

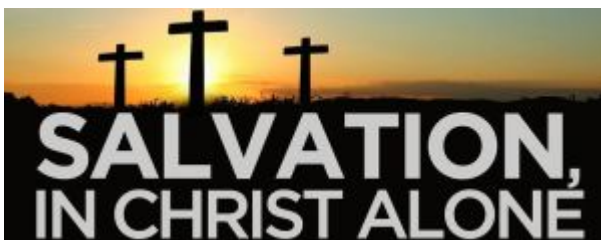
# Hermeneutics: The Principles for Proper Interpretation of the Bible



Hermeneutics is the theory and methodology of interpretation of biblical text. They are all based on common sense.

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## Romans 11:26 “And so all Israel shall be saved” Explained in Context



I'm really excited to write this article! Until today I never fully understood Romans 11:26. I think I do now thanks to a good Covenant Theology preacher I listened to by the name of Ryan Rufus. But rather than share directly from him, I want to use the Bible and explain it directly from God's Word.

Romans 11:26 is often quoted by Christian Zionists as one reason for their support of the modern nation of Israel. All Christian Zionists are Dispensationalists whether they know it or not or whether they call themselves that or not.

If you are a regular reader of my website, you should already know the difference between Dispensational Theology – which is the most prevalent and popular evangelical view today – and Covenant Theology which is held by Reformed Churches and is the standard Protestant view before Dispensationalism became popular. If you don't know anything about Dispensationalism, please first read: [Have You Been Duped by Dispensationalism?](#)

Dispensationalists, Futurists and Christian Zionists teach that Paul is prophesying that the entire modern nation of Israel will be saved. But did Paul really mean that?

First of all, let's read carefully what Romans 11:26 says:

Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Paul is quoting from Isaiah 59:1:

Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

This is a Messianic prophecy that was fulfilled at the time of Jesus Christ!

### **Hermeneutics: How to Interpret the Bible**

Interpretation of Bible Scripture is known as hermeneutics. It's derived from the Greek word ἐρμηνεύω, hermēneuō, meaning to "translate, interpret". Hermeneutics is the theory and methodology of interpretation of biblical text. The rules of hermeneutics are:

1. Let Scripture interpret Scripture. Scripture is always the best interpreter of other Scripture.
2. The meaning of a word, phrase, sentence, or paragraph must be derived from the context.
3. Interpret the Scriptures knowing that the goal in interpretation is not to discover hidden, secret truths or to be unique in your interpretation.
4. Interpret the Scriptures literally unless you have good reason to believe that they are figurative.
5. Do not interpret Scripture in light of personal experience but interpret experience in the light of Scripture. In other words, read *out of* Scripture which is called, "exegesis", and not put your own ideas into Scripture which is called "eisegesis".
6. When interpreting the Scriptures, investigate the meanings of keywords in their original languages.
7. Interpret the Scriptures bearing in mind that many commands, directives, and duties were made to an individual and not all people.
8. Interpret the Scriptures bearing in mind that Biblical examples are authoritative only when supported by a command.
9. Interpret the Scriptures keeping in mind that Christians are living under the New Covenant instituted by Jesus, not the Old Covenant that God gave to Israel.

All false interpretation of Scripture is the result of breaking one or more of these rules!

Let's see how Dispensational Christian Zionist preachers interpret Romans 11:26:

John MacArthur of Grace Community Church says:

All Israel must be taken to mean just that—the entire nation that survives God’s judgment during the Great Tribulation.

John MacArthur calls himself a “leaky dispensationalist. He is breaking at least three rules of hermeneutics. He is reading into Romans 11:26 what isn’t there! The context is not about God’s judgement during a time of great tribulation. He’s not using any of the preceding verses in Romans 11 to get the context. And he’s not using Scripture to interpret Scripture by quoting Isaiah 59:1. And his dispensational bias tells him Romans 11:26 must be a future end-time event. And if we let him explain further, he will probably tell you that this happens after the Church is raptured.

Dispensationalists wrongly divide the Word of truth because they break the rules of hermeneutics. We should not base a doctrine solely on the interpretation of a single Scripture!

Let’s read verses Romans 11 before verse 26 to determine the context:

Romans 11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

God told Elijah that though most of Israel broke God’s covenant, there was still a remnant left, 7000, who continue to keep the covenant. And Paul applied that to his day as well. The remnant will turn to Christ and be saved just like the gentiles.

Romans 11:11 I say then, Have they (the people of Israel) stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for **to provoke them to jealousy.**

In other words, that Israel may see how God has blessed the Christ believing Gentiles that they might want what the Gentiles have, namely Christ.

Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

The fullness of the Gentiles means the salvation of the Gentiles.

Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Meaning Israel will be saved just like the Gentiles are saved, through faith in the Deliverer, Jesus Christ! Paul was not talking about an endtime event. When he says all Israel, he's speaking about the Jews, the elect that are saved, but he's also speaking about the spiritual Israel the Gentiles that are included and together that makes up all of Israel, and so this is how all of Israel will be saved.

Jews continue to get saved today. I have met many brothers and sisters in Christ who were raised Jewish.

**The video that inspired this talk**

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## [The Truth about Zionism – The Zionist / Jesuit connection](#)



World War II, the Third Reich, and the Holocaust, were all birthed by Rome and the Jesuits as an integral part of this agenda. The horrors of Adolf Hitler, a Vatican puppet created by the Jesuits, as was shown by the ghost writer of Mein Kampf, a Jesuit priest named Bernard Stampfle, along with henchmen and monsters like Heinrich Himmler, a Jesuit seminarian, Jews were forced to find a place where they would not be persecuted.

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# Israel is the Church & the Church is Israel

## Israel and the Church

- |                                                                                  |                                                            |
|----------------------------------------------------------------------------------|------------------------------------------------------------|
| 1. Saints (Num. 16:3; Deut. 33:3)                                                | 1. Saints (Eph. 1:1; Rom. 1:7)                             |
| 2. Elect (Deut. 7:6, 7; 14:2)                                                    | 2. Elect (Col. 3:12; Titus 1:1)                            |
| 3. Beloved (Deut. 7:7; 4:37)                                                     | 3. Beloved (Col. 3:12; 1 Thess 1:4)                        |
| 4. Called (Isa. 41:9; 43:1)                                                      | 4. Called (Rom. 1:6, 7; 1 Cor. 1:2)                        |
| 5. Church (Ps. 89:5; Mic. 2:5 (LXX)<br>Act. 7:38; Heb. 2:12)                     | 5. Church (Eph. 1:1;<br>Acts 20:28)                        |
| 6. Flock (Ezek. 34; Ps. 77:20)                                                   | 6. Flock (Luke 12:32; 1 Pet. 5:2)                          |
| 7. Holy Nation (Exod. 19:5, 6)                                                   | 7. Holy Nation (1 Pet. 2:9)                                |
| 8. Kingdom of Priests (Exod. 19:5, 6)                                            | 8. Kingdom of Priests (1 Pet. 2:9)                         |
| 9. Peculiar Treasure (Exod. 19:5, 6)                                             | 9. Peculiar Treasure (1 Pet. 2:9)                          |
| 10. God's People (Hos. 1:9, 10)                                                  | 10. God's People (1 Pet. 2:10)                             |
| 11. Holy People (Deut. 7:6)                                                      | 11. Holy People (1 Pet. 1:15, 16)                          |
| 12. People of Inheritance (Deut. 4:20)                                           | 12. People of Inheritance (Eph. 1:18)                      |
| 13. God's Tabernacle in Israel<br>(Lev. 26:11)                                   | 13. God's Tabernacle in Church<br>(John 1:14)              |
| 14. God walks among them<br>(Lev. 26:12)                                         | 14. God walks among them<br>(2 Cor. 6:16-18)               |
| 15. Twelve Patriarchs                                                            | 15. Twelve Apostles                                        |
| 16. Christ married to them (Isa. 54:5;<br>Jer. 3:14; Hos. 2:19; Jer. 6:2; 31:32) | 16. Christ married to them<br>(Eph. 5:22, 23; 2 Cor. 11:2) |

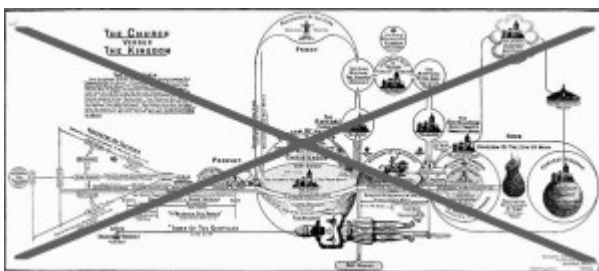
See the difference?

**NEITHER DO WE.**

Replacement Theology is a misnomer. The Church has always been God's covenant people. The Church did not replace Israel, it's a continuation of Israel.

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## Deconstructing Dispensationalism



An excellent talk about what Dispensationalism is, the history behind it, and why it is a set of false heretical eschatological doctrines.

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# God's Promise to Physical Israel to Live in the Land Was Contingent on Obedience



Christian Zionists claim that God's promise to give the land of Canaan to Israel was an unconditional promise for perpetuity. But does the Bible really say so?

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# God's Promise to Return Israel to Their Own Land Fulfilled Over 2000 Years Ago



This is a Bible study that was inspired by a former dispensational Christian Zionist preacher, Steve Gregg, who my wife and I listened to yesterday evening. He has two videos on this subject (at the bottom of this article) totaling nearly 3 hours. This article is an attempt to prove true directly from the Bible and in my own words as succinctly as possible what Pastor Gregg is teaching. I figure if I can't base a doctrine directly from what the Word of God actually says in the Bible, I either don't understand that doctrine well enough, or it's a false doctrine with no basis in Holy Scripture.

Famous influential preachers such as Billy Graham, Franklin Graham, Pat Robertson, Jerry Falwell Jr., John Hagee, James Dobson, and many others, have taught or are teaching that God's promise to restore the Jews to their own land was fulfilled in 1948. They use the prophecies in Ezekiel chapters 36 and 37 to support that claim. But do those prophecies really support it? Let's read some of those prophecies, the ones in Ezekiel 36, and find out. And as we read them, let's remember the time when these prophecies were given: During the 70-year Babylonian captivity of the Jews.

Ezekiel 36:23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them (during the Babylonian captivity); and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

This passage only makes sense when you read it in the light of the fact it was given during the Babylonian captivity and was completely fulfilled by the time [Jesus confirmed the Covenant](#) when His ministry started in 27 AD, the very Covenant of grace that God made with Abraham concerning his seed.

How does the prophecy compare to the modern nation of Israel?

Ezekiel 36:23 And I will sanctify my great name

Is the Name of God or of Christ sanctified among them?

Verse 23b: the heathen shall know that I am the LORD

Do the surrounding heathen nations know that Jesus Christ is the Lord?

Verse 25: Then will I sprinkle clean water upon you, and ye shall be

clean: from all your filthiness, and from all your idols, will I cleanse you.

Is the modern nation of Israel clean from all filthiness and idolatry?

Verse 26: A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Does the nation of Israel have a heart of love and compassion for its neighbors?

Verse 27: And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Is the modern nation of Israel walking in God's statutes and keeping His judgments?

The answer to all these questions is a resounding *no*!

Ezekiel 36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Jeremiah 30:3 "For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

These prophecies were totally fulfilled by the time of Christ! The books of Ezra and Nehemiah are all about the end of the 70 years of captivity and the return of the Jews to Judea. The kings of Medo-Persia gave them permission to return and rebuild the Temple and the walls of Jerusalem! And Jesus Himself said His ministry was to the house of Israel!

Matthew 10:6 But go rather to the lost sheep of the house of Israel.

Matthew 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Verse 26: A new heart also will I give you, and **a new spirit will I put within you:** and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.



This prophecy was clearly fulfilled on the day of Pentecost!

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

I believe the prophecies in Ezekiel 36 were all fulfilled by the time Jesus was born and walked on earth during His ministry. Not all Jews were saved, but a good remnant were.

Acts 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

The main reason why prophecies are misinterpreted is because of failure to understand how they were already fulfilled in the past. Some believe a prophecy can have multiple fulfillments. Is there a precedent for that in the Bible? I don't see one.



Christian Zionist American congressmen.

Ask yourself, are unbelievers in Christ Jesus God's covenant people of today?

Does a person's ethnicity matter in God's eyes? My Bible says it doesn't.

John 1:10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, **not of blood**, nor of the will of the flesh, nor of the will of man, but of God.

If you like my simple Bible study, please share it with your Israel supporting friends. My aim is to keep things so simple that when people read it, they will remember it and share it. When I share something I learned, often the Holy Spirit deepens my understanding of the subject.

And I hope you take time to listen to what Pastor Steve Gregg has to say. He covers a lot more details.

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## [Munther Isaac's Speech: "Palestinian Christian Response to Christian Zionism" In Text Format](#)



Christian Zionism has ignored us Palestinian Christians at best, demonized us at worst. Whenever they speak about prophecy and Israel it is as if we don't exist!

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## The Problems with Christian Zionism



Christian Zionism is heresy taught in the Scofield Reference Bible which is promoted by the Dallas Theological Seminary.

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## Five Basic Postulates Of Protestantism



Five basic differences between Bible following Christians and Roman Catholics.

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## God Is Not A Backstairs Politician



This article is from chapter 17 of "Out of the Labyrinth: The Conversion of a Roman Catholic Priest" by former Roman Catholic priest Leo Herbert Lehmann, first published in 1947 and made available online by The Lutheran Library Publishing Ministry [LutheranLibrary.org](http://LutheranLibrary.org). It's good to share with Catholics. And if you were not raised a Catholic, it will give you insights about the Catholic mindset and why they pray to Mary and the saints.

I had to look up the meaning of the word "backstairs." I don't remember ever hearing it in conversation or reading it in print.

backstairs adjective

back·stairs 'bak-,sterz

1 : secret, furtive

Example: backstairs political deals

I FIND IT most difficult to convince Roman Catholic people that Christ has won for sinners the right of direct access to God. They always fall back on what their priests have taught them, that to obtain mercy and forgiveness they must cajole some saint, some close and favored friend of God to intercede for them. The most powerful intercessor of them all is Mary, since she, they say, is the actual mother of God.

A very sincere and devout Catholic woman once put it to me in the following way. "If you wanted an interview with President Truman," she argued, "you would have to go first to some one else, his mother or some of his political friends, and ask them to intercede for you with the President and arrange for you to see him." My answer was, of course, that that may be true as far as President Truman is concerned. "But it so happens," I told her, "that President Truman is not God."

This belief of Roman Catholics is in accord with their Church's peculiar teaching that Jesus Christ brought only justice on earth, and that Mary and the other saints must be looked to for mercy. "Ye know very well, venerable brethren," Pope Pius IX declares in one of his encyclicals, "that the whole of our confidence is placed in the most Holy Virgin, since God has placed in Mary the fullness of all good, that accordingly we may know that if there is any hope in us, if any grace, if any salvation, it redounds to us from her."

From this extravagance it follows, in the eyes of Roman Catholics who are taught in this way, that Mary and the saints have even more power to save than Christ. They come to believe that the saints can get them into heaven, literally, by the backstairs, even if they die before a priest can come to forgive them their sins. Saint Joseph, for instance, has been officially proclaimed by the Catholic Church as the "Patron of a Happy Death" This

special work is given to him because he was the foster-father of Jesus Christ and because he died before Jesus left home to begin His ministry. He therefore had Our Lord and the Virgin Mary at his deathbed. As the husband of Mary, Joseph is believed to be very powerful as an intercessor with Jesus Christ, and can actually get sinners into heaven at the last minute even if they die without a priest to absolve them.

Priests go to extraordinary lengths to convince their congregations that devotion to Saint Joseph is the surest guarantee sinners can have of getting to heaven. They picture him as heaven's most powerful 'politician' who can obtain any favor he wants from God. I remember how a priest in Naples, Italy, once proved this in a sermon to his congregation. Here is the story he told (which is true in every detail according to what Catholics are taught about heaven, Jesus, Mary, Joseph, Saint Peter, Saint Michael and others there):

One day the Archangel Michael, the policeman of heaven, came to Saint Peter at the golden gates and said: "Look here, Peter! How is it that there are so many scoundrels in heaven who have no right to be here? Heaven is swarming with sinners who don't deserve a place even in Purgatory."

"Don't blame me, Michael," Peter replied. "Everyone knows my reputation as guardian of the heavenly gates. You know I would never let even a Pope get in unless I'm sure first that all his sins are forgiven and that he has served his full time in Purgatory. But since you've asked me a straight question I'll give you a straight answer, if you'll come with me after I've closed up the gates for the night."

They met as appointed and Peter led the way around the outer walls of the Celestial City to where the house of the 'Holy Family' was situated, high up against one of the battlements, and from the back window of which the Holy Family – Mary, Joseph and the infant Jesus – could look down and see everything that takes place on earth.

It was a bright moonlit night and Peter drew Michael down behind some shrubbery and told him to wait and see what would happen. After a little while, they heard what seemed like pebbles being thrown against the window overlooking the wall. In less than a minute the window was opened, and a rope was let down and pulled up again. At the end of the rope was one of the disreputable sinners whom Michael had complained about.

They waited until the sinner was hauled in and the window shut. "Now," said Peter triumphantly to the amazed Archangel, "There's your answer!"

Next morning early, Michael, dressed in his best official uniform, and with a very determined look on his face, knocked at the door of the Holy Family's house. Mary opened the door and called to Joseph and the Child Jesus to welcome their distinguished visitor. He took a seat and in a tone of the sternest dignity turned to Joseph and said: "Joseph, I've found out what has been going on here every night, and

I would fail in my sacred duty if I did not tell you that your practice of getting sinners into heaven by your back window must stop at once!"

"I'm sorry, Your Highness," Joseph replied with a guilty look, "but I'm publicized on earth as the last refuge of dying sinners. I've furthermore been proclaimed 'Patron of the Universal Church,' and I've solemnly promised to get poor sinners into heaven by hook or by crook who are faithful in their devotion to me during life. I simply can't refuse their appeals and let them go to hell. My position and reputation as husband of Mary and the foster-father of Jesus Christ are at stake."

Michael rose from his chair, and drawing himself up to his full archangelic height, decisively replied:

"There can be no exceptions to the eternal and immutable justice of the Almighty God whose stem commands I am appointed to carry out to the letter. Since the day I hurled Lucifer and his rebellious angels from these same ramparts of heaven I've been entrusted with the duty of keeping sinners out of it, and seeing that the laws of the Almighty are rigidly enforced."

"In that case," Joseph meekly replied, "I can no longer stay in heaven. I must go elsewhere and try to keep my promises to poor dying sinners."

As Joseph moved to the door, Mary ran to him and clutched his arm. Turning to the unbending Archangel, she said: "Joseph is my lawful husband, and if he goes I go too, and then there will be no Queen in heaven!" Michael was taken back at this thought, and tried to find words to meet this unexpected situation. But before he could think of anything appropriate to say, the Child Jesus spoke and said: "And if my mother goes I will have to go too, and then you'll have no God in heaven either."

This was too much, even for the Archangel Michael, and knowing himself defeated, he bowed himself out of the house with as much dignity as he could muster.

"And that is the reason why," this Neapolitan priest told his listeners, "no one who practices devotion to Saint Joseph during life will fail to get into heaven."

There are some, even non-Catholics, who will say this is a very realistic and human way of preaching to ignorant people who cannot read and write or understand the things of God in the words of the Gospel. But is this sufficient excuse for the Roman Catholic Church which has been the sole, undisputed teacher of Christian people for more than fifteen centuries? The Roman Catholic Church insists to this day on being the sole interpreter of the Bible, its Pope the infallible mouthpiece of God. It could as easily have

taught the people the truth from the New Testament which records Christ as saying (John 10:9): "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Or again (John 14:6): "I am the way, and the truth, and the life: no man cometh unto the Father but by me." Or again (Acts 4:12): "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved."

But doing so would have meant the scrapping of its many shrines, saint-devotions and novenas, which are financially so profitable.

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## [What The Pope Refuses To Believe](#)



No conversion of priest or layman from Roman Catholicism is complete without full acceptance that the Gospel of Jesus Christ reveals that through faith in Jesus Christ man is actually invested with the very righteousness of God.

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## [Evangelical Movements Within The Church Of Rome](#)



I was offline for a week to get a broken bone fixed. Now I'm back to work!

This article is from chapter 31 of "Out of the Labyrinth: The Conversion of a

Roman Catholic Priest” by former Roman Catholic priest Leo Herbert Lehmann, first published in 1947 and made available online by The Lutheran Library Publishing Ministry [LutheranLibrary.org](http://LutheranLibrary.org).

Leo Herbert Lehmann (1895-1950) was an Irish author, editor, and director of a Protestant ministry, Christ’s Mission in New York. **He was a priest in the Roman Catholic Church who later in life converted to Protestantism** and served as the editor of The Converted Catholic Magazine. He authored magazine articles, books and pamphlets, condemning the programs and activities of the Roman Catholic Church. (Quoted from Wikipedia)

I’m posting this chapter because it has encouraging information I have never heard from anyone before, testimonials from members of the Catholic church including priests and nuns who had true saving faith in the grace of Jesus Christ but who remained in the Church.

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CAN ROMAN CATHOLICS BE SAVED without breaking with their Church? Are there any Evangelical Christian believers within the Roman Catholic Church? These are questions which deserve, and require, extended answers.

It is **not generally known that movements toward acceptance of Evangelical Christian beliefs have always existed within the Roman Catholic Church** – both before and after the Reformation. Protestants have been so engrossed with the history of their own Church since the Reformation that they know little of the struggles toward the revival of Evangelical Christianity within the Church of Rome since the sixteenth century. Because of this, **Protestants today have lost perspective of their own teachings**, and a necessary sense of contrast between the Gospel teaching which they believe, and the opposite erroneous teaching and practice of Roman Catholicism from which the early Protestants broke away. These early Protestants saw that contrast etched in all its clarity because **they knew both sides**.

The shining of a bright light on a dark object shows up its true condition. In the same way, the actual doctrinal state of Roman Catholicism is fully seen only when justification of sinners through faith in the finished sacrifice of Christ is definitely and fully preached against the background of the errors of Roman Catholicism. For **the main dividing line in the struggle of Roman Catholicism against Evangelical Christianity is drawn between their opposing views as to how the grace of salvation comes to the souls of men**. It is upon this ground that the Jesuits have fought their Counter- Reformation – not only against Protestants, but **also against those who have tried to reassert Evangelical teaching within the Roman Church itself** after the example of the Protestant reformers of the sixteenth century.



## Three-Cornered Conflict

There have been, in fact, not just two but three sides to the religious struggle during the four centuries since the Reformation – between Protestantism and Jesuit Catholicism on the one hand, and Jesuit Catholicism and Evangelical factions within the Roman Church itself, on the other. The Jesuits have been as harsh and uncompromising against those who opposed them from within their own Church, as against the Protestants from the outside. It is sad to have to admit that today, there is little, if any, life left in Evangelical movements within the Church of Rome. The Jesuits have succeeded, almost completely, in crushing out the remnants of criticism in the Catholic Church of their teaching about grace and the means of salvation. Their **Pelagian doctrine of salvation by works of man** himself, with all it implies in their moral theology and devotional practices, is now almost universally accepted or reluctantly acquiesced in by the universal Roman Catholic Church.

(**Note:** Pelagianism is a set of beliefs associated with the British monk Pelagius (circa AD 354–420), who taught in Rome in the late fourth and early fifth centuries. Pelagius denied the doctrines of original sin and total depravity. According to his theology, people are not naturally sinful, but can live holy lives in harmony with God's will and thereby **earn salvation through good works.** )

The very fury of Jesuit opposition to the Gospel teaching of salvation by faith, as reasserted by Luther, Calvin, and other sixteenth century reformers, has led to the denial today in Roman Catholic teaching of almost every truth upon which the Gospel teaching about the grace of salvation rests.

## Council Of Trent

But it was not so within the Roman Catholic Church at the time of the Reformation, and even within the Council of Trent (held between 1545 and 1563) itself, which was convened shortly thereafter for the special purpose of resisting the Evangelical teachings of the Protestant reformers. Many Roman Catholic churchmen in that council maintained that the only way to stop Luther and his associates from causing a rift in the Christian Church was **open opposition from the Church of Rome itself against the Pelagian error of the Jesuits**, and a firm declaration of salvation full and free by acceptance of the grace of God through the merits alone of Jesus Christ.

Had these Catholic spokesmen been listened to, the history of Christianity from that day to this would have been different. But the Jesuits triumphed in the Council of Trent on this vital question, as they did in the Vatican Council of 1870 on the question of Papal Infallibility. They have now this latter weapon of undisputed papal power with which to whip everyone – priests, bishops and laity alike – within the Roman Church into blind acceptance of their peculiar teaching about salvation and their devotional practices.

In the Council of Trent the Archbishop of Sienna, two bishops and five others, fought long and hard against the Jesuits by upholding justification

simply and solely by the merits of Christ through faith. The English Cardinal Pole, who presided at the Council in the absence of Pope Paul III, also entreated those assembled not to reject this doctrine simply because it was held by Martin Luther. But the Jesuits – through their spokesmen Lainez and Salmeron – were adamant against even a compromise, and in the end secured adoption of the long list of Tridentine canons and anathemas that were finally pronounced against Protestant Evangelical teaching. Cardinal Pole and the Archbishop of Sienna left the Council in despair. So bitterly has the Jesuit Lainez been hated by Catholic anti-Jesuit writers that they have gone so far as to interpret Rev. 9:1, as if he were the fallen star who let loose the scorpion-locusts – the Jesuits – on the world.

## **Rift Within Catholicism**

But the opponents of the Jesuits in the Catholic Church itself did not submit at once after the Council of Trent. The fight went on, continually at first, intermittently ever since. The Jesuits' chief opponents on the teaching about grace have been the *Dominicans*, and to this day a wide rift still exists between these two Orders in the Church of Rome, in spite of apparent unity from the outside. The Dominicans follow their great theologian St. Thomas Aquinas, who adopted a watered-down interpretation of Augustine's teaching on grace as an entirely free gift of God, and put it in his medieval syllogistic form. This is enough in the eyes of the Jesuits to brand them as 'Calvinistic.' Few people today know of this serious rift within the Roman Catholic Church, or stop to think that it is actually wider than any doctrinal difference separating the denominations of Protestantism.

The conflict concerning the nature of grace was openly continued between the Jesuits and Dominicans till the end of the sixteenth century, and on into the seventeenth. In 1596, Pope Clement VIII consented to hear both sides and promised to give a decision. No less than sixty-five meetings and thirty-seven disputations were held on the subject in his presence. Pope Clement himself seems, from his writings, to have favored the Dominican side, but he put off giving a decision. The so-called infallible mouthpiece of God could not decide the most vital question of Christian teaching, on the question that really matters in the whole gamut of Christian doctrine: the truth about how men can be saved!

Pope Clement's hesitation can easily be explained. **The Jesuits by then had become, not only powerful, but violent and dangerous.** They had made themselves the great political prop of the Roman Church that had been shaken to its foundations in the principal countries of Europe. They went so far as to threaten the Pope himself, since they counted on having King Henry IV of France on their side. Pope Clement was also well aware that the political power of the papacy at that time was on the wane, threatened by Protestant England under Queen Elizabeth on one side, and by Protestant Germany, the Netherlands, and Scandinavia on the other. He was advised by the astute French Cardinal du Perron to leave matters as they were, since even a Protestant could subscribe to the doctrines of the Dominicans.

The dispute was continued under Pope Paul V, who became Pope in 1605. Seventeen meetings were held in his presence, but he too failed to condemn

the Jesuits. Venice at that time was at war with the papacy, and the Jesuits fought so well for the Pope that they suffered expulsion by the Catholic rulers and people of the Venetian Republic rather than yield to the Pope's enemies. It thus seemed more important to the Pope to please the Jesuits than to uphold the most vital doctrine of the Christian Church. In the end Pope Paul issued the Bull *Unigenitus*, in which he promised that a decision would be published "at the proper time," and that in the meantime, neither side was to malign the other. And so it remains to this day in the Roman Catholic Church: **no official decision has ever been made as to how the grace of salvation comes to the souls of men!**

## **Jesuits Vs. Dominicans**

This was a triumph for the Jesuits, and they have used it to great advantage ever since against both Protestants and those within the Roman Church who would dare to dispute their Pelagian doctrine of grace.

They have ruthlessly crushed any priest, bishop or even pope who seemed to veer in any way to the doctrine of the Reformation, namely that we can do no good works acceptable to God without the grace of God through Christ 'preventing' us; that the will to good, and the works we perform as a result of this good will, are all a free gift of God.

This was the teaching of Augustine against Pelagius and his followers, which was revived by the Protestant reformers. The Dominicans have always tended to this Augustinian doctrine of grace because St. Thomas Aquinas incorporated some of Augustine's teachings about grace into his *Summa Theologica*. But even **the Dominicans never have dared to carry Augustine's teaching to its logical conclusion, as Calvin did, since it would have led to the complete rejection of papal power.** The Jesuits have made sure to this day that the Dominicans would never be allowed to go so far. But certain sections of the Roman Church are still accused by the Jesuits as "tainted" with Calvinism because of their advocacy even of the watered-down teachings of Augustine as expounded chiefly by the Dominican theologians.

A particular instance of this may be seen in the fact that most Roman Catholic priests, especially of the Dominican order, who renounce the Church of Rome join up with the Presbyterian Church and ministry. Two examples recently noted by *The Converted Catholic Magazine* are Rev. Dr. George Barrois, formerly a Dominican priest and professor at Catholic University in Washington, D. C., now a Presbyterian minister and Professor at Princeton Seminary, and Rev. J. A. Fernandez, for sixteen years a priest of the Dominican Order, now a Presbyterian pastor in Philadelphia.

The most notable example of the opposition to Jesuit Pelagianism is that of the Jansenists, who publicly professed their belief in the Evangelical teaching of salvation and justification by faith alone in the merits of Jesus Christ, but who still steadfastly continued within the Church of Rome. The suffering they endured from the Jesuits, the wonderful example and encouragement they supplied to those within the Roman Church who secretly resented the domination of the Jesuits, should give hope that it may not yet be too late for a second Reformation within the Church of Rome in our day.

## Jansenius

The Jansenists got their name from Cornelius Jansenius, Bishop of Ypres, who was born in 1585 and died of the plague in 1638, after being bishop for only two years. It was only after his death that his opposition to the Pelagian teaching of the Jesuits became known. But for many years he had made it his business to study the writings of Augustine on the vital subjects of grace, free will and human impotence, original sin, election, faith, etc. Whereas Calvin used Augustine's teaching on these subjects to oppose the whole nature and structure of Roman Catholicism, Jansenius used it only for one immediate object – to check the rising power of the Jesuits and their false teachings within the Church of Rome. His object was not to undermine the Roman Catholic Church as a whole, but to save it from complete corruption in matters of faith and morals.

He put his findings in a book, entitled, *Augustinus*, which was published in Louvain two years after his death and was made the chief weapon by his followers to save the Catholic Church from the evil influence of the Jesuits. For there were many within the Church of Rome at that time who sighed for some real spirituality and who, like Bishop Jansenius, **found in the doctrine of salvation by grace, even though only partially and imperfectly apprehended, a great solace and an assurance** which the ritualistic observances of the Church of Rome could not supply.

## Jesuit Opposition To Grace

That was before the blight of Jesuitism had descended completely on the Roman Catholic Church as we find it today. But the Jesuits were then, a hundred years after their Order was founded, rapidly consolidating their power by their lax system of casuistry and other teachings which deadened the conscience. They had by then introduced themselves everywhere as confessors, and had gained great influence by softening all ideas of guilt. Their main purpose was to introduce into Catholic teaching the exclusion of real repentance before God as a prerequisite for forgiveness of sin. In this way salvation would become entirely dependent upon the priest, to the ultimate advantage of the Jesuits themselves – who have always aimed to make themselves the ruling caste of priests in the church of Rome. They have achieved this objective today, and hold the whip hand not only in religious matters, but also as the high political rulers of the Vatican.

What the Jesuits most abhorred, and continue today to abhor, is the true Christian teaching of justification of sinners through faith in the one finished sacrifice of Christ, and repentance for sin directly toward God. They were quick to see the danger to their aims in Jansenius' book, *Augustinus*, which upheld this true Christian teaching. They therefore had the book banned, and began by venting their enmity on Jean Baptiste du Vergier de Hauranne – better known as St. Cyran, after the monastery of that name of which he was abbot. St. Cyran had secretly studied the doctrine of grace together with Jansenius at Louvain. He was also connected with the celebrated Abbey of Port Royal in France, a community of nuns which had grown very lax in discipline and morals. Yet, it was through this French convent that what

is known as "Jansenism" began, and which for almost seventy-five years carried on its remarkable fight to rid the Catholic Church of the perverse teachings and control of the Jesuits. The cruel methods used by the Jesuits to crush out the Jansenists were equalled only by the atrocities of the Nazi Gestapo in our time. **The inmates of Port Royal and their friends were hounded, brutally persecuted, excommunicated, and jailed, because they professed, above all else, the Evangelical doctrines of justification by grace.**

## **Port Royal**

There are two things about the nuns of Port Royal and their friends that Protestants and Catholics alike today may well be amazed at. One was that they persisted in remaining within the Church of Rome while professing absolute faith in the saving grace of Jesus Christ alone. They strenuously objected to being called Protestants.

The second extraordinary fact is that the abbey of Port Royal, which was to become the great champion of this Evangelical teaching, was so lax in discipline in 1602, that Mother Angelique – under whose later guidance Jansenism thrived there – was appointed abbess when she was but a girl of eleven years old. The church authorities in France and her family connived at this, and had her certified as abbess by the Pope, by pretending she was seventeen!<sup>1</sup>

How thoroughly Evangelical the inmates of Port Royal later became – while still remaining within the body of the Roman Catholic Church – may be judged from the story of the last prioress, Mother Dumesnil Courtinaux, as she lay on her dying bed. Port Royal had been finally suppressed and uprooted by the Pope eight years previously, but this last Mother prioress still retained her faith in salvation by grace alone. But she desired to die in good standing in the Catholic Church and begged for the last sacraments. The Bishop of Blois came but refused to administer the sacraments to her, unless she first renounced her faith in the saving grace of Christ. But she remained steadfast in her Evangelical faith.

"What will you do when you have to appear before God, bearing the weight of your sins alone?" the bishop asked her.

The dying prioress replied: "Having made peace through the blood of His cross, my Saviour has reconciled all things unto Himself in the body of His flesh through death, to present us holy and unblameable and unreprouvable in His sight, if we continue in the faith grounded and settled, and not be moved away from the hope of the Gospel."

She then added, with clasped hands, "In Thee, O Lord, have I trusted, nor wilt Thou suffer the creature that trusts in Thee to be confounded." The bishop reviled her, but she meekly urged, with tears, that she be permitted to receive the sacraments. He firmly rejected her plea as coming from a "confirmed heretic."

"Well, my Lord," she replied, wiping her eyes, "I am content to bear with

resignation whatever deprivation my God sees fit. I am convinced that His divine grace can supply even the want of sacraments.”

She fell asleep in the Lord that same night, March 18, 1716, in her seventieth year. Such was the Evangelical spirit of the followers of Jansenius at Port Royal.<sup>2</sup>

## **Sufferings And Persecutions**

The abbess Mere Angelique brought about an Evangelical reformation not only at Port Royal, at the head of which she had been so strangely placed at the age of eleven, but also in many others, such as the rich abbey of Maubuisson, which also had become very corrupt. A group of men famous for their scholarship and piety also became her disciples. Among them may be mentioned Pascal, Le Maitre, Quesnel, Lancelot, Le Maitre de Sacy, Nicole and Singlin.

No fewer than four popes – Urban VII, Innocent X, Alexander VII, and Clement XI – fulminated bulls of excommunication, at the instigation of the Jesuits, against these defenders of Evangelical teachings. They had also against them King Louis XIV of France and his infamous mistress, Madame de Maintenon, Cardinal Richelieu and Cardinal Mazarin. Four French bishops favored and tried to help them. The Dominicans, the Franciscans, and the Benedictines, who to this day still timidly oppose the Jesuits on the teaching of grace, defended the Jansenists of Port Royal as much as they dared. But all the power of the Church of Rome and the King of France was in the hands of the Jesuits, and they used it mercilessly to wipe out every trace of the Jansenists and their Gospel teaching of salvation which they detested and condemned as an “abominable heresy.”

Finally, on July 11, 1709, Cardinal de Noailles, archbishop of Paris, was forced by the Pope and the Jesuits to order the complete suppression of the abbey of Port Royal. On the following October 29, the valley was filled with the king’s troops, the abbey taken over and the nuns arrested and placed in confinement. The following year the cloister was pulled down; in 1711 the bodies of those buried there were dug up with gross brutality and indecency; two years later the church itself was destroyed. Cardinal de Noailles had ordered it all done according to the bull, Vineam Domini, of Pope Clement XI, in which he attacked the doctrines of grace. The cardinal later repented of his deed, and made a visit to the ruins of Port Royal, where on bended knees, he made public testimony of repentance for his weakness. After the death of King Louis XIV and his mistress, Cardinal de Noailles interceded for the imprisoned nuns of Port Royal and had them released.

Jansenism continued in Holland and other countries of Europe after the destruction of Port Royal. Ranke, the historian, says of the Jansenists: “We find traces of them in Vienna and in Brussels, in Spain and Portugal, and in every part of Italy. They disseminated their doctrines throughout all Roman Catholic Christendom, sometimes openly, often in secret.”<sup>3</sup>

But it was in the Protestant country of Holland that they found best shelter and most freedom. It was there that they were able to organize into a regular Church body under their own bishops. Almost all the Roman Catholics in

Holland, to the number of 330,000, at the end of the seventeenth century were Jansenists. The Jesuits had little power there, and they themselves had gone so far in their intrigues and immoral teachings that Pope Clement XIV – who had Jansenist sentiments – yielded to the demands of the Catholic countries of Europe and completely abolished the Jesuits in 1773.

### **Catholics Today (1947)**

Today also there are many sensitive souls within the Roman Catholic Church who sigh for true spirituality and an assurance of salvation that their priests cannot offer. They fear, however, to break with their Church, and continue to accept the sacraments in order to remain in good standing. Strictly speaking, there is nothing in Roman Catholic teaching to prevent Roman Catholics from professing secretly (*in foro internet*) their faith in the absolute saving power of the Gospel. What is forbidden, under pain of excommunication, is the public profession (*in foro extemo*) of such belief.

Thus a Roman Catholic who comes to the true knowledge of Christ, is faced with making the decision of either risking excommunication and the opprobrium of his family and friends by openly professing and demonstrating his faith in Christ as all-sufficient Saviour, or avoiding the penalties by keeping it secret in his heart while conforming outwardly to the rules and ritual as commanded by his Church. But today in America, where freedom of religion is guaranteed to all, no one can be excused if he fails to profess openly his faith in Jesus Christ, who warns (Matt. 10:33): “Whosoever shall deny me before men, him also will I deny before my Father which is in heaven.”

1. See, *The Jansenists, Their Rise, Persecutions by the Jesuits, and Remnants*, by S. P. Tregelles, London, 1851.↵
2. cf. *The Jansenists*, ut supra, pp. 40-41.↵
3. Op. cit. p. 45.↵

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## [John Flavel's "Warning to an Ungodly Nation"](#)



John Flavel (1627–1691) was an English Puritan Presbyterian minister and author. I first heard about him and his message from Christian J. Pinto's [Noise of Thunder Radio podcast](#).

What is happening today in the country of my birth, the United States of

America, that was *not* happening when I was a young boy in the 1950s?

- Extreme weather: heat, cold, snow, floods, increased destruction from tornadoes and hurricanes.
- A great increase in the occurrence of wild fires
- Greatly increased crime
- Indiscriminate mass shootings

The government blames the first two on “climate change” but from a Christian biblical point of view, could you not say these are the judgments of God?

When I was only 6 years old in the big city of Chicago, I used to walk to school and back unaccompanied by an adult. Do parents allow their kids to do that today?

The American government promotes abortion rights, rights for gays, lesbians, bisexuals, transgenders, and other immoral activities which the Bible clearly condemns. There is no longer a defined standard of moral right and wrong in America. The Bible is rejected and replaced with moral relativism. And worse yet, some people are calling good what the Bible says is evil, and calling evil what the Bible says is good.

The churches in America have failed to influence the nation for good since the 20th century. True revival is not a prolonged church worship ceremony, it's a recognition of sin by the general public and repentance from it as Nineveh did under the prophet Jonah.

### **Warning to an Ungodly Nation**



John Flavel

As Paul had many clear premonitions and fore-notices of the sufferings that should befall him at Jerusalem, that he might not be surprised by them when



they came, so it is usual with God (though not in such an immediate and extraordinary a manner) to admonish the world, and especially His own people of great trials and sufferings before hand (Amos 3:7). "Surely the Lord will do nothing, but He revealeth His secrets unto His servants the prophets."

Thus, when He was about to bring the flood upon the world, He gave one hundred and twenty years warning of it before it came (Gen. 6:3), and when He was to destroy Sodom, He saith (Gen. 18:17), "Shall I hide from Abraham that thing which I do?" And the like discovery He made about the same judgment to Lot (Gen. 19:12-14). So when the captivity of the Jews was nigh at hand, the people had many forewarnings of it; God forewarned them by the prophets (Ezek. 3:17), "Hear the word at My mouth, and give them warning from Me." And when the time drew nigh to execute the judgment determined upon Jerusalem and the temple, how plainly did Christ foretell them of it! (Luke 19:43, 44)! "Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee."

And when the storm was just ready to fall, their own historian (Josephus) tells us, a voice was heard in the temple, saying, *Migremus hinc* (Let us go hence). "*Which voice Tacitus also mentions in his annals, affirming it to be more than a human voice, telling them God was departing, and that it was accompanied with a rushing noise, as of persons going out. These were extraordinary warnings.*" The like signs have been given to divers other nations, by dreadful eclipses of the heavenly bodies, portentous comets, earthquakes, and other signs of judgment.

Now, though we have no ground to expect such extraordinary warnings, yet we have the most apparent and certain signs of approaching calamities; after which, if they surprise us, the fault must lie in our own inexcusable negligence; for we have a standing rule to govern ourselves in this matter, and that is this:

***When the same sins are found in one nation, which have brought down the wrath of God upon another nation, it is an evident sign of judgment at the door; for God is unchangeable, just and holy, and will not favour that in one people which He hath punished in another, nor bless that in one age which He hath cursed in another.***

Upon this very ground it was that the apostle warned the Corinthians by the example of the Israelites, whose sins had ruined them in the wilderness (I Cor. 10:6): "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." As if he should say, look upon those dead bodies which are, as it were, cast up upon the Scripture-shore for a warning to you. Follow not the same course, lest you meet with the same curse; if you tread the same paths, expect the same punishment. God is as righteous now as He was then: He hates and will punish sin in you as much as He did in them.

Let us therefore consider what those provocations were that hastened the wrath of God upon His own Israel, a people that were nigh and dear unto Him: a people upon whom He spent as much of the riches of His patience as upon any

people in the world, that so we may reckon whereabouts we are at this day, and what is like to be the lot of this sinful and provoking generation; and we shall find, by the consent of all the prophets, that these sins were the immediate forerunners and proper causes of their overthrow.

1. ***The great corruption of God's worship among them*** kindled His wrath and hastened their ruin (Psa. 106: 39–42). "Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance. And He gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand." They that will not bear the golden yoke of Christ shall be galled with the iron yoke of men. Nothing more provokes the anger of God than the adulterating of His worship; a man will bear a thousand infirmities in the wife of his bosom, but unfaithfulness in the marriage-covenant breaks his heart. After the manner of men, so abused and grieved, the Lord expresseth Himself (Ezek. 6:9), "I am broken with their whorish heart, which hath departed from Me, and with their eyes, which go a whoring after their idols." Men cannot invent a surer and speedier way to their own ruin than to bring their own inventions into God's worship.
2. ***Incorrigible obstinacy and impenitency***, under gentler strokes and lesser judgments, make way for utter ruin and desolation (Amos 4: 6-12). Scarcity, mildews, pestilence and sword had been tried upon them, but without effect; for the remnant that escaped those judgments (although plucked as so many brands out of the fire, in which their fellow sinners perished) were not reformed by those gentler and moderated judgments.
3. ***Stupidity and senselessness of God's hand, and the tokens of His anger***, were provoking causes and forerunners of their national desolation; they neither saw the hand of God when it was lifted up, nor humbled themselves under it when it was laid on. The hand of God is then said to be *lifted up* when the providences of God prepare and posture themselves for our affliction; when the clouds of judgment gather over our heads, and grow blacker and blacker, as theirs did upon them, and do upon us at this day, but they took no notice of it (Isa. 26:11): "Lord, when Thy hand is lifted up, they will not see"; and (which is the height of stupidity) they all remained senseless and regardless, when the hand of God was laid upon them (Isa. 42:24, 25): "Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, He against whom we have sinned? For they would not walk in His ways, neither were they obedient unto His law. Therefore He hath poured upon him (them) the fury of His anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart." O prodigious sottishness! It was not some small drops of God's anger, but *the fury of His anger*; not some lighter skirmish of His judgments with them, but *the strength of battle*. It was not some particular stroke upon single persons or families, but *it set him on fire round about*, a general conflagration; yet all this would not awaken them.
4. ***The persecution of God's faithful ministers and people*** was another sin that procured, and a sign that foretold the destruction of their nation

(2 Chron. 36:15,16); "And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place: but they mocked the messengers of God, and despised His words and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." There were also a number of upright souls among them, who desired to worship God according to His own prescription; but a snare was laid for them in Mizpah, and a net spread for them upon Tabor (Hos. 5:1), and this hastened judgment towards them. Mizpah and Tabor were places lying in the way betwixt Samaria and Jerusalem, where the true worship of God was; and in those places spies were sent by the priests to observe and inform against them; so that it became very hazardous to attend the pure and incorrupt worship of God, which quickly hastened on their ruin.

5. **The removal of godly and useful men by death**, in more than ordinary haste, was to them a sign of desolation at hand (Isa. 57:1); "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come." In this case God acts towards His people as the husbandman in a gathering harvest doth by his corn; he hurries it with a shuffling haste into the barn when he sees a storm coming; or as a careful father with his sons that are abroad at school, who sends his horses to fetch them home speedily, when he hears the plague is begun in the place. Upon this ground the prophet Micah bewails himself (Micah 7:1); "Woe is me! for I am as when they have gathered the summer-fruits, as the grape gleanings of the vintage; there is no cluster to eat: my soul desired the first-ripe fruit." Alas! alas! What miserable days are at hand! What miseries must I expect to see! The pleasant clusters (i.e. the societies of the saints) are gathered away by the hand of death; there are but few that remain, here and there a single saint, like grapes after the vintage is done, two or three upon the utmost branches.
6. **The general decay of the life and power of godliness** among them that were left foreboded destruction at the door: this is both a provoking sin, and a forerunning sign of national calamity (Hos. 4:18): "Their drink is sour" – a metaphor lively expressing the deadness and formality of the people in the worship of God. It was like sour or dead drink, which hath lost its spirit and relish, and is become flat. Such were their duties; no spiritual life, affection or savour in them. They heard as if they heard not, and prayed as if they prayed not; the ordinances of God were to them as the ordinances of men, of which the apostle saith, that they perish in the using.
7. To conclude: **Mutual animosities, jars and divisions** were to them manifest symptoms of national calamities and desolations: for then Ephraim envied Judah, and Judah vexed Ephraim (Isa. 11:13, Hos. 9:7); "The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred."

When such symptoms of God's indignation do appear upon any people, the Lord by them, as by so many glaring meteors and blazing comets, forewarns the

world that His judgments are near, even at the door. These signs all men ought to observe and behold with trembling.

If you ask, Why doth God usually give such warnings of His indignation before it comes? The reasons are:

1. **To prevent the execution**
2. **To make them more tolerable**
3. **To leave the incorrigible inexcusable**

**First,** Warning is given with design to prevent the execution of judgments (Amos 4:12): "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel"; i.e. Prepare thyself to meet Me in the way of My judgments by humiliation and intercession to prevent the execution. And what else was the design of God in sending Jonah to the great city Nineveh but to excite them to repentance for the prevention of their ruin. This Jonah knew to be the Lord's meaning, how positive soever the words of his commission were; and therefore he declined the message to secure his credit, knowing that if upon warning given they repented, the gracious nature of God would soon melt into compassion over them, and free grace would make him appear as a liar; for so we must expound his words (Jonah 4:2); "Was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil." Yea, Lord, I knew beforehand it would come to this. Thou sendest me positively to denounce Thy judgments to Nineveh, meantime desiring nothing more than the execution of them might be prevented by their repentance. And thus Thy mercy hath exposed my reputation, in saving them from destruction.

**Secondly,** God forewarns His people of judgments to make them more tolerable when they come. Expected evils are nothing so heavy as those that come by surprise; for look, as the expectation of a mercy makes it less sweet, our thoughts having anticipated and sucked out much of the sweetness beforehand, so the expectation of judgments before they befall us make them less bitter and burdensome than else they would be, the soul having inured and accustomed itself to them by frequent thoughts, and prepared and made ready itself to entertain them. To prevent the disciples' surprise and offence at those days of persecution that were coming upon them, Christ foretold them, and gave the fair warning beforehand.

**Thirdly,** He forewarns His people of approaching dangers to leave the incorrigible wholly inexcusable, that those who have no sense of sin, nor care to prevent ruin, might have no cloak for their folly when judgments overtake them, "What wilt thou say when He shall punish thee?" (Jer. 13:21). As if He should say, "What plea or apology is left thee, after so many fair warnings and timely premonitions? Thou canst not say I have surprised thee, or that you wast ruined before thou was warned. Thy destruction therefore is of thyself."

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# Catholic Vs. Protestant Jesus



This is a transcription of a podcast by Christian J. Pinto given on Aug. 1, 2022, on [Noise of Thunder Radio](#). Chris gives many interesting insights, things that I believe deepen our understanding of the spiritual warfare we are all experiencing.

In this transcription, I added titles to identify the contents of the subsection. The titles also automatically generate a menu on the page. I hope you find them useful.

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Okay, praise the Lord you guys and welcome. I'm Chris Pinto. This is noise of thunder radio today in the show.

We are going to talk about the Catholic Jesus. The Catholic Jesus is the Catholic Jesus, the same Jesus of Protestantism. Is the Catholic Jesus the same Jesus of Protestantism? Well, we're going to allow a very traditional Catholic ministry, a very traditional Catholic organization called Church Militant, one that I've mentioned on this program a number of times. I've made reference to articles that they have. They are very traditional Catholics. They believe that the liberalism and really leftism that's going on, which I'm not sure if they understand is really Jesuitism. I'm not sure that they have that understanding of history. I'm not sure that they understand that the Jesuits are behind social justice and that they're the co-authors of socialism and communism and that the Vatican is really the well-spring of communism.

We're going to talk about that on the program as well. But right now I want to focus on that version of Jesus, the Lord Jesus Christ that is presented by the Roman Catholic Church. Now when we talk about the Catholic Jesus, as opposed to the Protestant Jesus, the Protestant Jesus, if we're talking historic Protestantism is Jesus according to the Bible. As one historian put it, *Protestantism is the Bible*, the whole Bible and nothing but the Bible. So if you're going to talk about the Protestant faith historically, it must be based on the Bible. Otherwise, it's not really Protestantism. It might be some offshoot of Protestantism where people come up with different ideas about things. That's something else entirely.

## Historic Protestantism

Historic Protestantism, however imperfectly a particular church may pursue it or achieve it or accomplish it, the aim is to obey every word of God according to scripture. To live as Jesus said, man does not live by bread alone, but by every word that proceeds from the mouth of God. That is historic Protestantism. Now we all know that that changed in the late 19th century into the 20th century. You have so-called Protestant groups that are not really Protestant at all because they're pursuing ideas that would be utterly rejected by the Reformers. The Reformers would have nothing to do with them.

Probably the one that I'm seeing more and more is this partitioning of the gospel into two categories that insist that there are two gospels, one gospel for the Jews and one gospel for the Gentiles. And that, of course, we believe is complete heresy. It's a violation of Galatians chapter 1. The Apostle Paul says, if any man or an angel from heaven preach any other gospel, let him be accursed. So we reject the idea that there are somehow or other two gospels that are contained in the New Testament or really anywhere in the Bible. Jesus is one Lord. He is the way, the truth, the life. No man comes under the Father, but by him. Praise the Lord.

But let's talk about this issue of another Jesus and why this is so important. We have in the New Testament in 2 Corinthians chapter 11, 2 Corinthians chapter 11, the Apostle Paul is writing to the church at Corinth. And he says in verse 2,

*For I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means as the serpent beguiled Eve through his subtlety, so your mind should be corrupted from the simplicity that is in Christ. Or if you receive another spirit which you have not received, or another gospel which you have not accepted, you might well bear with him.*

### Another Jesus? Two Gospels?

So notice the Apostle Paul is confronting this idea of another Jesus. And that's actually his terminology, *another* Jesus. So obviously, when people come and they talk to you about Jesus, we have to be discerning at that point whether or not they're really describing the Jesus of the Bible, or if they're preaching another Jesus.

And in verse 3, Paul is warning the church, he's saying, I fear lest by any means as the serpent beguiled Eve through his subtlety, that it'll be through subtle deception and lies obviously, that will contradict the clearly stated words of God. Remember what God said to Adam concerning the fruit of the tree of knowledge of good and evil, that in the day that you eat thereof, you will surely die? And what does the serpent do? He shows up and he says, you will not surely die, you shall not surely die. But your eyes shall be opened and ye shall be as gods, knowing good and evil. So the serpent openly contradicts the clearly stated word of God, the clearly stated commandment of God. So that is the immediate context of what we're looking at.

That's one of the reasons why I think those who are preaching the two gospel message, they're claiming that there's one gospel for the Jews, one gospel for the Gentiles. That's obviously wrong, it's obviously condemned by the clear statements that we have throughout the New Testament.

And just as when the serpent beguiled Eve, if Eve had obeyed what God had commanded Adam, "In the day that you eat thereof, you will surely die." Don't eat of that fruit. Very simple, very straightforward. Then Eve would not have been beguiled or bewitched and she would not have sinned then against God.

And so it is now, you have a clear scripture, if any man or an angel preach any other gospel, let him be accursed. And yet now we have people who are doing exactly that, they're contradicting the clear warnings that we have in scripture.

### **Any other gospel is quite often applied to Rome**

Yet if we were to go and read commentaries prior to the 20th century, the reference to if any man preach any other gospel is quite often applied to Rome. Because the context is you had the circumcision teachers who were saying that except you get circumcised and keep the law you cannot be saved, *they're adding something to the gospel of grace*. And you have earlier commentators who argue that really Rome, when you look at Rome and the sacramental salvation, things like you've got to be in submission to the Pope and you've got to be in submission to the Church of Rome in particular, or you cannot be saved. They have all of these different conditions for salvation that have been added over the centuries. And this is really what brings us to the issue of the Protestant Jesus versus the Roman Catholic Jesus, the papal version of Christ.

So let's define our terminology here. The Protestant Jesus is Jesus based on the Bible, and it can only be that, it cannot be Jesus based on something else, because historic Protestantism embraces only the Bible, which even Catholics who are aware of what historic Protestantism is acknowledge.

And we're going to hear that from a statement made by Michael Voris (who aggressively promotes traditional Catholicism) of Church militant, which I think is very important.

If we were going to talk about the Mormon Jesus, for example, if you're going to talk about the Mormon Jesus, you cannot define the Mormon Jesus without the Book of Mormon. The Mormon Jesus is defined by the Book of Mormon. If you're going to talk about the Islamic Jesus, because yes, in Islam, they also claim to believe in Jesus. But to understand the Islamic Jesus, you have to read the Quran, you have to read the Hadiths, you have to read their writings.

### **Defining the Catholic Jesus**

So how would we define the Catholic Jesus? How would we define the Catholic Jesus? You have to read writings outside of the Bible. Because what is it that makes the Catholic Jesus Catholic? I would propose that you have at

least three documents that you have to take into consideration in order to understand the Catholic Jesus.

The Catholic Jesus is defined by the Council of Trent, by Vatican Council I, and by Vatican Council II. Those three documents at the very least, now there may be other documents as well. In fact, Rome has a whole series of documents and councils and things like that. But the three major documents would be the Council of Trent, Vatican Council I, and then of course they're most up-to-date, extensive declaration, which is Vatican Council II. That is where you define the Catholic Jesus.

And as I've said before, if you believe official Roman Catholic doctrine, if you actually believe the doctrines of Rome as they are set down on paper, you cannot be saved. It is simply not possible because you have to reject the true gospel as it is given in the New Testament. Now what do we mean by that? Let's look at the Council of Trent just very quickly.

The Council of Trent is, I think, the clearest example. You have Canon 9, which says,

"If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema."

<https://history.hanover.edu/texts/trent/ct06.html>

Let him be accursed. That's Canon 9 from the Council of Trent. If anyone says that by faith alone, the impious is justified. Okay, and then nothing else is required in order to obtain the grace of justification. Nothing else required. Let him be anathema. That's one.

Canon 12 says,

"If any one shall say that justifying faith is nothing else than confidence in the divine mercy pardoning sins for Christ's sake, or that it is that confidence alone by which we are justified...let him be accursed."

So the Council of Trent pronounces a curse upon you if you believe that you're saved by God's grace through faith in Jesus Christ apart from works. That is the whole problem. I mean, that right there, that just cuts right through everything and gets to the fundamental problem with Rome and Romanism.

### **Michael Voris and his Church Militant organization**

Now, something that I'm typically careful to say whenever these discussions happen is that it's important to remember that the average Catholic,



especially here in America, is not aware of the official doctrines of Rome. They're not aware of the details of the Council of Trent. However, when we talk about a group like Church Militant and Michael Voris, you're not talking about ignorant Catholics. You're talking about Catholics who know full well what the official doctrines of Rome are. And so what happened was I was sent an email by one of our listeners that contained a video link to a video that was made and published by Michael Voris of Church Militant, where he is the one who asks the question, do Catholics and Protestants worship the same Jesus? And he very clearly says, no, we do not worship the same Jesus. I'd never seen this before. I knew that Church Militant was hostile to the Reformation and to people like Martin Luther, etc. But I did not realize that they went this far with it. And I think it's very important that anybody who's stumbling upon the Church Militant website understands what they really believe, which is very important, brothers and sisters, because the ecumenical movement is telling the Protestants, the evangelicals, that really they need to join hands with Rome. They need to see the Pope as a Christian. They need to see Catholics as Christians and this kind of thing. And it is very, very deceptive, very deceptive.

So again, that's why I say you might have a Catholic friend who seems to believe about Jesus what you believe. That could be the case. But when we say the Catholic Jesus, what it comes down to are those documents that are unique to Rome, wherein they define the faith that they believe in, that's the only way you can define the Catholic Jesus.

But here we're going to play some of the audio from Michael Voris on the Church Militant website. And this particular message is called the Vortex "Prodi Jesus." Now Prodi, the word Prodi, just so you know, is sort of a slang or really seems to be kind of an insult for Protestant. So instead of Protestant, they're saying Prodi, the Prodi Jesus. So here is what Michael Voris has to say about the Protestant Jesus versus the Catholic version of Jesus.

(Audio of Michael Voris mocking Protestantism and the biblical Jesus while claiming the Catholic Jesus is superior.)

All right, I have to jump in here very quickly because I can't let that go unanswered, the idea that it's the Protestant form of Jesus who says, "Hey, do whatever you want." Historically, that's not the case at all. That is completely opposite to the Reformed and the Puritan movement. The Puritan movement is the reason why we have moral standards in both church and state that are upheld and defended. Wherever you have Rome and her priesthood in charge, you will have gross immorality normalized and that is throughout history. Nobody pushes LGBT like the Vatican and her agents in America and throughout the world. That's provable beyond any doubt.

But let's listen to the rest of what Michael Voris has to say.

(Voris talks about the worship of Jesus' mother and prayers to Catholic saints.)

Now the reference to the saints is, I believe in the Catholic context, a

reference to praying to the saints, patron saints and exalting patron saints over this issue and that issue, etc. Which is really a form of idolatry as we see it as Protestant evangelicals. Certainly when Michael Voris says prodi Jesus has no regard for his mother, if you go and read everything that Church Militant says about the Virgin Mary, they engage in idolatry. What can only be called outright idolatry where the Virgin Mary is concerned. There's no question about that. But go to their website, look up what Voris says on the Virgin Mary. It's very, very clear. It's nothing that they can defend as venerating the mother of Jesus. They can't claim that because they're looking to Mary in the same way that Christians should be looking to God. They're putting their faith in their trust in Mary to empower them and help them and all this other kind of stuff. Whereas the scripture never tells us anything like that. All of our trust and reliance is to be upon the Lord, upon God Himself and upon the Lord Jesus Christ, not upon Mary or any of these patron saints, so called.

Michael Voris of the Catholic media organization called Church Militant is very, very conservative traditional Catholic. They resist liberalism and leftism in the Catholic church today. However, they also are very, very hostile toward historic Protestantism and make it very clear that they completely denounce the Protestant Reformation.

## **Catholic means of salvation vs. the Bible**

Michael Voris says the Protestant version of Jesus is basically denying people the means of "salvation." And this is what it comes down to, brothers and sisters, the understanding of salvation. Rome teaches a sacramental form of salvation, works-oriented salvation. And they believe that you have to take the Eucharist, the Eucharist, meaning the wafer, which has been called for several hundred years, the true God of Rome, the God of Rome is the wafer. When the Catholic priest holds up the wafer, the Eucharist, the host and says, *hoc est corpus meum*, (Latin for this is my body) the Protestant corruption of which is Hocus Pocus, supposedly the Eucharist then becomes the literal physical body, blood, bones and sinew of the Lord Jesus Christ. That is what they believe. That's the doctrine of trans-substantiation.

It's important to understand that the doctrine of trans-substantiation is said to have begun with Pope Innocent III, the same pope who initiated the great Inquisition. And through the dark age period, what happened was you'd have Catholic priests that would hold up the wafer and they expected people to come and bow down and worship the wafer or the Eucharist as God, as Christ, manifest in the flesh, in the hands of a Roman priest. And if you did not come and bow down, there are multiple cases, many, many cases of people who were taken and punished and put to death for refusing to bow before this Eucharist, the Eucharistic Adoration.

Now, if you want to read a book on this to really understand the extreme nature of it and the absurdity of it, look for the book by 19th century Catholic priest who eventually became a Protestant, Charles Chiniquy, who was the personal friend of Abraham Lincoln. He wrote a book called [The God of Rome, eaten by a rat.](#) And he talks about ministering at a church in Quebec in Canada, and that there was an older priest there who was blind, and that one

day the priest was hunting about on the altar in a Catholic church, looking for the wafer, and the wafer had disappeared. And the priest is saying to him, he tells the story, let me see if I can get the dialogue.

(Please read the entire account, [The God of Rome, eaten by a rat.](#))

Chiniquy is revealing to us that this old Catholic priest in Canada openly referred to the wafer, the Eucharist, as God. They believed the wafer was and is God. That is the God of Rome. And if you don't believe on this wafer God, you cannot be saved according to Michael Voris.

The God of Roman Catholicism, the Jesus of Roman Catholicism, the Catholic Jesus is another Jesus, if in fact, Catholics believe in that version of Jesus that is contained in the official writings and doctrines of the Roman Catholic Church. If that's the Jesus you believe in, you believe in another Jesus and your Christ is really an anti-Christ, another Christ. It is not the Christ of the Bible.

Now to read another quote from the book, here's a quote. It says,

If there is a thing which is as evident as two and two make four, it is that Romanism is the old idolatry of Babylon, Egypt and Rome under a Christian mask. But this new form of idolatry is so boldly denied by some of the great dignitaries of Rome and so skillfully concealed by others under the spotless robe of Jesus that not only the two unsuspecting nominal Protestants, but even the very elect are in danger of being entrapped and deceived.

Okay, that's just one of the quotes from the book. And so you have people who are saying, well, let's just focus on Jesus and we all believe in Jesus, right? And so we just focus on Jesus and we'll forget about everything else. But here we're learning from a very traditional Catholic organization, Church Militant, that the Jesus of Roman Catholicism is not the Jesus of Protestantism, meaning it's not the Jesus of the Bible. It can't be.

Now we know that the liberal Jesus, the LGBT Jesus is obviously not the Jesus of the Bible. That's the other Jesus that's also being preached by Rome and by the Jesuits in particular. They are promoting the rainbow Jesus and we say rainbow in the sense of LGBT activism. It is a different Jesus. So whether it's the traditional Catholic Jesus that Church militant is describing based on historic Catholicism, or it is the LGBT Jesus that is now being promoted by the Jesuit order and to some extent by Pope Francis, whatever the case may be, it is another Jesus entirely. And Catholics themselves admit it. That's what we have to recognize. They admit that they bow to a different Christ.

Now there was a time when Protestants understood this. There was a time when they understood it and they believed it was a critical understanding because if you allow Catholics to be in charge in matters of government, what happens is your government is essentially going to be controlled by the Vatican because the Catholic version of Christianity, so-called Christianity, is to do whatever the pope tells you to do. That's Roman Catholicism. And so if

Catholics are in charge, that means the pope is in charge. That means the Jesuits are in charge. The Holy See in Rome is in charge of your country. That's the problem.

## **The No Religious Test Clause**

And if you examine early American laws where the states are concerned, it was required that you had to be a Protestant in order to hold political office anywhere in early America.

This is from the <https://constitutioncenter.org/>. And an article they have called [The No Religious Test Clause](#). This is one of the most misunderstood things happening politically in our country, one of the most misunderstood parts of the Constitution. And I could probably talk about this for an hour, but we're not going to have time, but where it says the No Religious Test Clause, no religious test shall be required, etc.

The thing that we've gotten away from is that the whole concept of a religious test was the swearing of an oath. It was not seen as the same thing as a religious requirement. Religious requirements are entirely constitutional. You just can't have somebody swear an oath concerning it.

So let me read part of this article. It says,

In England, religious tests were used to "establish" the Church of England as an official national church. The Test Acts, in force from the 1660s until the 1820s, required all government officials to take an oath disclaiming the Catholic doctrine of transubstantiation and affirming the Church of England's teachings about receiving the sacrament. These laws effectively excluded Catholics and members of dissenting Protestant sects from exercising political power. Religious tests were needed, William Blackstone explained, to protect the established church and the government "against perils from non-conformists of all denominations, infidels, turks, jews, heretics, papists, and sectaries."

That's them quoting William Blackstone. Then it goes on in the same article. It says,

At the time the United States Constitution was adopted, religious qualifications for holding office also were pervasive throughout the states. Delaware's constitution, for example, required government officials to "profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost." North Carolina barred anyone "who shall deny the being of God or the truth of the Protestant religion" from serving in the government. Unlike the rule in England, however, American religious tests did not limit office-holding to members of a particular established church. Every state allowed Protestants of all varieties to serve in government.

Still, religious tests were designed to exclude certain people—often Catholics or non-Christians—from holding office based on their faith.

Now bear this in mind, brothers and sisters, that principle, you see the no religious test shall be required, had to do with not requiring people to swear an oath and they limited religious liberty to Protestant belief systems. Why? Because Catholics were devoted to a foreign power, a foreign leader. And atheists and Turks, etc. did not acknowledge the Bible as the Word of God. And the Bible is what is intended in the Constitution rather in the Declaration of Independence, where it mentions the laws of nature and of nature's God. That's a very direct reference to the Bible. Furthermore, the subscription clause of the Constitution, which says in the year of our Lord, is a direct reference to the Lord Jesus Christ.

So Catholics believing transubstantiation, they believe the Eucharist is Christ. And that's a problem when you've got Catholics involved in government, because they bend and twist everything towards Rome, typically. Maybe not every single Catholic, not every single one, but collectively, ultimately they're going to bend things in the direction of the Pope. And all of the teachings of Rome that basically say the Pope has the authority to control all the countries, especially professing Christian countries, the Pope has the authority to control all of them.

Now this used to be well known, and was the reason why there were laws against having Catholics in position to political power. And that continued all the way until when, until 1961. And this article at [ConstitutionCenter.org](http://ConstitutionCenter.org) acknowledges that.

It says;

But in *Torcaso v. Watkins* (1961), the Supreme Court unanimously held that religious tests for state office-holding violate the religion clauses of the First Amendment.

And what they did really is they reinterpreted Article 6 so that now a religious test was equal to having a requirement. You see, before, the religious test was only the swearing of an oath. It just like getting you to testify is one thing. Getting you to testify under oath is a different level of accountability. If you say something when you're being questioned kind of unofficially and you make certain statements, that's one thing. If you're under oath and you go into a court of law, you go before the FBI or you go before the US Congress and you testify under oath and you lie and you give out false information, you're committing a crime. You can be arrested and prosecuting go to jail. It's a different level of accountability. And that's what they were trying to remove from articles of religion. They wanted to remove that the oath and the punishment of somehow or other being in violation of a religious oath.

That's what Article 6 originally represented. There's even a whole article on

this on the Harvard University website for those who want to investigate it further. I learned it from reading this article on the Harvard website.

Because our forefathers understood the political influence of the Vatican over all the countries in Europe, how that had created so many of the wars and so many of the problems even wrote about it.

Read what Sam Adams says in his [Rights of the Colonists 1772](#). He talks about the manipulations of Rome in a country, and that they established secret groups in a country, and they develop a hidden order within the established order.

And now, of course, people are trying to figure out why is communism taking over our country? Why is that happening? We're going to be talking about this in this new film on the Jesuits on American Jesuits. We're going to go over in part the history of the Jesuits and the development of communism in the 19th century.

## **The doctrine of Transubstantiation is political**

That the word communism is traced to the word communion. Communion. That's not typically what we're told, but it is traced to the word communion. And in the communion, the Catholic communion, when the priest holds up the wafer and he says the words, *hoc est corpus*, and the wafer now becomes God, becomes Christ in the flesh, so much so that you have to go and bow down and worship this wafer. And if you don't, then you're in rebellion to God. Well, who's holding the wafer? The Catholic priest. And only an ordained Roman Catholic priest has the power and the authority to call down Christ from heaven. So if a Roman Catholic priest has the power to call down God himself from heaven, if God is going to obey the priesthood of Rome, well, then how much more should everybody else obey the priesthood of Rome?

You see where this is headed. This is where transubstantiation was a very politicized issue. It wasn't just about somebody's theology. It became very political and it became about the priesthood of Rome controlling all areas of society. And that's what transubstantiation empowered the priesthood of Rome to do.

## **Catholic Communion linked to Communism!**

And so what they did is they took that concept of communion and they turned into communism. So now instead of the wafer, instead of all power being channeled into the wafer as God, now all power is channeled into the state. And the state effectively becomes God. That, I believe, is what the Jesuits engineered in the 19th century with Karl Marx as one of their co-conspirators, if you will.

This is from a work by J.A. Wiley called [The Seventh Vile or The Past and Present of Papal Europe](#). And this was published by J.A. Wiley in 1868. 1868. Mark the date. 1868. Before communism ever really took over any country anywhere, but this is before the communists take over of China or Russia or any other part of the world. You had Wiley warning people that communism

emanates from Rome. All right, so here is the quote. I'm going to read at least part of it. He says:

"Despotism had long withheld from society its rights. Communism has now come affirming that society has no rights.

And then he goes on to say,

"If ever Heaven in his wrath sent an incarnation of malignity from the place of all evil to chastise the guilty race of man, it is communism. But the hell from which it has come is Rome. Communism has drawn its birth from the fetid womb of Popery, whose superstition has passed into atheism."

Wow, isn't that powerful? Wiley goes on. Of course, he saw he saw prophetic fulfillment happening with the development of communism. So he goes on, I'll skip down a bit. He said,

"Should the communists prevail? There remains on earth no further power of staying the revolution. And it must roll on avalanche like to the awful born. Providence may have assigned it, crushing and bearing in its progress, thrones, altars, laws, rights, the fences of order and the bulwarks of despotism, the happiness of families and the prosperity of kingdoms. But above the crash of thrones and the agonies of expiring nations, we may hear the voice of the angel of the waters saying, Thou art righteous, O Lord, because Thou has judged thus, for they have shed the blood of saints and prophets, and Thou has given them blood to drink, for they are worthy.

So Wiley saw communism as a righteous judgment from God, God's judgment upon man and his sin and rebellion against God in the gospel of Christ. He goes on, he says,

"Had the Reformation succeeded, the world would have been spared all these dreadful calamities. The Reformation was the Elijah before the coming of the great and dreadful day of the Lord. It was the voice crying in the papal wilderness, prepare ye the way of the Lord. It addressed the apostate churches of Europe, as John did, the Jewish church. The axe is laid unto the root of the trees, therefore every tree which bringeth not forth fruit is hewn down and cast into the fire.

Now I think what Wiley is communicating in his teaching here is his belief that events are unfolding, that the same pattern of warnings and followed by judgment that we have seen in the past, as recorded in the scripture, that

those same patterns of warning and judgment we find throughout history. And Wiley saw that beginning to come to pass in his day in the 19th century. I don't think J.A. Wiley could have foreseen how devastating communism would be. But maybe I'm wrong. Maybe he did, because you know the wording, the words that he's choosing and the description, talking about destroying everything in its path, that is very much the impact that communism has had in many parts of the world. It has had a very destructive ruinous, calamitous, bloody impact on mankind.

And now what we're watching here in the United States of America, now that agents of Rome have captured the government of the United States of America, we are sitting on the brink of a full-blown communist revolution and takeover of our country. In fact, some people are already arguing that the United States government is operating as a communist government. There are people who are saying that we're already there, and they're pointing to things like what's going on with the January 6 trials. People just rounded up, and it's obviously a show trial where the due process is not really being followed. The rule of law is not really being obeyed. The rule of law, and this is the great danger. It's what all of our ancestors warned us about.

Once we the people allow those who are in charge of government to remove the laws of God, you allow God's law to be taken out of the way, you have to ask yourself the question, what are they going to replace it with? And typically what happens is they replace it with arbitrary decision-making. In other words, whoever's in charge just says, okay, here's what we're going to do. Do this, do that, whatever. And the rule of law is cast aside. And that's what we're seeing happen. The rule of law is cast aside.

Now we have people in government making these arbitrary decisions about gender confusion. I mean, there's a video clip of Kamala Harris sitting down and talking about her pronouns, and she identifies as a female, and her pronouns are this and that. And all this other, there's been no formal decision made by our Congress. The American people haven't voted for people to get involved in Congress and start passing laws to support these things. No, they're just arbitrarily making them up and imposing them on our schools, colleges, universities, and on the government.

What they're doing, of course, by denying the authority of our Creator and the boundaries given to us by God Himself is engaging in a form of sedition and ultimately treason. Because the very foundation of our law begins with the authority of God with the laws of nature and of nature's God and the authority of God as our Creator. And that's what they're denying fundamentally. But nevertheless, these things have happened before throughout history.

Brothers and sisters, I mean, we're told, for example, in the Old Testament where it says in Psalm 119, verse 126, it says, It's time for the Lord to work for they have made void thy law. God's law has been made void because of how these corruptors and usurpers are handling the rule of law. They've cast aside the whole idea that government is supposed to operate as the minister of God. They've cast aside what King David says in the Old Testament. The word of the Lord came unto me saying, He that ruleth over men must be just



reigning in the fear of God. That's what they have put aside.

## Our only hope as a nation

And we believe, as we've said before, if there's any hope for America for us as a nation, it is to repent of the ungodliness that's being normalized before our very eyes, to repent of that and turn this country back toward God and to restore the authority of God and His Word in the Bible, which, yes, I believe we have the right to do. Why? Because that's what our country was founded on. That's the whole point of my film, the true Christian history of America. There is a true Christian history.

Yes, there are tares among the wheat, but the wheat don't stand down because of the tares. In other words, God's authority is not overthrown because there's tares in the wheat field. So there's nothing in the Scripture that says any such thing. In fact, God's people are called to stand up and to confront the wicked and ultimately to overcome them by faith, and by the power of God above all, praise the Lord.

Listen to the entire talk!

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## [Daniel 11 Explained in the Light of History](#)



Daniel 11 is all about prophecy of future events – future to the time of the prophet Daniel, not us – and one of the hardest passages in the Bible to understand *unless* you know the history behind it! It's not about the rise of the Antichrist in an as-yet-unknown time in the future as many people think. Why do they think that? Because that's what they were taught. And who taught them? People under the teaching of John Nelson Darby's and C.I. Scofield's dispensationalism! I was one of them. Most evangelicals today are.

When my pastor told me that Daniel 11:31 is a prophecy of the Endtime Antichrist setting up his image in a rebuilt temple in Jerusalem, I didn't question him. Why should I? I was young then, 23 years old, and still

ignorant of Bible prophecy. My pastor was much older and more knowledgeable than I was. At the time I had no reason to question him. I didn't even know there are alternative interpretations in the light of history that much more sense. I did not know about the Counter-Reformation and the Jesuits' corruption of Bible interpretation through infiltration into Protestant churches and seminaries. How could I know that then? At the time I was living in Japan with no access to English libraries. And even if there was a library, would the books I needed to read even be available? It wasn't until the advent of the Internet that I had access to information on what the Bible prophecy teachers of the 18th century and earlier used to teach before Jesuit doctrines seeped into the churches.

The most amazing thing about the prophecies of Daniel 11 is that they are very specific. The prophecies were all fulfilled in specific people and not just generally as the prophecy of empires in Daniel chapters 2, 7 and 8. It's as if God already planned for all this to happen and He chose the people through which the events happened!

The commentary is based on Adam Clarke's research. Adam Clarke (1762 – 26 August 1832) was a British Methodist theologian.

<b>Verse</b>	<b>Commentary</b>
Daniel 11:1 ¶Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.	<p>The angel from chapter 10 is talking to Daniel. He reveals that heads of state are under the influence of the spirit world, in this case for good. Darius the first Median king of Babylon was favored by God and was a friend of Daniel.</p> <p>Gabriel had already spoken of Cyrus, who was now reigning; and after him three others should arise. These were,</p> <ol style="list-style-type: none"> <li>1. Cambyses, the son of Cyrus.</li> <li>2. Smerdis, the Magian, who was an impostor, who pretended to be another son of Cyrus. And,</li> <li>3. Darius, the son of Hystaspes, who married Mandane, the daughter of Cyrus.</li> </ol>
Daniel 11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.	<p>Cambyses reigned seven years and five months; Smerdis reigned only seven months; and Darius Hystaspes reigned thirty-six years.</p> <p><b>The fourth shall be far richer than they all</b> – This was Xerxes, the son of Darius, of whom Justin says. "He had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted."</p> <p><b>He shall stir up all against the realm of Grecia</b> – His military strength was such, that Herodotus, who lived in that time, informs us that his army amounted to five millions, two hundred and eighty-three thousand, two hundred and twenty men. Besides these, the Carthaginians furnished him with an army of three hundred thousand men, and a fleet of two hundred ships. He led an army against the Greeks of eight hundred thousand men, and twelve hundred and seven ships, with three banks of rowers each. As he marched along, he obliged all the people of the countries through which he passed to join him.</p>

Daniel 11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

This was Alexander the great.

**Alexander's kingdom shall be broken** – Shall, after his death, be divided among his four chief generals.  
**And not to his posterity** – The family of Alexander had a most tragical end:

1. His wife Statira was murdered soon after his death by his other wife Roxana.

2. His brother Aridaeus who succeeded him, was killed, together with his wife Euridice, by command of Olympias, Alexander's mother, after he had been king about six years and some months.

3. Olympias herself was killed by the soldiers in revenge.

4. Alexander Aegus, his son, together with his mother Roxana, was slain by order of Cassander.

5. Two years after, his other son Hercules, with his mother Barsine, was privately murdered by Polysperchon; so that in fifteen years after his death not one of his family or posterity remained alive!

"Blood calls for blood." He (Alexander) was the great butcher of men. He was either poisoned, or killed himself by immoderate drinking, when he was only thirty-two years and eight months old: and a retributive Providence destroyed all his posterity, so that neither root nor branch of them was left on the face of the earth. Thus ended Alexander, the great butcher; and thus ended his family and posterity.

Daniel 11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Daniel 11:5 ¶And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

This was Ptolemy Lagus, one of his generals, who had the government of Egypt, Libya, etc., which are on the south of Judea. He was strong, for he had added Cyprus, Phoenicia, Caria, etc., to his kingdom of Egypt.

**And one of his princes – shall be strong above him** – This was Seleucus Nicator, who possessed Syria, Babylon, Media, and the neighboring countries. This was the king of the north, for his dominions lay north of Judea.

Several historical circumstances are here passed by.

Daniel 11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

Daniel 11:7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

Daniel 11:8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

Daniel 11:9 So the king of the south shall come into his kingdom, and shall return into his own land.

**The king's daughter of the south** – Berenice, daughter of Ptolemy Philadelphus, king of Egypt, was married to Antiochus Theos, king of Syria. These two sovereigns had a bloody war for some years; and they agreed to terminate it by the above marriage, on condition that Antiochus would put away his wife Laodice and her children, which he did; and Berenice having brought an immense fortune to her husband, all things appeared to go on well for a time.

**But she shall not retain the power of the arm** – □□□ zaro, her posterity, shall not reign in that kingdom.

**But she shall be given up** – Antiochus recalled his former wife Laodice and her children, and she, fearing that he might recall Berenice, caused him to be poisoned and her to be murdered, and set her son Callinicus upon the throne.

**And they that brought her** – Her Egyptian women, striving to defend their mistress, were many of them killed.

**And he that begat her** – Or, as the margin, "he whom she brought forth;" the son being murdered, as well as the mother, by order of Laodice.

**And he that strengthened her** – Probably her father Ptolemy, who was excessively fond of her, and who had died a few years before.

**But out of a branch of her roots** – A branch from the same root from which she sprang. This was Ptolemy Euergetes, her brother, who, to avenge his sister's death, marched with a great army against Seleucus Callinicus, took some of his best places, indeed all Asia, from Mount Taurus to India, and returned to Egypt with an immense booty, forty thousand talents of silver, precious vessels, and images of their gods two thousand five hundred, without Callinicus daring to offer him battle. I can but touch on these historic facts, for fear of extending these notes to an immoderate length.

**He shall continue more years** – Seleucus Callinicus died (an exile) by a fall from his horse; and Ptolemy Euergetes survived him four or five years.

**So the king of the south** – Ptolemy Euergetes: – Shall come into his kingdom – That of Seleucus Callinicus. And shall return – Having heard that a sedition had taken place in Egypt, Ptolemy Euergetes was obliged to return speedily in order to repress it; else he had wholly destroyed the kingdom of Callinicus.

Daniel 11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

Daniel 11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

Daniel 11:12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

Daniel 11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

**But his sons shall be stirred up** – That is, the sons of Callinicus, who were Seleucus Ceraunus and Antiochus, afterwards called the Great.

**Shall assemble a multitude** – Seleucus Ceraunus did assemble a multitude of forces in order to recover his father's dominions; but, not having money to pay them, they became mutinous, and he was poisoned by two of his own generals. His brother Antiochus was then proclaimed king; so that one only of the sons did certainly come, and overflow, and pass through; he retook Seleucia, and regained Syria. He then returned, and overcame Nicolaus the Egyptian general; and seemed disposed to invade Egypt, as he came even to his fortress, to the frontiers of Egypt.

The king of the south – Ptolemy Philopater, who succeeded his father Euergetes.

**Shall come forth and fight with him** – He did come forth to Raphia, where he was met by Antiochus, when a terrible battle was fought between these two kings.

**And he (Antiochus, the king of the north) shall set forth a great multitude** – Amounting to sixty-two thousand foot, six thousand horse, and one hundred and two elephants; but yet the multitude was given into his hand, the hand of the king of the south; for Ptolemy gained a complete victory. Raphia, and other neighbouring towns, declared for the victor; and Antiochus was obliged to retreat with his scattered army to Antioch, from which he sent to solicit a peace. See 3 Maccabees 1:1-6, and Polybius, lib. v.

**His heart shall be lifted up** – Had Ptolemy improved his victory, he might have dispossessed Antiochus of his whole empire; but giving way to pride, and a criminally sensual life, he made peace on dishonorable terms; and though he had gained a great victory, yet his kingdom was not strengthened by it, for his subjects were displeased, and rebelled against him, or at least became considerably disaffected.

**The king of the north shall return** – after certain years – In about fourteen years Antiochus did return, Philopater being dead, and his son Ptolemy Epiphanes being then a minor. He brought a much larger army and more riches; these he had collected in a late eastern expedition.

**Many stand up against the king of the south** – Antiochus, and Philip king of Macedon, united together to overrun Egypt.

**Also the robbers of thy people** – The Jews, who revolted from their religion, and joined Ptolemy, under Scopas, - **Shall exalt themselves to establish the vision** – That is, to build a temple like that of Jerusalem, in Egypt, hoping thereby to fulfil a prediction of Isaiah, Isaiah 30:18-25, which seemed to intimate that the Jews and the Egyptians should be one people. They now revolted from Ptolemy, and joined Antiochus; and this was the means of contributing greatly to the accomplishment of prophecies that foretold the calamities that should fall upon the Jews.

**But they shall fall.** – For Scopas came with a great army from Ptolemy; and, while Antiochus was engaged in other parts, reduced Coelesyria and Palestine, subdued the Jews, placed guards on the coasts of Jerusalem, and returned with great spoils to Egypt.

**So the king of the north** – Antiochus came to recover Judea. Scopas was sent by Ptolemy to oppose him; but he was defeated near the fountains of Jordan, and was obliged to take refuge in Sidon with ten thousand men. Antiochus pursued and besieged him; and he was obliged by famine to surrender at discretion, and their lives only were spared. Antiochus afterwards besieged several of the fenced cities, and took them; in short, carried all before him; so that the king of the south, Ptolemy, and his chosen people, his ablest generals, were not able to oppose him.

**He shall stand in the glorious land** – Judea. For he reduced Palestine; and the Jews supplied him with provisions, and assisted him to reduce the garrison that Scopas had left in the citadel of Jerusalem.

**Which by his hand shall be consumed** – Or, which shall be perfected in his hand. For Antiochus showed the Jews great favour: he brought back those that were dispersed, and re-established them in the land; freed the priests and Levites from all tribute, &c.

**He shall also set his face to enter** – Antiochus purposed to have marched his army into Egypt; but he thought it best to proceed by fraudulence, and therefore proposed a treaty of marriage between him and his daughter Cleopatra, called here the daughter of women, because of her great beauty and accomplishments. And this he appeared to do, having “upright ones with him.” Or, as the Septuagint have it *και ευθεια παντα μετ’ αυτου ποιησει*, “and he will make all things straight with him;” that is, he acted as if he were influenced by nothing but the most upright views. But he intended his daughter to be a snare to Ptolemy, and therefore purposed to corrupt her that she might betray her husband.

**But she shall not stand on his side** – On the contrary, her husband’s interests became more dear to her than her father’s; and by her means Ptolemy was put upon his guard against the intentions of Antiochus.

Daniel 11:14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Daniel 11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

**Daniel 11:16** But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Daniel 11:17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

Daniel 11:18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

Daniel 11:19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Daniel 11:20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

**Shall he turn his face unto the isles** – Antiochus had fitted out a great fleet of one hundred large ships and two hundred smaller, and with this fleet subdued most of the maritime places on the coast of the Mediterranean, and took many of the isles, Rhodes, Samos, Euboea, Colophon, and others.

**But a prince for his own behalf** – Or, a captain. The consul Acilius Glabrio caused the reproach to cease; beat and routed his army at the straits of Thermopylae, and expelled him from Greece. So he obliged him to pay the tribute which he hoped to impose on others; for he would grant him peace only on condition of paying the expense of the war, fifteen thousand talents; five hundred on the spot, – two thousand five hundred when the peace should be ratified by the senate, – and the remaining twelve thousand in twelve years, each year one thousand. See Polybius in his Legations, and Appian in the Wars of Syria. And thus, –

**Without his own reproach** – Without losing a battle, or taking a false step, Acilius caused the reproach which he was bringing upon the Romans to turn upon himself.

**He shall turn his face toward the fort of his own land** – After this shameful defeat, Antiochus fled to Sardis, thence to Apamea, and the next day got into Syria, and to Antioch, his own fort, whence he sent ambassadors to treat for peace; and was obliged to engage to pay the immense sum of money mentioned above.

**But he shall stumble and fall** – Being under the greatest difficulties how to raise the stipulated sums, he marched into his eastern provinces to exact the arrears of taxes; and, attempting to plunder the temple of Jupiter Belus at Elymais, he was opposed by the populace, and he and his attendants slain. This is the account that Diodorus Sicules, Strabo, and Justin give of his death. But it is variously related by others; some saying that he was assassinated by some of his own people whom he had punished for being drunk at a feast. – So Aurelius Victor. St. Jerome says he lost his life in a battle against the inhabitants of Elymais. In short, the manner of his death is uncertain; and perhaps even this circumstance is referred to by the prophet, when he says, “He shall stumble and fall, and NOT BE FOUND.”

**Then shall stand up in his estate a raiser of taxes** – Seleucus Philopater succeeded his father Antiochus. He sent his treasurer Heliodorus to seize the money deposited in the temple of Jerusalem, which is here called the glory of the kingdom, see 2Macc 9:23. He was so cramped to pay the annual tax to the Romans, that he was obliged to burden his subjects with continual taxes. He shall be destroyed, neither in anger – fighting against an enemy, nor in battle – at the head of his troops; but basely and treacherously, by the hand of Heliodorus his treasurer, who hoped to reign in his stead.

Daniel 11:21 ¶And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Daniel 11:22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

Daniel 11:23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

**In his estate shall stand up a vile person** – This was Antiochus, surnamed Epiphanes – the Illustrious. They did not give him the honour of the kingdom: he was at Athens, on his way from Rome, when his father died; and Heliodorus had declared himself king, as had several others. But Antiochus came in peaceably, for he obtained the kingdom by flatteries. He flattered Eumenes, king of Pergamus, and Attalus his brother, and got their assistance. He flattered the Romans, and sent ambassadors to court their favour, and pay them the arrears of the tribute. He flattered the Syrians, and gained their concurrence; and as he flattered the Syrians, so they flattered him, giving him the epithet of Epiphanes – the Illustrious. But that he was what the prophet here calls him, a vile person, is fully evident from what Polybius says of him, from Athenaeus, lib. v.: “He was every man’s companion: he resorted to the common shops, and prattled with the workmen: he frequented the common taverns, and ate and drank with the meanest fellows, singing debauched songs,” &c., &c. On this account a contemporary writer, and others after him, instead of Epiphanes, called him *Epimanes* – *the Madman*.

**And with the arms of a flood** – The arms which were overflown before him were his competitors for the crown. They were vanquished by the forces of Eumenes and Attalus; and were dissipated by the arrival of Antiochus from Athens, whose presence disconcerted all their measures.

**The prince of the covenant** – This was Onias, the high priest, whom he removed, and put Jason in his place, who had given him a great sum of money; and then put wicked Menelaus in his room, who had offered him a larger sum. Thus he acted deceitfully in the league made with Jason.

**He shall come up** – From Rome, where he had been a hostage for the payment of the tax laid on his father.  
**Shall become strong with a small people.** – At first he had but few to espouse his cause when he arrived at Antioch, the people having been greatly divided by the many claimants of the crown; but being supported by Eumenes and Attalus, his few people increased, and he became strong.



Daniel 11:24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

Daniel 11:25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

Daniel 11:26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

**He shall enter peaceably even upon the fattest places** – The very richest provinces – Coelesyria and Palestine. **He shall do that which his fathers have not done, nor his fathers' fathers** – He became profuse in his liberalities, and scattered among them the prey of his enemies, the spoil of temples, and the riches of his friends, as well as his own revenues. He spent much in public shows, and bestowed largesses among the people. We are told in 1Macc 3:30, that “in the liberal giving of gifts he abounded above all the kings that went before him.” These are nearly the words of the prophet; and perhaps without any design to copy them on the part of the apocryphal writer. He would sometimes go into the streets, and throw about a handful of money, crying out, “Let him take it, to whom Fortune sends it.” **He shall forecast his devices** – As Eulaeus and Lenaeus, who were the guardians of the young Egyptian king Ptolemy Philometer, demanded from Antiochus the restitution of Coelesyria and Palestine, which he refused, he foresaw that he might have a war with that kingdom; and therefore he forecast devices – fixed a variety of plans to prevent this; visited the strong holds and frontier places to see that they were in a state of defense. And this he did for a time – he employed some years in hostile preparations against Egypt.

He shall stir up his power – Antiochus marched against Ptolemy, the king of the south, (Egypt,) with a great army; and the Egyptian generals had raised a mighty force.

Stirred up to battle – The two armies met between Pelusium and Mount Casius; but he (the king of the south) could not stand-the Egyptian army was defeated. The next campaign he had greater success; he routed the Egyptian army, took Memphis, and made himself master of all Egypt, except Alexandria, see 1Macc 1:16-19. And all these advantages he gained by forecasting devices; probably by corrupting his ministers and captains. Ptolemy Macron gave up Cyprus to Antiochus; and the Alexandrians were led to renounce their allegiance to Ptolemy Philometer, and took Euergetes, or Physcon his younger brother, and made him king in his stead. All this was doubtless by the corruptions of Antiochus.

**Yea, they that feed of the portion of his meat** – This is the proof of what has been last noted, that the intrigues of Antiochus, corrupting the ministers and officers of Ptolemy, were the cause of all the disasters that fell on the Egyptian king. They that fed of the portion of his meat – who were in his confidence and pay, and possessed the secrets of the state, betrayed him; and these were the means of destroying him and his army, so that he was defeated, as was before observed.

Daniel 11:27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

And both these kings' hearts shall be to do mischief – That is, Antiochus, and Ptolemy Philometer, who was nephew to the former, and whose interest he now pretended to have much at heart, since the Alexandrians had renounced their allegiance to him, and set his younger brother Euergetes upon the throne. When Antiochus came to Memphis, he and Philometer had frequent conferences at the same table; and at these times they spoke lies to each other, Antiochus professing great friendship to his nephew and concern for his interests, yet in his heart designing to ruin the kingdom by fomenting the discords which already subsisted between the two brothers. On the other hand, Philometer professed much gratitude to his uncle for the interest he took in his affairs, and laid the blame of the war upon his minister Eulaeus; while at the same time he spoke lies, determining as soon as possible to accommodate matters with his brother, and join all their strength against their deceitful uncle.

**But it shall not prosper** – Neither succeeded in his object; for the end of the appointed time was not yet come.

**Then shall he return onto his land with great riches** – Antiochus did return, laden with riches, from the spoils that he took in Egypt; see 1Macc 1:19, 20. And hearing that there had been a report of his death, at which the citizens of Jerusalem had made great rejoicings, -

Daniel 11:28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

**His heart shall be against the holy covenant** – He was determined to take a severe revenge, and he had an ostensible pretext for it, for Jason, who had been deprived of the high priesthood, hearing the report of the death of Antiochus, raised forces, marched against Jerusalem, took it, and obliged Menelaus, the high priest, to shut himself up in the castle. Antiochus brought a great army against Jerusalem; took it by storm; slew forty thousand of the inhabitants; sold as many more for slaves; boiled swine's flesh, and sprinkled the temple and the altar with the broth; broke into the holy of holies; took away the golden vessels and other sacred treasures, to the value of one thousand eight hundred talents; restored Menelaus to his office; and made one Philip, a Phrygian, governor of Judea. 1Macc 1:24; 2Macc 5:21. Prideaux and Newton. These are what we term exploits; which having finished, he returned to his own land.

Daniel 11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

**At the time appointed he shall return** – Finding that his treachery was detected, and that the two brothers had united their counsel and strength for their mutual support, he threw off the mask; and having collected a great army early in the spring, he passed through Coelesyria; entered Egypt; and the inhabitants of Memphis having submitted to him, he came by easy marches to Alexandria. But, says the prophet, "it shall not be as the former or as the latter:" he had not the same success as the former, when he overthrew the Egyptian army at Pelusium; nor as the latter, when he took Memphis, and subdued all Egypt, except Alexandria.

**For the ships of Chittim shall come against him –**

Chittim is well known to mean the Roman empire. Antiochus, being now in full march to besiege Alexandria, and within seven miles of that city, heard that ships were arrived there from Rome, with legates from the senate. He went to salute them. They delivered to him the letters of the senate, in which he was commanded, on pain of the displeasure of the Roman people, to put an end to the war against his nephews. Antiochus said he would go and consult his friends; on which Popilius, one of the legates, took his staff, and instantly drew a circle round Antiochus on the sand where he stood, and commanded him not to pass that circle till he had given a definitive answer. Antiochus, intimidated, said, he would do whatever the senate enjoined; and in a few days after began his march, and returned to Syria. This is confirmed by Polybius, Livy, Velleius, Paterculus, Valerius Maximus, and Justin. **Therefore he shall be grieved** – “Grieving and groaning,” says Polybius; both mortified, humbled, and disappointed.

Daniel 11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

**Have indignation against the holy covenant** – For he vented his rage against the Jews; and he sent his general, Apollonius, with twenty-two thousand men against Jerusalem, plundered and set fire to the city, pulled down the houses round about it, slew much of the people, and built a castle on an eminence that commanded the temple, and slew multitudes of the poor people who had come up to worship, polluted every place, so that the temple service was totally abandoned, and all the people fled from the city. And when he returned to Antioch he published a decree that all should conform to the Grecian worship; and the Jewish worship was totally abrogated, and the temple itself consecrated to Jupiter Olympius. How great must the wickedness of the people have been when God could tolerate this!

In the transacting of these matters he had intelligence with them that forsake the holy covenant; with wicked Menelaus the high priest; and the apostate Jews united with him, who gave from time to time such information to Antiochus as excited him against Jerusalem the temple, and the people. See 1Macc 1:41, 62; 2Macc 6:1-9; confirmed by Josephus, War, book i. chap. 1, s. 1. The concluding reflection of Bp. Newton here is excellent:- “It may be proper to stand a little here, and reflect how particular and circumstantial this prophecy is, concerning Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so concise, comprehensive, and regular an account of their kings and affairs to be found in any authors of those times. The prophecy is really more perfect than any history, and is so wonderfully exact, not only to the time of Antiochus Epiphanes, but likewise equally so beyond that time, that we may conclude in the words of the inspired writer, ‘No one could thus declare the times and seasons, but he who hath them in his own power.’”

Daniel 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

**And arms shall stand on his part** – After Antiochus, arms, that is, the Romans, shall stand up: for arms in this prophecy every where denote military power; and standing up, the power in activity and conquering. Both Sir Isaac Newton and Bp. Newton agree, that what follows is spoken of the Romans. Hitherto Daniel has described the actions of the kings of the north and of the south, that of the kings of Syria and Egypt; but, upon the conquest of Macedon by the Romans, he has left off describing the actions of the Greeks, and begun to describe those of the Romans in Greece, who conquered Macedon, Illyricum, and Epirus, in the year of the era of Nabonassar, 580. Thirty-five years after, by the will of Attalus, they inherited all Asia westward of Mount Taurus; sixty-five years after they conquered the kingdom of Syria, and reduced it into a province; and thirty-four years after they did the same to Egypt. By all these steps the Roman arms stood up over the Greeks; and after ninety-five years more, by making war upon the Jews, they polluted the sanctuary of strength, -the temple, (so called by reason of its fortifications,) and took away the daily sacrifice and placed the abomination that maketh desolate, or of the desolator; for that this abomination was thus placed after the time of Christ, appears from Matthew 24:15.

In the sixteenth year of the Emperor Adrian, A.D. 132, they placed this abomination by building a temple to Jupiter Capitolinus, where the temple of God in Jerusalem stood; upon which the Jews, under Barchocab, rose up against the Romans. But in this war they had fifty cities demolished, nine hundred and fifty of their best towns destroyed, and eighty thousand men were slain by the sword; and in the end of the war, A.D. 136, were banished Judea on pain of death; and thenceforth the land became desolate.

Daniel 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

**Such as do wickedly against the covenant** – This is understood of the *Christian Jews*; for the NEW had now succeeded to the OLD, the whole of the Jewish ritual having been abolished, and Jerusalem filled with heathen temples. And he-the Roman power, did all he could by flatteries, as well as threats, to corrupt the Christians, and cause them to sacrifice to the statues of the emperors.

**But the people that do know their God** – The genuine Christians.

**Shall be strong** – Shall be strengthened by his grace and Spirit.

**And do exploits** – Continue steadfast in all temptations, hold fast their faith, and enjoy a good conscience.

Daniel 11:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

Daniel 11:34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

Daniel 11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Daniel 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

**And they that understand** – The apostles and primitive Christians in general, who understood from the prophets, and his own actions, that JESUS was the true MESSIAH.

**Instruct many** – Preach the Gospel every where, and convert multitudes to the faith.

**Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.** – They were exposed to the malice and fury of their enemies, during TEN STATE PERSECUTIONS, and suffered all kinds of tortures, with but little intermission, for three hundred years.- Newton.

**Now when they shall fall** – When the storm of the tenth persecution under Diocletian, which lasted ten years, fell upon them, they were sorely oppressed.

**They shall be holpen with a little help** – By Constantine; who, while he removed all persecution, and promoted the temporal prosperity of the Christian Church, yet added little to its spiritual perfection and strength. For many, now seeing the Christians in prosperity,-

**Cleave to them with flatteries.** – Became Christians BECAUSE the EMPEROR was such.

**And some of them of understanding** – Disputes on certain points of religion soon agitated the Christian Church; and now, having no outward persecution, they began to persecute each other. And many excellent men, men of understanding, fell victims because they would not embrace erroneous doctrines, when professed by the state. But this was permitted,-

**To try them, and to purge, and to make them white** – To bring all to the pure profession, possession, and practice of Christianity.

**To the time of the end** – My own comment: Till Jesus returns!

**And the king shall do according to his will** – This may apply to Antiochus, who exalted himself above every god, called himself a god, sported with all religion, profaned the temple, c., c. But others think an antichristian power in the Church is intended for in the language of this prophecy king is taken for power, a kingdom, c. That such a power did spring up in the Church that acted in an arbitrary manner against all laws, human and Divine, is well known. This power showed itself in the Greek emperors in the east, and in the bishops of Rome in the west. And this is to continue.

**Till the indignation be accomplished: for that that is determined shall be done.** – This is the same as what was called in Daniel 8:19, the last end of the indignation and Daniel 9:27, the consummation and means the end or consummation of God's indignation against the Jews.

Daniel 11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

Daniel 11:38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Daniel 11:39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

**Neither shall he regard the God of his fathers** – That God who sent the evangelists and apostles to preach the pure doctrine. These true fathers of the Christian Church, and their God, the Church of Rome has not regarded, but put councils, and traditions, and apocryphal writings in their place.

**Nor the desire of women** – Both the Greek and Latin Church, in their antichristian enactments, have discouraged, and in several cases proscribed, marriage, under the pretense of greater chastity, to the discredit of God's ordinance, and Christianity itself.

**Nor regard any god** – For the mandates and decrees of that Church have been often in defiance of God and his word, for it has magnified itself above all power and authority in heaven and on earth. It professes to hold the keys, and to open and shut heaven at pleasure, both to states and individuals.

**Shall he honour the god of forces** – מַזְזִימַי mauzzim, or gods protectors, as in the margin; worshipping saints and angels as guardians, and protectors, and mediators; leaving out, in general, the true God, and the only Mediator, JESUS CHRIST.

**And a god whom his fathers knew not** – For these gods guardians, the Virgin Mary, saints, and angels, were utterly unknown as mediators and invocable guardians in the primitive apostolic Church.

**Shall he honour with gold, and silver, and with precious stones** – How literally does this apply to the Church of Rome! See the house of our lady at Loretto; the shrines of saints; the decorated images, costly apparel, gold, jewels, c., profusely used about images of saints, angels, and the blessed virgin, in different popish churches. This superstition began to prevail in the fourth century, and was established in 787, by the seventh general council for in that the worship of images was enacted.

**In the most strong holds with a strange god** – Bishop Newton proposed the following translation, after justly finding fault with our common Version: "Thus shall he do to the defenders of Mauzzim, together with the strange god whom he shall acknowledge: he shall multiply honour, and he shall cause him to rule over many; and the earth he shall divide for a reward." The defenders of Mauzzim, these saint and angel gods protectors, were the monks, priests, and bishops; of whom it may be truly said, "They were increased with honour, ruled over many, and divided the land for gain." They have been honoured and revered almost to adoration; their jurisdiction was extended over the purses and consciences of men; they have been enriched with the noblest buildings and largest endowments, and the choicest lands have been appropriated for Church lands. These are points of such public notoriety, that they require no proof. – Newton.

**At the time of the end shall the king of the south push at him** – These kings are to be understood in reference to the times of which the prophet speaks. While the kingdoms of Egypt and Syria were subsisting, the king of the south and the north applied to them exclusively: but they did not exist at the time of which the prophet speaks; therefore other southern and northern powers must be sought. These we may find in the Saracens, who were of the Arabians, who came from the south, headed by the false prophet Mohammed, who pushed at him-made war on the Greek emperor Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces.

Daniel 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

**And the king of the north** – The Turks, who were originally Scythians, seized on the remains of the Greek empire; and in process of time rendered themselves masters of the whole. They are represented as coming like a whirlwind, with chariots, and with horsemen; their armies being chiefly composed of cavalry.

**And with many ships** – With these they got possession of many islands and maritime countries; and were so powerful in their fleets, that they entirely defeated the Venetians; and at last their fleets became of the utmost consequence to them in besieging, and afterwards taking, Constantinople, A.D. 1453, which they hold to the present day. So they entered into the countries, and overflowed, rendering themselves masters of all Asia Minor and Greece.

**He shall enter also into the glorious land** – Entirely subdue Judea.

Daniel 11:41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

**And many countries shall be overthrown** – Aleppo, Damascus, Gaza, and many other cities were forced to submit to them; and they hold them still.

**But these shalt escape – Edom and Moab, and the chief of the children of Ammon.** – These and other Arabians they have never been able to subdue. They still occupy the deserts; and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors, to permit the caravans, with the pilgrims for Mecca, to have a free passage.

**He shall stretch forth his hand** – He – the Ottoman emperors, have stretched forth the hand, not only on European, but also upon Asiatic and African countries. Egypt – has not escaped; it is a province of the Turkish government, as are also Fez, Morocco, Algiers, and many other African countries. And as the prophecy says they “got power over the silver and gold, and the precious things of Egypt,” so it was; for when Selim conquered Egypt, A.D. 1517, he took all its spoils; and the immense sums drawn from it to the present day, and the wretchedness of the land in consequence, are almost incredible.

Daniel 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

Daniel 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

The prophecy refers specifically to the vast treasures of Egypt. Therefore, its fulfillment must be looked for in the days of Egypt's power and wealth. It cannot have been fulfilled in the debased and poverty-stricken Egypt of later centuries. In the days of Antony and Cleopatra the treasures of Egypt were of immense value, having been accumulated over the years of the Ptolemaic rule. Octavius captured the accumulated riches of Egypt with his victory over Antony and Cleopatra, and celebrated his triumph in Rome in 29 BCE. He became the first Roman emperor, entitled "Caesar Augustus." Interest rates in the Roman empire fell greatly due to the influx of plunder from Egypt. Octavius returned in victory to Rome. Octavius' general, Cornelius Balbus, later took Libya and Ethiopia for Rome.

**But tidings out of the east and out of the north shall trouble him** – This part of the prophecy is allowed to be yet unfulfilled; and what is portended, the course of prophetic events will show. Were we to understand it as applying to Antiochus, then the news might be of the preparations which he heard, that the provinces of the east, and Artaxerxes, king of Armenia, on the north were intending to rise up against him. But if the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government. And how completely has this been fulfilled; first, by the total destruction of the Egyptian fleet, by the combined fleets of England, France, and Russia, in the Bay of Navarino; and, secondly, by the total overthrow of the Turkish army by the Russians, in the years 1828 and 1829, when the sultan was obliged to accept any conditions that the emperor of Russia was pleased to give!

Daniel 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Daniel 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

**He shall plant the tabernacles** – He shall make a last stand in Judea, and there shall his power be smitten. He shall come to his end, and none shall help him – All his confederate and tributary kingdoms, states, and provinces shall desert him, and leave that government to come to a shameful end.

There are two other articles on Daniel 11 on this website:  
[All Prophecies of Daniel 11 Fulfilled!](#) by Bryan T. Huie and  
[Daniel 11:21-45 Explained in the Light of History](#) by Philip Mauro

They probably differ somewhat. I hope to compare them a verse at a time and may update this article later with more or different information.

When I was yet a babe in Christ and Bible knowledge, I was told God gave us prophecy to know the future. I don't believe anymore that we can know specific events before they happen. Did any prophet of God prophesy of a fake pandemic that would bring tyranny to democratic nations and trample on the civil rights of the public? No! Does the Bible predict an atomic war that will destroy the earth? What value is it for us to even speculate about such things? The only thing we can know for sure is Jesus is coming and will get



rid of the evildoers and bring an end to the madness on earth. When? When the Father says so!