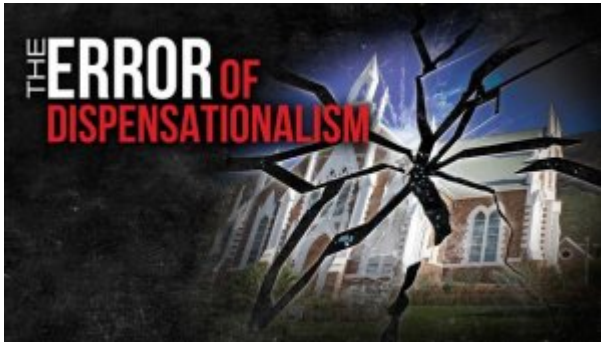
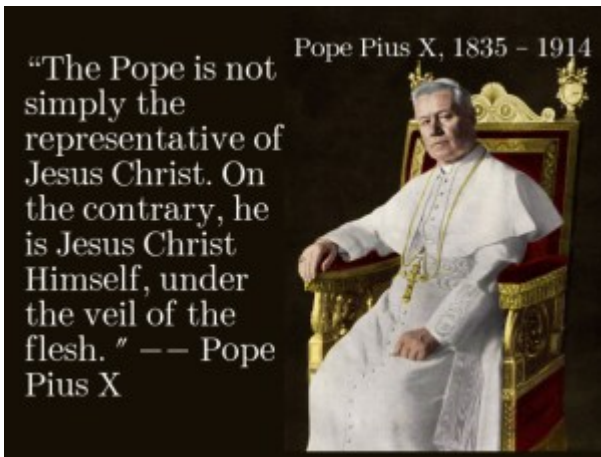


The Fatalism of Dispensationalism



We don't have to accept the abuses of our constitutional liberties! We can pray that the Lord will defeat any government policy that is against our morals.

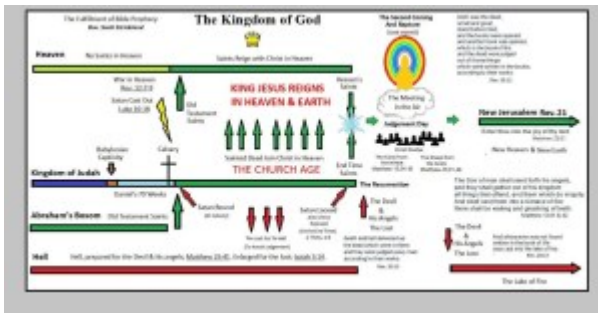
Seven Events Evangelicals Incorrectly Believe Will be Fulfilled in the Endtime



Most evangelicals today are teaching false Endtime doctrines based on a false interpretation of Daniel 9:27. Futurism originated with a Jesuit priest Francesco Rivera in the 16th century.

The Kingdom Theology Interpretation of

the Thousand Year Reign of Christ on Earth



An interpretation of the millennial reign of Christ of Revelation 20:6.

Gog and Magog identified: Turkey, NOT Russia!



The erroneous belief that Russia is Magog can be traced back to a small group of 18th and 19th century theologians who wrote long before the primary evidence from the ancient Assyrian records was discovered, translated and made available to the public.

Are The Church and Israel Two Different Peoples of God?

Israel and the Church

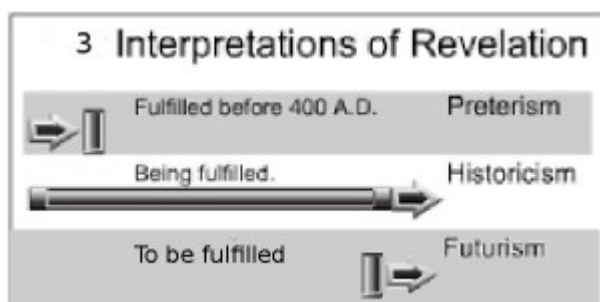
- | | |
|--|--|
| 1. Saints (Num. 16:3; Deut. 33:3) | 1. Saints (Eph. 1:1; Rom. 1:7) |
| 2. Elect (Deut. 7:6, 7; 14:2) | 2. Elect (Col. 3:12; Titus 1:1) |
| 3. Beloved (Deut. 7:7; 4:37) | 3. Beloved (Col. 3:12; 1 Thess 1:4) |
| 4. Called (Isa. 41:9; 43:1) | 4. Called (Rom. 1:6, 7; 1 Cor. 1:2) |
| 5. Church (Ps. 89:5; Mic. 2:5 (LXX)
Act. 7:38; Heb. 2:12) | 5. Church (Eph. 1:1;
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
(Lev. 26:11) | 13. God's Tabernacle in Church
(John 1:14) |
| 14. God walks among them
(Lev. 26:12) | 14. God walks among them
(2 Cor. 6:16-18) |
| 15. Twelve Patriarchs | 15. Twelve Apostles |
| 16. Christ married to them (Isa. 54:5;
Jer. 3:14; Hos. 2:19; Jer. 6:2; 31:32) | 16. Christ married to them
(Eph. 5:22, 23; 2 Cor. 11:2) |

See the difference?

NEITHER DO WE.

Fundamental to dispensationalism is the idea that God has two different peoples and He pursues his purposes for them in alternating dispensations. This is false!

Preterism, Futurism, Historicism – Three Schools of Interpretation of Bible Prophecy



I consider this article a key resource to understand why and how eschatology as understood by the evangelical world today is all messed up! If you are waiting for the “rise of the Antichrist” I highly urge you to read this! It is not long. I copied it from a 10 page PDF file somebody either sent me or I found on the Internet. It quotes a lot from an author who I highly regard, Henry Grattan Guinness, who wrote [Romanism and the Reformation](#).

Out of the Reformation of the sixteenth century, and even before, there developed three distinct schools of Biblical prophetic interpretation. A close examination as to the origins of these different views shall undoubtedly uncover which position is correct. I hope and pray that this information will help the reader to make a stance for the side of Truth and

give strength to take those first steps "out of the midst of Babylon."

Let us take a look at what several well known authors, who lived while the more modern views were becoming prevalent, had to say on the subject.

"There are three methods of interpreting the book of Revelation— the **Praeterist**, the **Futurist** and the **Historical** (or **continuous**). The **Praeterist** maintains that the prophecies in Revelation have already been fulfilled— that they refer chiefly to the triumph of Christianity over Judaism and paganism, signalized in the downfall of Jerusalem and of Rome. Against this view it is urged that if all these prophecies were fulfilled some 1400 years ago (the Western Roman Empire fell A.D. 476), their accomplishment should be so perspicuous as to be universally manifest, which is very far from being the case. The **Futurist** interpreters refer all the book, except the first three chapters, to events which are yet to come. Against this view it is alleged that it is inconsistent with the repeated declarations of a speedy fulfillment at the beginning and end of the book itself (I.3; xxii.6, 7, 12, 20). Against both these views it is argued that, if either of them is correct, the Christian Church is left without any prophetic guidance in the Scriptures, during the greater part of its existence; while the Jewish church was favored with prophets during the most of its existence. The Historical or Continuous expositors believe the Revelation a progressive history of the church from the first century to the end of time. The advocates of this method of interpretation are the most numerous, and among them are such famous writers as **Luther, Sir Isaac Newton, Bengel, Faber, Elliot, Wordsworth, Hengstenburg, Alford, Fausset and Lee**. The ablest living expositors of this class consider the seven seals, seven trumpets, seven thunders and seven vials as all synchronous, or contemporaneous, or parallel, a series of cyclical collective pictures, each presenting the entire course of the world (as connected with the church) down to the end of time; just as the seven churches in the first three chapters represent the universal church, the message to each pointing to the second coming of Christ." Elder Cushing Biggs Hassell, History of the Church of God, pp. 252, 253 (1876)

"So great a hold did the conviction that the Papacy was the Antichrist gain upon the minds of men (who held the historicist view), that Rome at last saw she must bestir herself, and try, by putting forth other systems of interpretation, to counteract the identification of the Papacy with the Antichrist.

"Accordingly, toward the close of the century of the Reformation, two of the most learned (Jesuit) doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that of diverting men's minds from perceiving the fulfillment of the prophecies of the Antichrist in the papal system. The **Jesuit Alcazar** devoted himself to bring into prominence the **preterist** method of interpretation, and thus endeavored to show that the prophecies of Antichrist were fulfilled before the popes ever ruled in Rome, and therefore could not apply to the Papacy.

"On the other hand, the **Jesuit Ribera** tried to set aside the application of these prophecies to the papal power by bringing out the **futurist system**, which asserts that these prophecies refer properly, not to the career of the

Papacy, but to some future supernatural individual, who is yet to appear, and continue in power for three and a half years. Thus, as Alford says, the **Jesuit Ribera**, about A.D. 1580, may be regarded as **the founder of the futurist system** of modern times.

"...It is a matter for deep regret that those who advocate the futurist system at the present day, Protestants as they are for the most part, are really playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist." Rev. Joseph Tanner, Daniel and the Revelation, pp. 16, 17.

"Not only did the Reformers proclaim the mighty truth of justification by faith for the liberation of men's souls, but they nerved thousands to break from the tyranny of the dark ages of the papacy by clearly identifying the antichrist of Bible prophecy. The symbols of Daniel, Paul and John were applied with tremendous effect. The realization that the incriminating finger of prophecy rested squarely on Rome aroused the consciousness of Europe. In alarm Rome saw that she must successfully counteract this identification of antichrist with the papacy or lose the battle. She must present plausible arguments which would cause men to look outside the medieval period for the development of antichrist.

Jesuit scholarship rallied to the Roman cause by providing two plausible alternatives to the historical interpretation of the Protestants.

1. **Luis de Alcazar (1554-1630) of Seville, Spain**, devised what became known as the 'preterist' system of prophetic interpretation. This theory proposed that the Revelation deals with events in the Pagan Roman Empire, that antichrist refers to Nero and that the prophecies were therefore fulfilled long before the time of the medieval church. **Alcazar's preterist** system has never made any impact on the conservative, or evangelical wing of the Protestant movement, although in the last one hundred years it has become popular among Protestant rationalists and liberals.

2. A far more successful attack was taken by **Francisco Ribera (1537 – 1591) of Salamanca, Spain**. He was the founder of the 'futurist' system of prophetic interpretation. Instead of placing antichrist way in the past as did Alcazar, Ribera argues that antichrist would appear way in the future. About 1590 Ribera published a five hundred page commentary on the Apocalypse, denying the Protestant application of antichrist to the church of Rome." M.L. Moser, Jr., An Apologetic of Premillennialism, pp.26, 27.

"Through the **Jesuits Ribera and Bellarmine**, Rome put forth her futurist interpretation of prophecy. Ribera was a Jesuit priest of Salamanca. In 1585, he published a commentary on the Apocalypse, denying the application of the prophecies concerning antichrist to the existing Church of Rome." H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, p. 268 (1887)

"The **futuristic School**, founded by the **Jesuit Ribera in 1591**, looks for Antichrist, Babylon, and a rebuilt temple in Jerusalem, at the end of the Christian Dispensation. The **Praeterist School**, founded by the **Jesuit Alcazar**

in 1614, explains the Revelation by the fall of Jerusalem, or the fall of pagan Rome in 410 AD.." M.L. Moser, Jr., An Apologetic of Premillennialism, p.27 (Quoting G.S. Hitchcock, a Roman Catholic Author).

"We have traced in the last three lectures the antiquity, the practical use, and the systematic development of the **historical interpretation of prophecy**—the interpretation which regards Papal Rome as the Babylon of the Apocalypse, and the Roman pontiff as "the man of sin." We have shown that the historical interpretation was the earliest adopted in the Christian Church; that it developed with the course of history; that it sustained the Church through the long central ages of apostasy; that it gave birth to the Reformation... It stood for ages, and is destined to remain till the light of eternity shall break upon the scene. The **historic interpretation** is no dream of ignorant enthusiasts. It has grown with the growth of generations; it has been built up by the labours of men of many nations and ages. It has been embodied in solemn confessions of the Protestant Church. It forms a leading element in the testimony of martyrs and reformers. Like the prophets of old, these holy men bore a double testimony—a testimony for the truth of God, and a testimony against the apostasy of His professing people...and this was their testimony and nothing less, that Papal Rome is the Babylon of prophecy, drunken with the saints and martyrs; and that its head, the Roman pontiff, is the predicted "man of sin," or antichrist. To reject this testimony of God's providential witnesses on a matter of such fundamental import, and to prefer to it the counter-doctrine advocated by the apostate, persecuting Church of Rome, is the error and guilt of modern Futurism." H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, pp. 297, 298.

"**Futurism is literalism**, and literalism in the interpretation of symbols is a denial of their symbolic character. It is an abuse and degradation of the prophetic word, and a destruction of its influence. It substitutes the imaginary for the real, the grotesque and monstrous for the sober and reasonable. It quenches the precious light which has guided the saints for ages, and kindles a wild, delusive marshfire in its place. It obscures the wisdom of Divine prophecy; it denies the true character of the days in which we live; and while it asserts the nearness of the advent of Christ in the power and glory of His kingdom, it at the same time destroys the only substantial foundation for the assertion, which is prophetic chronology, and the stage now reached in the fulfillment of the predictions of the apostasy." H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, pp. 298, 299. (1887)

"But mark, this is a question of Rome's judgment concerning herself, and the bearing of prophecy on her own history and character. It is here in this judgment that the **Futurist claims that Rome was right, and the Reformers in the wrong**. And the consequences are most serious, for we are living in an age of revived Papal activity." H. Grattan Guinness, Romanism and the Reformation From the standpoint of Prophecy, p. 256.

"To resist the use to which Scripture prophecy was put by the reformers is no light or unimportant matter. The system of prophetic interpretation known as **Futurism** does resist this use. It condemns the interpretation of the

reformers. It condemns the views of all these men, and of all the martyrs, and of all the confessors and faithful witnesses of Christ for long centuries. It condemns the Albigenses, the Waldenses, the Wycliffites, the Hussites, the Lollards, the Lutherans, the Calvinists; it condemns them all, and upon a point upon which they are all agreed, an interpretation of Scripture which they embodied in their solemn confessions and sealed with their blood. It condemns the spring of their action, the foundation of the structure they erected. How daring is this act, and how destitute of justification! What an opposition to the pillars of a work most manifestly Divine! For it is no less than this, for **Futurism** asserts that Luther and all the reformers were wrong in this fundamental point. And whose interpretation of prophecy does it justify and approve? That of the Romanists. Let this be clearly seen. Rome felt the force of these prophecies, and sought to evade it. It had no way but to deny their applicability. It could not deny their existence in Scripture. They were there plainly enough. But it denied that these prophecies referred to the Romish Church and its head. It pushed them aside. It shifted them from the entire field of mediaeval and modern history." H. Grattan Guinness, Romanism and the Reformation from the Standpoint of Prophecy, pp. 251, 252.

Rev. Joseph Tanner, (1898, an English Protestant):

"Accordingly, towards the close of the century of the Reformation, two of her [Rome's] most learned doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that of diverting men's minds from perceiving the fulfillment of the prophecies of the Antichrist in the papal system. The **Jesuit Alcazar** devoted himself to bring into prominence the **Preterist** method of interpretation, which we have already briefly noticed, and thus endeavored to show that the prophecies of Antichrist were fulfilled before the popes ever ruled at Rome, and therefore could not apply to the Papacy. On the other hand the **Jesuit Ribera** tried to set aside the application of these prophecies refer properly not to the career of the Papacy, but to that of some future supernatural individual, who is yet to appear, and to continue in power for three and a half years. Thus, as Alford says, the **Jesuit Ribera, about A.D. 1580, may be regarded as the Founder of the Futurist system in modern times.**" M.L. Moser, Jr., An Apologetic of Premillennialism, p.27

Futurism Comes to the United States

Edward Irving:

"Edward Irving (1792 – 1834), born in Scotland and a brilliant Presbyterian preacher, became a noted expositor in the British Advent Awakening. At first a historicist in his approach to the prophecies, Irving came to adopt futuristic views." M.L. Moser, Jr., An Apologetic of Premillennialism, p. 28.

Unfortunately Irving's divergence from the truth did not end here. Along with his change of position on prophetic interpretation he also incorporated several other fanaticisms into his new theology.

"...He despaired of the church being able to complete her gospel commission by

the ordinary means of evangelism and began to believe and preach about the miraculous return of the gifts and power of the early church.

"In 1831 the 'gift of tongues' and other 'prophetic utterances' made their appearance among his followers, first in Scotland among some women and then in London. Irving never detected the imposture and gave credence to these new revelations. Under the influence of these revelations of 'the Holy Ghost' 'by other tongues,' a new aspect was added to the expectation of future antichrist -the rapture of the church before the advent of Christ. The novel origin of this novel theory has embarrassed some of its advocates, and in the face of certain lack of evidence heretofore, the defenders of this novel theory have tried to deny its historical beginning. But the recent discovery in a rare book of Rev. Robert Norton entitled the Restoration of Apostles and Prophets In the Catholic Apostolic Church, published in 1861, establishes the origin of this innovative doctrine beyond all question. Norton was a participant in the Irvingite movement. The idea of a two-stage coming of Christ first came to a Scottish lass, Miss Margaret MacDonald of Port Glasgow, Scotland, while she was in a 'prophetic' trance." M.L. Moser, Jr., An Apologetic of Premillennialism, p.28.(Research was done at Central Baptist College, Conway, AR)

Actually, the trance that Miss MacDonald was under occurred while she was deliriously ill. As pointed out in Arnold Dillimore's book, Forerunner of the Charismatic Movement, Miss MacDonald was a semi-invalid who was prone to be taken away with her feelings, impressions and revelations.

It was through the fervor of a local preacher, McLeod Cambell, the hysterical impressions and feelings of Miss MacDonald, and the desire above all reason of Edward Irving for a return of the gifts that the grass roots of the Charismatic movement began in Scotland. It soon spread like wildfire, and through the close association of John Nelson Darby, Irving's movement came to the United States.

John Nelson Darby:

"Secondly, Darby and almost all the Plymouth Brethren advocated a futurist rather than historicist interpretation of the book of Revelation... The historicist party, represented by almost all those millenarians discussed earlier in this chapter, judged that much of Daniel was recapitulated in the book of Revelation and the two accounts could be used to interpret each other. They believed that the events described in the Apocalypse were being fulfilled in European history... The futurists believed that none of the events predicted in Revelation (following the first three introductory chapters) had yet occurred and that they would not occur until the end of this dispensation. Associated with this rejection of the historicists' harmonizing of Daniel and Revelation was the futurists' attack upon the year-day theory, so vital to the dating of the 1,260 years to 1798. At the first Powerscourt conference the announced topic for Wednesday was 'proof if 1260 days' means days or years.

The futurist position did not originate with the Plymouth Brethren. Sixteenth-century Roman Catholic commentators had countered Protestant

attacks upon the papacy as the Antichrist by insisting that none of the events relating to Antichrist had yet occurred...As has been true so frequently in the history of religious controversy, futurism did not become a real threat to the historicists and an attractive alternative prophetic position until accepted by believers. This occurred when Darby, Newton, and the Plymouth Brethren adopted futurism.

“...Darby introduced into discussion at Powerscourt the ideas of a secret Rapture of the church and of a parenthesis in prophetic fulfillment between the sixty-ninth and seventieth week of Daniel (chapter 9). These two concepts constituted the basic tenets of the system of theology since referred to as [dispensationalism](#).... Neither Darby nor Newton seems to have become estranged at this time. Darby held an open mind on both of these subjects as late as 1843. (Benjamin Wills) Newton remembered, years later, opposing both positions. Commenting upon Darby’s interpretation of the seventy weeks of Daniel, Newton remarked, ‘The secret rapture was bad enough, but this (futurism) was worse.’”Ernest R. Standeen, *The Roots of Fundamentalism, British and American Millenarianism 1800-1930*, pp. 36, 37, 38 (University of Chicago Press – Chicago & London).

Nov. 23, 2023 update: It should be noted that John Nelson Darby is considered the father of Dispensationalism.

What are the doctrines of Dispensationalism?

- A distinction between the Church and Israel.
- A distinction between the Kingdom of Heaven and the Kingdom of God.
- Support for the State of Israel.
- The world will be led by a one-world government and a one-world leader called “the Antichrist” who will promote a one-world religion.
- The Antichrist **will probably be a Jew.**
- The Antichrist makes a 7-year peace pact with the Jews which allows them to rebuild the Temple of Solomon.
- The Church will disappear in the “secret rapture” where all Christian believers vanish from the planet and that this rapture is “imminent.”
- The Rapture is then followed by a 7-year period called the “Great Tribulation.” A variation of this is the Great Tribulation will begin in the middle of the 7-year period.

All so called “Christian-Zionists” are Dispensationalists. Famous Dispensationalists include Billy Graham, Franklin Graham, Pat Robertson, Jerry Falwell, James Dobson, John Hagee, and Paula White. Just think what an influence these people have had on Christianity in America! Is it a good influence based on pure Bible doctrine? John Hagee tells us:

“As Christians, we are commanded by God to support Israel. We believe in the promise of Genesis 12:3 regarding the Jewish people and the nation of Israel. We believe Christians should bless and comfort Israel and the Jewish people. Believers have a Bible mandate to combat anti-Semitism and to speak out in defense of

Israel and the chosen people.” – John Hagee

Hagee’s statement is based on Dispensationalism. The Bible tells me:

*2 John 1:9 Whosoever transgresseth, and **abideth not in the doctrine of Christ**, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

*11 For **he that biddeth him God speed is partaker of his evil deeds.***

Dispensationalism is a bag of a set of false doctrines that are based on twisting the Word of God to say what it doesn’t say. All Futurists are Dispensationalists whether they know it or not. They ignore correct [principles of interpretation of Scripture known as hermeneutics](#).

Conclusion

The movement for futurism, the secret rapture and the gift of tongues all developed in the 1830’s in the Scottish church, pastored by Edward Irving, by a woman named Miss Margaret McDonald. She gave what was believed, at the time, to be an inspired utterance. She spoke of the visible, open and glorious second coming of Christ. But as the utterance continued, she spoke of another coming of Christ – a secret and special coming in which those that were truly ready would be raptured. It was John Nelson Darby, a Brethren preacher and a diligent writer of the time in England – who was largely responsible for introducing this new teaching on a large scale. In the 1850’s and 1860’s, this theory was introduced into the United States, in a large degree when Cyrus Ingerson Scofield, a strong believer in Darby’s teachings, incorporated it into the notes of his Scofield Reference Bible which was published in 1909.

It didn’t happen all at once, but through time the Papacy’s maneuver to avoid detection as the antichrist power has taken hold of the majority of professed Christians today. Stealthfully she has laid her trap and the world has walked right into it. “Never was there a time in the Church’s history when she more needed the barriers which prophecy has erected for her protection. And now when they are so sorely needed, they are not to be found. **Futurism has crept into the Protestant Church, and broken down these sacred walls...**”H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, p. 257 (1887)

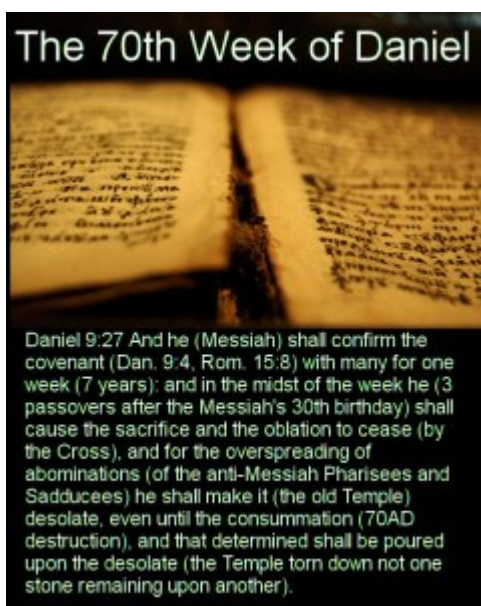
[Christian Zionists Await the Final](#)

Battle Against the Palestinians and Iran to Bring on Armageddon and the Rapture



Christian Zionist pastor, John Hagee perceives the state of Israel's establishment and conflict with Palestinians as part of an apocalyptic Endtime scenario, contrary to Christian teachings of love and peace.

Comparison of the top 7 Popular Bible translations of Daniel 9 verses 4 and 27 to the KJV



This article lists the 8 top selling Bible translations in the USA. The KJV is ranked number 2. Do they all teach the same things about the prophecy of

the 70th Week of Daniel? I consider the correct translation of Daniel 9:27 to be of utmost importance. Why? It's because most contemporary Protestant evangelicals believe the "he" of Daniel 9:27 is the Antichrist, a secular humanist who makes an Endtime treaty with the Jews who reconstruct a third temple of Solomon which the Antichrist defiles by placing the abomination of desolation. Does the King James version teach that?

King James Version (KJV)

4 and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping **the covenant** and mercy to them that love him, and to them that keep his commandments;

27 And he shall **confirm the covenant** with many for one week:

The wording of "the covenant" in verse 4 and verse 27 are identical. The King James translators believed the covenant of verse 4 is the same covenant of verse 27, i.e., God's covenant of grace to Abraham and those like Abraham who believe in the Word of God by faith. The "he" of verse 27 was interpreted by the early Protestants to be *Jesus Christ* who *confirmed*, not made, the Abrahamic covenant, God's covenant of grace to His people.

New International Version (NIV)

4 I prayed to the Lord my God and confessed:
"Lord, the great and awesome God, who keeps **his covenant** of love with those who love him and keep his commandments,

27 He will confirm **a covenant** with many for one 'seven.

Notice the difference? "A covenant" and "his covenant" are not necessarily the same thing according to the literal meaning of this translation.

New Living Translation (NLT)

4 I prayed to the Lord my God and confessed:

"O Lord, you are a great and awesome God! You always fulfill **your covenant** and keep your promises of unfailing love to those who love you and obey your commands.

27 The ruler will **make a treaty** with the people for a period of one set of seven.

NLT doesn't even use the word covenant! "Make a treaty" and "confirm the covenant" are two different things.

New King James Version (NKJV)

4 And I prayed to the Lord my God, and made confession, and said,
“O Lord, great and awesome God, who keeps **His covenant** and mercy
with those who love Him, and with those who keep His commandments,

27 Then he shall confirm **a covenant** with many for one week;

NKJV does not use the definite article “the” before covenant.

English Standard Version (ESV)

4 I prayed to the Lord my God and made confession, saying, “O Lord,
the great and awesome God, who **keeps covenant** and steadfast love
with those who love him and keep his commandments,

27 And he shall **make a strong covenant** with many for one week,

Make is not the same thing as confirm.

Holman Christian Standard Bible (HCSB)

4 I prayed to the Lord my God and confessed:

Ah, Lord—the great and awe-inspiring God who keeps **His gracious
covenant** with those who love Him and keep His commands—

27 He will **make** a firm covenant[a]
with many for one week,

[A] Or will enforce a covenant

Even the footnotes are wrong on the HCSB

New American Standard Bible (NASB)

4 I prayed to the Lord my God and confessed and said, “Alas, O
Lord, the great and awesome God, who keeps **His covenant** and
lovingkindness for those who love Him and keep His commandments,

27 And he will **make a firm covenant** with the many for one week,

Common English Bible (CEB)

4 As I prayed to the Lord my God, I made this confession:

Please, my Lord—you are the great and awesome God, the one who keeps **the covenant**, and truly faithful to all who love him and keep his commands:

27 For one week, he will **make a** strong covenant with many people.

I hope you see clearly that a good Bible translation is important! Do you have a problem with the KJV being authorized by a British monarch you don't like? If so, read the Geneva Bible of 1599! It gets Daniel 9:27 correct.

1599 Geneva Bible (GNV)

4 And I prayed unto the Lord my God, and made my confession, saying, Oh Lord God which art great and fearful, and keepest covenant and mercy toward them which love thee, and toward them that keep thy commandments,

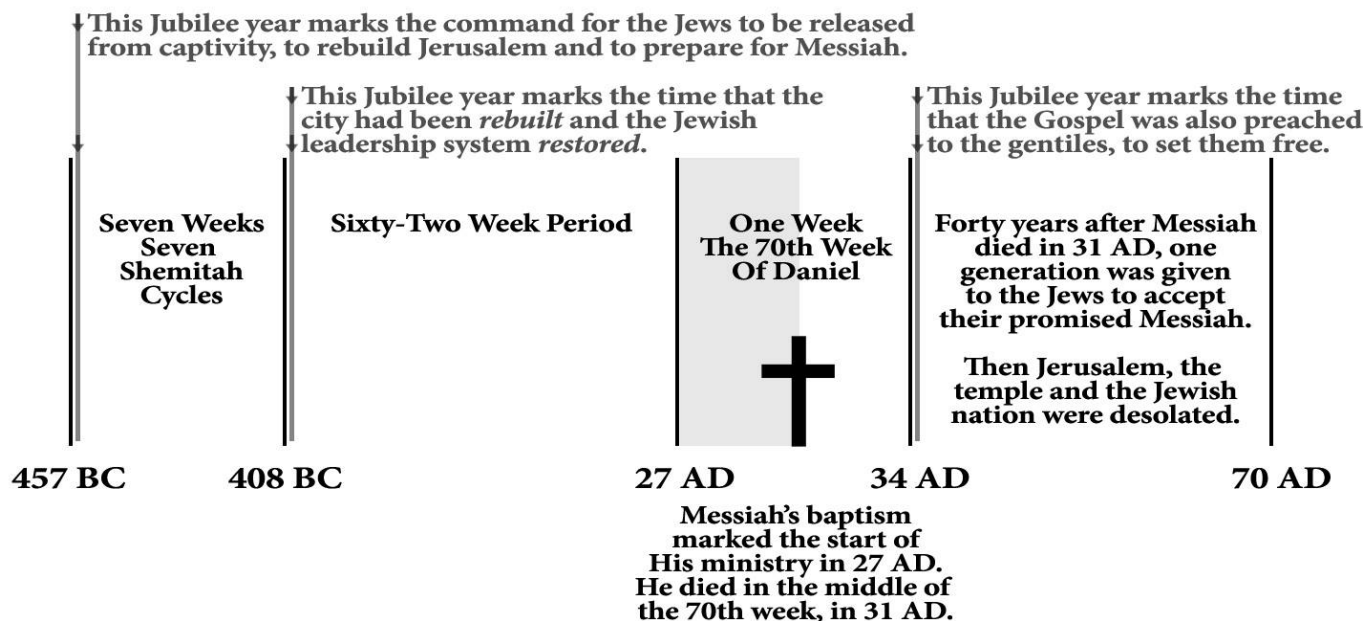
27 And he shall confirm the covenant with many for one week:

But unfortunately the Geneva Bible doesn't put the definite article before "covenant" in verse 4. This confirms in my mind that the KJV is superior to the GNV.

The false teaching of a future Endtime Antichrist making a covenant with the Jews to create a third temple of Solomon was cooked up around 1580 by a Jesuit priest named Francesco Ribera. He was commissioned by the Vatican to figure out a way to get Protestants' eyes off of the papacy as being the Antichrist. In order for this to work, the Devil had to distort Bible translations to say "make" rather than "confirm" and use different wording for covenant so nobody would associate the covenant with the one written in verse 4.

The Timeline of Daniel 9:24-27 Illustrated

Ten Shemitah cycles of forty-nine years, make up the 490-year prophecy. It starts with the Jewish captives being released from captivity, and it ends with the gentiles being released from their spiritual captivity.



This meme is courtesy of David Nikao Wilcoxson 70thweekofdaniel.com

[American Christian Zionism History, Theology and Implications](#)



The history of American Christian Zionism, why it's bad theology, and how it's used as a political weapon to fulfill the goals of evil selfish people.

[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 ἑρμηνεύω, 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

[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?

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.



This phrase does NOT exist in the Bible.

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.

[An Open Letter to U.S. Christians from a Palestinian Pastor](#)



By Dr. Munther Isaac

Rev. Dr. Munther Isaac is the pastor of the Evangelical Lutheran Christmas Church in Bethlehem, academic dean at Bethlehem Bible College, and the director of the Christ at the Checkpoint conferences. He wrote this letter in May 20, 2021.

I believe the heretic footnotes in the Scofield Reference Bible and the Dallas Theological Seminary's promotion of the message in those footnotes are to blame for American evangelicals embracing the false doctrines of Christian Zionism. It has led to their support of the antichrist state of Israel which has resulted in the suffering today.

“Pray for the peace of Jerusalem!”

Palestine and Israel are back in the news. So again, we Palestinians hear this common refrain. But such calls for prayer are no longer enough. I say this as a Palestinian pastor who believes in prayer, leads prayer services for peace, and genuinely values your good intentions.

But good intentions are not enough.

In his Sermon on the Mount, Jesus didn't say, “Blessed are the peace prayers.” He said, “Blessed are the *peacemakers*.” (Matthew 5:9, emphasis added).

Peacemakers of every faith pray – and they discern what's really happening, call things by their names, then speak truth to power. Here's how this works.

Call things by their names

Peacemaking begins by refusing to repeat the common descriptor of what is happening in Palestine and Israel: a conflict. Palestinians are not experiencing a conflict between two parties. **We Palestinians are experiencing an occupation: one nation controlling another;** the laws, policies, practices, and military of one state oppressing the people of another, controlling nearly every aspect of our lives. Palestinians in Jerusalem are not facing evictions from their homes. They are experiencing ethnic cleansing, which the U.N. has described as “a purposeful policy designed by one ethnic or religious group to remove by violent and terror-inspiring means the civilian population of another ethnic or religious group from certain geographic areas.”

Non-Jewish citizens of Israel are not just enduring discrimination. They are experiencing apartheid. Israel's infamous 2018 [nation-state law](#) – which, among other things, stated that Israel's right to “exercise national self-determination” is “unique to the Jewish people” – along with other policies and practices, has transformed *de facto* discrimination into racism *de jure*.

The more than 2 million people living in Gaza are not choosing to experience hardship, food deprivation, a lack of clean water, and consistent energy. They are confined to the world's largest open-air prison where – unable to come and go, import and export, or even fish in the open waters off their shore without Israeli permission – Israeli snipers [pick off their children](#) and Israel's air force bombs their city indiscriminately.

For over 70 years, Palestinians have not been arguing over who owns what land. No, we have experienced the terror and loss that comes from settler colonialism, the systematic removal and erasure of native inhabitants from their land, most recently in the Sheikh Jarrah neighborhood of East Jerusalem.

Calling things by their names is a necessary step toward resolving any

conflict. Using the words racism and apartheid may cause pause – but these are the descriptors that define our daily lives.

Do not take our word alone for it.

Read the January [report](#) issued by the respected Israeli human rights organization B'tselem, "A regime of Jewish supremacy from the Jordan River to the Mediterranean Sea: This is apartheid." Read the April [report](#) from Human Rights Watch, "A Threshold Crossed: Israeli Authorities and the Crimes of Apartheid and Persecution." Read Nathan Thrall's [analysis](#) in the *London Review of Books*.

Until peacemakers use terms that accurately describe our realities, the opportunities for peace remain distant.

Don't misuse Christian-Jewish dialogue

For years, Christian-Jewish dialogue was misused as a tool to silence criticism of Israel. In the 1990s, Jewish theologian Marc H. Ellis [wrote](#) about a significant, unspoken "agreement" between Christians and Jews. He observed that the "ecumenical dialogue" between liberal Christians and Jews had turned into what he described as an "ecumenical deal": repentance on the part of Christians for having aided in or having failed to speak out against the atrocities committed by Germany, and the prospect of an ongoing conversation devoid of any substantive criticism of Israel.

While the "deal" has broken down in many Christian denominations in the U.S. and in many quarters of the Jewish community, it is still used to silence Palestinian Christians, labeling us antisemitic when we criticize the state of Israel or speak out against the secular project of Zionism.

It is time Christians begin engaging new Jewish partners. Listen to groups like Jewish Voice for Peace, IfNotNow, B'tselem, Yesh Din, Rabbis for Human Rights, Breaking the Silence, and others who challenge the occupation. Listen to and dialogue with people like Marc H. Ellis, Mark Braverman, Rabbis Brant Rosen and Alissa Wise, and others who defend Palestinian rights out of their Jewish beliefs and convictions. Take the word of Bernie Sanders, who recently [challenged](#) the racist policies of the state of Israel.

Reexamine the church's theology

For years, Western Christian theology has been part of the matrix that empowers the Israeli occupation. It's a theology that describes God's unique faithfulness to Israel, the fulfilment of prophecy, and the "return" of Jews to "their" land. Adherents embrace the myth that the land was devoid of people when the state of Israel was created, or worse, that it was occupied by the enemies of God.

It is time for Christians in some communions to confess and repent from their total disregard for the existence of Palestinians. It is time to change the theological narrative that renders the state of Israel invincible to errors and beyond any judgment.

Theology matters. And if any theology trumps the ethical-biblical teachings of Jesus on love, equality, and justice, then we must rethink that theology. If any theology produces apathy to injustice, it must be re-examined.

Don't describe Palestinian Christians' efforts at creative resistance as criminal: We believe the call for sanctions, economic measures, and our nonviolent demonstrations are *justified resistance*. To insist on our dignity and God-given rights in our own land is not antisemitic; even the recent [Jerusalem Declaration on Antisemitism](#), a statement produced by more than 200 scholars of antisemitism and related fields, acknowledges this.

Some have accused Palestinian Christians of hating Jews and of rejecting the right to nationhood for Israel. Though they have gone unacknowledged or been rejected as disingenuous, our statements have clearly rejected antisemitism and racism of any form. Our hope, our desire, is to live side by side with our Jewish neighbors in a reality of a just peace.

My plea to fellow Christians

I call upon you to share – both in word and action – our vision of a reality in which we both end the occupation and live together in peace with our Israeli neighbors.

We do not hate Jews. We do not seek to destroy Israel. We want our freedom. We want to live in dignity in our homeland. We want to live in a reality where all the people of the land, Palestinians and Israelis, Jews, Muslims, and Christians, have the same rights and live under the same laws, regardless of their faith, nationality or ethnicity.

Many years from today, when our descendants look back on the long misery of the Palestinians, they will not judge kindly the willful neglect of the global church. We Palestinian Christians will not let you pretend that you did not know.

You will either take a stand to end the oppression of the Palestinian people or continue to be part of the matrix that allows it. The words of Elie Wiesel in his 1986 Nobel Prize acceptance [speech](#) cannot be more true today:

We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant. Wherever men or women are persecuted because of their race, religion, or political views, that place must – at that moment – become the center of the universe.

C.I. Scofield: Father of the Heresy of Christian Zionism



By Kevin A. Lehmann

I got this from a PDF file somewhere on <https://whtt.org/> It's one of the most complete exposés of the origin of Christian Zionism that I've ever read.

Does your church teach Christian Zionism and dual covenant theology—a separate plan of redemption for Jews and Gentiles? Is it truly Scriptural?

Are we under a biblical mandate to support and stand with the modern day nation of Israel and its war with the Palestinians? Who was Cyrus Scofield, and how did the publication of his 1909 reference Bible change the tide of American Christianity?

If you value truth over tradition and facts over fiction, I employ you to read the following expose by C.E. Carlson . . .

The Zionist-Created Scofield 'Bible' The Source Of The Problem In The Mideast – Part 2 Why Judeo-Christians Support War By C. E. Carlson 12-11-4

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

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

First, there was a War Between the States, which scarred the powerful young nation in its strapping youth. A worse attack on America was to commence near

the turn of the 20th century. This was the onset of an attack on American Christianity that continues unabated against the traditional, Christ-following church. This attack, which author Gordon Ginn calls "The final Apostasy," began with a small very wealthy and determined European political movement. It had a dream, and the American churches stood in its way.

The World Zionist movement, as its Jewish founders called themselves, had plans to acquire a homeland for all Jews worldwide, even though most were far from homeless, and many did not want another home. Not any land would do. World Zionists wanted a specific property that American Christians called "the Holy Land." But if these Zionists read "Democracy in America" or any of the journals of any of America's churches, which no doubt they did, they could not help but know that Jerusalem was not theirs to have. As self-proclaimed Jews, they were, according to the Christian New Testament, the persecutors of Christ and most of his early followers, and the engineers of his crucifixion. America's traditional churches in the 19th Century would never stand for a Jewish occupation of Jesus' homeland.

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

The scheme was to alter the Christian view of Zionism by creating and promoting a pro-Zionist subculture within Christianity. Scofield's role was to re-write the King James Version of the Bible by inserting Zionist-friendly notes in the margins, between verses and chapters, and on the bottoms of the pages. The Oxford University Press used Scofield, a pastor by then, as the Editor, probably because it needed such a man for a front. The revised bible was called the Scofield Reference Bible, and with limitless advertising and promotion, it became a best-selling "bible" in America and has remained so for 90 years.

The Scofield Reference Bible was not to be just another translation, subverting minor passages a little at a time. No, Scofield produced a revolutionary book that radically changed the context of the King James Version. It was designed to create a subculture around a new worship icon, the modern State of Israel, a state that did not yet exist, but which was already on the drawing boards of the committed, well-funded authors of World Zionism.

Scofield's support came from a movement that took root around the turn of the century, supposedly motivated by disillusionment over what it considered the stagnation of the mainline American churches. Some of these "reformers" were later to serve on Scofield's Editorial Committee.

Scofield imitated a chain of past heretics and rapturists, most of whose credibility fizzled over their faulty end times prophesies. His mentor was one John Nelson Darby from Scotland, who was associated with the Plymouth Brethren Group and who made no less than six evangelical trips to the US selling what is today called "Darbyism." It is from Darby that Scofield is

thought to have learned his Christian Zionist theology, which he later planted in the footnotes of the Scofield Reference Bible. It is possible that Scofield's interest in Darbyism was shared by Oxford University Press, for Darby was known to Oxford University. A History of The Plymouth Brethren By William Blair Neatby, M.A.

The Oxford University Press owned "The Scofield Reference Bible" from the beginning, as indicated by its copyright, and Scofield stated he received handsome royalties from Oxford. Oxford's advertisers and promoters succeeded in making Scofield's bible, with its Christian Zionist footnotes, a standard for interpreting scripture in Judeo-Christian churches, seminaries, and Bible study groups. It has been published in at least four editions since its introduction in 1908 and remains one of the largest selling Bibles ever.

The Scofield Reference Bible and its several clones is all but worshiped in the ranks of celebrity Christians, beginning with the first media icon, evangelist, Billy Graham. Of particular importance to the Zionist penetration of American Christian churches has been the fast growth of national bible study organizations, such as Bible Study Fellowship and Precept Ministries. These draw millions of students from not only evangelical fundamentalist churches, but also from Catholic and mainline Protestant churches and non-church contacts. These invariably teach forms of "dispensationalism," which draw their theory, to various degrees, from the notes in the Oxford Bible.

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

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

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

Thanks to the work of a few dedicated researchers, much of the questionable personal history of Cyrus I. Scofield is available. It reveals he was not a Bible scholar as one might expect, but a political animal with the charm and talent for self-promotion of a Bill Clinton. Scofield's background reveals a

criminal history, a deserted wife, a wrecked family, and a penchant for self-serving lies. He was exactly the sort of man the World Zionists might hire to bend Christian thought—a controllable man and one capable of carrying the secret to his grave. (See *The Incredible Scofield and His Book* by Joseph M. Canfield).

Other researchers have examined Scofield's eschatology and exposed his original work as apostate and heretic to traditional Christian views. Among these is a massive work by Stephen Sizer entitled *Christian Zionism, Its History, Theology and Politics*, Christ Church Vicarage, Virginia Water, GU25 4LD, England

We Hold These Truths is grateful to these dedicated researchers. Our own examination of the Oxford Bible has gone in another direction, focusing not on what Scofield wrote, but on some of the many additions and deletions The Oxford University Press has continued to make to the Scofield Reference Bible since his death in 1921. These alterations have further radicalized the Scofield Bible into a manual for the Christian worship of the State of Israel beyond what Scofield would have dreamed of. This un-Christian anti-Arab theology has permitted the theft of Palestine and 54 years of death and destruction against the Palestinians, with hardly a complaint from the Judeo-Christian mass media evangelists or most other American church leaders. We thank God for the exceptions.

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

What proof does WHTT (We Hold These Truths) have to incriminate World Zionism in a scheme to control Christianity? For proof we offer the words themselves that were planted in the 1967 Edition, 20 years after the State of Israel was created in 1947, and 46 years after Scofield's death. The words tell us that those who control the Oxford Press recreated a bible to misguide Christians and sell flaming Zionism in the churches of America.

There is little reason to believe that Scofield knew or cared much about the Zionist movement, but at some point, he became involved in a close and secret relationship with Samuel Untermeyer, a New York lawyer whose firm still exists today and one of the wealthiest and most powerful World Zionists in America. Untermeyer controlled the unbreakable thread that connected him with Scofield. They shared a password and a common watering hole—and it appears that Untermeyer may have been the one who provided the money that Scofield himself lacked. Scofield's success as an international bible editor without portfolio and his lavish living in Europe could only have been accomplished with financial aid and international influence.

This connection might have remained hidden, were it not for the work of Joseph M. Canfield, the author and researcher who discovered clues to the

thread in Scofield family papers. But even had the threads connecting Scofield to Untermeyer and Zionism never been exposed, it would still be obvious that that connection was there. It is significant that Oxford, not Scofield, owned the book, and that after Scofield's death, Oxford accelerated changes to it. Since the death of its original author and namesake, The Scofield Reference Bible has gone through several editions. Massive pro-Zionist notes were added to the 1967 edition, and some of Scofield's most significant notes from the original editions were removed where they apparently failed to further Zionist aims fast enough. Yet this edition retains the title, "The New Scofield Reference Bible, Holy Bible, Editor C.I. Scofield." It's anti-Arab, Christian subculture theology has made an enormous contribution to war, turning Christians into participants in genocide against Arabs in the latter half of the 20th century.

The most convincing evidence of the unseen Zionist hand that wrote the Scofield notes to the venerable King James Bible is the content of the notes themselves, for only Zionists could have written them. These notes are the subject of this paper.

Oxford edited the former 1945 Edition of SRB in 1967, at the time of the Six Day War when Israel occupied Palestine. The new footnotes to the King James Bible presumptuously granted the rights to the Palestinians' land to the State of Israel and specifically denied the Arab Palestinians any such rights at all. One of the most brazen and outrageous of these NEWLY INSERTED footnotes states:

"FOR A NATION TO COMMIT THE SIN OF ANTI-SEMITISM BRINGS INEVITABLE JUDGMENT."
(page 19-20, footnote (3) to Genesis 12:3.) (our emphasis added)

This statement sounds like something from Ariel Sharon, or the Chief Rabbi in Tel Aviv, or Theodore Herzl, the founder of Modern Zionism. But these exact words are found between the covers of the 1967 Edition of the Oxford Bible that is followed by millions of American churchgoers and students and is used by their leaders as a source for their preaching and teaching.

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

There was also no "State of Israel" when Scofield wrote his original notes in his concocted Scofield Reference Bible in 1908. All references to Israel as a state were added AFTER 1947, when Israel was granted statehood by edict of the United Nations. The Oxford University Press simply rewrote its version of the Christian Bible in 1967 to make antipathy toward the "State of Israel" a "sin." Israel is made a god to be worshiped, not merely a "state." David Ben-Gurion could not have written it better. Perhaps he did write it!

The Oxford 1967 Edition continues on page 19:

"(2) GOD MADE AN UNCONDITIONAL PROMISE OF BLESSINGS THROUGH ABRAM'S SEED (a) TO THE NATION OF ISRAEL TO INHERIT A SPECIFIC TERRITORY FOREVER"

"(3) THERE IS A PROMISE OF BLESSING UPON THOSE INDIVIDUALS AND NATIONS WHO BLESS ABRAM'S DESCENDANTS, AND A CURSE LAID UPON THOSE WHO PERSECUTE THE JEWS." (Page 19, 1967 Edition Genesis 12:1-3)

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

"IT HAS INVARIABLY FARED ILL WITH THE PEOPLE WHO HAVE PERSECUTED THE JEW, WELL WITH THOSE WHO HAVE PROTECTED HIM." and "THE FUTURE WILL STILL MORE REMARKABLY PROVE THIS PRINCIPLE"(footnote (3) bottom of page19-20Genesis 12:3)

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

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

The State of Israel's legal claims to Arab lands are based on the United Nations Partitioning Agreement of 1947, which gave the Jews only a fraction of the land they have since occupied by force. But when this author went to Israel and asked various Israelis where they got the right to occupy Palestine, each invariably said words to the effect that "God gave it to us." This interpretation of Hebrew scripture stems from the book of Genesis and is called the "Abrahamic Covenant". It is repeated several times and begins with God's promise to a man called Abraham who was eventually to become the grandfather of a man called "Israel:"

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

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

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

War," We Hold These Truths provides a common sense discussion of the Abrahamic Covenant and how millions of Christians are taught to misunderstand it.

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

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

Instead, we will examine the words on their face. The words in these 1967 footnotes are Zionist propaganda that has been tacked onto the text of a Christian Bible. Most of them make no sense, except to support the Zionist State of Israel in its war against the Palestinians and any other wars it may enter into. In this purpose, Zionism has completely succeeded. American Judeo-Christians, more recently labeled "Christian Zionists," have remained mute during wars upon Israel's enemies in Palestine, Iraq, Afghanistan, Bosnia and elsewhere. It is past time to stop the spilling of more blood, some of it Christian blood.

Now, for evidence of the intent of the Zionist deception of Christians, let us examine some Scofield's notes THAT HAVE BEEN ALTERED OR REMOVED by Oxford after his death. In 1908 Scofield wrote in 1908:

"THE CONTRAST, 'I KNOW THAT YE ARE ABRAHAM'S SEED' – 'IF YE WERE ABRAHAM'S CHILDREN' IS THAT BETWEEN THE NATURAL AND THE SPIRITUAL POSTERITY OF ABRAHAM. THE ISRAELITISH PEOPLE AND ISHMAELITISH PEOPLE ARE THE FORMER; ALL WHO ARE 'OF THE PRECIOUS FAITH WITH ABRAHAM,' WHETHER JEWS OR GENTILES, ARE THE LATTER (ROM 9, 6-8; GAL, 4-14. SEE 'ABRAHAMIC COVENANT' GEN 15, 18, NOTE)." (Scofield's 1945 page 1127, note to John 8:39)

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

"8:37 ALL JEWS ARE NATURAL DESCENDANTS OF ABRAHAM, BUT ARE NOT NECESSARILY HIS SPIRITUAL POSTERITY, CP Rom 9-6-8, Gal 3: 6-14" (Note (1) P1136, Oxford 1967 Edition, note to Jn 8:37.)

How, pray tell, can "all Jews" be "natural descendants of Abraham," a Chaldean who lived some 3000 years ago? Persons of all races are Jews and new Jews are being converted every day from every race. One might as well say all Lutherans are the natural descendants of Martin Luther; or that all Baptists come from the loins of John the Baptist. This note could only have been written by an Israeli patriot, for no one else would have a vested interest in promoting this genetic nonsense. Shame on those who accept this racism; it is apostate Christianity.

The original Scofield note was far out of line with traditional Christianity in 1908 and should have been treated as heresy then. Yet Scofield had failed to go far enough for the Zionists. Scofield clearly recognized what the book of Genesis states, that the sons of Ishmael are co-heirs to Abraham's ancient promise. Did not Scofield say "the Israelitish people and Ishmaelitish people are...the natural posterity of Abraham"? The Oxford Press simply waited for Scofield to die and changed it as they wished.

And what is it that Scofield said that did not satisfy the Zionists who rewrote the Oxford 1967 Edition?

The answer is an easy one. Most Arab and Islamic scholars consider Arabs in general and the Prophet Mohamed in particular to be direct descendants of Ishmael, Abraham's first son and older half-brother of Isaac, whose son Jacob was later to become known as "Israel." Many Arabs believe that through Ishmael they are co-heirs to Abraham's promise, and they correctly believe that present-day Israelis have no Biblical right to steal their land. Jewish Talmudic folklore also speaks of Ishmael, so the Zionists apparently felt they had to alter how Christians viewed the two half brothers in order to prevent Christians from siding with the Arabs over the land theft.

The Zionists solved this dilemma by inserting a senseless footnote in the 1967 (Oxford) Scofield Reference Bible which, in effect, substitutes the word "Jews" for the words "The Israelitish people and Ishmaelitish people," as Scofield originally wrote it. The Israelitish and Ishmaelitish people lived 3000 years ago, but the Zionists want to claim the Arabs' part of the presumed birthright right now! Read it again; "all Jews are natural descendants of Abraham, but are not necessarily his spiritual posterity."

And there is more of such boondoggery in the Oxford bible. On the same page 1137 we find yet another brand new Zionist-friendly note referring to the New Testament book of John 8:37.

"(2) 8:44 THAT THIS SATANIC FATHERHOOD CANNOT BE LIMITED TO THE PHARISEES IS MADE CLEAR IN 1Jn3:8-10" (note SRB 1967 Edition, P1137 to John 8:44)

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

"YE ARE OF YOUR FATHER THE DEVIL, AND THE LUST OF YOUR FATHER YE WILL DO. HE WAS A MURDERER FROM THE BEGINNING, AND ABODE NOT IN THE TRUTH, BECAUSE THERE IS NO TRUTH IN HIM. WHEN HE SPEAKEST A LIE, HE SPEAKEST OF HIS OWN; FOR HE IS A LIAR, AND THE FATHER OF IT." John 8:44 King James Ed.)

Those are plain words. No wonder the Zionists wanted to dilute what Jesus said. Not only did Oxford add a new footnote in 1967, but they inserted no less than four reference cues into the King James sacred text, directing readers to their specious, apostate footnotes. It seems the Zionists cannot deny what Jesus said about Pharisees, but they do not want to bear the burden of being "sons of Satan" all by themselves. Now here's the text of the verse to which Oxford refers in order to try to solve this problem:

“HE THAT COMMITETH SIN IS OF THE DEVIL; FOR THE DEVIL SINNETH FROM THE BEGINNING. FOR THIS PURPOSE THE SON OF GOD WAS MANIFESTED, THAT HE MIGHT DESTROY THE WORK OF THE DEVIL.” (1Jn 3:8.King James Edition)

Fine, but this verse, spoken by Jesus to His followers in a speech about avoiding sin, in no way supports Oxford’s argument that Jesus was not talking directly to and about the Pharisee leaders when he called them “Sons of Satan” in John 8:44. It is a different book written at a different time to a different audience. This is typical Christian Zionist diversion.

To find out to whom Jesus is speaking you must read the rest of John 8, not something from another book. Furthermore, John 8:44 is only one of some 77 verses where Jesus confronted the Pharisees by name and in many cases addressed them as “satanic” and as “vipers.” Oxford simply ignores most of these denunciations by Jesus, adding no notes at all, and the Christian Zionists go along without question.

These are a few examples of Zionist perversions of scripture that have shaped the doctrine of America’s most politically powerful religious subculture, the “Christian Zionists” as Ariel Sharon calls them, or the dispensationalists, as intellectual followers call themselves, or the Judeo-Christians as our politically-correct politicians describe themselves. Today’s Mid-East wars are not caused by the predisposition of the peoples, who are no more warlike than any human tribes. Without the pandering to Jewish and Zionist interests that is carried out by this subculture—the most vocal being the celebrity Christian evangelists—there would be no such wars, for there is not enough support for war outside of organized Zionist Christianity.

Reverend Stephen Sizer of Christ Church, Christ Church Vicarage, Virginia Water, GU25 4LD, England is perhaps the most dedicated new scholar writing about the Scofield Bible craze, popularly known as Christian Zionism. He has quipped, “Judging Christianity by looking at the American Evangelists is kind of like judging the British by watching Benny Hill.”

Reverend Sizer’s remark brings to mind another Benny; his name is Benny Hinn, not a British comic, but an American evangelist spouting inflammatory hate-filled words aimed at Muslims everywhere. Hinn was speaking to the applause of an aroused crowd of thousands in the American Airline Center in Dallas when he shocked two Ft. Worth Star Telegram religious reporters covering the July 3d event by announcing, “We are on God’s side,” speaking of Palestine. He shouted, “This is not a war between Jews and Arabs.. It is a war between God and the Devil.” Lest there be any doubt about it, Hinn was talking about a blood war in which the Israelis are “God” and the Palestinians are “the Devil.”

Benny Hinn is one of hundreds of acknowledged Christian Zionists who have no problem spouting outright race hatred and who join in unconditional support for Israel without regard for which or how many of Israel’s enemies are killed or crippled. His boldness stems from his knowledge that the vast majority of professing Christians from whom he seeks his lavish support—the Judeo-Christians, or Christian Zionists—do not shrink at his words, because they have been conditioned to accept them, just as Roman citizens learned to

accept Christian persecution, even burning alive, under Nero. Several evangelists in attendance affirmed their agreement with Hinn – “the line between Christians and Muslims is the difference between good and evil.”

An amazing number of professing Christians are in agreement with the fanatical likes of Hinn, including Gary Bauer, Ralph Reed, James Dobson and hundreds more. Yet Hinn’s profit-seeking fanaticism is not as shocking as that of men like Richard Land of the Southern Baptist Convention who occupy the highest positions in the area of conservative religious thought. Land may have stopped short of branding all Muslims as devils, but he attacked their leader and Prophet and stated that, according to Baptist Bible interpretation, the Palestinian people have no legal rights to property in Palestine. See our discussion of Southern Baptists entitled “The Cause of the Conflict: Fixing Blame.”

The more politically conservative and libertarian the speaker expressing hatred for Islam, the more shocking the statement sounds. One example is Samuel Blumenfeld, a veteran textbook author and advocate of home education. His attack on Islam in a story entitled “Religion and Satanism” in the April 2002 conservative, Calvinist Chalcedon Report leaves little room for civil liberties and freedom of thought. He writes, “Islam is a religion ruled by Satan,” and asks, “Can anyone under the influence of Satan be trusted?” Blumenfeld shows poor judgment and a lack of morality when he allows phrases such as “willing agents of Satan,” “another manifestation of Satanism” and “the willingness of Muslims to believe blatant lies,” to spill from his pen.

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

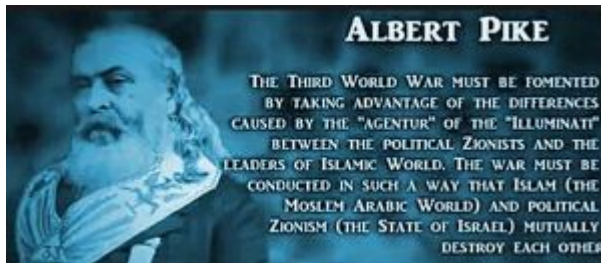
About 100 million American Christians need to recover their true faith in Christ Jesus, who never denounced any individual on account of his group. Jesus even tried to save the Pharisees, and only denounced them when they showed themselves to be deceivers. There is not a word in the New Testament that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

Christian Zionism may be the most bloodthirsty apostasy in the entire history of Christianity or any other religion. Shame on its leaders: they have already brought the blood of untold numbers of innocent people down upon the spires and prayer benches of America’s churches.

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

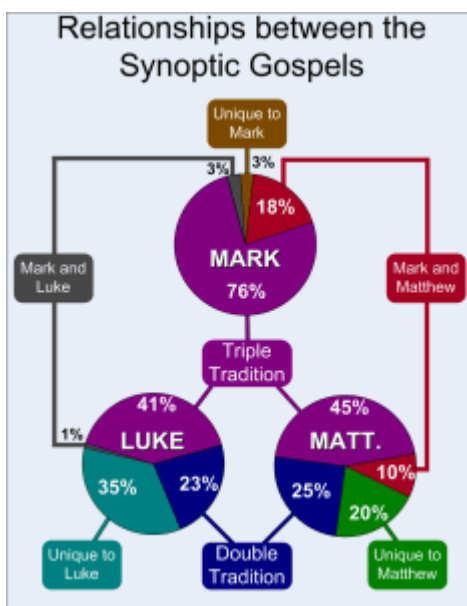
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The Three World Wars of Albert Pike



Are you sure your eschatological beliefs are based on what the Bible actually says? Or are you following an end-time Bible teacher who is repeating the errors he learned from others?

The Olivet Discourse in All Three Synoptic Gospels Compared Verse by Verse



The Olivet Discourse is the message Jesus gave to His disciples on the Mount of Olives. This message is written in slightly three different ways in the three synoptic Gospels in Matthew 24, Mark 13, and Luke 21. The Gospels Matthew, Mark and Luke are called **synoptic Gospels** because they include many of the same stories. And they stand in contrast to the Gospel of John, whose

content is largely distinct.

In my opinion, Just as the Daniel 9:27 is one of the most misinterpreted prophecies in the Bible, Matthew 24 is one of the most misinterpreted chapters in the Bible. False doctrines of Dispensationalism and Futurism have tainted the thinking of the vast majority of evangelicals today. Most Bible believing Christians today interpret Matthew 24 as the Lord's description of events just before the end of the world. Is that what Mark 13 and Luke 21, the parallel passages of the other two synoptic Gospels teach? Let's find out by comparing them!

I believe it's very important to compare the three passages because through it's the same account of Jesus on the Mount of Olives, the wording is not always identical! And because they're not always identical, Mark 13 and Luke 21 sheds light on the words recorded in the Gospel of Matthew. Scripture interprets Scripture.

Prophecy of the destruction of the Temple

Matthew 24:1-2 "And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. {2} And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

Mark 13:1-2 "And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! {2} And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."

Luke 21:5-6 "And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, {6} As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

Not much difference in the first three verses of the Olivet Discourse.

The disciples ask Jesus when it will happen and what the signs will be before it happens.

Matthew 24:3 "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, **and of the end of the world?**"

Mark 13:3-4 "And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, {4} Tell us, when shall these things be? and what shall be the **sign when all these things shall be fulfilled?**"

Luke 21:7 "And they asked him, saying, Master, but when shall these things be? and **what sign will there be when these things shall come to pass?**"

As you can see, only Matthew says "the sign of thy coming, and of the end of the world", and not Mark or Luke. According to Strong's concordance, the Greek word for world is *aion* and from which we get our English word *eon*, meaning an age. With that in mind, a better translation for Matthew 23:3 would be, "the end of the Jewish age." Do you think I'm stretching it to say that? The Olivet discourse is all about the destruction of Jerusalem and the Temple by the Roman army in 70 AD. No Temple = no more animal sacrifices, the very heart and practice of the Jewish religion. Jesus was telling His disciples He is giving the Jews 40 more years to repent before He returns to destroy them!

This is connected to what "the sign of thy coming" means. It doesn't mean the second coming of Christ at the very end of the world, it means Christ's coming to destroy the people who rejected Him as their Messiah! How do I know Jesus returned in 70 AD? Jesus told the high priest Caiaphas He would return!

Matthew 26:63-65 "But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. {64} Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. {65} Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy."

God has given us an intellect to help us interpret Scripture. Some things are symbolic and others literal. Jesus told the high priest that he would see Him sitting at the right hand of power coming in the clouds of Heaven. It seems logical to me that the high priest would live 40 more years to the destruction of Jerusalem, and literally see Jesus in the clouds, and therefore know that he and the Jews are being judged by God through the Roman army for their rejection of Jesus as their Messiah, their Christ. It therefore can't possibly mean 2000 years later as some may interpret it.

Jesus tells them signs before the destruction of the Temple.

Matthew 24:4-14 "And Jesus answered and said unto them, Take heed that no man deceive you. {5} For many shall come in my name, saying, I am Christ; and shall deceive many. (6) "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. {7} For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. {8} All these are the beginning of sorrows. {9} Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. {10} And then shall many be offended, and shall betray one another, and shall hate one another. {11} And many false prophets shall rise, and shall deceive many. {12} And because iniquity shall abound, the love of many shall wax cold. {13} But he that shall endure unto the end, the same shall be saved. {14} And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Mark 13:5-13 “And Jesus answering them began to say, Take heed lest any man deceive you: {6} For many shall come in my name, saying, I am Christ; and shall deceive many. (7) And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. {8} For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. {9} But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. {10} And the gospel must first be published among all nations. {11} But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. {12} Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. {13} And ye shall be hated of all men for my name’s sake: but he that shall endure unto the end, the same shall be saved.”

Luke 21:8-19 “And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: **go ye not therefore after them.** {9} But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. {10} Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: {11} And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. {12} But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake. {13} And it shall turn to you for a testimony. {14} Settle it therefore in your hearts, not to meditate before what ye shall answer: {15} For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. {16} And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. {17} And ye shall be hated of all men for my name’s sake. {18} But there shall not an hair of your head perish. {19} In your patience possess ye your souls.”

Luke adds more information with “fearful sights and great signs shall there be from heaven.” Flavius Josephus wrote about [seven signs](#) before the destruction of Jerusalem.

1. A star stood over the city like a sword, and a comet – remaining for a whole year. **Matthew, we know, also likes the idea of a star hanging over a particular spot on earth.**
2. At a Feast of Unleavened Bread, at 3 am, a bright light, as bright as midday, appeared around the altar and sanctuary, lasting for an hour.
3. During the same feast a cow brought for sacrifice gave birth to a lamb in the middle of the Temple courts.
4. At midnight the East Gate of the Inner Sanctuary opened of its own accord. This solid bronze gate normally required 20 men to shut it, and it was fastened with iron bars secured by bolts.
5. Shortly after the feast, before sunset, there appeared in the sky over the entire country chariots and regiments of soldiers racing through the clouds and surrounding the towns.
6. At Pentecost the priests **who were performing the normal Inner Temple**

ritual at night heard a violent movement and loud crash, then a loud cry of many voices: "Let us go hence!"

7. Four years before Jerusalem's war with Rome, Jesus the son of Ananias proclaimed doom for the city – especially at the feasts, and from the Temple. He spoke as one possessed for 7 and a half years, "Woe to Jerusalem", was beaten by the authorities, and was killed during the siege.

Jesus tells His followers when to flee Jerusalem and Judea.

Matthew 24:15 "When ye therefore shall see the **abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mark 13:14 "But when ye shall see the **abomination of desolation**, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

Luke 21:20-21 "And when ye shall see **Jerusalem compassed with armies**, then know that the desolation thereof is nigh.

Matthew and Mark say to flee when they see "abomination of desolation" and Luke says to flee when they see, "Jerusalem compassed with armies." I submit to you that the abomination of desolation, therefore, is the armies of Rome about to attack Jerusalem and not some idol the Antichrist puts in the Temple as many have interpreted it.

Jesus tells His followers where to go, what to do, and why.

Matthew 24:16-21 "Then let them which be in **Judæa flee into the mountains**: {17} Let him which is on the housetop not come down to take any thing out of his house: {18} Neither let him which is in the field return back to take his clothes. {19} And woe unto them that are with child, and to them that give suck in those days! {20} But pray ye that your flight be not in the winter, neither on the sabbath day: {21} For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. "

Mark 13:15-19 "And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: {16} And let him that is in the field not turn back again for to take up his garment. {17} But woe to them that are with child, and to them that give suck in those days! {18} And pray ye that your flight be not in the winter. {19} For **in those days shall be affliction**, such as was not from the beginning of the creation which God created unto this time, neither shall be."

Luke 21:21-24 "Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. {22} "For these be the **days of vengeance**, that all things which are written may be fulfilled. {23} But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and **wrath upon this people**. {24} And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

As you can see, Mark and Luke add more detail and clarify exactly what the "great tribulation" is! Mark calls it days of affliction and Luke calls it days of vengeance! Affliction upon whom? Vengeance upon whom? Upon the Christ rejecting unbelieving Jews! And where were they? In Jerusalem. Many of them fled to the Temple and were killed there. None of the Christians were there. They in obedience to Jesus' command fled Jerusalem and Judea and went to the mountains where they were safe. The Lord must have fed and took care of them there.

These scriptures are clearly about the attack by the Roman army by the Jews for their rebellion. The Lord was going to punish the Christ rejecting Jews but did not want His people to be caught up in that judgement. He therefore told His followers to flee Jerusalem and Judea when they saw the Roman army coming. He warned the Christians who were not in Judea not to return to it. He told them to make haste to flee for their lives. He told them to pray it won't happen in winter when it's much more difficult to travel, and to pray it won't be on the Sabbath day when the gates are closed.

The war against the Jews shortened for the Christians sake.

Matthew 24:22 "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

Mark 13:20 "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days."

Missing in Luke.

If the Romans had gone on destroying in this manner, the whole nation of the Jews would have been destroyed. For the Christians particularly those days were shortened.

Warning about false teachers

Matthew 24:23-26 "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. {24} For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. {25} Behold, I have told you before. {26} Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not."

Mark 13:21-23 "And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: {22} For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. {23} But take ye heed: behold, I have foretold you all things."

Already told in **Luke 21:8** "And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them."

Christians today need to be very careful who they listen to! There are many false teachers, dispensationalists, futurists, doctrines tainted by Jesuits. And there are prosperity Gospel preachers who rip off the poor while they live in luxury. And some churches are even infiltrated with witches! We need to make sure we are following what the Bible actually teaches and not just what some preacher says it teaches. Let's be like the Bereans and search the Scriptures for ourselves to see if what the preacher or teacher is saying is what the Bible actually says!

Acts 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

11 **These were more noble than those in Thessalonica**, in that they received the word with all readiness of mind, and **searched the scriptures daily, whether those things were so.**

Jesus uses a parable of lightning, a carcass, and eagles

Matthew 24:27-28 "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. {28} For wheresoever the carcass is, there will the eagles be gathered together."

Not in Mark.

Not in Luke

Adam Clarke's interpretation: "The Lord, points out the very march of the Roman army: they entered into Judea on the East, and carried on their conquest Westward, as if not only the extensiveness of the ruin, but the very route which the army would take, were intended in the comparison of the lightning issuing from the east, and shining to the west. Clarke also interprets the "carcass" as the Jewish nation which was morally and judicially dead and the "eagles" as the armies of Rome gathered around the dead nation. It's makes sense to me!

The Historicist interpretation of Scriptures futurists consider to be about the end of the world.

Matthew 24:29-31 "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: {30} And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. {31} And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Mark 13:24-27 "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, {25} And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. {26} And then shall they see the Son of man coming in the clouds with great power and glory. {27} And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Luke 21:25-28 "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; {26} Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. {27} And then shall they see the Son of man coming in a cloud with power and great glory. {28} And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

From Adam Clarke's commentary: "Commentators generally understand this, and what follows, of the end of the world and Christ's coming to judgment: but the word immediately shows that our Lord is not speaking of any distant event, but of something immediately consequent on calamities already predicted: and that must be the destruction of Jerusalem. "The Jewish heaven shall perish, and the sun and moon of its glory and happiness shall be darkened – brought to nothing. The sun is the religion of the Church; the moon is the government of the state; and the stars are the judges and doctors of both. Compare Isaiah 13:10; Ezekiel 32:7, Ezekiel 32:8, etc."

In the prophetic language, great commotions upon earth are often represented under the notion of commotions and changes in the heavens: –

The fall of Babylon is represented by the stars and constellations of heaven withdrawing their light, and the sun and moon being darkened. See Isaiah 13:9, Isaiah 13:10.

The destruction of Egypt, by the heaven being covered, the sun enveloped with a cloud, and the moon withholding her light. Ezekiel 32:7, Ezekiel 32:8.

The destruction of the Jews by Antiochus Epiphanes is represented by casting down some of the host of heaven, and the stars to the ground. See Daniel 8:10.

And this very destruction of Jerusalem is represented by the Prophet Joel, Joel 2:30, Joel 2:31, by showing wonders in heaven and in earth – darkening the sun, and turning the moon into blood. This general mode of describing these judgments leaves no room to doubt the propriety of its application in the present case.

The falling of stars, i.e. those meteors which are called falling stars by the common people, was deemed an omen of evil times.

Verse 30 Then shall appear the sign of the Son of man – The plain meaning of this is, that the destruction of Jerusalem will be such a remarkable instance of Divine vengeance, such a signal manifestation of Christ's power and glory, that all the Jewish tribes shall mourn, and many will, in consequence of this manifestation of God, be led to acknowledge Christ and his religion. By της γης, of the land, in the text, is evidently meant here, as in several other places, the land of Judea and its tribes, either its then inhabitants, or the Jewish people wherever found.

Verse 31 He shall send his angels – Τους αγγελους, his messengers, the apostles, and their successors in the Christian ministry.

With a great sound of a trumpet – Or, a loud-sounding trumpet – the earnest affectionate call of the Gospel of peace, life, and salvation.

Shall gather together his elect – The Gentiles, who were now chosen or elected, in place of the rebellious, obstinate Jews, according to Our Lord's prediction, Matthew 8:11, Matthew 8:12, and Luke 13:28, Luke 13:29. For the children of the kingdom, (the Jews who were born with a legal right to it, but had now finally forfeited that right by their iniquities) should be thrust out. It is worth serious observation, that the Christian religion spread and prevailed mightily after this period: and nothing contributed more to the success of the Gospel than the destruction of Jerusalem happening in the very time and manner, and with the very circumstances, so particularly foretold by our Lord. It was after this period that the kingdom of Christ began, and his reign was established in almost every part of the world. To St. Matthew's account, St. Luke adds, Luke 21:24, They shall fall by the edge of the sword, and shalt be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, till the times of the Gentiles be fulfilled. The number of those who fell by the sword was very great. Eleven Hundred Thousand perished during the siege. Many were slain at other places, and at other times. By the commandment of Florus, the first author of the war, there were slain at Jerusalem 3,600, Josephus. War, b. ii. c. 14. By the inhabitants of Caesarea, above 20,000. At Scythopolis, above 13,000. At Ascalon, 2,500. At Ptolemais, 2,000. At Alexandria, 50,000. At Joppa, when taken by Cestius Gallus, 8,400. In a mountain called Asamon, near Sepporis, above 2,000. At Damascus, 10,000. In a battle with the Romans at Ascalon, 10,000. In an ambush near the same place, 8,000. At Japha, 15,000. Of the Samaritans, on Mount Gerizim, 11,600. At Jotapa, 40,000. At Joppa, when taken by Vespasian, 4,200. At Tarichea, 6,500. And after the city was taken, 1,200. At Gamala, 4,000, besides 5,000 who threw themselves down a precipice. Of those who fled with John, of Gischala, 6,000. Of the Gadarenes, 15,000 slain, besides countless multitudes drowned. In the village of Idumea, above 10,000 slain. At Gerasa, 1,000. At Machaerus, 1,700. In the wood of Jardes, 3,000. In the castle of Masada, 960. In Cyrene, by Catullus the governor, 3,000. Besides these, many of every age, sex, and condition, were slain in the war, who are not reckoned; but, of those who are reckoned, the number amounts to upwards of 1,357,660, which would have appeared incredible, if their own historian had not so particularly enumerated them. See Josephus, War, book ii. c. 18, 20; book iii. c. 2, 7, 8, 9; book iv. c. 1, 2, 7, 8, 9; book vii. c. 6, 9, 11; and Bp. Newton, vol. ii. p. 288-290.

Many also were led away captives into all nations. There were taken at Japha, 2,130. At Jotapa, 1,200. At Tarichea, 6,000 chosen young men, who were sent to Nero; others sold to the number of 30,400, besides those who were given to Agrippa. Of the Gadarenes were taken 2,200. In Idumea above 1,000. Many besides these were taken in Jerusalem; so that, as Josephus says, the number of the captives taken in the whole war amounted to 97,000. Those above seventeen years of age were sent to the works in Egypt; but most were distributed through the Roman provinces, to be destroyed in their theatres by the sword, and by the wild beasts; and those under seventeen years of age were sold for slaves. Eleven thousand in one place perished for want. At Caesarea, Titus, like a thorough-paced infernal savage, murdered 2,500 Jews, in honor of his brother's birthday; and a greater number at Berytus in honor of his father's. See Josephus, War, b. vii. c. 3. s. 1. Some he caused to kill each other; some were thrown to the wild beasts; and others burnt alive. And all this was done by a man who was styled, The darling of mankind! Thus were the Jews miserably tormented, and distributed over the Roman provinces; and continue to be distressed and dispersed over all the nations of the world to the present day. Jerusalem also was, according to the prediction of our Lord, to be trodden down by the Gentiles. Accordingly it has never since been in the possession of the Jews. It was first in subjection to the Romans, afterwards to the Saracens, then to the Franks, after to the Mamalukes, and now to the Turks. Thus has the prophecy of Christ been most literally and terribly fulfilled, on a people who are still preserved as continued monuments of the truth of our Lord's prediction, and of the truth of the Christian religion. See more in Bp. Newton's Dissert. vol. ii. p. 291, etc.

The meaning of the parable of the fig tree

Matthew 24:32-35 "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: {33} So likewise ye, when ye shall see all these things, know that it is near, even at the doors. {34} Verily I say unto you, This generation shall not pass, till all these things be fulfilled. {35} Heaven and earth shall pass away, but my words shall not pass away."

Mark 13:28-31 "Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: {29} So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. {30} Verily I say unto you, that this generation shall not pass, till all these things be done. {31} Heaven and earth shall pass away: but my words shall not pass away."

Luke 21:29-33 "And he spake to them a parable; Behold the fig tree, and all the trees; {30} When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. {31} So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. {32} Verily I say unto you, This generation shall not pass away, till all be fulfilled. {33} Heaven and earth shall pass away: but my words shall not pass away."

Adam Clarke commentary: **Learn a parable of the fig-tree** – That is, These signs which I have given you will be as infallible a proof of the approaching ruin of the Jewish state as the budding of the trees is a proof of the coming summer.

My commentary of **This generation shall not pass away**: Jesus was talking to his disciples who were mostly young. They would live 40 more years to see all these things, namely the destruction of the Temple and Jerusalem by the Roman army.

Jesus exhorts us not to fall spiritually asleep.

Matthew 24:36 "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Mark 13:32-33 "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. {33} Take ye heed, watch and pray: for ye know not when the time is.

Not in Luke.

How many times in history were people caught off guard and unprepared for a disaster? The destruction of Lahaina in Maui is a recent example.

Who was left behind? The fortunate ones!

Matthew 24:40-41 "Then shall two be in the field; the one shall be taken, and the other left. {41} Two women shall be grinding at the mill; the one shall be taken, and the other left."

Not in Mark.

Not in Luke.

Adam Clarke's commentary: **Then shall two men – two women – one shall be taken, and the other left** – The meaning seems to be, that so general should these calamities be, that no two persons, wheresoever found, or about whatsoever employed, should be both able to effect their escape; and that captivity and the sword should have a complete triumph over this unhappy people.

I hope you see these verses are not talking about the Rapture as the popular "Left Behind" series by Tim LaHaye indicates. It's talking about the killing of Jews by the Romans.

Warnings to watch and stay spiritually awake!

Matthew 24:37-51 "But as the days of Noe were, so shall also the coming of the Son of man be. {38} For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, {39} And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." "Watch therefore: for ye know not what hour your Lord doth come. {43} But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. {44} Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. {45} Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? {46} Blessed is that servant, whom his lord when he cometh shall find so doing. {47} Verily I say unto you, That he shall make him ruler over all his goods. {48} But and if that evil servant shall say in his heart, My lord delayeth his coming; {49} And shall begin to smite his fellowservants, and to eat and drink with the drunken; {50} The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, {51} And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Mark 13:34-37 "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: {36} Lest coming suddenly he find you sleeping. {37} And what I say unto you I say unto all, Watch."

Luke 21:34-36 "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. {35} For as a snare shall it come on all them that dwell on the face of the whole earth. {36} Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Self-explanatory.

For more commentary of the Olivet Discourse, please see [Adam Clarke's Commentary on Matthew 24](#)