

The Most Misunderstood Parts of the Olivet Discourse Explained!



The Olivet Discourse in Matthew is so misunderstood because it transitions from the fall of Jerusalem up to verse 34 to the end of the world from verse 35!

True Christianity Vs Evangelical Zionism



Pharisaic Judaism's influence on evangelical Christian leaders which has had a detrimental effect on churches, especially in America

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.

The Truth about Zionism – The Zionist / Jesuit connection



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

America's Christian Zionists: Israel's Strategic Weapon?



American Christians have been deceived by dispensationalism to support a people, namely so called Israel, who are no longer God's covenant people!

The Historical Roots of Christian Zionism, its Theological Basis and Political Agenda



The historical roots, theological basis, and political consequences or political agenda of Christian Zionism

Israel is the Church & the Church is

Israel

Israel and the Church

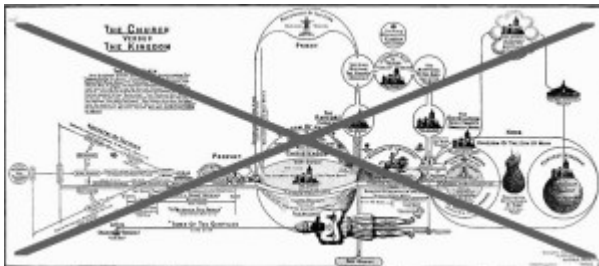
- | | |
|--|--|
| 1. Saints (Num. 16:3; Deut. 33:3) | 1. Saints (Eph. 1:1; Rom. 1:7) |
| 2. Elect (Deut. 7:6, 7; 14:2) | 2. Elect (Col. 3:12; Titus 1:1) |
| 3. Beloved (Deut. 7:7; 4:37) | 3. Beloved (Col. 3:12; 1 Thess 1:4) |
| 4. Called (Isa. 41:9; 43:1) | 4. Called (Rom. 1:6, 7; 1 Cor. 1:2) |
| 5. Church (Ps. 89:5; Mic. 2:5 (LXX)
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.

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

Deconstructing Dispensationalism



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

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.



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.

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



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

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 prophecies. 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 Untermyer, a New York lawyer whose firm still exists today and one of the wealthiest and most powerful World Zionists in America. Untermyer controlled the unbreakable thread that connected him with Scofield. They shared a password and a common watering hole—and it appears that Untermyer 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 Untermyer 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.

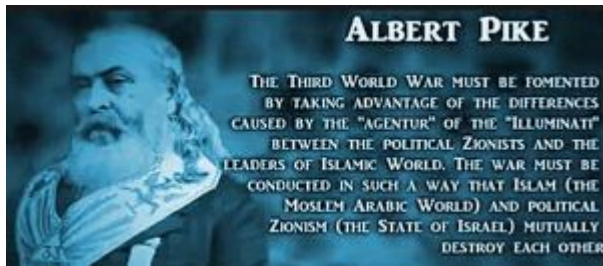
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[The Truth About Israeli Military Intelligence](#)



Evidence from former Israeli Defense Force personnel that the Israeli government sacrificed their own citizens by letting Hamas attack to obtain the reason to takeover the entire area of Gaza.

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?

John Flavel's "Warning to an Ungodly Nation"



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

What is happening today in the country of my birth, the United States of America, that was *not* happening when I was a young boy in the 1950s?

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

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

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

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

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

Warning to an Ungodly Nation



John Flavel

As Paul had many clear premonitions and fore-notices of the sufferings that should befall him at Jerusalem, that he might not be surprised by them when they came, so it is usual with God (though not in such an immediate and extraordinary a manner) to admonish the world, and especially His own people of great trials and sufferings before hand (Amos 3:7). "Surely the Lord will do nothing, but He revealeth His secrets unto His servants the prophets."

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

children within thee.”

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

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

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

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

Let us therefore consider what those provocations were that hastened the wrath of God upon His own Israel, a people that were nigh and dear unto Him: a people upon whom He spent as much of the riches of His patience as upon any people in the world, that so we may reckon whereabouts we are at this day, and what is like to be the lot of this sinful and provoking generation; and we shall find, by the consent of all the prophets, that these sins were the immediate forerunners and proper causes of their overthrow.

1. ***The great corruption of God’s worship among them*** kindled His wrath and hastened their ruin (Psa. 106: 39–42). “Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance. And He gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand.” They that will not bear the golden yoke of Christ shall be galled with the iron yoke of men. Nothing more provokes the anger of God than the adulterating of His worship; a man will bear a thousand infirmities in the wife of his bosom, but unfaithfulness in the marriage-covenant

breaks his heart. After the manner of men, so abused and grieved, the Lord expresseth Himself (Ezek. 6:9), "I am broken with their whorish heart, which hath departed from Me, and with their eyes, which go a whoring after their idols." Men cannot invent a surer and speedier way to their own ruin than to bring their own inventions into God's worship.

2. ***Incorrigible obstinacy and impenitency***, under gentler strokes and lesser judgments, make way for utter ruin and desolation (Amos 4: 6-12). Scarcity, mildews, pestilence and sword had been tried upon them, but without effect; for the remnant that escaped those judgments (although plucked as so many brands out of the fire, in which their fellow sinners perished) were not reformed by those gentler and moderated judgments.
3. ***Stupidity and senselessness of God's hand, and the tokens of His anger***, were provoking causes and forerunners of their national desolation; they neither saw the hand of God when it was lifted up, nor humbled themselves under it when it was laid on. The hand of God is then said to be *lifted up* when the providences of God prepare and posture themselves for our affliction; when the clouds of judgment gather over our heads, and grow blacker and blacker, as theirs did upon them, and do upon us at this day, but they took no notice of it (Isa. 26:11): "Lord, when Thy hand is lifted up, they will not see"; and (which is the height of stupidity) they all remained senseless and regardless, when the hand of God was laid upon them (Isa. 42:24, 25): "Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, He against whom we have sinned? For they would not walk in His ways, neither were they obedient unto His law. Therefore He hath poured upon him (them) the fury of His anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart." O prodigious sottishness! It was not some small drops of God's anger, but *the fury of His anger*; not some lighter skirmish of His judgments with them, but *the strength of battle*. It was not some particular stroke upon single persons or families, but *it set him on fire round about*, a general conflagration; yet all this would not awaken them.
4. ***The persecution of God's faithful ministers and people*** was another sin that procured, and a sign that foretold the destruction of their nation (2 Chron. 36:15,16); "And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place: but they mocked the messengers of God, and despised His words and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." There were also a number of upright souls among them, who desired to worship God according to His own prescription; but a snare was laid for them in Mizpah, and a net spread for them upon Tabor (Hos. 5:1), and this hastened judgment towards them. Mizpah and Tabor were places lying in the way betwixt Samaria and Jerusalem, where the true worship of God was; and in those places spies were sent by the priests to observe and inform against them; so that it became very hazardous to attend the pure and incorrupt worship of God, which quickly hastened on their ruin.
5. ***The removal of godly and useful men by death***, in more than ordinary haste, was to them a sign of desolation at hand (Isa. 57:1); "The

righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come." In this case God acts towards His people as the husbandman in a gathering harvest doth by his corn; he hurries it with a shuffling haste into the barn when he sees a storm coming; or as a careful father with his sons that are abroad at school, who sends his horses to fetch them home speedily, when he hears the plague is begun in the place. Upon this ground the prophet Micah bewails himself (Micah 7:1); "Woe is me! for I am as when they have gathered the summer-fruits, as the grape gleanings of the vintage; there is no cluster to eat: my soul desired the first-ripe fruit." Alas! alas! What miserable days are at hand! What miseries must I expect to see! The pleasant clusters (i.e. the societies of the saints) are gathered away by the hand of death; there are but few that remain, here and there a single saint, like grapes after the vintage is done, two or three upon the utmost branches.

6. **The general decay of the life and power of godliness** among them that were left foreboded destruction at the door: this is both a provoking sin, and a forerunning sign of national calamity (Hos. 4:18): "Their drink is sour" – a metaphor lively expressing the deadness and formality of the people in the worship of God. It was like sour or dead drink, which hath lost its spirit and relish, and is become flat. Such were their duties; no spiritual life, affection or savour in them. They heard as if they heard not, and prayed as if they prayed not; the ordinances of God were to them as the ordinances of men, of which the apostle saith, that they perish in the using.
7. To conclude: **Mutual animosities, jars and divisions** were to them manifest symptoms of national calamities and desolations: for then Ephraim envied Judah, and Judah vexed Ephraim (Isa. 11:13, Hos. 9:7); "The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred."

When such symptoms of God's indignation do appear upon any people, the Lord by them, as by so many glaring meteors and blazing comets, forewarns the world that His judgments are near, even at the door. These signs all men ought to observe and behold with trembling.

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

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

First, Warning is given with design to prevent the execution of judgments (Amos 4:12): "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel"; i.e. Prepare thyself to meet Me in the way of My judgments by humiliation and intercession to prevent the execution. And what else was the design of God in sending Jonah to the great city Nineveh but to excite them to repentance for the

prevention of their ruin. This Jonah knew to be the Lord's meaning, how positive soever the words of his commission were; and therefore he declined the message to secure his credit, knowing that if upon warning given they repented, the gracious nature of God would soon melt into compassion over them, and free grace would make him appear as a liar; for so we must expound his words (Jonah 4:2); "Was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil." Yea, Lord, I knew beforehand it would come to this. Thou sendest me positively to denounce Thy judgments to Nineveh, meantime desiring nothing more than the execution of them might be prevented by their repentance. And thus Thy mercy hath exposed my reputation, in saving them from destruction.

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

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