absurdity.

How Long the End?

With Chapter 12:4, the long prophecy, which had proceeded without interruption and without passing over any important event in the history of "the latter days" of the Jewish people, comes to an end. But a remarkable incident follows, and it affords help to the understanding of this part of the prophecy. At this point Daniel looked and beheld two others besides the one clothed in linen, which two were standing the one on the one side, and the other on the other side of the bank of the river (the Tigris). And thereupon one of these two put to the man who was clothed in linen a question, to which evidently it was desired that special attention be paid. Furthermore, the reply was given by the man in linen in the most solemn and impressive manner; for in replying he held up both hands to heaven, and swore by Him Who liveth forever. This further goes to show that we have here a matter of exceptional importance. Let us then give special heed to it.

The question was, "How long the end of these wonders?" In quoting it thus we have omitted the words, "shall it be to," which the translators have supplied, and which materially change the sense. We have seen that the expression "the time of the end" means, not the actual termination, but the period of time at the very end, the last stage of the entire era of the renewed national life of Israel. Evidently it is the duration of that "time of trouble," spoken of in verse 1, and concerning which the Lord Himself when on earth was so deeply distressed and grieved, as we shall point out more particularly hereafter. It is the same period as that to which He was referring when He said, "these be the days of vengeance that all things that are written may be fulfilled" (Luke 21:22); and again, "And except those days be shortened there should no flesh be saved, but for the elects' sake those days shall be shortened" (Matthew 24:22). So it is concerning the duration of those days of unparalleled distress for Israel that the question was asked.

Let us then note carefully the reply of the one clothed in linen, which was in these words, "that it shall be for a time, times, and a half (or apart, margin); and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished" (verse 7).

Here we have information, very clearly stated, which, if we give heed thereto, will make perfectly plain to us the time when this entire prophecy was to be fulfilled. For the celestial messenger, in answering the question, made known first what would be the duration of the closing period of "trouble such as never was," and second what was to be the end of the whole series of events, "all these things," predicted in the entire prophecy. The words are clear and precise. They tell us that the last act of all was to be the scattering of the power of the holy people, and that when God had accomplished that, and then would "all these things be finished." To the same effect are the words of Christ, Who, in telling His disciples what the very end of those "days of vengeance" would be, said that "they shall be led away captive into all nations" (Luke 21:24).

This makes it certain that the entire prophecy spoken to Daniel by the one clothed in linen, including the time of trouble such as never was, and the awakening of many from the dust of the earth, was fulfilled at and prior to the destruction of Jerusalem, and the scattering of the power of the holy people by the Romans in A.D. 70. It also affords substantial help in understanding the Lord's discourse on Mount Olivet, to which we will shortly come.

A Time, Times and A Part

But before the scattering of the holy people a judgment which Moses had predicted (see Deuteronomy 28:49-68, and particularly the words, "And the Lord shall scatter thee among all people, from the one end of the earth even to the other," verse 64) a certain period of extreme distress, "the days of vengeance," was to run. This is given by the angel as "a time, times, and a part," which is understood by nearly all expositors to be three full years and a part (not necessarily the half) of a fourth. But no event was mentioned from which this era of three years and a fraction was to run. So Daniel says, "I heard, but I understood not;" and therefore he asks, "What shall be the end of these things?" (Daniel 12:6)

In replying to this question the one clothed in linen gave information additional to that asked for; but we will notice first what he said in direct reply to Daniel's question. This is found in Daniel 12:11-12) where we read: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth (i.e., survives, or endures) and cometh to the thousand three hundred and five and thirty days."

It is to be noted that the two measures of time here given, 1290 days and 1335 days, both fall within the period of three years and a part, given in verse 7 as the full measure of the time of the end. This tends still further

to confirm the view that by "a time, times, and a part" is meant three full rounds of the annual feasts of the Jews, and part of a fourth.

It will further be seen from this answer that Daniel's question had reference to the very last epoch of Jewish history; for it was in that very last stage of their national existence that the daily sacrifice was caused to cease, which was by them regarded (when it came to pass in the days of the siege of Jerusalem, as we shall presently show) the harbinger of some dire calamity.

The Taking Away of the Daily Sacrifice

We take the marginal reading (which is the more literal) as giving the sense, the words of the margin being "and to set up the abomination," etc. This reading would make the 1290 days the measure of time between the two specified events. But we have lately seen an interpretation, based on the text of the A.V., which makes the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate, simultaneous events, both governed by the preposition "from." But this obviously leaves the verse without meaning; for it gives a measure of time from two specified events, without stating to what that measure brings us.

The "daily sacrifice" was the sacrifice of a lamb every morning and evening. This was to be kept up by the children of Israel throughout all their generations, and a special promise was given upon condition that this offering be continued (Exodus 29:38-45). (It should be observed that the causing of the sacrifice and oblation to cease, as foretold in Daniel 9:27, is a very different thing.)

Now, as a matter of historic fact, the daily sacrifice was taken away during the siege of Jerusalem; and this was counted by the Jews an event of such importance, and such a portent of approaching disaster, that Josephus has recorded the very date on which it occurred, saying:

"And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia, and make a ready passage for his army to come up, while he himself had Josephus brought to him; for he had been informed that, on that very day, which was the seventeenth day of Panemus, the sacrifice called 'the daily sacrifice' had failed, and had not been offered to God for want of men to offer it; and that the people were grievously troubled at it" (Wars, VI. 2.1.).

The Roman army, which, by comparison of the Lord's words in (Matthew 24:15-16 Luke 21: 20-21,) is clearly seen to be "the abomination which maketh desolate," encompassed Jerusalem before the failure of the daily sacrifice; whereas it might appear from the wording of the prophecy that those events occurred in the reverse order. But Mr. Farquharson shows that "there is nothing whatever in the verbs of the sentence to indicate which of the events should precede the other; the interval of time between them only is expressed."

The first approach of the Roman armies under Cestius is described by Josephus in his book of Wars, III, 17, 10. This was in the month corresponding to our

November, A.D. 66. The taking away of the daily sacrifice was in the month Panemus, corresponding to the Hebrew Tammuz, and our July, A.D. 70 (Hartwell Horne's Chronological Table). Thus the measure of time between the two events was three years, and part of a fourth.

But more than this: the measure 1290 days is exactly 43 great months (30 days each, according to the Hebrew method of reckoning), and inasmuch as their practice was to reckon by even weeks, months, and years the fulfillment of this part of the prophecy is seen in the fact that it is just 43 even months between the two events, ignoring the parts of the two months in which the events severally occurred.

In verse 12 those are pronounced "blessed," or happy, who survive a further period of 45 days, and thus come to the 1335 days. In correspondence with this is the recorded fact that, about a month and a half after the daily sacrifice failed, the siege was ended by Titus' getting sudden and unexpected possession of the upper city, the last stronghold of the besieged. This last action took place, according to Josephus, the seventh day of the Hebrew month Elul, answering to our September; so that the further duration of the siege after the failure of the daily sacrifice was approximately one month and a half (Wars, VI 8, 4, 5).

That those days were "shortened" (as the Lord had promised) by some Divine interference, is indicated by the abrupt and unexpected manner in which the last stronghold fell. Josephus tells how the "tyrants" (the dominant faction in the city):

"Did now wholly deprive themselves of the security they had in their own power, and came down from those very towers of their own accord, wherein they could never have been taken by force. ... They left those towers of themselves; or rather they were ejected out of them by God Himself ... The Romans, when they had gotten on the last wall without any bloodshed, could hardly believe what they found to be true" (ibid).

As regards the promised blessing of verse 12 (Daniel 12:12), it may be observed that Titus immediately extended clemency to the survivors and he set free those who had been bound by the tyrants (Wars, VI, 9, 1).

But we agree with Farquharson that blessing of a higher sort is here intended. For we would recall words of like import spoken by the Lord when, referring to the same period of unequalled distress, He said, "But he that shall endure unto the end, the same shall be saved" (Matthew 24:13). As to this Mr. Farquharson says:

"Unquestionably this is His promise to the faithful and persevering and obedient in all ages of His Church; but, as being comprehended in His prediction of the destruction of Jerusalem, it has special reference to those who should endure under the trials peculiar to the last great war, in which that city was to be trodden down. Those trials, He intimated, would be very severe. He said, 'There shall arise false Christs, and false prophets, and shall show great

signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.'"

But to those who should endure all those trials there was the assurance of special blessing.

In concluding our comments under this heading we would observe that, in Daniel's deep concern regarding this time of "the end," as to which he inquired with such anxiety, we see a further and a convincing reason for the view that the period in question was that of the unparalleled calamities which were to accompany the extinction of his nation and the destruction of the beloved city, as foretold also in the preceding prophecy of the Seventy Weeks. It is most unlikely that Daniel would have evinced such concern regarding the end of some far off Gentile dispensation characterized by the wide diffusion of secular knowledge, and by the many automobiles and other swiftly moving conveyances of this present time. Daniel had the spirit of the Lord Himself in showing acute sorrow because of the unequalled distresses which were to befall his people and their holy city and temple.

The Period of Three And A Half Years

In commenting upon the period of three and a half years, and upon the various theories to which it has given rise, Dr. Taylor says:

"We cannot pass this note of number without remarking on the singular coincidences presented by its frequent occurrence both in history and prophecy. The drought in the days of Elijah lasted three years and six months. The little horn which appeared on the head of the fourth beast was to have the saints given into his hands 'until a time, and times, and the dividing of time.' The public ministry of the Messiah was to continue for half a week (or heptad) of years; that is, for three years and a half. His Gospel was to be preached to the Jews after His ascension for another half heptad before it was proclaimed to the Gentiles. Then, in the Book of Revelation, it is said that the woman shall be nourished in the wilderness 'for a time and times and a half a time,' and that the holy city should be trodden under foot forty and two months, which are three and a half years.¹ "Now all these are marvelous coincidences, and they point to the existence of some hidden harmony which has not yet been discovered. I might add that three and a half is the half of the number seven, which (found in the week) has been recognized as the symbol of completeness. The sacred lamp has seven branches; the seventh was the Sabbatic year; and at the end of seven sevens came the Jubilee. So also the seventy years of the captivity were made the basis of the seven seventies of years which were to run their course from the time when the edict to rebuild Jerusalem went forth until the appearance of the Messiah upon the earth. I do not know what to make of all this. I frankly acknowledge that it baffles me to find a reason for it. I merely state the fact,

and leave you to ponder it for yourselves, that you may learn how much there is, not only in prophecy, but also in history, which lies beyond our ken ...

“If any choose to regard all this as being not only applicable to Antiochus, but also through him, as typical of the New Testament Antichrist, and should take the days of the history of the one for years in the history of the other, I have only to say that I find nothing, either here or in the New Testament, to sanction such a procedure. For me, the interpretation which I have endeavored to give is sufficient. They who go further leave the domain of certainty for that of speculation, and the very number of their conflicting opinions is a warning to every expositor not to venture beyond his depth into these dark waters. For myself, I am content to stand upon the shore and wait, like him to whom were first addressed these reassuring words, ‘Go thy way; for thou shalt rest, and stand in thy lot at the end of the days.’”

¹ Also God's two witnesses (Revelation 11:3) are to prophecy a thousand two hundred and threescore days (the same period stated in terms of days): and of the ten-horned Beast it is said that power would be given unto him to continue forty and two months. (Revelation 13:5.)

[Daniel 11:21-45 Explained in the Light of History](#)



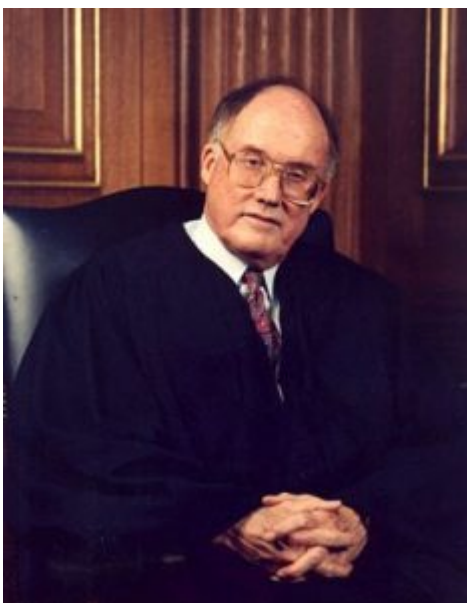
To correctly interpret Bible prophecy, we must have a good knowledge of history lest we think a fulfilled prophecy is yet to be fulfilled in the future.

[The Folly of Misinterpreting Fulfilled Bible Prophecy as Yet Unfulfilled](#)



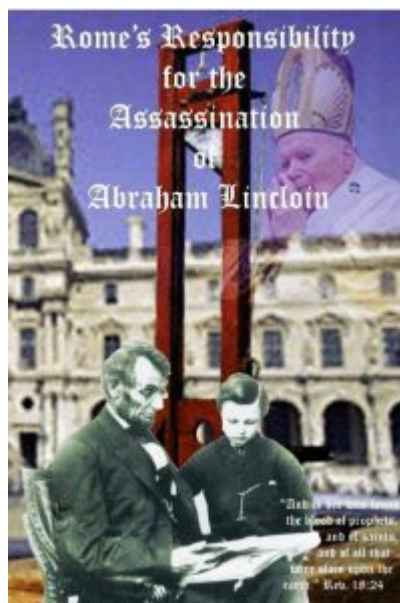
It's a Jesuit's trick to interpret fulfilled prophecies as if they are still future. The rise of the Antichrist is one of them. The Popes ARE the Antichrist!

[The Supreme Court Justices of Roe vs. Wade: Mainly Republicans!](#)



Only one Republican nominated Supreme Court justice out of six Republican nominated justices voted against legalizing abortion! Only 1/3 of the Supreme Court justices, three in all, were nominated by a Democrat President, and one of them, the one nominated by President Kennedy, voted against legalizing abortion. Is the Republican party really against abortion?

Rome's Responsibility for the Assassination of Abraham Lincoln



Abraham Lincoln was murdered by the Jesuits because he stood against the Vatican's plans to take over the USA.

The True Authors of Communism & Socialism: The Jesuits



This is without a doubt the clearest explanation I have ever come across about the historical origin of Communism and Socialism, and who formulated its ideology.

To understand the Hegalian character of Jesuitical deception, (Hegalian dialectic, a very old Jesuit principle explained in the picture below) we must consider that **the doctrines of Communism were designed by the Jesuits** through what were known as their **Reductions in Paraguay in the 17th and 18th centuries**, which were a series of communes in which Jesuit priest exercised authority over the natives there. In that environment, the Jesuit Order maintained control over a group of South American Guarani Indians, who they educated and trained to work on their behalf, generating goods that were later sold in the markets of Europe. From a 1933 book titled, "The Revolutionary Movement" by J. Findlater, we read the following:

"...the Jesuits had established twenty strong Mission centres, called Reductions, with many thousands of the Guaranis enrolled as their members....The Jesuits aimed to set up there a completely communistic system, in the sense that no individual rights were recognized and there was no private property. Everything belonged to the State, and was supposed to be shared in common. But in reality much the greater part of the proceeds of goods sold was always remitted to the Camarilla (Jesuit superiors) in Europe; and the Guaranis got only the bare necessities of life in return for their toil and sweat."

The Jesuit leaders provided the necessary food, clothing, and health care the Indians needed, while using them as "worker bees" to generate income for the order. Just as the Soviet Union would do in the 20th century, the Jesuits maintained strict control over the activities of their subjects:

"...neither would they allow any Guarani to learn Spanish, nor would they tolerate and intercourse between the Guaranis and the peoples of the surrounding Spanish Colonies—a prohibition maintained at the sword's point."

They perfected their system of totalitarian control, all the while telling the world that their oppression over other people was, in fact, "Utopia," a deluded fantasy maintained by some Catholic historians to this day. Perhaps worst of all is that the Jesuit did not present any form of the Gospel or what might be called the Christian faith to these poor Indians.

"There is no evidence that any effort was ever made by the Jesuits to impart

the truths, properly so called, of the Christian religion...When the Jesuits were expelled, the Guaranis, having had no moral or religious training to fit them to continue in the Christian Faith, in a few years...became as if no religious teachers had ever lived and worked among them..."

The ideas the Jesuits developed in Paraguay over a period of 158 years, **were then communicated to Karl Marx in the nineteenth century:**

"For five years Karl Marx went to the Jesuit school in Trier, which during the Prussian period was known as the Friederich-Wilhem Gymnasium."

Along with Karl Marx, other leading Communists like Joseph Stalin and Fidel Castro were also trained by the Jesuits. In fact, the former Jesuit General, Pedro Arrupe (1965-1983) once boasted:

"And what makes you think we are not proud of Fidel Castro?"

While it is true that the Popes are known for condemning Communism, this on their part seems to be more political manipulation than anything else, since Rome has repeatedly supported the principles of Communist thought. "The Communist Manifesto" was first published in 1848, and within less than fifty years we find the **Vatican publishing declarations in agreement with it.** In his book, "Ecclesiastical Megalomania," author John W. Robbins notes the following:

*"One of the Roman Church-State's most influential statements on economic matters is the 1891 encyclical Rerum Novarum, On the the Condition of the working Classes. In this encyclical the Roman Church-State allied herself with the proletariat, which in Marxism is the great and final enemy of the capitalist order. The encyclical's Marxism is so blatant that one Roman Catholic writer declared that 'much of encyclical (Rerum Novarum) appeared only to repeat in more orthodox language what Marx had said ten years before'....Indeed, there are paragraphs, if not pages, **in The Communist Manifesto that might have been written by the pope..."***

Then, incredibly, after about a hundred years of various Papal diatribes against Communism in all its forms, the Sunday Times of London reported that:

"Karl Marx, who famously described religion as 'the opium of the people', has joined Galileo, Charles Darwin and Oscar Wilde on growing list of historical figures to have undergone an unlikely reappraisal by the Roman Catholic Church."

The article goes on to quote Georg Sans, a professor at the Vatican's Gregorian University, who, with the utmost subtlety, speaks about Marxism in a way that seems carefully designed to **undermine capitalism and promote the communist principles that Rome has always aligned herself with.** Any study of the Papal influence in world governments—will prove that Capitalism, which is the promotion of free enterprise, is the very antithesis of official Roman Catholic dogma.

Because of these things, we cannot help but consider the possibility that the real purpose of the McCarthy era was to manipulate the American mentality

with **Hegelian tactics**, intended to take the anti-Communist fury to such an extreme that it would become offensive to the American people. McCarthy's methods were so unreasonable that **the idea of condemning someone for being a Communist was collectively shunned**. If we consider the growing influence of Communism today, we can only wonder if McCarthyism had been part of the Jesuits' greater plan all along: condition the people to despise anti-Communist "witch-hunting," then use their desire for toleration as an open door to usher in a more moderate version of it (i.e. Socialism) later on. Such tactics would be impossible to believe, except for the fact that **we find Rome on both sides of the issue**.

(End of article)

This article is an excerpt from my friend Walt Stickel's website: [The Root of Communism "The Jesuits"](#) Please read the rest of it.