

# Is the Prophecy of Matthew 24:29-31 a Future Endtime Event?



Alternative non-dispensational interpretations of Matthew 24:29-31 based on the historical views of Protestant Reformation Bible teachers and pastors.

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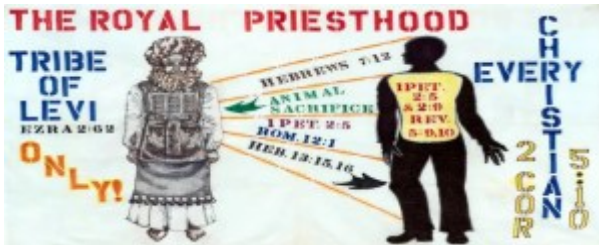
## The Real Catholic Church Of Christ



Nothing has contributed more to discredit belief in God and the redemptive work of Christ than this attempt of Roman Catholic theologians to prove their dogmas by their trick syllogistic reasoning. It has driven many to atheism or complete agnosticism. Worst of all, it has caused many millions of well-intentioned and sincere seekers after God to lapse into religious indifferentism.

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## A Kingly Priesthood



The history of the Popes is in direct contradiction to the teaching of Peter. Instead of following Peter, the Popes have imitated the Caesars of the Roman empire and the Pontifex Maximus of the pagan religion of Rome, whose title they appropriated.

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## Loyalty to the Catholic Church Above Loyalty to Country



Roman Catholic Church is a political organization. It's treason for a Catholic to say he would fight against his country to serve the Catholic Church.

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## Bible Study of the Use of the Word "Abomination"



A study of all the verses in the Bible that contain the word "abomination" to see how it is used.

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## The Third Temple Deception



A third temple would be an abomination. It would be blasphemous to build a temple. Why? Are you saying that the blood of Jesus isn't good enough anymore?

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## Christian Zionism & End Time Deception and Delusion



This is one of the best talks I've heard to date that exposes so called Christian Zionism as a false unbiblical doctrine and deception of the enemy. The YouTube is an hour and 8 minutes long, but the speaker, Charles A. Jennings, speaks quite slowly. It's faster to read what he has to say than listen to him. And he has very important things to say!

### **Transcript**

Welcome to truth in history.

Have you ever wondered what is the biggest end-time deception that has

entered the Church? What is the biggest, not a deception, but *the* biggest deception that has entered especially the fundamental Evangelical Church World, especially here in America. It's something to think about. It's a very serious matter, and I'm afraid that most Christian people in the Evangelical, fundamental, Pentecostal, Baptist, independent, that type of Church, are the biggest ones, the biggest crowd to be deceived by this delusion that has come along and hit the Church world. It's been around for approximately 120 years, but the worst part of it has been around ever since about 1970 after The Six Day War in the Middle East.

This is what I want to talk about today, and that is Christian Zionism. I believe that **it is the biggest delusion, deception, that has come along in a very very long time.** There's been a lot of isms that have come along in the Church, but Christian Zionism has affected not only the Church, the preaching, the singing, the offerings, the money, it has affected our society and also foreign relations, and even our national foreign policy.

Now, in 2 Thessalonians chapter 2, the Apostle Paul is warning the Church concerning the man of sin that is yet to be revealed, not in our day, but was yet to be revealed after Paul's day. And he said that this man of sin would be in the Temple, this is 2 Thessalonians chapter 2 and verse 4, he said who opposeth and exalts himself above all that is called God or that is worshiped, so that he as God sitteth in the Temple of God showing himself to be God.

Now, we believe historically, or **I believe that that was the dynasty of popes.** But do you notice where this man of sin puts himself in the Temple of God? Not the *hieron*, the physical brick and mortar of Solomon's Temple or Herod's Temple, but he puts himself in the *naos* the body of Christ, in the true Church, or where the religious people, Bible believing people, were located. That's where he sat himself, in the *naos*, in the spiritual Church I should say. And that's where Christian Zionism has set itself.

But reading on in this same chapter in verse number nine it says, "even him whose coming is after the working of Satan." The opposer. Satan means opposer. "With all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish because they receive not the love of the truth that they might be saved."

And then in verse number 11 he gives the reason. He says, "And for this cause God shall send them strong delusion that they should believe a lie."

Now the Church world that I named, Evangelical, fundamental, "Bible believing" Pentecostal World, a large part of the Baptist world, the independent World, **they are under a strong delusion.** Or, whoever else believes in Christian Zionism, they are under a strong delusion that they should believe a lie, that they all might be damned who believe not the truth but had pleasure in unrighteousness. It says that they may be damned or judged. **There is coming a judgment against this whole Christian Zionist philosophy that has invaded the Church.**

Now, why am I not a Christian Zionist? There are many reasons, but the

Christian Zionist movement is built upon the sand. It's built upon a shaky foundation. It's not a solid foundation. **It's not a Biblical Foundation. It's a lot of misinterpretation of Scripture.**

And the first one ... well let me say this about Christian Zionism. Christian Zionism is that element, that philosophy, that "Bible" interpretation, and I put that in quotes because it's not in the Bible, that believes that the Jewish people living today, number one, they believe that the Jewish people are the descendants, the direct lineal descendants of Abraham, Isaac, and Jacob, and that God gave that land to Abraham, Isaac, and Jacob. He gave it to "the Jews." And they're equating Jews with all of Israel, all 12 or 13 tribes. They're equating just the Jews as all 13 tribes. See, right there is a wrong premise because the Jews do not have an unbroken genealogical line back to the Bible Patriarchs.

If you study and read after the Jewish scholars that are honest, the historians, they will tell you that the Jews of today is that class of people that is made up of many many different ethnic groups, and it's a religion, and it's a culture, it's a social culture, it's a religious culture, it's a historical culture. So during the centuries many people have joined themselves by either adopting the Judaistic religion, accepting the Talmud as their sacred book, and or they have married into people who were considered Jews, so they were considered Jews. There are Chinese Jews, black Jews, white Jews, Japanese Jews, there's Jews of all type. So it's not a clean genealogical unbroken line all the way back to Abraham, Isaac, and Jacob. And if anyone believes that that's the case, they are delusional. Read the Jewish historians and scholars.

Number two, they believe that the Jews have a right to that land of Palestine, which that we know is not the proper name for the place, but it was given that name by the Romans. So they believe that the Arabs have no right to the land at all, they need to get out. And greater Israel as they call it, the Jews believe that they have a ancestral right from the Euphrates river to the river of Egypt. So they say, "That's ours. The Arabs have no right whatsoever. I don't care how long they've been there, I don't care how many are there, they need to get out."

The next thing that Christian Zionism believes, is that if Christians around the world, especially American Christians with American money will help finance the Jews going back to Canaan land, and building up the place, and planting orchards and gardens and buildings, and raising up houses in the different settlements, that it will hasten the coming of Jesus Christ. And they also believe that when Jesus Christ comes, that He will sit in a rebuilt Temple in Jerusalem and rule from a Jewish State. And many of them believe that the Old Testament ceremonial rituals will be reinstated, blood sacrifice, animal sacrifice, and they will be reinstated so that the Jews can have a means of salvation.

Many Zionists today believe that there's two plans of salvation, for the Gentiles – that is everyone that's not Jewish – they can have their salvation through Jesus, but the Jews, they can have salvation through returning to the Old Testament ceremonies of sacrifice of animals. Now, how ridiculous is

that?

So that's just some of the things that they believe. No doubt they believe more than that because it has become cultish. It is absolutely working themselves into becoming a cult, a Christian Zionistic cult. And one of these cult members could be your pastor. It could be someone that is sitting in the pew next to you. It could be your relative. And the people that are most rabid in believing this are the fundamental Evangelical Bible believing Christians who carry a Scofield Bible.

In Genesis 12:1, this is one of their favorite verses, Genesis 12:1, it says this:

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 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.

Now, in whom and in what posterity has all the families of the earth been blessed? Through the Jews? Or through *true* Israel, "the Gentiles" that have preached the Gospel of Jesus Christ around the world? Who has blessed the world more? Have the Jews taken the Gospel? We all know the answer to that.

Also, the Lord said, "And I will bless them that bless thee." He said nothing about blessing a modern State. He spoke to Abraham. He said, "I will bless them that bless thee and in thy seed, and in thee, shall all nations of the earth be blessed. And in his seed, Abraham's offspring, if you bless them. It says absolutely nothing about blessing or cursing a political State, nothing. So the Christian Zionists have no right to use that verse to promote their support of the modern state of Israel.

Now, also we see this in 2 Chronicles chapter number 19 verse number one.

2 Chronicles Chapter 19 1 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. 2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.

Wrath came upon him because he helped the ungodly and them that hated the Lord. Do the Jewish people love the Lord? Who is the the Lord? The Lord is the Lord Jesus Christ. Do they love Him? Or do they curse Him? So we see this principle where why should Christians bless someone with their moral support or monetary support that hate the Lord, that hates Jesus Christ, denies His divinity, that believed that he was conceived by Mary who was a prostitute and sired by a Roman soldier? They believe that!

So that's one reason why I'm not a Christian Zionist. I cannot support support the enemy, love the ungodly. It's an abomination, it's a delusion, it's a deception, but yet, the Jewish lobby and the lackeys that go along with it, the big-name evangelists for the last 50 years, ever since about 1970, have been *promoters* of this concept. And **they have become prostitutes for an ungodly element**. They became lackeys, lap dogs for the Jewish nation and the Jewish Lobby in this country. I could name some names but I think you know who I'm talking about.

Now, how did this concept get started? In around 1860 or so some of the Jewish rabbis said we need a homeland. Well, the the idea caught on among a lot of Jewish people, especially those living in Europe. And so Theodore Herzl in 1897 held his Zionist conference in Basel Switzerland and said, "We need a homeland." And they began to look around and said, "Where can we create a homeland?" They thought of Madagascar. They thought of Uganda and possibly other places in that part of the world. But some of the Christians like Arno C. Gaebelein and Brooks, and another man by the name of Scofield and Clarence Larkin and other Bible believing people said, "No, the Bible prophesies that the Jews would return to Palestine."

So the Zionist movement was born 1917 in November. Lord Balfour signs the Balfour Declaration. He was the Home Secretary of the British government. He signs the Balfour Declaration in agreement with Rothschild and giving the Jews the right to go to Palestine and form a homeland. But it did not say a nation, it just said you can go there and live peaceably with the Arabs, and the civil and religious rights of the Arabs shall not be disturbed at all. That was in the Balfour Declaration. But they soon broke that.

Immediately after World War II the conflict between the Jews over there and the Arabs intensified. More Jews were coming in from around the world and taking the property of the Arabs. So there was warfare, violence on each side, extreme violence. It's not just one-sided that lasted through the 20s the 30s and the 40s, when Menachem Begin who later became a prime minister, with his leader of the Ingun gang or the Stern gang. They blew up the King David hotel. I think that was in 1947, and killed several British soldiers and officers, because Britain had a mandate for that land. And when the British left, they declared themselves a nation.

And then our president, Harry S Truman, who was a self-proclaimed Baptist, who had been trained under the teaching of Scofield by his pastors, said according to Bible prophecy the Jews have a right to that land. So the nation of Israel was formed in May of 1948. And they had conflict with the Arabs throughout the 50s, but in 1967 was The Six Day War, and they won hands down. Look at the American money and American equipment that they had.

So that (the popularity of the doctrine of Christian Zionism) started after The Six Day War. The Christians in this country, the fundamental evangelicals, got the idea that these are God's people, this is God's land, and they deserve to have this land. So they began their big support for the Jewish cause.

Now, the teaching, "Bible" teaching or "Bible" justification for Zionism came

out of the Scofield Reference Bible, and Scofield along with Arno C. Gaebelein wrote the notes. And then Mr. Clarence Larkin came along and made the real big book chart full of charts, and it just went through the Christian World in this country like wildfire. And people began to support it during the 20s 30s and 40s. And then in around 1970 you had preachers that were on television, that way they could speak to millions of Americans and they promoted this Zionist cause.

Now, who was it? You name the big television evangelists that were on television starting in around 1970 working this way, and some of them still on, and some new ones. Those are the ones that generate moral and monetary support for Christian Zionism. And it's become an absolute last day fever! You ought to hear some of these Christian Zionists on TV these days during this Israeli Hamas conflict! They are cultish! One man told me that every Arab should be killed! How ridiculous! And he being a Christian who told me that, "Every one of them should be just killed and let the Jews have the land whatever they want, and this will help Jesus to come back and rapture the Church." So they're they're really happy.

You've got the Left Behind Series that came along which is absolute fiction. And this fiction has just taken over the mind of people that the 70th week of Daniel is future, there will be a third Temple built, the Rapture will take place, then 7-year tribulation for everybody that's left, but a third of the Jews will be killed. They say a third of them will be killed and some of the some of the Jews on TV are not too happy about that because they're not happy with the Christian Zionists who are saying, "Go back to Palestine and be killed." So it's a mixed up mess. Also Hal Lindsay's book, *The Late Great Planet Earth* that was in 1970 really got the ball rolling.

Now, here's some of the heresies that they teach. They teach that God has two Divine plans, one for an Earthly people called the Jews, and another plan for His Heavenly people called the Church. Now where is that in the Bible? An Earthly people and a Heavenly people. He's working on two fronts at the same time. And the preacher in San Antonio says that there's a plan of salvation strictly for the Jews, and one strictly for "the Gentiles," the non-Jews. And the salvation plan for the Jews is animal sacrifice. So they advocate the re-institution of animal sacrifice.

Also, they believe in a postponement theory that when Jesus came the first time the Jews rejected Him because Jesus did not assume the Throne of David when He came but he went to the Cross instead. He went to the cross when he should have went strictly to the throne. So Jesus came, the Jews rejected Him, so the postponement theory is the Jews will accept Him when He comes again or something like that. And they're going to be flaming evangelists, 144,000 of them, listed in Revelation chapter 7. They're going to be the flaming evangelist to go around the world, and there'll be the greatest revival ever to take place. Folks, that is nonsense! The Bible never says anything about 144,000 Jews preaching the Gospel. That's a perversion. It's a lie. In Revelation chapter 7 when those tribes are named, it's the tribes of Israel, all 12 tribes of Israel. Now, I know Dan is missing, but this is talking about something totally different. This is talking about true Israel, not apostate Israel.



So they (evangelicals) believe that when Jesus comes again they (the Jews) will accept Him. He'll set up His throne, and it will be a Jewish Throne, a Jewish State, a Jewish gospel, and they will rule over the Gentiles, all non-Jews, like they're a bunch of slaves or peons. That's what these people believe.

In believing the idea that the 70th week of Daniel is future, they they believe in an Antichrist, a one man Antichrist. And this one man Antichrist is going to make a covenant or a treaty with the Jews. But this is what John the Apostle tells us about the definition of an antichrist. The Bible never teaches a one man Antichrist, but that's what the Christian Zionists believe. 1 John Chapter 2 the first Epistle of John chapter 2: 18.

1 John 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

The last time John was writing this, it was in the first century, and he considered that the last days. And he said antichrist shall come, there are *many* antichrists whereby we know that it is the last time. And then in verse 22:

1 John 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

Do you know any people that denies that Jesus is the Messiah? You guessed it. He is antichrist that denieth the Father and the Son. If you deny the Son you deny the Father also.

Don't tell me like these Christian Zionists believe, "Well, the Jews believe the Old Testament God is the one they worship. The Christians worship Jesus." Two Gods?! That's how nutty these people are.

Verse 23:

Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.- 1 John 2:23

Then in the first Epistle of John chapter 4, verse number one:

¶Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: – 1 John 4:1-2

In other words, God incarnate, in flesh. That's what he's talking about, is of God.

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: – 1 John 4:3a

What group of people, what religion, does not believe that Jesus Christ is the incarnate God?

and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. – 1 John 4:3b

Because those people, those Pharisees, scribes Herodians, they denied the deity of Jesus Christ. They say, "Who are you? Who are you?"

Also in the Second Epistle of John verse 7,

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

How can these Christian Zionists go to church and sing, "Oh, how I Love Jesus," and then the next night go to a Night for Israel rally, and wave their little flag with six-pointed star on it and yell, "Israel, Israel, Israel," thinking of the Jews. And dig into their pocketbook and say, "We need to send some money to the soldiers." Soldiers? they're well equipped already, especially with the Iron Dome paid for by the US and \$3.5 billion dollars every year of our tax money goes there.

So this is the Antichrist. Those people are antichrist. And how can two walk together except they be agreed? Christian Zionism, folks, is a delusion. It's a deception, and it's the biggest one that's come down the pike for the last 50 years.

They also believe in the Rapture. They believe that Revelation 4:1 when the angel told John to come up higher or come up hither that's the Rapture. Oh how weak, how weak is that exegesis (reading *out* of Scripture)! That's not exegesis, that's eisegesis, reading something into the text (based on one's own bias and interpretation).

And there they go again with 1 Thessalonians chapter 4. But that's talking about the resurrection, not a flying away, not a flying away to another planet. That's talking about the resurrection of the righteous.

They believe that another Temple, the Third Temple they call it, must be rebuilt. I find an interesting verse in Jeremiah chapter 7 beginning with verse number one.

Jeremiah 7:1 The word that came to Jeremiah from the LORD, saying,  
2 Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. 3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. 4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these. 5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; 6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: 7 **Then will I cause you to dwell in this place**, in the land that I gave to your fathers, for ever and ever.

What the Jews did back in Judah long before the time of Christ, they thought that the Temple was everything. **The whole Judaistic religion revolved around the Temple.** The Temple, that was their great emphasis. And they neglected these other things that I just read about, justice, fairness, righteousness, etc. They put an emphasis upon the Temple. But what did Jesus say in Matthew 24? He knew that the Temple had become an idol. The ceremonial law had become an idol. And at that time, it really wasn't the law of Moses, it was Talmudic law. And they were carrying on all their ceremonies. And Jesus simply said, "There shall not be left here one stone upon another that shall not be thrown down." Why did He destroy the Temple? It had become a religious icon, an idol that was the center of Judaism. And there's where Jesus prophesied that the Roman army would come and destroy that place.

Who is the real Temple? In John Chapter 2 and verse 18 we read this:

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.** 20 Then said the Jews, Forty and six years was this temple in building, (See, they were thinking about the brick and the mortar.) and wilt thou rear it up in three days? 21 But he spake of the temple of his body.

The true Temple of God is Jesus Christ, his literal physical body. But He said, "I'm going to build a Church." And the Church has become the body of Christ. That's the true Temple. This is what Paul said in 1 Corinthians chapter 6:19.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Know ye not that your body is the Temple of the Holy Ghost? Not *heron*, brick and mortar, but *naos*, the Temple of the Holy Ghost. The Holy Spirit resides within every believer. That's the true Temple of God. And Christian Zionists are collecting money to build a third Temple, brick and mortar, and all the furnishings and the furniture, and then go through that ritual again? I mean are they thinking straight? It's a delusion! The Lord said, "I will send a strong delusion that they will even believe a lie. They're believing a lie.

2 Corinthians chapter 6 says this:

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Clear enough. He dwells in us. Christ dwells in us. Christ in you the hope of glory. And we dwell in Christ. And Paul said that's His body, that's the true Temple. Why does the Christian world or the Jews or anybody else need a third Temple? **It's a political thing.** The Christian Zionists are under delusion.

Another verse that these Christian Zionists use is found in Psalm 122 and verse 6. They quote it all the time.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Now, what is the context of this verse? Psalms 120 through 134, that's 15 Psalms. They are what are called songs of degrees. And if you notice they're like stepping stones or steps going higher and higher. And **they were sung by the worshippers on their way to Jerusalem, or the captives returning from Babylon, returning back to Jerusalem**, when people were literally returning back to the old city of Jerusalem from Babylon, or when they were going up to worship. And they said, "Pray for the peace of Jerusalem." They lived there. That was the center of their worship. That was the center of their religion. That was the center of the priesthood. That's where the labor (?) was located and the golden altar of incense, and the Tabernacle or the Temple, and the holy place and the most holy place, and the brazen altar. But we don't have all that today. It's irrelevant and nowhere, nowhere in New Testament theology, are we commanded to pray for Jerusalem.

This Scripture, Psalm 122 verse 6 is misapplied. They use it all the time. Pray for the peace of Jerusalem. Naturally the people back then in Old Testament times, this is a thousand years before Christ, this is the setting for this verse. They wanted a peaceful city because there's where the Lord put His Name.

But He forsook the place in Matthew 24. And when we come to Matthew 23, He uttered all these woes, all these woes. And then we come down to verse 37 of Matthew 23.

O Jerusalem, Jerusalem

Now listen. Jesus did not pray for the city of Jerusalem. He wept over it. He cursed it.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. – Matthew 23:37-38

Is that a prayer? That's a curse! Your religion is left under you desolate. Your Temple is desolate. Your city is desolate. And about 40 years later here comes the Roman army. That was the judgment of God because they rejected the Son of God. And those people are still rejecting the Son of God.

Josephus the Jewish historian tells us that they continued, the Jews continued sacrificing animals even after the sacrifice of Jesus. So concerning the sacrifice of Jesus when He was on the cross, what did He say? John 19:30: "It is finished." All the sacrifices are gone. The veil of the Temple rent in twain. That way you don't need that physical holy place anymore.

Jesus is the holy place, and He exposed that the Temple system was a farce. Behind that veil, there was no Ark of the Covenant, no Mercy Seat, and no glory cloud. It was a farce. But they held the people in bondage because of it.

In the book of Hebrews chapter number 10 it says in verse 10.

By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

One time. We do not need another animal sacrifice. You may agree with me on many topics, but let's all agree on the fact that the sacrifice of Jesus Christ was totally sufficient for our sins personal and national, and to redeem creation back to Him.

Hebrews 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified.

Hebrews 10:18 Now where remission of these is, there is no more

offering for sin.

But what about those who continue their blood sacrifice of animals? It was an *affront* unto the sacrifice of Jesus Christ! I looked up the word "affront" in the dictionary. It says to encounter face to face, to insult openly and purposely, to slight, to confront defiantly. They did that. That Judaistic system, and it's still going on today. If they do not accept the sacrifice of Jesus Christ as being sufficient as the God-man, then they are making an affront, to encounter face to face, to defiantly confront, to insult openly and purposely, and to slight the sacrifice.

Back to Hebrews chapter 10:

Hebrews 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

This phrase, "an unholy thing" means of no value, unholy, of no value. That's what they considered the blood of Jesus Christ.

And hath counted the blood of the covenant wherewith he was sanctified an unholy thing and hath done despite under the spirit of grace. "Despite" means to insult. This is a serious thing. Christian Zionism that promotes, believes, campaigns for, goes goofy after, and supports with money and trips over there, and padding the Jewish Prime Ministers or religious rulers or government rulers on the back, "We are with you. This is a match made in heaven," and all such nonsense. And they're promoting another Temple and another institution of animal blood sacrifice. They are insulting the Son of God. They are trampling His Blood underfoot, and they are rejecting, they are rejecting the Son of God, and considering His Blood of no value.

They even go further. They say, "Well, the Jews need a red heifer because they believe that under religious law every Jew is presumed to have had contact with the dead." I'm reading this out of a book entitled *On the Road to Armageddon* by Timothy Weber. For lack of a red heifer's ashes there is simply nothing to be done about it. No way for Jews to purify themselves to enter the Sacred Square. No way for Judaism to reclaim the Mount. No way to rebuild the Temple. So they need a red heifer that's born over there. And there's so many silly American cattlemen ranchers and cattlemen that are trying to raise a red heifer. What do we need a red heifer for? And this misguided cattleman from Mississippi transported all these heifers over there, all this cattle, hoping that a red heifer, a perfect one, will be born

over there. How silly! It's a cult, folks. It's an absolute cult.

I made mention of this book. We do not handle this book, we do not sell this book, this is the only copy that I have, but you can look online on Amazon and search for this book. I think it's still available: [On the Road to Armageddon: How Evangelicals Became Israel's Best Friend](#). It's very informative. It'll bring you up to date with a lot of names and places. It's written by Timothy Weber. Every one of these television evangelists needs to read that book. It's well worth the read.

Another thing about Christian Zionism is that **they supplant Christ as being the focal point of history**. What do they do? They make *the Jews* the focal point of history. In Revelation 19 in verse number 10 it says.

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for **the testimony of Jesus is the spirit of prophecy**.

But yet Clarence Larkin, Arno C. Gaebeline, and many of these ministers that are writing these books, mainly television evangelists are writing these books promoting Christian Zionism, are saying that the Jewish people and that land over there is the focal point of all prophecy. It's not! Jesus Christ is the focal point of prophecy! The issue is what are you going to do with Jesus? It's not what are you going to do with the Jewish people. Because folks, the Jews are not Israel anyway. They're not.

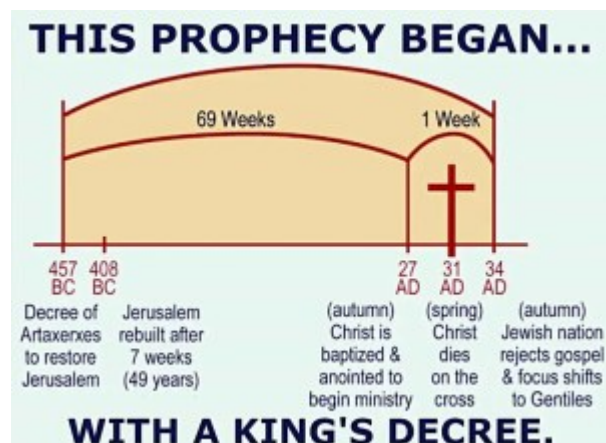
So we see where Christian Zionism is a delusion. It's a lie. It's an oxymoron. Jesus Christ and the testimony of Jesus is the spirit of prophecy. Folks I pray that I have said something that would be encouraging to somebody that's in this cult to get out. And there's a lot more to it, because Christian Zionism, as some of the government leaders of the State of Israel have said, We could not exist without the American Christian support. Moral support, political support, and a lot of their money."

Folks, we need the Lord Jesus to come, the true Messiah, to set up His Kingdom, and destroy every idol that man has built. And unfortunately the Christian World, especially as I see it in America, is **irredeemable**, it's over the hill with falsehood, delusions, deceptions, lies, and the biggest one right now is Christian Zionism that is gotten us in trouble in the Middle East. They're constantly lobbying our congressmen and our senators to send more money, send more money, send more money. That's our tax dollars which could be used at home to help the poor, close the border, and do many other things.

I want to lift up Jesus Christ, not just an ethnic people on the earth whoever they may be, true Israel or false Israel. I want to exalt Jesus Christ as the true Prophet our Melchizedek priest, and our coming King.

(The end of one hour 7 minutes and 40 seconds of the audio, but the reading time is 21 minutes or less if you read fast!)

# Summary of the Prophecy of Daniel 9:24-27 by David Nikao Wilcoxson



David Nikao Wilcoxson is the brother in Christ who opened my eyes to the true interpretation of the prophecy of Daniel 9 and the true meaning of the 70th Week of Daniel. This was in December of 2014, a fraction of the time since I came to know Jesus and the Gospel after coming from Roman Catholic darkness in early 1971. I used to teach the Jesuit / Darby / Scofield interpretation of Daniel 9:27. Imagine that. I'm trying now to help my friends see the truth about it. It was so plain to me when I read it from David's website. I think unless the Holy Spirit enlightens a believer when he or she hears it, it will be like water off a duck's back. You'll either get it immediately, or you won't. Many people just don't get it due to their cognitive bias of hearing the false interpretation of the 70th Week of Daniel most of their lives as a Christian. Or maybe they will get it better from David Wilcoxson than from me which is why I'm posting it.

Here's what David has to say:

I'm sharing this message with you because I appreciate your impact on my life. *Iron sharpens iron*, and I hope I can bless you in return. As I've witnessed the crazy things taking place in our world, it caused me to want to understand the prophecies in Revelation.

We've been taught that most of the Revelation prophecies are yet to be fulfilled during the last 7 or 3 ½ years, so I wanted to understand what prophecy the seven years is based upon. Most people point to the seventy weeks of Daniel 9:24-27 prophecy.

Many teach that the first 69 weeks of the 70-week prophecy have been fulfilled, but there's a 2000-year time gap between the 69th and 70th week. My first impression is that it doesn't make sense. Why would the Heavenly Father give a 70-week timeline which isn't fulfilled in 70 consecutive weeks?

We've been taught that the 'covenant' in Daniel 9:27 points to the antichrist



making a 7-year peace agreement with Israel. When I read Daniel 9 to understand the context, I saw that Daniel was not praying about the end times or the antichrist but that he wanted to know what would happen to the Jews when they would be released from captivity in Babylon.

And to me, it doesn't make sense that the same four verses, which foretold when Messiah came to die for our sins, are also about His enemy, the antichrist, who appears 2000 years later.

I noticed that Daniel 9:4 mentions a *covenant* that the Heavenly Father keeps *with those who love Him and seek to obey Him*. The highlight of the prophecy is *Messiah the Prince*, so it makes sense that He came to *confirm* the *everlasting covenant* of mercy to those who love the Father.

And then the Spirit led me to verses that validate it. Romans 15:8 says *He was sent to confirm the promises made unto Abraham*. Galatians 3:17 points to *Messiah confirming the covenant*. Hebrews 7:22 tells us that *Messiah is the surety of the covenant, that He is the bondsman who ratified it with His blood*. Hebrews 8:6, 9:15-17, and 12:24 say He is the covenant's Mediator. Hebrews 13:20 says that *we're saved through the blood of the everlasting covenant*, shed by Messiah.

There's a consistent narrative: Daniel 9:27 points to Messiah the Prince confirming the everlasting covenant, and the New Testament contains verses about Messiah and the covenant.

And this explanation fulfills the 70 weeks of Daniel 9 in 70 consecutive weeks. This was a game-changing revelation for me, as it shows that the enemy has created a grand deception about the fulfillment of prophecy. I know this explanation is contrary to what we've been led to believe, so I pray that you will pursue this matter, as we'll be held accountable for what we teach about prophecy. I've included a summary about the fulfillment of the 70th week of Daniel 9. I pray that it opens your eyes.

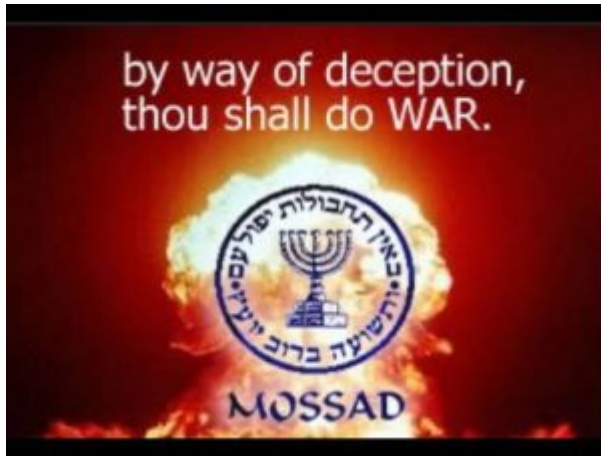
The fulfillment of the Daniel 9 prophecy testifies to the glory of our King! Hallelujah!

(End of message from David Wilcoxson.)

You can [download the PDF file](#) of this message.

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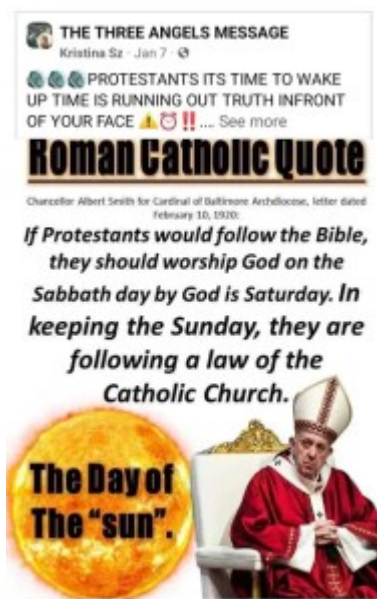
## [Have You Been Hoodwinked by Israel?](#)



Christians should NOT support the modern state of Israel. Its government is officially antichrist. The children of Abraham are those who belong to Jesus Christ.

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## [False Doctrines from the SDA Church on Social Media](#)



The Sabbath was a day of rest and not specifically designated as a day of worship! In the books of Exodus, Leviticus and Deuteronomy, there are 8 verses with the words Sabbath and rest. The word worship is not in any of them.

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# The Excellency of Christ Part III By Jonathan Edwards



Continued from [part II](#).

I would now show how the aforesaid teaching is of benefit to us, in that

- A) it gives us insight into the names of Christ in Scripture,
- B) it encourages us to accept him as our Savior,
- C) it encourages us to accept him as our Friend.

A) From this doctrine we may learn one reason why Christ is called by such a variety of names, and held forth under such a variety of representations, in Scripture. It is the better to signify and exhibit to us that variety of excellencies that meet together and are conjoined in him. Many appellations are mentioned together in one verse Isaiah 9:6.

*"For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."*

It shows a wonderful conjunction of excellencies, that the same person should be a Son, born and given, and yet be the everlasting Father, without beginning or end, that he should be a Child, and yet be he whose name is Counsellor, and the mighty God; and well may his name, in whom such things are conjoined, be called wonderful.

By reason of the same wonderful conjunction, Christ is represented by a great variety of sensible things, that are on some account excellent. Thus in some places he is called a Sun, as Mal. 4:2, in others a Star, Numb. 24:17. And he is especially represented by the Morning star, as being that which excels all other stars in brightness, and is the forerunner of the day, Rev. 22:16. And, as in our text, he is compared to a lion in one verse, and a lamb in the next, so sometimes he is compared to a roe or young hart, another creature most diverse from a lion. So in some places he is called a rock, in others he is compared to a pearl. In some places he is called a man of war, and the Captain of our Salvation, in other places he is represented as a bridegroom. In the second chapter of Canticles, the first verse, he is compared to a rose and a lily, that are sweet and beautiful flowers; in the next verse but one, he is compared to a tree bearing sweet fruit. In Isaiah 53:2 he is called a

Root out of a dry ground; but elsewhere, instead of that, he is called the Tree of Life, that grows (not in a dry or barren ground, but) " in the midst of the paradise of God." Rev. 2:7.

**B)** Let the consideration of this wonderful meeting of diverse excellencies in Christ induce you to accept of him, and close with him as your Savior. As all manner of excellencies meet in him, so there are concurring in him all manner of arguments and motives, to move you to choose him for your Savior, and every thing that tends to encourage poor sinners to come and put their trust in him: his fullness and all-sufficiency as a Savior gloriously appear in that variety of excellencies that has been spoken of. Fallen man is in a state of exceeding great misery, and is helpless in it; he is a poor weak creature, like an infant cast out in its blood in the day that it is born. But Christ is the lion of the tribe of Judah; he is strong, though we are weak; he hath prevailed to do that for us which no creature else could do. Fallen man is a mean despicable creature, a contemptible worm; but Christ, who has undertaken for us, is infinitely honorable and worthy. Fallen man is polluted, but Christ is infinitely holy; fallen man is hateful, but Christ is infinitely lovely; fallen man is the object of God's indignation, but Christ is infinitely dear to him. We have dreadfully provoked God, but Christ has performed that righteousness which is infinitely precious in God's eyes.

And here is not only infinite strength and infinite worthiness, but infinite condescension, and love and mercy, as great as power and dignity. If you are a poor, distressed sinner, whose heart is ready to sink for fear that God never will have mercy on you, you need not be afraid to go to Christ, for fear that he is either unable or unwilling to help you. Here is a strong foundation, and an inexhaustible treasure, to answer the necessities of your poor soul, and here is infinite grace and gentleness to invite and embolden a poor, unworthy, fearful soul to come to it. If Christ accepts of you, you need not fear but that you will be safe, for he is a strong Lion for your defense. And if you come, you need not fear but that you shall be accepted; for he is like a Lamb to all that come to him, and receives them with infinite grace and tenderness. It is true he has awful majesty, he is the great God, and infinitely high above you; but there is this to encourage and embolden the poor sinner, that Christ is man as well as God; he is a creature, as well as the Creator, and he is the most humble and lowly in heart of any creature in heaven or earth. This may well make the poor unworthy creature bold in coming to him. You need not hesitate one moment; but may run to him, and cast yourself upon him. You will certainly be graciously and meekly received by him. Though he is a lion, he will only be a lion to your enemies, but he will be a lamb to you. It could not have been conceived, had it not been so in the person of Christ, that there could have been so much in any Savior, that is inviting and tending to encourage sinners to trust in him. Whatever your circumstances are, you need not be afraid to come to such a Savior as this. Be you never so wicked a creature, here is worthiness enough; be you never so poor, and mean, and ignorant a creature, there is no danger of being despised, for though he be so much greater than you, he is also immensely more humble than you. Any one of you that is a father or mother, will not despise one of your own children that comes to you in distress: much less danger is there of Christ's despising you, if you in

your heart come to him.

Here let me a little expostulate with the poor, burdened, distressed soul.

1. What are you afraid of, that you dare not venture your soul upon Christ? Are you afraid that he cannot save you, that he is not strong enough to conquer the enemies of your soul? But how can you desire one stronger than "the almighty God"? as Christ is called, Isa. 9:6. Is there need of greater than infinite strength? Are you afraid that he will not be willing to stoop so low as to take any gracious notice of you? But then, look on him, as he stood in the ring of soldiers, exposing his blessed face to be buffeted and spit upon by them! Behold him bound with his back uncovered to those that smote him! And behold him hanging on the cross! Do you think that he that had condescension enough to stoop to these things, and that for his crucifiers, will be unwilling to accept of you, if you come to him? Or, are you afraid that if he does accept you, that God the Father will not accept of him for you? But consider, will God reject his own Son, in whom his infinite delight is, and has been, from all eternity, and who is so united to him, that if he should reject him he would reject himself?

2. What is there that you can desire should be in a Savior, that is not in Christ? Or, wherein should you desire a Savior should be otherwise than Christ is? What excellency is there wanting? What is there that is great or good; what is there that is venerable or winning; what is there that is adorable or endearing; or, what can you think of that would be encouraging, which is not to be found in the person of Christ? Would you have your Savior to be great and honorable, because you are not willing to be beholden to a mean person? And, is not Christ a person honorable enough to be worthy that you should be dependent on him? Is he not a person high enough to be appointed to so honorable a work as your salvation? Would you not only have a Savior of high degree, but would you have him, notwithstanding his exaltation and dignity, to be made also of low degree, that he might have experience of afflictions and trials, that he might learn by the things that he has suffered, to pity them that suffer and are tempted? And has not Christ been made low enough for you? and has he not suffered enough? Would you not only have him possess experience of the afflictions you now suffer, but also of that amazing wrath that you fear hereafter, that he may know how to pity those that are in danger, and afraid of it? This Christ has had experience of, which experience gave him a greater sense of it, a thousand times, than you have, or any man living has. Would you have your Savior to be one who is near to God, that so his mediation might be prevalent with him? And can you desire him to be nearer to God than Christ is, who is his only-begotten Son, of the same essence with the Father? And would you not only have him near to God, but also near to you, that you may have free access to him? And would you have him nearer to you than to be in the same nature, united to you by a spiritual union, so close as to be fitly represented by the union of the wife to the husband, of the branch to the vine, of the member to the head; yea, so as to be one spirit? For so he will be united to you, if you accept of him. Would you have a Savior that has given some great and extraordinary testimony of mercy and love to sinners, by something that he has done, as well as by what he says? And can you think or conceive of greater things than Christ has

done? Was it not a great thing for him, who was God, to take upon him human nature: to be not only God, but man thenceforward to all eternity? But would you look upon suffering for sinners to be a yet greater testimony of love to sinners, than merely doing, though it be ever so extraordinary a thing that he has done? And would you desire that a Savior should suffer more than Christ has suffered for sinners? What is there wanting, or what would you add if you could, to make him more fit to be your Savior?

But further, to induce you to accept of Christ as your Savior, consider two things particularly.

3. How much Christ appears as the Lamb of God in his invitations to you to come to him and trust in him. With what sweet grace and kindness does he, from time to time, call and invite you, as Prov. 8:4. "Unto you, O men, I call, and my voice is to the sons of men." And Isaiah 55:1-3 "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat—yea come, buy wine and milk without money, and without price." How gracious is he here in inviting every one that thirsts, and in so repeating his invitation over and over, "Come ye to the waters, come, buy and eat — yea come!" Mark the excellency of that entertainment which he invites you to accept of; "Come, buy wine and milk!" your poverty, having nothing to pay for it, shall be no objection, "Come, he that hath no money, come without money, and without price!" What gracious arguments and exhortations he uses with you! "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." As much as to say, It is altogether needless for you to continue laboring and toiling for that which can never serve your turn, seeking rest in the world, and in your own righteousness — I have made abundant provision for you, of that which is really good, and will fully satisfy your desires, and answer your end, and I stand ready to accept of you: you need not be afraid; If you will come to me, I will engage to see all your wants supplied, and you made a happy creature. As he promises in the third verse, "Incline your ear, and come unto me: Hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." And so Prov. 9 at the beginning. How gracious and sweet is the invitation there! "Whoso is simple, let him turn in hither;" let you be never so poor, ignorant, and blind a creature, you shall be welcome. And in the following words Christ sets forth the provision that he has made for you, "Come, eat of my bread, and drink of the wine which I have mingled." You are in a poor famishing state, and have nothing wherewith to feed your perishing soul; you have been seeking something, but yet remain destitute. Harken, how Christ calls you to eat of his bread, and to drink of the wine that he hath mingled! And how much like a lamb does Christ appear in Matt. 9:28 30. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy, and my burden is light." O thou poor distressed soul! whoever thou art, consider that Christ mentions thy very case when he calls to them who labor and are heavy laden! How he repeatedly promises you rest if you come to him! In the 28th verse he says, "I will give you rest." And in the 29th verse, "Ye shall find rest to

your souls." This is what you want. This is the thing you have been so long in vain seeking after. O how sweet would rest be to you, if you could but obtain it! Come to Christ, and you shall obtain it. And hear how Christ, to encourage you, represents himself as a lamb! He tells you, that he is meek and lowly in heart, and are you afraid to come to such a one! And again, Rev. 3:20. " Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and I will sup with him and he with me." Christ condescends not only to call you to him, but he comes to you; he comes to your door, and there knocks. He might send an officer and seize you as a rebel and vile malefactor, but instead of that, he comes and knocks at your door, and seeks that you would receive him into your house, as your Friend and Savior. And he not only knocks at your door, but he stands there waiting, while you are backward and unwilling. And not only so, but he makes promises what he will do for you, if you will admit him, what privileges he will admit you to; he will sup with you, and you with him. And again, Rev. 22:16,17. " I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will let him take of the water of life freely." How does Christ here graciously set before you his own winning attractive excellency! And how does he condescend to declare to you not only his own invitation, but the invitation of the Spirit and the bride, if by any means he might encourage you to come! And how does he invite every one that will, that they may " take of the water of life freely," that they may take it as a free gift, however precious it be, and though it be the Water of life.

4. If you do come to Christ, he will appear as a Lion, in his glorious power and dominion, to defend you. All those excellencies of his, in which he appears as a lion, shall be yours, and shall be employed for you in your defense, for your safety, and to promote your glory, he will be as a lion to fight against your enemies. He that touches you, or offends you, will provoke his wrath, as he that stirs up a lion. Unless your enemies can conquer this Lion, they shall not be able to destroy or hurt you; unless they are stronger than he, they shall not be able to hinder your happiness. Isaiah 31:4. " For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof."

C) Let what has been said be improved to induce you to love the Lord Jesus Christ, and choose him for your friend and portion. As there is such an admirable meeting of diverse excellencies in Christ, so there is every thing in him to render him worthy of your love and choice, and to win and engage it. Whatsoever there is or can be desirable in a friend, is in Christ, and that to the highest degree that can be desired.

Would you choose for a friend a person of great dignity? It is a thing taking with men to have those for their friends who are much above them; because they look upon themselves honored by the friendship of such. Thus, how taking would it be with an inferior maid to be the object of the dear love of some

great and excellent prince. But Christ is infinitely above you, and above all the princes of the earth; for he is the King of kings. So honorable a person as this offers himself to you, in the nearest and dearest friendship.

And would you choose to have a friend not only great but good? In Christ infinite greatness and infinite goodness meet together, and receive lustre and glory one from another. His greatness is rendered lovely by his goodness. The greater any one is without goodness, so much the greater evil; but when infinite goodness is joined with greatness, it renders it a glorious and adorable greatness. So, on the other hand, his infinite goodness receives lustre from his greatness. He that is of great understanding and ability, and is withal of a good and excellent disposition, is deservedly more esteemed than a lower and lesser being with the same kind inclination and good will. Indeed goodness is excellent in whatever subject it be found; it is beauty and excellency itself, and renders all excellent that are possessed of it; and yet most excellent when joined with greatness. The very same excellent qualities of gold render the body in which they are inherent more precious, and of greater value, when joined with greater than when with lesser dimensions. And how glorious is the sight, to see him who is the great Creator and supreme Lord of heaven and earth, full of condescension, tender pity and mercy, towards the mean and unworthy! His almighty power, and infinite majesty and self-sufficiency, render his exceeding love and grace the more surprising. And how do his condescension and compassion endear his majesty, power, and dominion, and render those attributes pleasant, that would otherwise be only terrible! Would you not desire that your friend, though great and honorable, should be of such condescension and grace, and so to have the way opened to free access to him, that his exaltation above you might not hinder your free enjoyment of his friendship? – And would you choose not only that the infinite greatness and majesty of your friend should be, as it were, mollified and sweetened with condescension and grace; but would you also desire to have your friend brought nearer to you? Would you choose a friend far above you, and yet as it were upon a level with you too? Though it be taking with men to have a near and dear friend of superior dignity, yet there is also an inclination in them to have their friend a sharer with them in circumstances. Thus is Christ. Though he be the great God, yet he has, as it were, brought himself down to be upon a level with you, so as to become man as you are that he might not only be your Lord, but your brother, and that he might be the more fit to be a companion for such a worm of the dust. This is one end of Christ's taking upon him man's nature, that his people might be under advantages for a more familiar converse with him than the infinite distance of the divine nature would allow of. And upon this account the church longed for Christ's incarnation, Cant. 8:1. "O that thou wert my brother that sucked the breast of my mother! when I should find thee without, I would kiss thee, yea, I should not be despised." One design of God in the gospel is to bring us to make God the object of our undivided respect, that he may engross our regard every way, that whatever natural inclination there is in our souls, he may be the centre of it; that God may be all in all. But there is an inclination in the creature, not only to the adoration of a Lord and Sovereign, but to complacence in some one as a friend, to love and delight in some one that may be conversed with as a companion. And virtue and holiness do not destroy or weaken this inclination



of our nature. But so hath God contrived in the affair of our redemption, that a divine person may be the object even of this inclination of our nature. And in order hereto, such a one is come down to us, and has taken our nature, and is become one of us, and calls himself our friend, brother, and companion. Psalm 122:8. " For my brethren and companions' sake, will I now say, Peace be within thee."

But is it not enough in order to invite and encourage you to free access to a friend so great and high, that he is one of infinite condescending grace, and also has taken your own nature, and is become man? But would you, further to embolden and win you, have him a man of wonderful meekness and humility? Why, such a one is Christ! He is not only become man for you, but far the meekest and most humble of all men, the greatest instance of these sweet virtues that ever was, or will be. And besides these, he has all other human excellencies in the highest perfection. These, indeed, are no proper addition to his divine excellencies. Christ has no more excellency in his person, since his incarnation, than he had before; for divine excellency is infinite, and cannot be added to. Yet his human excellencies are additional manifestations of his glory and excellency to us, and are additional recommendations of him to our esteem and love, who are of finite comprehension. Though his human excellencies are but communications and reflections of his divine, and though this light, as reflected, falls infinitely short of the divine fountain of light in its immediate glory; yet the reflection shines not without its proper advantages, as presented to our view and affection. The glory of Christ in the qualifications of his human nature, appears to us in excellencies that are of our own kind, and are exercised in our own way and manner, and so, in some respect, are peculiarly fitted to invite our acquaintance and draw our affection. The glory of Christ as it appears in his divinity, though far brighter, more dazzles our eyes, and exceeds the strength of our sight or our comprehension; but, as it shines in the human excellencies of Christ, it is brought more to a level with our conceptions, and suitableness to our nature and manner, yet retaining a semblance of the same divine beauty, and a savor of the same divine sweetness. But as both divine and human excellencies meet together in Christ, they set off and recommend each other to us. It tends to endear the divine majesty and holiness of Christ to us, that these are attributes of one in our nature, one of us, who is become our brother, and is the meekest and humblest of men. It encourages us to look upon these divine perfections, however high and great; since we have some near concern in and liberty freely to enjoy them. And on the other hand, how much more glorious and surprising do the meekness, the humility, obedience, resignation, and other human excellencies of Christ appear, when we consider that they are in so great a person, as the eternal Son of God, the Lord of heaven and earth!

By your choosing Christ for your friend and portion, you will obtain these two infinite benefits.

5. Christ will give himself to you, with all those various excellencies that meet in him, to your full and everlasting enjoyment. He will ever after treat you as his dear friend; and you shall ere long be where he is, and shall behold his glory, and dwell with him, in most free and intimate communion and

enjoyment.

When the saints get to heaven, they shall not merely see Christ, and have to do with him as subjects and servants with a glorious and gracious Lord and Sovereign, but Christ will entertain them as friends and brethren. This we may learn from the manner of Christ's conversing with his disciples here on earth: though he was their Sovereign Lord, and did not refuse, but required, their supreme respect and adoration, yet he did not treat them as earthly sovereigns are wont to do their subjects. He did not keep them at an awful distance, but all along conversed with them with the most friendly familiarity, as a father amongst a company of children, yea, as with brethren. So he did with the twelve, and so he did with Mary, Martha, and Lazarus. He told his disciples, that he did not call them servants, but friends, and we read of one of them that leaned on his bosom: and doubtless he will not treat his disciples with less freedom and endearment in heaven. He will not keep them at a greater distance for his being in a state of exaltation; but he will rather take them into a state of exaltation with him. This will be the improvement Christ will make of his own glory, to make his beloved friends partakers with him, to glorify them in his glory, as he says to his Father, John 17:22, 23. " And the glory which thou hast given me, have I given them, that they may be one, even as we are one I in them" etc. We are to consider, that though Christ is greatly exalted, yet he is exalted, not as a private person for himself only, but as his people's head; he is exalted in their name, and upon their account, as the first fruits, and as representing the whole harvest. He is not exalted that he may be at a greater distance from them, but that they may be exalted with him. The exaltation and honor of the head is not to make a greater distance between the head and the members, but the members have the same relation and union with the head they had before, and are honored with the head; and instead of the distance being greater, the union shall be nearer and more perfect. When believers get to heaven, Christ will conform them to himself, as he is set down in his Father's throne, so they shall sit down with him on his throne, and shall in their measure be made like him.

When Christ was going to heaven, he comforted his disciples with the thought, that after a while, he would come again and take them to himself, that they might be with him. And we are not to suppose that when the disciples got to heaven, they found him keeping a greater distance than he used to do. No, doubtless, he embraced them as friends, and welcomed them to his and their Father's house, and to his and their glory. They who had been his friends in this world, who had been together with him here, and had together partaken of sorrows and troubles, are now welcomed by him to rest, and to partake of glory with him. He took them and led them into his chambers, and showed them all his glory; as he prayed, John 17:24. " Father, I will that they also whom thou hast given me, be with me, that they may behold the glory which thou hast given me." And he led them to his living fountains of waters, and made them partake of his delights, as he prays John 17:13. " That my joy may be fulfilled in themselves," and set them down with him at his table in his kingdom, and made them partake with him of his dainties, according to his promise, Luke 22:30, and led them into his banqueting house, and made them to drink new wine with him in the kingdom of his heavenly Father, as he foretold

them when he instituted the Lord's supper, Matt. 26:29.

Yea the saints' conversation with Christ in heaven shall not only be as intimate, and their access to him as free, as of the disciples on earth, but in many respects much more so; for in heaven, that vital union shall be perfect, which is exceeding imperfect here. While the saints are in this world, there are great remains of sin and darkness to separate or disunite them from Christ, which shall then all be removed. This is not a time for that full acquaintance, and those glorious manifestations of love, which Christ designs for his people hereafter; which seems to be signified by his speech to Mary Magdalene, when ready to embrace him, when she met him after his resurrection; John 20:17. " Jesus saith unto her, Touch me not; for I am not yet ascended to my Father."

When the saints shall see Christ's glory and exaltation in heaven, it will indeed possess their hearts with the greater admiration and adoring respect, but it will not awe them into any separation, but will serve only to heighten their surprise and joy, when they find Christ condescending to admit them to such intimate access, and so freely and fully communicating himself to them. So that if we choose Christ for our friend and portion, we shall hereafter be so received to him, that there shall be nothing to hinder the fullest enjoyment of him, to the satisfying the utmost cravings of our souls. We may take our full swing at gratifying our spiritual appetite after these holy pleasures. Christ will then say, as in Cant. 5:1. " Eat, O friends, drink, yea, drink abundantly O beloved." And this shall be our entertainment to all eternity! There shall never be any end of this happiness, or any thing to interrupt our enjoyment of it, or in the least to molest us in it!

6. By your being united to Christ, you will have a more glorious union with and enjoyment of God the Father, than otherwise could be. For hereby the saints' relation to God becomes much nearer; they are the children of God in a higher manner than otherwise could be. For, being members of God's own Son, they are in a sort partakers of his relation to the Father: they are not only sons of God by regeneration, but by a kind of communion in the sonship of the eternal Son. This seems to be intended, Gal. 4:4-6. " God sent forth his Son, made of a woman, made under the law, to redeem them that are under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The church is the daughter of God not only as he hath begotten her by his word and Spirit but as she is the spouse of his eternal Son.

So we being members of the Son, are partakers in our measure of the Father's love to the Son, and complacency in him. John 17:23. " I in them, and thou in me, - Thou hast loved them as thou hast loved me." And ver. 26. " That the love wherewith thou hast loved me may be in them." And chap. 16:27. " The Father himself loveth you, because ye have loved me, and have believed that I came out from God." So we shall, according to our capacities, be partakers of the Son's enjoyment of God, and have his joy fulfilled in ourselves, John 17:13. And by this means we shall come to an immensely higher, more intimate and full enjoyment of God, than otherwise could have been. For there is doubtless an infinite intimacy between the Father and the Son which is expressed by his being in the bosom of the Father. And saints being in him,

shall, in their measure and manner, partake with him in it, and of the blessedness of it.

And thus is the affair of our redemption ordered, that thereby we are brought to an immensely more exalted kind of union with God, and enjoyment of him, both the Father and the Son, than otherwise could have been. For Christ being united to the human nature, we have advantage for a more free and full enjoyment of him, than we could have had if he had remained only in the divine nature. So again, we being united to a divine person, as his members, can have a more intimate union and intercourse with God the Father, who is only in the divine nature, than otherwise could be. Christ, who is a divine person, by taking on him our nature, descends from the infinite distance and height above us, and is brought nigh to us; whereby we have advantage for the full enjoyment of him. And, on the other hand, we, by being in Christ a divine person, do as it were ascend up to God, through the infinite distance, and have hereby advantage for the full enjoyment of him also.

This was the design of Christ, that he, and his Father, and his people, might all be united in one. John 17:21 23. " That they all may be one, as thou, Father, art in me, and I in thee – that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them, that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one." Christ has brought it to pass, that those whom the Father has given him should be brought into the household of God, that he and his Father, and his people, should be as one society, one family; that the church should be as it were admitted into the society of the blessed Trinity.

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## [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](#).

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## [The History of the Counter-Reformation](#)

## in a Nutshell



True Protestantism is Bible based Christianity. The Jesuit Counter-Reformation is the effort to eliminate Protestantism and Bible based doctrines entirely.

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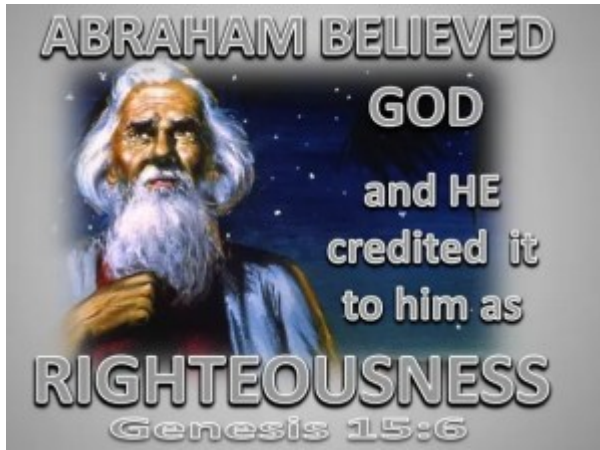
## The Excellency of Christ Part I By Jonathan Edwards



In the person of Christ do meet together infinite glory and lowest humility. Infinite glory, and the virtue of humility, meet in no other person but Christ.

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## What is "The Covenant" of the Book of Daniel?



The Covenant of the Book of Daniel is referring to the Covenant God made with Abraham. Jesus confirmed it by preaching the Gospel of grace to the Jews.

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## [The Falling Away From Truth](#)



Pope Francis engaging in idol worship.

This article is about the history of errors by the Church of Rome, written by George Burnside. I didn't agree with one of his points and omitted it, the one about "Sunday worship." The Bible tells me that the disciples met on the first day of the week – Sunday. The Sabbath was the *last* day of the week.

*Acts 20:7 And upon the **first day of the week**, when the disciples came together to break bread, ...*

There may be other points in this article you find questionable. If so, please tell me about it in the comments section.

Errors continue to this day. I just read on Facebook of a man speaking as if he were God saying, "I will not cast unbelievers into hell." He doesn't read his Bible. My Bible says,

*John 3:36 He that **believeth on the Son** hath everlasting life: and he that **believeth not** the Son shall not see life; but **the wrath of God abideth on him**.*

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200 AD

Immersion of infants who are dying, but considered sinless. (Tertullian V.12)

250 AD

North Africa region is first to practice infant baptism and reduced the age of baptism from minors to all newborns. This is opposed by other regions.

257 AD

Baptism by sprinkling for adults instead of immersion first used as an exception for those on sick beds, but it caused great dispute.

300 AD

Prayers for the dead.

320 AD

Special dress code of the clergy in worship.

325 AD

At the general council of Nice, 325, it was proposed indeed, probably by the Western bishop Hosius, to forbid entirely the marriage of priests; but the motion met with strong opposition, and was rejected.

325 AD

The date for Easter was set.

379 AD

Praying to Mary & Saints. (prayers of Ephraim Syrus)

385 AD

In the West, the first prohibition of clerical marriage, which laid claim to universal ecclesiastical authority, proceeded in 385 from the Roman church in the form of a decretal letter of the bishop Siricius to Himerius, bishop of Tarragona in Spain.

389 AD

Mariolatry begins with Gregory Nazianzen, who mentions in a eulogy, how Justina had besought the virgin Mary to protect her virginity.

400 AD

Impossibility of apostasy or once saved always saved, (Augustine XII.9).

416 AD

Infant baptism by immersion commanded of all infants (Council Of Mela, Austin was the principal director).

430 AD

Exaltation of Virgin Mary: "Mother of God" first applied by the Council of Ephesus.

502 AD

Special dress code of the Clergy all the time.



500 AD

The "Habit" of Nuns (Black gowns with white tunics).

519 AD

Lent.

526 AD

Extreme Unction.

593 AD

The Doctrine of Purgatory popularized from the Apocrypha by Gregory the Great.

600 AD

First use of Latin in worship (Gregory I) Beginning of the Orthodox/Roman Catholic church as we know it today in its present organization.

607 AD

First Pope: Boniface III is the first person to take the title of "universal Bishop" by decree of Emperor Phocas.

608 AD

Pope Boniface IV. turns the Pantheon in Rome into a temple of Mary and martyrs: the pagan Olympus into a Christian heaven of gods.

709 AD

Kissing of Pope Constantine's feet.

753 AD

Baptism by sprinkling for those on sick beds officially accepted.

787 AD

Worship of icons and statue approved (2nd council of Nicea).

787 AD

Rome (Latin) and Constantinople (Greek) part ways and begin the drift towards complete split, resulting in two denominations emerging in 1054 AD

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965 AD

Baptism of bells instituted by Pope John XIII.

850 AD

Burning of Holy Candles.

995 AD

Canonization of dead saints, first by Pope John XV.

998 AD

Good Friday: fish only and the eating-red meat forbidden.

1009 AD

Holy water.

1022 AD

Penance.

1054 AD

Roman Catholic church breaks away from the Orthodox church.

1054 AD

Roman Catholics officially embrace instrumental music, Orthodox reject instrumental music down to the present time.

1079 AD

Celibacy enforced for priests, bishops, presbyters (Pope Gregory VII).

1090 AD

Rosary beads: invented by Peter the Hermit.

1190 AD

Sale of Indulgences or "tickets to sin" (punishment of sin removed).

1215 AD

Transubstantiation by Pope Innocent III, Fourth Lateran Council.

1215 AD

Auricular Confession of sins to priests instituted by Pope Innocent III, (Lateran Council).

1215 AD

Mass a Sacrifice of Christ.

1217 AD

Adoration and Elevation of Host: ie. communion bread (Pope Honrius III).

1230 AD

Ringling bells at Mass.

1251 AD

The Scapular, the brown cloak worn by monks invented by Simon Stock.

1268 AD

Priestly power of absolution.

1311 AD

Baptism by sprinkling accepted as the universal standard instead of immersion for all, not just the sick. (Council of Ravenna)

1414 AD

Laity no longer offered Lord's cup at communion. (Council of Constance)

1439 AD

Purgatory a dogma by the Council of Florence. (see 593 AD)

1439 AD

Doctrine of Seven Sacraments affirmed.

1480 AD

The Inquisition. (of Spain)

1495 AD

Papal control of marriage rights.

1534 AD

Order of Jesuits founded by Loyola.

1545 AD

Man-made tradition of church made equal to Bible. (Council of Trent)

1545 AD

Apocryphal books added to Bible. (Council of Trent)

1546 AD

Justification by human works of merit.

1546 AD

Mass universally said in Latin. (see 600 AD)

1547 AD

Confirmation.

1560 AD

Personal opinions of Pope Pius IV imposed as the official creed.

1864 AD

Syllabus Errorum [Syllabus of Errors] proclaimed that "Catholic countries" could not tolerate other religions, (no freedom of religion), conscience, separation of church and State condemned, asserted the Pope's temporal authority over all civil rulers (Ratified by Pope Pius IX and Vatican Council) condemned.

1870 AD

Infallibility of Pope. (Vatican council)

1908 AD

All Catholics should be christened into the church.

1930 AD

Public Schools condemned by Pope Pius XII. (see 1864 AD)

1950 AD

Sinners prayer, invented by Billy Sunday and made popular by Billy Graham. (Some Catholics now use this.)

1950 AD

Assumption of the body of the Virgin Mary into heaven shortly after her death. (Pope Pius XII)

1954 AD

Immaculate conception of Mary proclaimed by Pope Pius XII.

1995 AD

The use of girls in the traditional altar boy duties.

1996 AD

Catholics can believe in Evolution. (Pope John Paul II)

## **Can Roman Catholics Accept The Bible?**

- 1. Why does it condemn clerical dress? (Matthew 23:5-6).
- 2. Why does it teach against the adoration of Mary? (Luke 11:27-28).
- 3. Why does it show that all Christians are priests? (1 Pet. 2:5,9).
- 4. Why does it condemn the observance of special days? (Galatians 4:9-11).
- 5. Why does it teach that all Christians are saints? (1 Corinthians 1:2).
- 6. Why does it condemn the making and adoration of images? (Exodus 20:4-5).
- 7. Why does it teach that baptism is immersion instead of pouring? (Colossians 2:12).
- 8. Why does it forbid us to address religious leaders as "father"? (Matthew 23:9).
- 9. Why does it teach that Christ is the only foundation and not the apostle Peter? (1 Corinthians 3:11).
- 10. Why does it teach that there is one mediator instead of many? (1 Timothy 2:5).
- 11. Why does it teach that a bishop must be a married man? (1 Timothy 3:2, 4-5).
- 12. Why is it opposed to the primacy of Peter? (Luke 22:24-27).
- 13. Why does it oppose the idea of purgatory? (Luke 16:26).
- 14. Why is it completely silent about infant baptism, indulgences, confession to priests, the rosary, the mass, and many other things in the Catholic Church?

## **Reasons Why The Apocrypha Is Not Inspired:**

1. The Roman Catholic Church did not officially canonize the Apocrypha until the Council of Trent (1546 AD). This was in part because the Apocrypha contained material which supported certain Catholic doctrines, such as purgatory, praying for the dead, and the treasury of merit.
2. Not one of them is in the Hebrew language, which was alone used by the inspired historians and poets of the Old Testament.
3. Not one of the writers lays any claim to inspiration.
4. These books were never acknowledged as sacred Scriptures by the Jewish Church, and therefore were never sanctioned by our Lord.
5. They were not allowed a place among the sacred books, during the first four centuries of the Christian Church.
6. They contain fabulous statements, and statements which contradict not only the canonical Scriptures, but themselves; as when, in the two Books of Maccabees, Antiochus Epiphanes is made to die three different deaths in as many different places.

7. The Apocrypha inculcates doctrines at variance with the Bible, such as prayers for the dead and sinless perfection.

And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchers of their fathers. And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain. Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden. And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain. And making a gathering, he sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins. (2 Maccabees 12:39-46)

8. The apocrypha contains offensive materials unbecoming of God's authorship.

Ecclesiasticus 25:19 Any iniquity is insignificant compared to a wife's iniquity.

Ecclesiasticus 25:24 From a woman sin had its beginning. Because of her we all die.

Ecclesiasticus 22:3 It is a disgrace to be the father of an undisciplined, and the birth of a daughter is a loss.

9. It teaches immoral practices, such as lying, suicide, assassination and magical incantation.

10. The apocryphal books themselves make reference to what we call the Silent 400 years, where there was no prophets of God to write inspired materials.

And they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet, and give answer concerning them. (1 Maccabees 4:46)

And there was a great tribulation in Israel, such as was not since the day, that there was no prophet seen in Israel. (1 Maccabees 9:27)

And that the Jews, and their priests, had consented that he should be their prince, and high priest for ever, till there should arise a faithful prophet. (1 Maccabees 14:41)

Josephus rejected the apocryphal books as inspired and this reflected Jewish thought at the time of Jesus.

"From Artaxerxes to our own time the complete history has been written but has not been deemed worthy of equal credit with the earlier records because of the failure of the exact succession of the prophets." ... "We have not an

innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine..."(Flavius Josephus, Against Apion 1:8)

12. The Manual of Discipline in the Dead Sea Scrolls rejected the apocrypha as inspired.

13. The Council of Jamnia held the same view rejected the apocrypha as inspired.

They debated the canonicity of a few books (e.g., Ecclesiastes), but they changed nothing and never proclaimed themselves to be authoritative determiners of the Old Testament canon. "The books which they decided to acknowledge as canonical were already generally accepted, although questions had been raised about them. Those which they refused to admit had never been included. They did not expel from the canon any book which had previously been admitted. 'The Council of Jamnia was the confirming of public opinion, not the forming of it.'" (F. F. Bruce, The Books and Parchments [Old Tappan, NJ.: Fleming H. Revell, 1963], p. 98))

14. Although it was occasionally quoted in early church writings, it was nowhere accepted in a canon. Melito (AD 170) and Origen rejected the Apocrypha, (Eccl. Hist. VI. 25, Eusebius) as does the Muratorian Canon.

15. Jerome vigorously resisted including the Apocrypha in his Latin Vulgate Version (400 AD), but was overruled. As a result, the standard Roman Catholic Bible throughout the medieval period contained it. Thus, it gradually came to be revered by the average clergyman. Still, many medieval Catholic scholars realized that it was not inspired.

16. The terms "protocanonical" and "deuterocanonical" are used by Catholics to signify respectively those books of Scripture that were received by the entire Church from the beginning as inspired, and those whose inspiration came to be recognized later, after the matter had been disputed by certain Fathers and local churches.

17. Pope Damasus (366-384) authorized Jerome to translate the Latin Vulgate. The Council of Carthage declared this translation as "the infallible and authentic Bible." Jerome was the first to describe the extra 7 Old Testament books as the "Apocrypha" (doubtful authenticity). Needless to say, Jerome's Latin Vulgate did not include the Apocrypha.

18. Cyril (born about A.D. 315) – "Read the divine Scriptures – namely, the 22 books of the Old Testament which the 72 interpreters translated" (the Septuagint)

19. The apocrypha wasn't included at first in the Septuagint, but was appended by the Alexandrian Jews, and was not listed in any of the catalogues of the inspired books till the 4th century.

20. Hilary (bishop of Poitiers, 350 A.D.) rejected the apocrypha (Prologue

to the Psalms, Sec. 15)

21. Epiphanius (the great opposer of heresy, 360 A.D.) rejected them all. Referring to Wisdom of Solomon & book of Jesus Sirach, he said "These indeed are useful books & profitable, but they are not placed in the number of the canonical."

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## Was Peter The First Pope?



The Catholic church falsely claims that Peter was the first bishop of the church in Rome, and all power was handed down to the bishops or popes of that city.

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## The Rapture Theory



We should read the prophecy in 1 Thess 4 as it continues into chapter 5 as the Second Coming of Christ and events that all happen all on the same day!

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## Forefathers of the Faith Exposed the REAL Antichrist



God's people of the past correctly identified the Antichrist. Most of God's people today don't have a clue and are only speculating who it could be.

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## God's Promise to Abraham in Genesis 12:3 is Misinterpreted by Zionists to Promote Genocide



The misunderstanding of God's promise to Abraham in Genesis 12:3 has led to the murder of innocent Palestinians in Gaza.