

The Seventh Vial Chapter XVI. The Two-Horned Beast Of The Earth



It is the *ecclesiastical hierarchy* which we take to be here symbolized. The vision brings the Pope again before us; in the beast of the sea he is seen as the ruling head of the ten Papal kingdoms; here he is beheld as the ruling head of the Papal clergy. This beast rose out of the earth—the symbol of the western empire in its tranquilized state had two horns like a lamb.

Watchwords for the Warfare of Life, Part Third. Words For The Halting-Places. I. The Visible Creation



Inspiring quotes from Martin Luther about the beauty and wonder of God's visible creation.

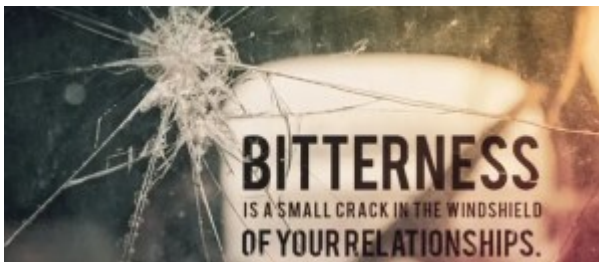
Watchwords for the Warfare of Life,

Part 1 Words for the Battle-Field, II. Rules of the Service



Inspirational quotes from the writings of Martin Luther.

Hurt and Bitterness—By Bill Gothard



William W. Gothard Jr. (born November 2, 1934) is an American Christian minister, speaker, and writer, and the founder of the Institute in Basic Life Principles (IBLP), an independent fundamentalist Christian organization. His conservative teachings encourage Bible memorization, large families, homeschooling, aversion to debt, familial patriarchy, the submission of wives to husbands, and modest attire. At the height of Gothard's popularity during the 1970s, his Basic Youth Conflicts seminar was regularly filling auditoriums throughout the United States and beyond with attendance figures as large as ten thousand and more for a one-week seminar. (from Wikipedia)

I attended Bill Gothard's Basic Youth Conflicts seminar when I served in the USAF when stationed in Sacramento, CA., circa 1972. I probably didn't get as much out of it as I should have because I felt I was forced to attend the seminar by the Navigator leadership, the non-denominational Christian fellowship that led me to Christ. I didn't always agree with what Bill Gothard was teaching. I was deceived then by Pentecostal pastors who told me

I didn't need to study the Bible as much as the Navigators told me to study it or memorize so many Scriptures as the Navigators encouraged me to memorize. The Pentecostals told me all I needed was the infilling of the Holy Spirit. This supposed shortcut to spirituality was in *direct contradiction* to what the Navigators were telling me, namely, there is no shortcut! I rejected the Navigator's view of how to grow spiritually the time, but guess what? After a couple of decades of the school of hard knocks, I learned the Navigators and Bill Gothard were right. It was only through decades of Bible study, Scripture memorization, listening to the right people, experience, and guidance of the Holy Spirit that I came to know I know today.

The Scripture that comes to mind about this subject is what Jesus told His disciples.

It is the spirit that quickeneth; the flesh profiteth nothing: *the words* that I speak unto you, *they are spirit*, and they are life. – John 6:63

The Lord blessed Bill Gothard with good health. At the time of this post, he's 89 years old.

Hurt has got to be one of our major problems today. You can get hurt so badly that you cut yourself off from feeling altogether. I've met girls who've said, "Hey, I've been hurt too many times. I'm never going to love anybody again. Forget it." So you get hard and cynical. That's one way people deal with pain—they just withdraw themselves so that they won't be hurt again. But when you come to Jesus, God heals your heart and He takes the cynicism out of your life. You can once again open your heart to others and love again.

Even Christians can get hurt. It's not wrong to be hurt, but the way you deal with your hurt makes all the difference in the World. Being hurt is a big enough problem in itself, but if that hurt is not handled in the right way, bitterness will set in. In the end it is bitterness, not "being hurt," that will destroy you.

RECOGNIZING BITTERNESS

It is really not that complicated to recognize bitterness. Let's think of some of the characteristics of an extremely bitter person:

1. They show a lack of concern for others. A bitter person cares very little about anybody else.
2. They're sensitive and touchy. For instance, if a bitter person walks into a room where two other people are talking, and those people get quieter as he walks in, the bitter person thinks, "They're talking about me."
3. They become very possessive with just a few friends, and rarely ever have any really close friends. They also have an unnatural fear of losing their friends.
4. They tend to avoid meeting new people.
5. They show little or no gratitude at all.
6. They will usually speak words of empty flattery or harsh criticism.
7. They hold grudges against people, often for a long time. They find it extremely difficult to forgive.

8. They often have a stubborn or sulking attitude.
9. They are usually unwilling to share or help anybody.
10. They end up experiencing mood extremes—very high and happy one minute, and the next thing you know, they're so low they can reach up and touch bottom.

(Editor's note: Although these symptoms often indicate bitternesses, they can also result from other causes as well.)

BITTERNESS: THE SEED OF HELL

One of the bad things about bitterness is that it doesn't stop. It keeps getting worse. It may only start as a little seed of hurt, but then it grows and festers into a very dangerous thing. Many people can be hurt by one person's bitterness. (See Heb.12:15 .)

THE "FILING CABINET OF YOUR MIND"

In bitterness, you focus on what that "horrible person" has done to you. You make a filing cabinet with their name on it, saying, "Rotten Things This Person Has Done To Me." Now this is a big filing cabinet, and every time that person does even the smallest thing that hurts or bothers you, you file it in with the rest of the hurts. Usually we have more than one filing cabinet.

One of the causes of continual or persistent bitterness is that we try to balance out the guilt with blame. We say, "Well, I'm wrong, but they're worse. I have a good reason to be bitter. You don't know what they did to me!" That's how we try to ease our conscience.

Many people use bitterness for revenge. That's why we hold on to it sometimes. "I'll show you, and you're really going to be sorry." But who is sorry first? You're the one who's killing yourself! You are not only hurt spiritually and emotionally, but physically as well. Bitterness and resentment often bring on all sorts of medical problems, such as ulcers and high blood pressure. People who carry deep bitterness around can't even enjoy a great meal. They sit down to eat, but all they can think of is the person who hurt them—they might as well be eating cardboard.

GETTING OUT OF THE BITTERNESS TRAP

The Lord's Prayer says, "God, You forgive me the way I forgive others." The thing that causes hurt to develop into bitterness is failing to respond to the help God can give at that time of being hurt. To forgive someone doesn't mean pretending you're not hurt. That isn't Christianity—that's insanity. You need to be honest with yourself and admit that you've really been hurt. But how do we overcome our hurts? Here are some basic steps.

Pray, and ask God to forgive you for your bitterness and unforgiving spirit. This is not a complicated thing, but it may be costly. You may need a bit of time on your own. Take time to actually write a list of how you have hurt God and others, and let the Lord break you. Ask God's forgiveness for these things one by one.—And when you get finished, take the list and rip it up.

It's a good feeling. Burn it if you like.

Destroy your files. Remember that list of things that others have done to hurt you? Open the filing cabinets of your mind, take out all the files, and get rid of them. Tear up your list and burn it. You must release it all to God. Forgiveness is opening the filing cabinet before God and clearing the debts. "I'm not going to hold this against them anymore. I'm not even going to keep a record of it." No record. That's what God does with you. Do you want Him to remember and recall all the debts He has cleared you of? Of course not, so you do the same. The Bible says, "For if you forgive men for their transgressions, your Heavenly Father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions."—Mat.6:14,15 . It's a choice you must make in response to God's offer of forgiveness to you. What will you do?

[The Excellency of Christ Part II By Jonathan Edwards](#)



Continued from [part I](#).

Having thus shown wherein there is an admirable conjunction of excellencies in Jesus Christ, I now proceed,

Secondly, To show how this admirable conjunction of excellencies appears in Christ's acts, [namely:]

- A) in his taking of human nature,
- B) in his earthly life,
- C) in his sacrificial death,
- D) in his exaltation in heaven,
- E) in his final subduing of all evil when he returns in glory.]

A) It appears in what Christ did in taking on him our nature.

In this act, his infinite condescension wonderfully appeared, That he who was God should become man; that the word should be made flesh, and should take on him a nature infinitely below his original nature! And it appears yet more

remarkably in the low circumstances of his incarnation: he was conceived in the womb of a poor young woman, whose poverty appeared in this, when she came to offer sacrifices of her purification, she brought what was allowed of in the law only in case of poverty, as Luke 2:24. "

According to what is said in the law of the Lord, a pair of turtle-doves, or two young pigeons." This was allowed only in case the person was so poor that she was not able to offer a lamb. Lev. 12:8. And though his infinite condescension thus appeared in the manner of his incarnation, yet his divine dignity also appeared in it; for though he was conceived in the womb of a poor virgin, yet he was conceived there by the power of the Holy Ghost. And his divine dignity also appeared in the holiness of his conception and birth. Though he was conceived in the womb of one of the corrupt race of mankind, yet he was conceived and born without sin; as the angel said to the blessed Virgin,

Luke 1:35. " The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God."

His infinite condescension marvelously appeared in the manner of his birth. He was brought forth in a stable because there was no room for them in the inn. The inn was taken up by others, that were looked upon as persons of greater account. The Blessed Virgin, being poor and despised, was turned or shut out. Though she was in such necessitous circumstances, yet those that counted themselves her betters would not give place to her; and therefore, in the time of her travail, she was forced to betake herself to a stable; and when the child was born, it was wrapped in swaddling clothes, and laid in a manger. There Christ lay a little infant, and there he eminently appeared as a lamb.

But yet this feeble infant, born thus in a stable, and laid in a manger, was born to conquer and triumph over Satan, that roaring lion. He came to subdue the mighty powers of darkness, and make a show of them openly, and so to restore peace on earth, and to manifest God's good-will towards men, and to bring glory to God in the highest, according as the end of his birth was declared by the joyful songs of the glorious hosts of angels appearing to the shepherds at the same time that the infant lay in the manger; whereby his divine dignity was manifested.

B) This admirable conjunction of excellencies appears in the acts and various passages of Christ's life.

Though Christ dwelt in mean outward circumstances, whereby his condescension and humility especially appeared, and his majesty was veiled; yet his divine divinity and glory did in many of his acts shine through the veil, and it illustriously appeared, that he was not only the Son of man, but the great God.

Thus, in the circumstances of his infancy, his outward meanness appeared; yet there was something then to show forth his divine dignity, in the wise men's being stirred up to come from the east to give honor to him their being led

by a miraculous star, and coming and falling down and worshipping him, and presenting him with gold, frankincense, and myrrh. His humility and meekness wonderfully appeared in his subjection to his mother and reputed father when he was a child. Herein he appeared as a lamb. But his divine glory broke forth and shone when, at twelve years old, he disputed with doctors in the temple. In that he appeared, in some measure, as the Lion of the tribe of Judah.

And so, after he entered on his public ministry, his marvellous humility and meekness was manifested in his choosing to appear in such mean outward circumstances; and in being contented in them, when he was so poor that he had not where to lay his head, and depended on the charity of some of his followers for his subsistence, as appears by Luke 8. at the beginning. How meek, condescending, and familiar his treatment of his disciples; his discourses with them, treating them as a father his children, yea, as friends and companions. How patient, bearing such affliction and reproach, and so many injuries from the scribes and Pharisees, and others. In these things he appeared as a Lamb.

And yet he at the same time did in many ways show forth his divine majesty and glory, particularly in the miracles he wrought, which were evidently divine works, and manifested omnipotent power, and so declared him to be the Lion of the tribe of Judah. His wonderful and miraculous works plainly showed him to be the God of nature; in that it appeared by them that he had all nature in his hands, and could lay an arrest upon it, and stop and change its course as he pleased. In healing the sick, and opening the eyes of the blind, and unstopping the ears of the deaf, and healing the lame, he showed that he was the God that framed the eye, and created the ear, and was the author of the frame of man's body. By the dead's rising at his command, it appeared that he was the author and fountain of life, and that

"God the Lord, to whom belong the issues from death."

By his walking on the sea in a storm, when the waves were raised, he showed himself to be that God spoken of in Job 9:8. "That treadeth on the waves of the sea." By his stilling the storm, and calming the rage of the sea, by his powerful command, saying, "Peace, be still," he showed that he has the command of the universe, and that he is that God who brings things to pass by the word of his power, who speaks and it is done, who commands and it stands fast;

Psalm 115:7. "Who stilleth the noise of the seas, the noise of their waves."

And Psalm 107:29.

"That maketh the storm a calm, so that the waves thereof are still."

And Psalm 139:8.

"O Lord God of hosts, who is a strong Lord like unto thee, or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them."

Christ, by casting out devils, remarkably appeared as the Lion of the tribe of Judah, and showed that he was stronger than the roaring lion, that seizes whom he may devour. He commanded them to come out, and they were forced to obey. They were terribly afraid of him; they fall down before him, and beseech him not so torment them. He forces a whole legion of them to forsake their hold, by his powerful word; and they could not so much as enter into the swine without his leave. He showed the glory of his omniscience, by telling the thoughts of men; as we have often an account. Herein he appeared to be that God spoken of, Amos 4:13.

" That declareth unto man what is his thought."

Thus, in the midst of his meanness and humiliation, his divine glory appeared in his miracles, John 2:11.

" This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."

And though Christ ordinarily appeared without outward glory, and in great obscurity, yet at a certain time he threw off the veil, and appeared in his divine majesty, so far as it could be outwardly manifested to men in this frail state, when he was transfigured in the mount. The apostle Peter, 2 Pet. 1:16,17. was an

" eye-witness of his majesty, when he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased; which voice that came from heaven they heard, when they were with him in the holy mount."

And at the same time that Christ was wont to appear in such meekness, condescension, and humility, in his familiar discourses with his disciples, appearing therein as the Lamb of God; he was also wont to appear as The Lion of the tribe of Judah, with divine authority and majesty, in his so sharply rebuking the scribes and Pharisees, and other hypocrites.

C) This admirable conjunction of excellencies remarkably appears in his offering up himself a sacrifice for sinners in his last sufferings.

As this was the greatest thing in all the works of redemption, the greatest act of Christ in that work; so in this act especially does there appear that admirable conjunction of excellencies that has been spoken of. Christ never so much appeared as a lamb, as when he was slain:

" He came like a lamb to the slaughter," Isaiah 53:7.

Then he was offered up to God as a lamb without blemish, and without spot: then especially did he appear to be the anti-type of the lamb of the passover:

1 Cor 5:7. " Christ our Passover sacrificed for us."

And yet in that act he did in an especial manner appear as the Lion of the tribe of Judah; yea, in this above all other acts, in many respects, as may

appear in the following things.

8. Then was Christ in the greatest degree of his humiliation, and yet by that, above all other things, his divine glory appears.

Christ's humiliation was great, in being born in such a low condition, of a poor virgin, and in a stable. His humiliation was great, in being subject to Joseph the carpenter, and Mary his mother, and afterwards living in poverty, so as not to have where to lay his head; and in suffering such manifold and bitter reproaches as he suffered, while he went about preaching and working miracles. But his humiliation was never so great as it was, in his last sufferings, beginning with his agony in the garden, till he expired on the cross. Never was he subject to such ignominy as then, never did he suffer so much pain in his body, or so much sorrow in his soul; never was he in so great an exercise of his condescension, humility, meekness, and patience, as he was in these last sufferings; never was his divine glory and majesty covered with so thick and dark a veil; never did he so empty himself and make himself of no reputation, as at this time.

And yet, never was his divine glory so manifested, by any act of his, as in yielding himself up to these sufferings. When the fruit of it came to appear, and the mystery and ends of it to be unfolded in its issue, then did the glory of it appear, then did it appear as the most glorious act of Christ that ever he exercised towards the creature. This act of his is celebrated by the angels and hosts of heaven with peculiar praises, as that which is above all others glorious, as you may see in the context, (Revelation 5:9-12)

" And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

9. He never in any act gave so great a manifestation of love to God, and yet never so manifested his love to those that were enemies to God, as in that act.

Christ never did any thing whereby his love to the Father was so eminently manifested, as in his laying down his life, under such inexpressible sufferings, in obedience to his command and for the vindication of the honor of his authority and majesty; nor did ever any mere creature give such a testimony of love to God as that was.

And yet this was the greatest expression of his love to sinful men who were enemies to God; Rom. 5:10. " When we were enemies, we were reconciled to God, by the death of his Son." The greatness of Christ's love to such, appears in nothing so much as in its being dying love. That blood of Christ which fell in great drops to the ground, in his agony, was shed from love to God's

enemies, and his own. That shame and spitting, that torment of body, and that exceeding sorrow, even unto death, which he endured in his soul, was what he underwent from love to rebels against God to save them from hell, and to purchase for them eternal glory. Never did Christ so eminently show his regard to God's honor, as in offering up himself a victim to Justice. And yet in this above all, he manifested his love to them who dishonored God, so as to bring such guilt on themselves, that nothing less than his blood could atone for it.

10. Christ never so eminently appeared for divine justice, and yet never suffered so much from divine Justice, as when he offered up himself a sacrifice for our sins.

In Christ's great sufferings did his infinite regard to the honor of God's justice distinguishingly appear, for it was from regard to that that he thus humbled himself.

And yet in these sufferings, Christ was the target of the vindictive expressions of that very justice of God. Revenging justice then spent all its force upon him, on account of our guilt; which made him sweat blood, and cry out upon the cross, and probably rent his vitals—broke his heart, the fountain of blood, or some other blood vessels—and by the violent fermentation turned his blood to water. For the blood and water that issued out of his side, when pierced by the spear, seems to have been extravasated blood, and so there might be a kind of literal fulfilment of Psalm 22:14.

" I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels."

And this was the way and means by which Christ stood up for the honor of God's justice, namely, by thus suffering its terrible executions. For when he had undertaken for sinners, and had substituted himself in their room, divine justice could have its due honor no other way than by his suffering its revenges.

In this the diverse excellencies that met in the person of Christ appeared, namely, his infinite regard to God's justice, and such love to those that have exposed themselves to it, as induced him thus to yield himself a sacrifice to it.

11. Christ's holiness never so illustriously shone forth as it did in his last sufferings, and yet he never was to such a degree treated as guilty.

Christ's holiness never had such a trial as it had then, and therefore never had so great a manifestation. When it was tried in this furnace it came forth as gold, or as silver purified seven times. His holiness then above all appeared in his steadfast pursuit of the honor of God, and in his obedience to him. For his yielding himself unto death was transcendently the greatest act of obedience that ever was paid to God by any one since the foundation of the world.

And yet then Christ was in the greatest degree treated as a wicked person

would have been. He was apprehended and bound as a malefactor. His accusers represented him as a most wicked wretch. In his sufferings before his crucifixion, he was treated as if he had been the worst and vilest of mankind, and then, he was put to a kind of death, that none but the worst sort of malefactors were wont to suffer, those that were most abject in their persons, and guilty of the blackest crimes. And he suffered as though guilty from God himself, by reason of our guilt imputed to him; for he who knew no sin, was made sin for us; he was made subject to wrath, as if he had been sinful himself. He was made a curse for us.

Christ never so greatly manifested his hatred of sin, as against God, as in his dying to take away the dishonor that sin had done to God; and yet never was he to such a degree subject to the terrible effects of God's hatred of sin, and wrath against it, as he was then. in this appears those diverse excellencies meeting in Christ, namely, love to God, and grace to sinners.

12. He never was so dealt with, as unworthy, as in his last sufferings, and yet it is chiefly on account of them that he is accounted worthy.

He was therein dealt with as if he had not been worthy to live: they cry out, "*Away with him! away with him! Crucify him.*" John 19:15. And they prefer Barabbas before him. And he suffered from the Father, as one whose demerits were infinite, by reason of our demerits that were laid upon him.

And yet it was especially by that act of his subjecting himself to those sufferings that he merited, and on the account of which chiefly he was accounted worthy of the glory of his exaltation. Philip. 2:8, 9. "*He humbled himself, and became obedient unto death; wherefore God hath highly exalted him.*" And we see that it is on this account chiefly, that he is extolled as worthy by saints and angels in the context: "*Worthy,*" say they, "*is the Lamb that was slain.*" This shows an admirable conjunction in him of infinite dignity, and infinite condescension and love to the infinitely unworthy.

13. Christ in his last sufferings suffered most extremely from those towards whom he was then manifesting his greatest act of love.

He never suffered so much from his Father, (though not from any hatred to him, but from hatred to our sins,) for he then forsook him, or took away the comforts of his presence; and then "*it pleased the Lord to bruise him, and put him to grief.*" as Isaiah 53:10. And yet he never gave so great a manifestation of love to God as then, as has been already observed.

So Christ never suffered so much from the hands of men as he did then; and yet never was in so high an exercise of love to men. He never was so ill treated by his disciples; who were so unconcerned about his sufferings, that they would not watch with him one hour, in his agony; and when he was apprehended, all forsook him and fled, except Peter, who denied him with oaths and curses. And yet then he was suffering, shedding his blood, and pouring out his soul unto death for them. Yea, he probably was then shedding his blood for some of them that shed his blood, for whom he prayed while they were crucifying him; and who were probably afterwards brought home to Christ by Peter's preaching. (Compare Luke 23:34. Acts 2:23,36,37,41. and chap.

3:17. and chap. 4.) This shows an admirable meeting of justice and grace in the redemption of Christ.

14. It was in Christ's last sufferings, above all, that he was delivered up to the power of his enemies; and yet by these, above all, he obtained victory over his enemies.

Christ never was so in his enemies' hands, as in the time of his last sufferings. They sought his life before; but from time to time they were restrained, and Christ escaped out of their hands, and this reason is given for it, that his time was not yet come. But now they were suffered to work their will upon him, he was in a great degree delivered up to the malice and cruelty of both wicked men and devils. And therefore when Christ's enemies came to apprehend him, he says to them, Luke 22:53. "When I was daily with you in the temple ye stretched forth no hand against me: but this is your hour, and the power of darkness."

And yet it was principally by means of those sufferings that he conquered and overthrew his enemies. Christ never so effectually bruised Satan's head, as when Satan bruised his heel. The weapon with which Christ warred against the devil, and obtained a most complete victory and glorious triumph over him, was the cross, the instrument and weapon with which he thought he had overthrown Christ, and brought on him shameful destruction.

Col. 2:14,15. "Blotting out the handwriting of ordinances,—nailing it to his cross: and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."

In his last sufferings, Christ sapped the very foundations of Satan's kingdom, he conquered his enemies in their own territories, and beat them with their own weapons as David cut off Goliath's head with his own sword. The devil had, as it were, swallowed up Christ, as the whale did Jonah— but it was deadly poison to him, he gave him a mortal wound in his own bowels. He was soon sick of his morsel, and was forced to do by him as the whale did by Jonah. To this day he is heart-sick of what he then swallowed as his prey. In those sufferings of Christ was laid the foundation of all that glorious victory he has already obtained over Satan, in the overthrow of his heathenish kingdom in the Roman empire, and all the success the gospel has had since; and also of all his future and still more glorious victory that is to be obtained in the earth. Thus Samson's riddle is most eminently fulfilled, Judges 14:14.

"Out of the eater came forth meat, and out of the strong came forth sweetness."

And thus the true Samson does more towards the destruction of his enemies at his death than in his life, in yielding up himself to death, he pulls down the temple of Dagon, and destroys many thousands of his enemies, even while they are making themselves sport in his sufferings—and so he whose type was the ark, pulls down Dagon, and breaks off his head and hands in his own temple, even while he is brought in there as Dagon's captive. (1 Samuel 5:1-4)

Thus Christ appeared at the same time, and in the same act, as both a lion and a lamb. He appeared as a lamb in the hands of his cruel enemies; as a lamb in the paws, and between the devouring jaws, of a roaring lion; yea, he was a lamb actually slain by this lion: and yet at the same time, as the Lion of the tribe of Judah, he conquers and triumphs over Satan; destroying his own destroyer; as Samson did the lion that roared upon him, when he rent him as he would a kid. And in nothing has Christ appeared so much as a lion, in glorious strength destroying his enemies, as when he was brought as a lamb to the slaughter. In his greatest weakness he was most strong; and when he suffered most from his enemies, he brought the greatest confusion on his enemies.

Thus this admirable conjunction of diverse excellencies was manifest in Christ, in his offering up himself to God in his last sufferings.

D) It is still manifest in his acts, in his present state of exaltation in heaven. Indeed, in his exalted state, he most eminently appears in manifestation of those excellencies, on the account of which he is compared to a lion; but still he appears as a lamb; Rev. 14:1. "*And I looked, and lo, a Lamb stood on mount Sion*"; as in his state of humiliation he chiefly appeared as a lamb, and yet did not appear without manifestation of his divine majesty and power, as the Lion of the tribe of Judah. Though Christ be now at the right-hand of God, exalted as King of heaven, and Lord of the universe; yet as he still is in the human nature, he still excels in humility. Though the man Christ Jesus be the highest of all creatures in heaven, yet he as much excels them all in humility as he doth in glory and dignity, for none sees so much of the distance between God and him as he does. And though he now appears in such glorious majesty and dominion in heaven, yet he appears as a lamb in his condescending, mild, and sweet treatment of his saints there, for he is a Lamb still, even amidst the throne of his exaltation, and he that is the Shepherd of the whole flock is himself a Lamb, and goes before them in heaven as such. Rev. 7:17. "For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Though in heaven every knee bows to him, and though the angels fall down before him adoring him, yet he treats his saints with infinite condescension, mildness, and endearment. And in his acts towards the saints on earth, he still appears as a lamb, manifesting exceeding love and tenderness in his intercession for them, as one that has had experience of affliction and temptation. He has not forgot what these things are, nor has he forgot how to pity those that are subject to them. And he still manifests his lamb-like excellencies, in his dealings with his saints on earth, in admirable forbearance, love, gentleness, and compassion. Behold him instructing, supplying, supporting, and comforting them; often coming to them, and manifesting himself to them by his Spirit, that he may sup with them, and they with him. Behold him admitting them to sweet communion, enabling them with boldness and confidence to come to him, and solacing their hearts. And in heaven Christ still appears, as it were, with the marks of his wounds upon him, and so appears as a Lamb as it had been slain, as he was represented in vision to St John, in the text, when he appeared to open the book sealed with seven seals, which is part of the glory of his exaltation.

E) And lastly, this admirable conjunction of excellencies will be manifest in Christ's acts at the last judgment.

He then, above all other times, will appear as the Lion of the tribe of Judah in infinite greatness and majesty, when he shall come in the glory of his Father, with all the holy angels, and the earth shall tremble before him, and the hills shall melt. This is he (Rev. 20:11.)

" that shall sit on a great white throne, before whose face the earth and heaven shall flee away."

He will then appear in the most dreadful and amazing manner to the wicked. The devils tremble at the thought of that appearance, and when it shall be, the kings, and the great men, and the rich men, and the chief captains. and the mighty men, and every bond-man and every free-man, shall hide themselves in the dens, and in the rocks of the mountains, and shall cry to the mountains and rocks to fall on them, to hide them from the face and wrath of the Lamb. And none can declare or conceive of the amazing manifestations of wrath in which he will then appear towards these, or the trembling and astonishment the shrieking and gnashing of teeth, with which they shall stand before his judgment-seat, and receive the terrible sentence of his wrath.

And yet he will at the same time appear as a Lamb to his saints; he will receive them as friends and brethren, treating them with infinite mildness and love. There shall be nothing in him terrible to them, but towards them he will clothe himself wholly with sweetness and endearment. The church shall be then admitted to him as his bride; that shall be her wedding-day. The saints shall all be sweetly invited to come with him to inherit the kingdom, and reign in it with him to all eternity.

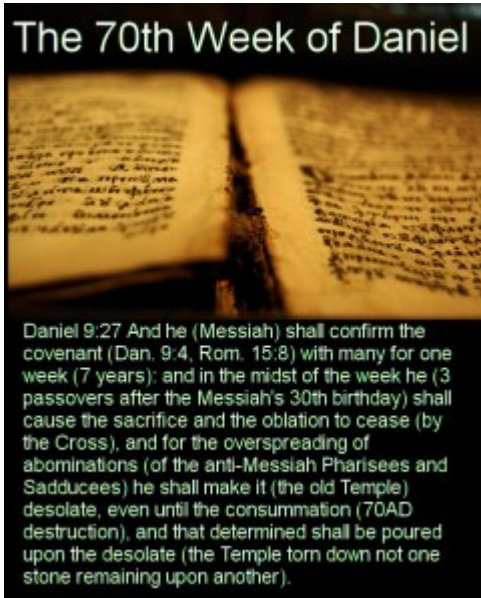
Continued in [part III](#).

[Science Cannot Explain What You Think It Does](#)



Science and faith in God do not conflict, they complement each other.

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:

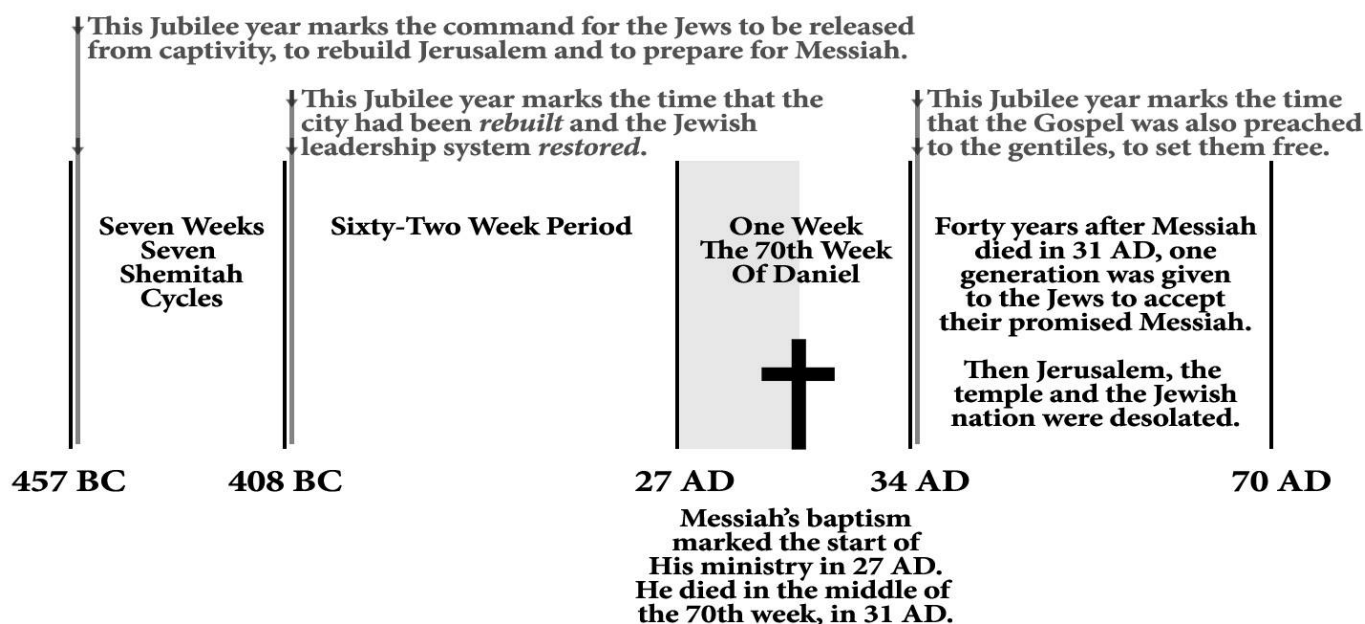
But unfortunately the Geneva Bible doesn't put the definite article before “covenant” in verse 4. This confirms in my mind that the KJV is superior to the GNV.

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.

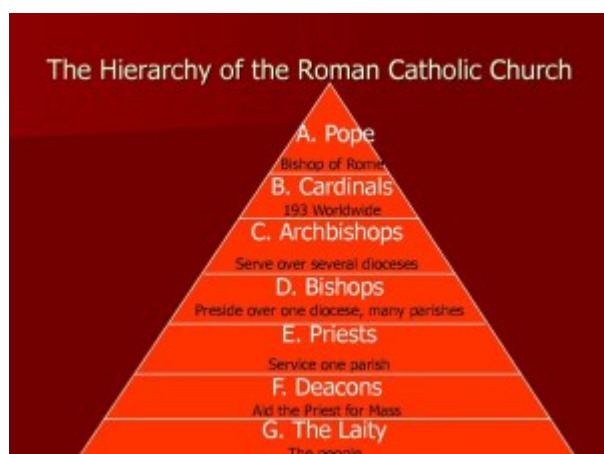
The Timeline of Daniel 9:24-27 Illustrated

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

Religion As A System Of Power



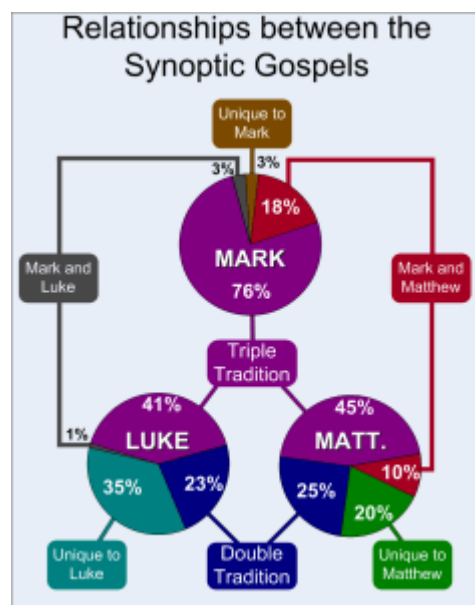
Religion can uplift its devotees only if its worship is upward, if the image and object of its devotion are above the level of man. It is an historic fact that religions which have descended to the deification of creatures, whether of men or animals, have degraded, enslaved and impoverished their believers.

[The Key to Pope Francis's Identity](#)



All about Pope Francis and who he really is.

[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 world *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 relation. 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 ambuscade 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 fellow servants, and to eat and drink with the drunken; {50} The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, {51} And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

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](#)

[In His Estate He shall Honor the God of Forces](#)



The “God of forces: and a god whom his fathers knew not” – the wafer god of Roman Catholic Mass, the Eucharist!

Halloween and the Occult



By **David J. Meyer**
(A True Story)

This is a testimonial from a Christian pastor who was raised by a family that practiced witchcraft.

Witchcraft is very real but greatly misunderstood. I know because witchcraft goes back on the paternal side of my family for over five generations to Chesterfield, Massachusetts in 1770.

My great grandmother became a well-known witch in Wisconsin in the early days of this century. Caroline was a blind witch and used her fingers to read palms and also became adept at putting “the hex” on people.

Many spooky things would happen in our family. Dishes would slide off from shelves, light bulbs would unscrew and fall to the floor, filmy apparitions would appear and vanish, and this sort of thing became a way of life.

In one instance, my father was riding with my grandfather in a horse-drawn wagon, when a filmy white apparition appeared in front of the horse, causing the horse to rear up on its hind legs. Surrounded by electrifying fear, my grandfather cracked the whip and the wagon lurched forward and on its way.

My father also watched in stunned amazement when, on another occasion, an unhitched wagon loaded with hay went up a steep hill by itself.

Halloween was a special time for me, as I was growing up in Clintonville, Wisconsin. I had given my heart and soul to that day called "Samhain" (pronounced Sow-en). I had learned that the pagan Sabot of Samhain was a time when the barrier between the mundane and astral planes was very thin and departed spirits easily crossed over.'

I also learned that the Roman Catholic Church copied and re-named all of the eight sabbots. Not only had Samhain become Halloween, but the Winter Solstice became Christmas, Imbolg became Candlemass, Beltaine became May Day, and Lughnasadh became Lammas.

The vernal equinox was celebrated as Easter, which is always the first Sunday after the first full moon following the spring equinox.

Halloween was my special time, when I felt drawn to become like my great grandmother. I wasn't interested in the silliness of the Catholic Halloween. I wanted real magic. The so-called "Christians" were cursing themselves and their children by copying the craft that their tenets forbade. I knew full well that so-called Christians were copying what my spiritual ancestors had done for many centuries.

The powerful witches, known as Grand Druids or men of the oaks, that lived in the ancient British Isles gathered at Stonehedge on October 31st. These ancient witches practiced human sacrifice, hollowed out pumpkins and turnips, carving faces in them, and then used candles made from human tallow to illuminate them.

The druids played games such as bobbing for apples, as they floated in a tub of October ale. The druids also practiced ritual sex known as the "Great Rite", as the fires blazed forth in the darkness of the giant stone monoliths of Stonehenge near Salisbury, England.

The apple was thought to be sacred, because when cut in half cross-wise, the core would reveal the Pentacle or five pointed star. The five points of this star represented Earth, Wind, Fire, Water and Spirit.

When I was 13 years old, I began to invite the spirits of my deceased great grandmother into myself. Soon I began to acquire powers and became an adept astrologer and palm reader. I also practiced numerology and was becoming a very powerful witch. Many people followed me – and the advice that I gave them. I had achieved a great measure of success.

By the time I was 19, I had reached my first goal. I was a powerful witch. Then, very suddenly, the realization hit me that I was making predictions without looking at my charts. I would blurt out predictions in minute detail, and they would come to pass. I became frightfully aware that I had become a sending station and was dispatching spirits to make my predictions come true. I predicted accidents and tragedies, and suddenly I became filled with overwhelming fear.

I did not know it at the time, but a dear old woman had been praying for me every day for a long time. She had known my grandparents, and God used her to pray me out of darkness. I was completely disabled by fear, which God, in His mercy, allowed to come upon me.

A friend that I knew in high school persuaded me to come to church with him. It was a small apostolic church. I soon found myself on my knees repenting, as I had now found a power far greater than all witchcraft. One week later I was baptized in water in the name of Jesus Christ. The next week I was baptized in the Holy Ghost.

I felt fifty pounds lighter, as many evil spirits fled from me as I yielded myself completely to my newfound friend, the Lord and Saviour, Jesus Christ. Now I have no fear and am a true minister of the Gospel.

This tract, that you are reading, has been prayed over. Now that you have read it, you will never be the same. You will not be able to get this out of your mind.

Most so-called "Christian" churches are phony, but the Lord Jesus is real. Why live in fear and end up in damnation? I can help you! Please write to the address below and we will contact you.

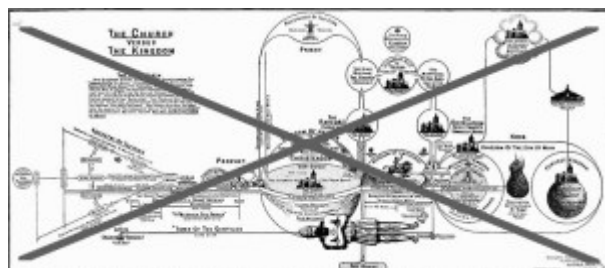
With a prayer for you,

David J. Meyer

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[Dispensationalism and Its Influence on Eschatology](#)



My new friends from 2014 have often used the theological term "dispensationalism" in their conversations with me but until recently the meaning of this word has been nebulous in my mind. I think it most Christians

today don't know what it means either even though they believe the doctrines that sprang from it.

Below is text edited from <http://regal-network.com/dispensationalism/>

Dispensationalism is a method of Bible interpretation which was first devised by John Nelson Darby (1800-1882), and later formulated by the controversial American Cyrus I. Scofield (1843-1921), and is also known as Pre-millennial Dispensationalism. Although Darby was not the first person to suggest such a theory, he was, however, the first to develop it as a system of Bible interpretation and is, therefore, regarded as the Father of Dispensationalism."

The origin of this theory can be traced to **three Jesuit priests;**

(1) Francisco **Ribera** (1537-1591),

(2) Cardinal Robert **Bellarmino** (1542-1621) one of the best known Jesuit apologists, who promoted similar theories to Ribera in his published work between 1581 and 1593 entitled Polemic Lectures Concerning the Disputed Points of the Christian Belief Against the Heretics of This Time,

(3) Manuel **Lacunza** (1731-1801).

The writings of Ribera and Bellarmine, which contain the precedence upon which the theory of Dispensationalism is founded, **were originally written to counteract the Protestant reformers' interpretation of the Book of the Revelation which, according to the reformers, exposed the Pope as Antichrist and the Roman Catholic Church as the whore of Babylon.**" (Quoted from <http://regal-network.com/dispensationalism/>)

The doctrine of dispensationalism makes a distinction between Israel and the Church. It stresses a literal fulfillment of Old Testament promises to Israel.

The notion that God has one plan for "ethnic Jews" and another plan for the Church was utterly rejected by the "Prince of Preachers" Charles Spurgeon.

Distinctions have been drawn by certain exceedingly wise men (measured by their own estimate of themselves), between the people of God who lived before the coming of Christ, and those who lived afterwards. We have even heard it asserted that those who lived before the coming of Christ do not belong to the church of God! We never know what we shall hear next, and perhaps it is a mercy that these absurdities are revealed at one time, in order that we may be able to endure their stupidity without dying of amazement. Why, every child of God in every place stands on the same footing; the Lord has not some children best beloved, some second-rate offspring, and others whom he hardly cares about. These who saw Christ's day before it came, had a great difference as to what they knew, and perhaps in the same measure a difference as to what they

enjoyed while on earth meditating upon Christ; but they were all washed in the same blood, all redeemed with the same ransom price, and made members of the same body. Israel in the covenant of grace is not natural Israel, but all believers in all ages. Before the first advent, all the types and shadows all pointed one way –they pointed to Christ, and to him all the saints looked with hope.

Those who lived before Christ were not saved with a different salvation to that which shall come to us. They exercised faith as we must; that faith struggled as ours struggles, and that faith obtained its reward as ours shall. Charles H. Spurgeon, "Jesus Christ Immutable," in The Metropolitan Tabernacle Pulpit

Once you understand how the doctrine of dispensationalism originated, you will hopefully reject all the false doctrines that spring from it. These false doctrines include:

- A distinction between the Church and ethnic Israel.
- The Antichrist is a single individual in the Endtime, and will probably be a Jew.
- The Antichrist sets up a final world government and one world religion during his rule on earth which is from 7 years just before the return of Christ.
- The Antichrist makes a 7 year peace pact with the Jews which allows them to rebuild the Temple of Solomon.
- There will be a secret rapture of the Saints just before the start of the Great Tribulation which is starts 3.5 years into the Antichrist's reign.

My friends, these doctrines all sprang from the Roman Catholic Church! The Vatican wants you to think the Antichrist will be a Jew because then you will not think of the Pope as the biblical Antichrist – which is what the early Protestant reformers used to think. The doctrine of a final 7 year reign of the Antichrist is based on a false interpretation of Daniel 9:27. That false interpretation is also the bases of the 7 year peace pact doctrine with the Jews and the rebuilding of the Temple of Solomon.

I have written extensively about [Daniel 9:27 and its true interpretation on this website](#).

For more study, please see:

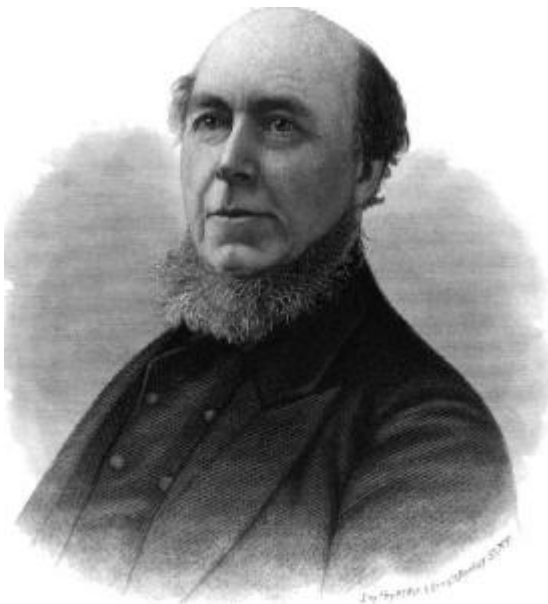
<http://www.theologicalstudies.org/resource-library/dispensationalism/421-what-is-dispensationalism>

The Story of Helen of St. Petersburg, Russia



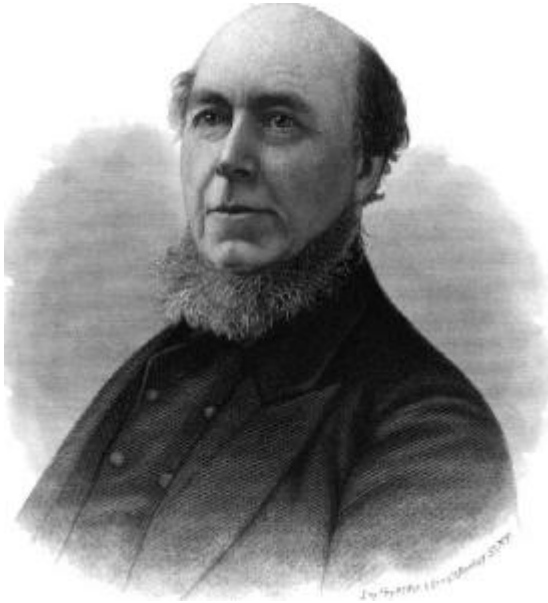
How life changed for the average Russian after the fall of the Soviet Union.

The Bible and the Priest of Rome



A Roman Catholic priest tries to take away young Charles Chiniquy's Bible because the Catholic church does not want us to learn the Word of God. His father prevents that.

Young Lawyer Abraham Lincoln Refuses Payment for his Services from Charles Chiniquy



Abraham Lincoln defended Roman Catholic priest Charles Chiniquy in a serious criminal case when Chiniquy was falsely accused of a crime by his bishop. They won the case and the bishop was exposed.