

Is There A Doctrinal Difference Between the Kingdom of Heaven and the Kingdom of God?



The doctrine of a difference between the Kingdom Heaven and the Kingdom of God is connected to the doctrine of dispensationalism which John Nelson Darby taught and which was promoted by C. I. Scofield in the Scofield Reference Bible. That Bible has had a profound (and negative) influence on the thinking of millions of American Christians.

Scofield in the Scofield Reference Bible says:

"The kingdom of God is to be distinguished from the kingdom of heaven."

A website, kjvbible.org says:

"Knowing the doctrinal difference between the terms "Kingdom of Heaven" and "Kingdom of God" is the key to understanding the complete timeline of Biblical history past, present, and future, the proper place of the Church and the prophetic future of Israel." – quoted from <https://www.kjvbible.org/thekingdoms.html>

Is that really so? Pastor John MacArthur of "Grace to You" does not agree. He says,

*"There is no significant difference between "the kingdom of God" and the kingdom of heaven. The one phrase emphasizes the sovereign Ruler of the kingdom and the other emphasizes the kingdom itself, but they are the same kingdom. **Matthew 19:23–24 confirms the equality of the phrases by using them interchangeably.**"*

Matthew 19:23 ¶Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the **kingdom of heaven**.

Matthew 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **kingdom of God**.

Let's make a comparison of the Scriptures in the synoptic Gospels that contain the phases Kingdom of God or the Kingdom of Heaven, the verses that are the parallel passages of the same discourse of Christ.

Matthew	Mark	Luke
Matthew 5:3 ¶Blessed are the poor in spirit: for theirs is the kingdom of heaven .		Luke 6:20 ¶And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God .
		Luke 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.
Matthew 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven .		Luke 13:28-29 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God , and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God .
		Matthew 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.
Matthew 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven , but to them it is not given.		Luke 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables; that seeing they might not see, and hearing they might not understand.

Matthew 18:3	Mark 10:15	
And said,	Verily I	
Verily I say	say unto	
unto you, Except	you,	Luke 18:17 Verily
ye be converted,	Whosoever	I say unto you,
and become as	shall not	Whosoever shall not
little children,	receive the	receive the kingdom
ye shall not	kingdom of	of God as a little
enter into the	God as a	child shall in no
kingdom of	little	wise enter therein.
heaven.	child, he	
	shall not	
	enter	
	therein.	
Matthew 19:14		Luke 18:16 But
But Jesus said,		Jesus called them
Suffer little		unto him, and said,
children, and		Suffer little
forbid them not,		children to come
to come unto me:		unto me, and forbid
for of such is		them not: for of
the kingdom of		such is the kingdom
heaven.		of God.
	Mark 10:25	
Matthew 19:23	It is	
¶Then said	easier for	Luke 18:25 For it
Jesus unto his	a camel to	is easier for a
disciples,	go through	camel to go through
Verily I say	the eye of	a needle's eye,
unto you, That a	a needle,	than for a rich man
rich man shall	than for a	to enter into the
hardly enter	rich man to	kingdom of God.
into the kingdom	enter into	
of heaven.	the kingdom	
	of God.	

The Bible is its own best commentator and interpreter. All too often Bible teachers do not compare verses with other verses of the same subject. If they did, their pet doctrines such as the promotion of Zionism would fall flat.

The above comparison of the synoptic Gospels tells me the Kingdom of God and the Kingdom of Heaven are the **same thing!**

As you see in the list of verses below, the phrase "kingdom of Heaven" is only found in the Book of Matthew and not found at all in the other two synoptic Gospels of Mark and Luke. A probable explanation for this is Matthew wrote his Gospel message to the Jews. Mark wrote his Gospel to the Romans and Luke wrote his Gospel to the Greeks. The Jews out of respect didn't want to say the word meaning God, but Romans and Greeks used the word in their language meaning God.

What do you think? Doesn't it make sense why Matthew would say the kingdom of Heaven rather than the kingdom of God seeing who he wrote his Gospel for? Matthew also says the Kingdom of God, but only in five verses.

The explanation Christian Zionists use to make their claim of a difference between the kingdom of heaven and the kingdom of God is long and complicated. Unscriptural doctrines are *always* based on long complicated reasoning and convoluted arguments. Just look at <https://www.kjvbible.org/thekingdoms.html> for an example of that. Is that the type of reasoning God's Word teaches? I find true biblical doctrines are simple and easy to understand. They don't need a lot of explanation to understand them.

Preachers with doctorates in theology *may* teach true things that shed more light on certain Scriptures due to their knowledge of Hebrew, Greek, and secular history, but beware when they preach major doctrines you have never read for yourself from the Bible!

Here's a meme that purports a difference between the Kingdom of Heaven and the body of Christ! It's also false.



Scriptures with the Kingdom of Heaven

Matthew says **kingdom of heaven** 32 times in 31 verses. *Only* the Gospel of Matthew has the phrase "kingdom of heaven".

Matthew 3:2 And saying, Repent ye: for the **kingdom of heaven** is at hand.

Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the **kingdom of heaven** is at hand.

Matthew 5:3 ¶Blessed are the poor in spirit: for theirs is the **kingdom of heaven**.

Matthew 5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the **kingdom of heaven**.

Matthew 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the **kingdom of heaven**: but whosoever shall do and teach them, the same shall be called great in the **kingdom of heaven**.

Matthew 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the **kingdom of heaven**.

Matthew 7:21 ¶Not every one that saith unto me, Lord, Lord, shall enter into the **kingdom of heaven**; but he that doeth the will of my Father which is in heaven.

Matthew 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the **kingdom of heaven**.

Matthew 10:7 And as ye go, preach, saying, The **kingdom of heaven** is at hand.

Matthew 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the **kingdom of heaven** is greater than he.

Matthew 11:12 And from the days of John the Baptist until now the **kingdom of heaven** suffereth violence, and the violent take it by force.

Matthew 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the **kingdom of heaven**, but to them it is not given.

Matthew 13:24 ¶Another parable put he forth unto them, saying, The **kingdom of heaven** is likened unto a man which sowed good seed in his field:

Matthew 13:31 Another parable put he forth unto them, saying, The **kingdom of heaven** is like to a grain of mustard seed, which a man took, and sowed in his field:

Matthew 13:33 Another parable spake he unto them; The **kingdom of heaven** is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Matthew 13:44 ¶Again, the **kingdom of heaven** is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Matthew 13:45 Again, the **kingdom of heaven** is like unto a merchant man, seeking goodly pearls:

Matthew 13:47 Again, the **kingdom of heaven** is like unto a net, that was cast into the sea, and gathered of every kind:

Matthew 13:52 Then said he unto them, Therefore every scribe which is instructed unto the **kingdom of heaven** is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Matthew 16:19 And I will give unto thee the keys of the **kingdom of heaven**: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matthew 18:1 ¶At the same time came the disciples unto Jesus, saying, Who is the greatest in the **kingdom of heaven**?

Matthew 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the **kingdom of heaven**.

Matthew 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the **kingdom of heaven**.

Matthew 18:23 Therefore is the **kingdom of heaven** likened unto a certain king, which would take account of his servants.

Matthew 19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the **kingdom of heaven**.

Matthew 19:23 ¶Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the **kingdom of heaven**.

Matthew 20:1 ¶For the **kingdom of heaven** is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

Matthew 22:2 The **kingdom of heaven** is like unto a certain king, which made a marriage for his son,

Matthew 23:13 ¶But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the **kingdom of heaven** against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Matthew 25:1 ¶Then shall the **kingdom of heaven** be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Matthew 25:14 ¶For the **kingdom of heaven** is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

Scriptures with the Kingdom of God

The “kingdom of God” is found mainly in the Gospels of Mark and Luke. Matthew uses the phrase only five times.

Matthew 6:33 But seek ye first the **kingdom of God**, and his righteousness; and all these things shall be added unto you.

Matthew 12:28 But if I cast out devils by the Spirit of God, then the **kingdom of God** is come unto you.

Matthew 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **kingdom of God**.

Matthew 21:31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the **kingdom of God** before you.

Matthew 21:43 Therefore say I unto you, The **kingdom of God** shall be taken from you, and given to a nation bringing forth the fruits thereof.

Mark says **kingdom of God** in 15 verses:

Mark 10:15 Verily I say unto you, Whosoever shall not receive the **kingdom of God** as a little child, he shall not enter therein.

Mark 10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the **kingdom of God**!

Mark 10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the **kingdom of God**!

Mark 10:25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **kingdom of God**.

Mark 12:34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the **kingdom of God**. And no man after that durst ask him any question.

Mark 14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the **kingdom of God**.

Mark 15:43 Joseph of Arimathaea, an honourable counsellor, which also waited for the **kingdom of God**, came, and went in boldly unto Pilate, and craved the body of Jesus.

Luke says **kingdom of God** 32 times in 31 verses.

Luke 4:43 And he said unto them, I must preach the **kingdom of God** to other cities also: for therefore am I sent.

Luke 6:20 ¶And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the **kingdom of God**.

Luke 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the **kingdom of God** is greater than he.

Luke 8:1 ¶And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the **kingdom of God**:

and the twelve were with him,

Luke 8:10 And he said, Unto you it is given to know the mysteries of the **kingdom of God**: but to others in parables; that seeing they might not see, and hearing they might not understand.

Luke 9:2 And he sent them to preach the **kingdom of God**, and to heal the sick.

Luke 9:11 And the people, when they knew it, followed him: and he received them, and spake unto them of the **kingdom of God**, and healed them that had need of healing.

Luke 9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the **kingdom of God**.

Luke 9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the **kingdom of God**.

Luke 9:62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the **kingdom of God**.

Luke 10:9 And heal the sick that are therein, and say unto them, The **kingdom of God** is come nigh unto you.

Luke 10:11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the **kingdom of God** is come nigh unto you.

Luke 11:20 But if I with the finger of God cast out devils, no doubt the **kingdom of God** is come upon you.

Luke 12:31 But rather seek ye the **kingdom of God**; and all these things shall be added unto you.

Luke 13:18 ¶Then said he, Unto what is the **kingdom of God** like? and whereunto shall I resemble it?

Luke 13:20 And again he said, Whereunto shall I liken the **kingdom of God**?

Luke 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the **kingdom of God**, and you yourselves thrust out.

Luke 13:29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the **kingdom of God**.

Luke 14:15 ¶And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the **kingdom of God**.

Luke 16:16 The law and the prophets were until John: since that time the **kingdom of God** is preached, and every man presseth into it.

Luke 17:20 ¶And when he was demanded of the Pharisees, when the **kingdom of God** should come, he answered them and said, The **kingdom of God** cometh not with observation:

Luke 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the **kingdom of God** is within you.

Luke 18:16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the **kingdom of God**.

Luke 18:17 Verily I say unto you, Whosoever shall not receive the **kingdom of God** as a little child shall in no wise enter therein.

Luke 18:24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the **kingdom of God**!

Luke 18:25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the **kingdom of God**.

Luke 19:11 ¶And as they heard these things, he added and spake a parable,

because he was nigh to Jerusalem, and because they thought that the **kingdom of God** should immediately appear.

Luke 21:31 So likewise ye, when ye see these things come to pass, know ye that the **kingdom of God** is nigh at hand.

Luke 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the **kingdom of God**.

Luke 22:18 For I say unto you, I will not drink of the fruit of the vine, until the **kingdom of God** shall come.

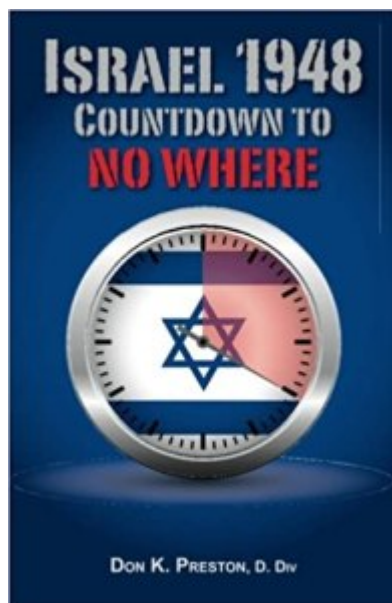
Luke 23:51 (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the **kingdom of God**.

Conclusion

There is absolutely no doctrinal difference between the Kingdom of Heaven and the Kingdom of God.

Further reading: [What's the Difference Between the Kingdom of Heaven and the Kingdom of God?](#)

1948 Statehood of Israel does not fulfill Bible prophecy!



-By Steve Rudd

Introduction:

1. Historically, Rapture false teachers are always scanning the news headlines for current events that are a sign that the second coming of Christ countdown clock has begun to tick.

2. For the 100 years after John Darby invented rapture in 1830 AD, more attention was paid to the pyramids and creative combinations of numbers to predict the second coming. None of them based their end of the world countdown clock on Israel becoming a nation in 1948.
3. All these failed predictions that were based on the pyramids and numerology appeared convincing at the time to those who sold everything they had, put on white clothes and waited at midnight on rooftops. After the "certain hour" had passed they were struck with disappointment and a feeling of self-stupidity. This always follows in the wake of failed rapture predictions.
4. However since Israel became a nation in 1948 AD, Rapturists got all excited and began to preach that the end would come within one generation (generally 40 years) of Israeli modern statehood.
5. For example, Harold Camping teaches that exactly 40 years after May 14, 1948, that the "church age" came to an end and ordered everyone to leave their churches in 1988. He then went on to predict the end of the world not once, but twice in 1994 and again on May 21, 2011.
6. Most "Rapture time charts" use the establishment of Israel as a nation in 1948 as the beginning of the countdown to the end, claiming it is the fulfillment of Bible prophecy. Nothing could be further from the truth.
7. The truth is that Israeli statehood in 1948 was and is irrelevant to Bible prophecy.
8. Paul said the hope of Israel was not physical restoration, but only in Christ:
 - a. "And now I am standing trial for the hope of the promise made by God to our fathers; the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews. "Why is it considered incredible among you people if God does raise the dead? "So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. " (Acts 26:6–9)
 - b. "For this reason, therefore, I requested to see you and to speak with you, for I am wearing this chain for the sake of the hope of Israel." (Acts 28:20)

A. Reverting back to Mosaic Judaism: "severed from Christ"

1. Premillennialists, at their foundation, are condemned, because they teach that God wants the Jews to again practice full Mosaic Old Testament Temple worship, complete with animal sacrifices.
 - a. "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. " (Galatians 5:1–4)

b. "But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant had been faultless, there would have been no occasion sought for a second. ... When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear." (Hebrews 8:6-7,13)

c. "When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear."
(Hebrews 8:13)

d. You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. " (Galatians 5:4)

The whole idea of restoring temple worship, with a restored Aaronic priesthood, complete with ashes of the Red Heifer is to deny Christ as the true Passover lamb.

3. Those who believe in Rapture are in fact "severed from Christ" (Gal 5:4) because they are trying to do what the first century Jews wanted to do: practice Mosaic Judaism beside Christianity.

4. When a Jew converts to Christianity, he stops worshipping God according to Moses and takes all his instructions from Christ.

B. Reverting back to Mosaic Judaism:

1. In a complicated intertwining of false doctrines, the reason behind Israel becoming a nation again include two main reasons: to fulfill and land promise and to give Jews a second chance to "not reject Jesus" as their earthly king.

Giving Israel all the land promised by Abraham which they never got from 1400 BC – 70 AD. In fact they did get all the land, and the bible says they did. Israel [got all the land they were promised!](#)

3. To give the Jews a second chance at accepting Jesus as their earthly king. In fact, Jesus was never intended to be their earthly king. Jesus was prophesied to be Israel's spiritual king. Jesus plainly told Pilate that he was not an earthly king who would compete with him, but a spiritual king in heaven:

a. "Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?" ... Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm." Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice." Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews and said to them, "I find no guilt in Him. " (John 18:33–38)

b. It just cannot get any clearer than what Jesus told Pilate above, but

Rapturists won't listen to Jesus and expect him to be a literal physical king on a physical throne in the physical land of Israel.

4. True Christians are in a state of shock that dispensationalists want to restore the Old Testament law along with Temple sacrifices because it is a denial of the sacrifice of Christ's blood once for all to end all animal sacrifices.

C. The OT prophecies of Israel's restoral are fulfilled in the church:

1. There are two classes of prophecies regarding the restoration of Israel:

a. Prophecies of the physical remnant who return from Babylonian captivity in 516 BC.

b. Prophecies of the spiritual remnant in the church that began in 33 A.D. on Pentecost.

2. The level of Bible knowledge of those who believe in the Rapture is very low. They just read an Old Testament passage by ripping it out of context and apply it to a still future event 3000 years later!

D. Prophecies of restoration from Babylonian captivity in 516 BC:

1. **Jeremiah 29:10–14** "For thus says the Lord, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. 'For I know the plans that I have for you,' declares the Lord, 'plans for welfare and not for calamity to give you a future and a hope. 'Then you will call upon Me and come and pray to Me, and I will listen to you. 'You will seek Me and find Me when you search for Me with all your heart. 'I will be found by you,' declares the Lord, 'and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,' declares the Lord, 'and I will bring you back to the place from where I sent you into exile.' " (Jeremiah 29:10–14)

a. Jeremiah lived in 568 BC and prophesied the Babylonian captivity in many other texts misused by Rapture false teachers:

i. "'For behold, days are coming,' declares the LORD, 'when I will restore the fortunes of My people Israel and Judah.' The LORD says, 'I will also bring them back to the land that I gave to their forefathers and they shall possess it.'" (Jeremiah 30:3–9)

ii. "One basket had very good figs, like first-ripe figs, and the other basket had very bad figs which could not be eaten due to rottenness. Then the LORD said to me, "What do you see, Jeremiah?" And I said, "Figs, the good figs, very good; and the bad figs, very bad, which cannot be eaten due to rottenness." Then the word of the LORD came to me, saying, "Thus says the LORD God of Israel, 'Like these good figs, so I will regard as good the captives of Judah, whom I have sent out of this place into the land of the Chaldeans. " (Jeremiah 24:2–5)

b. Applying Jeremiah's prophecies to 1948 AD is an assault on good bible

knowledge but those who believe in the Rapture cannot be persuaded by the word of God!

2. **Ezekiel 36:24–35** “For I will take you from the nations, gather you from all the lands and bring you into your own land. “Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. “I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. “You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God. “Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not bring a famine on you. “I will multiply the fruit of the tree and the produce of the field, so that you will not receive again the disgrace of famine among the nations. “Then you will remember your evil ways and your deeds that were not good, and you will loathe yourselves in your own sight for your iniquities and your abominations. “I am not doing this for your sake,” declares the Lord GOD, “let it be known to you. Be ashamed and confounded for your ways, O house of Israel!” ‘Thus says the Lord GOD, “On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places will be rebuilt. “The desolate land will be cultivated instead of being a desolation in the sight of everyone who passes by. “They will say, ‘This desolate land has become like the garden of Eden; and the waste, desolate and ruined cities are fortified and inhabited.’ ” (Ezekiel 36:24–35)

- a. Ezekiel was contemporary with Jeremiah and prophesied the restoration of Israel from Babylonian captivity, not some far off future event in 1948 AD.
- b. Ezekiel was exiled into Babylon with Daniel and both knew each other personally.
- c. When Israel came out of Babylon, never again did they worship Idols. This was the new heart he put in Israel.

3. **Daniel 9:2** “in the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of the Lord to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years. ” (Daniel 9:2)

- a. Daniel was one who was actually deported and lived in Babylon.
- b. Daniel prophesied the four successive kingdoms of Babylon, Mede-Persia, Greece and Rome.
- c. Daniel said that the Kingdom of God would be start during the days of the Roman Empire.
- d. This was fulfilled in 30 AD on the Day of Pentecost.
- e. The kingdom of prophecy is the church.

f. The “last days” prophecies of Daniel were fulfilled in the first century.

g. Learn that [the first days began when Jesus walked the earth](#).

4. **Zechariah 8:1-8** “Then the word of the LORD of hosts came, saying, “Thus says the LORD of hosts, ‘I am exceedingly jealous for Zion, yes, with great wrath I am jealous for her.’ “Thus says the LORD, ‘I will return to Zion and will dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts will be called the Holy Mountain.’ “Thus says the LORD of hosts, ‘Old men and old women will again sit in the streets of Jerusalem, each man with his staff in his hand because of age. ‘And the streets of the city will be filled with boys and girls playing in its streets.’ “Thus says the LORD of hosts, ‘If it is too difficult in the sight of the remnant of this people in those days, will it also be too difficult in My sight?’ declares the LORD of hosts. “Thus says the LORD of hosts, ‘Behold, I am going to save My people from the land of the east and from the land of the west; and I will bring them back and they will live in the midst of Jerusalem; and they shall be My people, and I will be their God in truth and righteousness.’ ” (Zechariah 8:1–8)

a. Zechariah prophesied in 520 BC which is about the time Israel returned from Babylonian captivity.

b. Later Zech 14, Zechariah prophesied the destruction of Jerusalem in 70 AD (see below)

5. **Deuteronomy 4:27–31** “The LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD drives you. “There you will serve gods, the work of man’s hands, wood and stone, which neither see nor hear nor eat nor smell. “But from there you will seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul. “When you are in distress and all these things have come upon you, in the latter days you will return to the LORD your God and listen to His voice. “For the LORD your God is a compassionate God; He will not fail you nor destroy you nor forget the covenant with your fathers which He swore to them. ” (Deuteronomy 4:27–31)

a. In a shocking display of ignorance of even the most simple and fundamental teachings of the Bible, Rapture false teachers actually use Deut 4:27-31 as a proof text that Israel’s becoming a nation again in 1948 is a fulfillment of Moses’ words. Completely ignoring both the Assyrian captivity of 722 BC and the Babylonian captivity of 586 BC, they jump 3500 years forward and apply it to 1948 AD.

b. Clearly God’s words came true when they returned from Babylonian Captivity.

E. Prophecies of restoration in the church in 30 AD:

1. **Isaiah 11:10–12** “Then in that day the nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious. Then it will happen on that day that the Lord will again recover the second time with His hand The remnant of His

people, who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea. And He will lift up a standard for the nations And assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth. " (Isaiah 11:10–12)

- a. Isaiah wrote this in 730 BC
- b. Notice the root of Jesse is Jesus Christ
- c. The second gathering is in 30 AD.
- d. On the day of Pentecost all nations were present: "And how is it that we each hear them in our own language to which we were born? "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God." (Acts 2:8–11)
- e. Pentecost is a perfect fulfillment of Isa 11.

Isaiah 66:19–24 "I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, Tubal and Javan, to the distant coastlands that have neither heard My fame nor seen My glory. And they will declare My glory among the nations. "Then they shall bring all your brethren from all the nations as a grain offering to the LORD, on horses, in chariots, in litters, on mules and on camels, to My holy mountain Jerusalem," says the LORD, "just as the sons of Israel bring their grain offering in a clean vessel to the house of the LORD. "I will also take some of them for priests and for Levites," says the LORD. "For just as the new heavens and the new earth Which I make will endure before Me," declares the LORD, "So your offspring and your name will endure. "And it shall be from new moon to new moon and from sabbath to sabbath, All mankind will come to bow down before Me," says the LORD. "Then they will go forth and look On the corpses of the men Who have transgressed against Me. For their worm will not die And their fire will not be quenched; And they will be an abhorrence to all mankind." (Isaiah 66:19–24)

- a. Isaiah lived in 730 BC, just before the Assyrian Captivity of the ten lost tribes in 722 BC.
- b. Much of Isaiah is prophetic of Christ and the church in 30 AD. This is seen in chapters 40-55.
- c. Isa 66:19-24 is a prophecy of the church.
- d. Like Isa 2:1-4, it foresees the gentiles in union with the Jews as one body:
 - i. "Now it will come about that In the last days The mountain of the house of the Lord Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. " (Isaiah 2:2)

ii. "Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands— remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. " (Ephesians 2:11–16)

e. Although Sabbatarians misuse the text as badly as Rapturists, their suggestion that the Sabbath will be in the church or heaven is refuted by the fact that there will also be new moon festivals as well. All of it is figurative and not to be taken literally because we know the Ten Commandments were nailed to the cross: Col 2:14-17; Heb 8:6-7; 13.

i. "having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him. Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day— things which are a mere shadow of what is to come; but the substance belongs to Christ. " (Colossians 2:14–17)

ii. "But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant had been faultless, there would have been no occasion sought for a second. " (Hebrews 8:6–7)

iii. "When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear. " (Hebrews 8:13)

f. The grain offering is spiritualized in the church where Christians as priests (Rev 1:6) offer their own bodies as a spiritual sacrifice (Rom 12:1-2) or monetary gifts to the church ministry (Phil 4:17-18) or through prayers and songs and alms (Heb 13:15-16)

i. "and He has made us to be a kingdom, priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen. " (Revelation 1:6)

ii. "Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect. " (Romans 12:1–2)

iii. "Not that I seek the gift itself, but I seek for the profit which

increases to your account. But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. " (Philippians 4:17–18)

iv. "Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. And do not neglect doing good and sharing, for with such sacrifices God is pleased. " (Hebrews 13:15–16)

3. **Joel 3:1–2** "For behold, in those days and at that time, When I restore the fortunes of Judah and Jerusalem, I will gather all the nations And bring them down to the valley of Jehoshaphat. Then I will enter into judgment with them there On behalf of My people and My inheritance, Israel, Whom they have scattered among the nations; And they have divided up My land. " (Joel 3:1–2)

a. Joel lived in 830 BC, which is before both the Assyrian and Babylonian captivities.

b. However, Joel 2:28ff is clearly a prophecy of the outpouring of the Holy Spirit on Pentecost in Acts 2

c. Therefore it is clear that this restoration is in the church in 30 AD.

4. **Amos 9:11–15** "In that day I will raise up the fallen booth of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old; That they may possess the remnant of Edom And all the nations who are called by My name," Declares the Lord who does this. "Behold, days are coming," declares the Lord, "When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine And all the hills will be dissolved. "Also I will restore the captivity of My people Israel, And they will rebuild the ruined cities and live in them; They will also plant vineyards and drink their wine, And make gardens and eat their fruit. "I will also plant them on their land, And they will not again be rooted out from their land Which I have given them," Says the Lord your God. " (Amos 9:11–15)

a. Amos lived in 750 BC before both the Assyrian and Babylonian captivities.

b. Amos 9:11-15 is most certainly a prophecy of the restoration of Israel in the church. How can we be certain? Because Luke records the words of James in the Jerusalem council whose purpose was to determine if the Gentiles can be saved without keeping the Mosaic law and circumcision.

c. James quotes Amos 9:11-15 as proof the Gentiles can be saved!

i. "Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name. "With this the words of the Prophets agree, just as it is written, 'After these things I will return, And I will rebuild the tabernacle of David which has fallen, And I will rebuild its ruins, And I will restore it, So that the rest of mankind may seek the Lord, And all the Gentiles who are called by My name,' Says the Lord, who makes these things known from long ago. "Therefore it is my judgment that we

do not trouble those who are turning to God from among the Gentiles, " (Acts 15:14–19)

d. Obviously then, the rebuilt tabernacle of David is the church. If not, then James was a liar and no gentile can be saved yet until the tabernacle of David is rebuilt.

e. This kind of clear refutation is ignored by Rapture false teachers because they ignore the context in blissful ignorance.

F. Prophecies of destruction of Jerusalem in 70 AD:

1. **Zechariah 14** "Behold, a day is coming for the Lord when the spoil taken from you will be divided among you. For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city. Then the Lord will go forth and fight against those nations, as when He fights on a day of battle. In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the Lord, my God, will come, and all the holy ones with Him! In that day there will be no light; the luminaries will dwindle. For it will be a unique day which is known to the Lord, neither day nor night, but it will come about that at evening time there will be light. And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter. And the Lord will be king over all the earth; in that day the Lord will be the only one, and His name the only one. " (Zechariah 14:1–9)

a. Zechariah prophesied in 520 BC which is about the time Israel returned from Babylonian captivity.

b. Jesus became king of the earth at his ascension in 30 AD.

c. Notice that the language of Zechariah is almost identical to that of Matthew 24.

d. This is a prophecy of the destruction of Jerusalem in 70 AD. [Read more](#)

Matthew 24:32–33 "Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near; so, you too, when you see all these things, recognize that He is near, right at the door. " (Matthew 24:32–33)

a. This greatly abused text is always applied to Israel becoming a nation again in 1848 AD when in fact, it is prophesying the destruction of Jerusalem in 70 AD.

- b. Of the 39 places in the Bible where "fig tree" is used, never is Israel called a Fig Tree.
- c. In Romans 9, Israel is likened unto an "Olive Tree" but not a fig tree.
- d. The Parable of the Fig tree is the only other possible place where Israel is connected with a fig tree:
 - i. "And He began telling this parable: "A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any. "And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?' "And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer; and if it bears fruit next year, fine; but if not, cut it down.'" (Luke 13:6-9)
 - ii. Notice that if this is Israel as a nation, then it is a prophecy of it being replaced by the church at the end of Jesus' three year ministry and/or the destruction of Jerusalem in 70 AD.
- e. So the only two possible passages in the Bible where a fig tree is associated with Israel both describe Israel's destruction, not restoration!

3. Luke 21:20-24 "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. "Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; because these are days of vengeance, so that all things which are written will be fulfilled. "Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people; and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled. " (Luke 21:20-24)

- a. Luke 21 prophecies the destruction of Jerusalem in 70 AD by Roman Armies, not its restoration!
- b. This passage does not say Jerusalem will be restored or the temple will be rebuilt.
- c. The "times of the Gentiles" correspond to the period when the Gentiles can be saved, obviously extending to the second coming.

Conclusion:

- 1. True Christians are in a state of shock that dispensationalists want to restore the Old Testament law along with Temple sacrifices because it is a denial of the sacrifice of Christ's blood once for all to end all animal sacrifices.
- 2. Rapture false teachers want Israel to become a nation again mainly to fulfill the promise of inheriting the land. Problem is, the Bible clearly

says Israel got the land long ago under Joshua and Solomon.

3. There is not a Jew alive today or anyone in the nation of Israel that knows which tribe they are from. It comes as a surprise to most people that the majority of Jews living in Israel today are gentile proselytes, being Russians who converted to Judaism.

by Steve Rudd taken from <https://www.bible.ca/>

Testimonial from a Former Government Agent Who Predicted the Pandemic 20 Years Beforehand!



Testimonial from Joseph Spencer a Former Government Agent Who Predicted the Pandemic scam 20 Years Beforehand!

Pastor John MacArthur Proves There is NO Pandemic!



Dr. John MacArthur cited a recent CDC report on causes of COVID-19 deaths (Here is the [CDC report in question](#)). Only 6% of people with COVID-19 died *from* COVID-19! The rest died *with* COVID-19 and from other underlining health conditions.

Click on the image to play it.

<https://www.wthrockmorton.com/wp-content/uploads/2020/08/MacarthurPandemic.mp4>

The “Taken” of Matthew 24:40 is NOT Talking about the Rapture of the Saints!



The “left” of Matthew 24:40 is talking about those who were not killed by the Romans, those who survived the Great Persecution.

Will the Covid-19 Moderna Vaccine Create Transhumanism?



Dr. Carrie Madej, DO is an Internal Medicine Specialist in McDonough, GA and has over 19 years of experience in the medical field. She graduated from Kansas City Univ Of Medicine Bioscience College Of Osteopathic Medicine medical school in 2001. She is affiliated with Southern Regional Medical Center. (Reference:

<https://www.healthgrades.com/physician/dr-carrie-madej-y7thx>)

This article is all about the dangers of a new experimental vaccine for COVID-19 from a company called Moderna. Even if Youtube bans this video, the text will remain! And if the video is banned, if you tell me about it, I'll post it directly on my own server.

So what do you think about going from Human 1.0 to Human 2.0? And what does that mean? Well, going from humans as we now know ourselves to human 2.0 has something to do with transhumanism. If you're not familiar with that term, it's about taking humans as we know ourselves and melding with artificial intelligence. It's kind of like being in the matrix if you've ever seen that movie. And that may seem kind of cool to you. We might have some superhuman abilities, maybe be able to think of something and it happens, maybe have some physical abilities that would be almost super human-like. That's the idea, that's what you see in sci-fi movies.

And for myself, thinking about this topic I'm like, well I have some time I think that's many years in the future. However, this question, this idea is now right at this moment. We need to make a decision. And I found out that we need to make a decision about this because I investigated the proposed COVID-19 vaccine. And this is my alarm call to the world.

I looked at the pros and cons and it frightens me. And I want you to know about this. You need to be very well informed because this new vaccine is not like your normal flu vaccine. This is something very different. This is something brand new. This is something completely experimental on the human race. And it's not just about being a different vaccine there are technologies that are being introduced with this vaccine that can change the way we live, who we are, and what we are, and very quickly.

I think that you know some people that you might know these names Elon Musk who is the founder of SpaceX and Tesla automotive, as well as Ray Kurzweil who is one of the bigwigs of Google. These are self-proclaimed transhumanists. They believe that we should go to Human 2.0 and they are very big proponents of this. There's a lot of other people that you might know their names, they're also involved with this so you should look that up.

I think the easiest way to explain this to you is to go with one of the front runners for the vaccine and go into a little bit of the history and tell you how they want to make the vaccine, and I think that will speak volumes. So for instance Moderna is one of the front runners for the COVID-19 vaccine. You should know that Moderna was founded by a person from Harvard, Derrek Rossi, and this researcher actually was successful in taking some modified RNA and being able to reprogram a stem cell in the body and change the function of the stem cell. He actually made it genetically modified, okay? So you can – he proved – that you can genetically modify something by using modified RNA. So they founded the company Moderna on this concept. It's kind of a new kid on the block, okay, it's not been around that long. In fact, it hasn't even made any vaccine for a human before. It's made no medicine for a human before. This will be their first run.

You must know that Moderna was in the news recently because it really fast-tracked, it's like the other companies, it's fast-tracking the vaccine. It's going from phase one to phase two very very quickly. In fact, it's gone from phase one to phase three and its experiments from March of this year until currently. I mean that is unbelievable! It usually takes five or six years! How are they able to do this with the safety and efficacy data that we need?

And I want you to know that in phase 2 we only use between, they're only using between 30 and 45 humans. In Moderna's test study they only used 45 humans. And with the high dose vaccine group, they got 100 percent of those people got systemic side effects, 100! That's only in the short side effect profile. In the low dose vaccine, 80 percent got systemic side effects. Now we don't even know the long-term side effects from that. We would need a lot longer time, right? Maybe years. But we do know based on previous animal studies of using this technology that you can expect possibly increased cancer rates, increase mutant genes, mutagenesis, also increased autoimmune reactions. For instance, in some of the ferret studies they saw that when the ferret was introduced to the virus that they were trying to protect the ferret from after the ferret got the vaccine they actually had an exaggerated immune response, it actually hurt the ferret. They had more lung inflammation, more lung fluid, even some problems with their liver. It actually hurt them. They had a poorer response.

Okay, so these are longer-term reactions and that could be seen with this vaccine, but we don't know the data yet. So it's not without risk. And how are they doing this? Well, they're actually suggesting to use a platform, let me just explain how they would administer the vaccine. So the vaccine there's an idea called micro-needle platform, okay, this was developed by MIT, and they said it could be very easily produced, okay, and mass-produced. This is why they're proposing this technology, and many millions of vaccines could be made quickly. They could also be administered by yourself. So the idea is to get a band-aid, it looks like a band-aid that you buy in the drugstore, it's shipped to you through Amazon or UPS or some other shipping service. You take it out of the package, you put it on your hand like this, and then you take the sticker off, and voila you've been vaccinated.

So how is that possible? Well in this band-aid, it has little tiny spicules little tiny needles. And this was designed after a snake viper fang bite, okay, or snake viper bangs, little snake bites. Anyway, in these tiny little spicules, they claim you won't really feel it that much, there's their little Hydrogel, it's a material called Hydrogel. Inside the Hydrogel would be a Luciferase enzyme as well as the vaccine itself.

So what is all that? So first of all, you're getting the vaccine. It's modified RNA or modified DNA. Let's take Moderna, modified RNA. So in that modified RNA, the idea is that the micro-needles would puncture into your cell membrane, and this synthetic piece of an RNA, it's a code for the part of the virus, where they could use a synthetic DNA to code for the part of the virus would go into your nucleus. Your body would start transcribing it, would start reading it, and making more of that part of the virus. Well, why would we want to make more of the virus or part of the virus? The idea is your body would get used to seeing it, would know how to make antibodies, and would have an improved T-cell response. And the idea is then when you saw it in the future your body would already know how to fight it and it would be a better response, that's the idea.

The problem with that is they're using a process called transfection. And transfection is a way that we make genetically modified organisms. I think you know about those fruits and vegetables. They're not as healthy as the normal wild type fruit and vegetables. So possibly you could extrapolate that to a human. If we become genetically modified, we would not be as healthy. We don't have long-term studies on this anyway, this is unbelievable. And you know, the vaccine manufacturers have made the statement this will not alter our DNA, our genome. I say that is not true, because if we use this process to make a genetically modified organism, why would it not do the same thing to a human? I don't know why they're saying that.

Now if you look at the definition of transfection, it'll tell you that it can be a temporary change in the cell, and I think that's what the vaccine manufacturers are banking on, it's temporary. Or, it's a possibility for it to become stable, to be taken up into the genome, and so stable that it will start replicating when the genome replicates meaning, it is now a permanent part of your genome. That's a chance that we're taking. So it could be temporary, or it could be permanent. And we would never know that for years down the road, honestly.

So, here we go, we've got something that can alter our genome. It's a possibility. And another thing on that, if they're altering the genome, what would be the effects? I told you previously some of the side effects, but also we need to know that this is a synthetic piece of DNA or RNA, and if it becomes taken up into the genome of a human, it's synthetic, it's not from nature. And if you look at the Supreme Court justice ruling on synthetic DNA or genes, it can be patented. And patents have owners.

So what does that mean for us? What if this gets into our genome? Does that mean Moderna or the Bill and Melinda Gates Foundation, or the Department of Defence, all of these people who are involved in the patents, are they somehow going to own part of our genome? It's a possibility. You need to know that.

So that's one part of this delivery system, just one. Now let me go to the next. The next part of the delivery system is a Luciferase enzyme. They named it, they patented it Luciferase. I don't like that name Luciferase, because it has bioluminescent qualities which means it can produce a light or has a light source. And all of this would be under your skin and you cannot see it. Now the Luciferase is an idea because they want to make sure that you're vaccinated. They don't trust medical records, they don't trust you saying that you got vaccinated, they want to make sure, they want to make sure it was successful, a successful transfection, a successful gene modification. So when you get the Luciferase enzyme if you have an iPhone or special app on the iPhone, you can scan over that area and it will give a digital code, a digital imprint, a digital pattern, something that will identify that you were vaccinated. It holds your vaccination record. It also gives you an ID, a number, a bar code, a branding, whatever you want to call it, a tattoo, it's all the same thing. You now become like a product.

So we have that. Now the third thing I mentioned was Hydrogel. So Hydrogel is actually an invention from DARPA, the Department of Advanced Research Projects Agency. This is kind of a sci-fi kind of a group from the Department of Defense, Pentagon, of the US government. They make these fantastic inventions. So one of them is Hydrogel.

Hydrogel, you can look on Youtube, look at PROFUSA, it is one of the companies, DARPA, as well as Hydrogel, and you'll find some little two-minute clips that they describe. So Hydrogel's nanotechnology: microscopic little robots, and these little robots, actually I know it sounds crazy, it's still crazy to me, but it's possible, they can disassemble, reassemble, assemble, into and make different things. So with this Hydrogel, it's really nano technology, so that's something you know robotic or something that's artificial intelligence, it has the ability to connect with artificial intelligence.

So this means that a human can now connect to directly and gather information from our bodies, and gather it and connect with your Smartphone, with the cloud, with some other smart device. And once this is done, this is 24 hours a day, seven days a week, 365 days a year. Think about that. think about how immediately that could change our privacy, immediately can change our autonomy, immediately change our freedoms. That can gather data like your

blood sugar, your oxygen, your blood pressure, those sound great, but it also can gather many other things. It can gather they say your emotions, or your menstrual cycle, your activity, if you've fallen, your nutrients in your body, if you took medicines. It's a potential to see if you took illicit drugs, it's got a potential to see almost anything that goes on in your body. And all of this information is going where? That has not been addressed. Who's protecting this information? What are they using it for? This is really serious stuff, guys! This is all being proposed to being unveiled in the next vaccine.

The other thing to know is with this nanotechnology, Hydrogel, artificial intelligence, you know, hook up just like your cell phone. You can send a text message you can send an email but also you can receive them back. So that means we could receive information. What information would be coming back into us? Would it affect our mood? Our behavior? Would it affect how we think or our memories? If you haven't watched the movie Matrix, I think you should. I think there's some truth in that movie. I see so many wrong things with this vaccine. And I see that we are not talking about it in the major media. And I see that I feel that these companies are outright lying to us when they say they cannot affect our DNA, because by all definitions that they are using, this can affect our DNA.

So guys I wanted to make this video short because I wanted to get the point across. I wanted you to really do your own research. So know that there are many risks that we're seeing here and there is some we really need to know if we really want to go from human 1.0 to human 2.0.

And let me also tell you that there are some major names behind these vaccines. You're always going to see like the Department of Defense from the US government, sometimes DARPA like I told you. Why is the military involved with our vaccines? You see the Bill and Melinda Gates foundation everywhere with this. If you look you'll find that name almost always.

And let's go back to the Bill and Melinda Gates Foundation. I want you to look up, what, let's look at the track record, let's look at what that man stands for. His family comes from a family of eugenics. What does eugenics mean? Population control, meaning there are too many people on the planet. It's important to know. He's been on video stating that he thinks with a very good new vaccine we could get the earth's population to be decreased by 10 to 15 percent. Well, who's going to stay and who's going to go? And who is he to decide? He doesn't have a medical background, no epidemiology background, no science background. He's not a doctor. A software tech that's what he is.

I'd also like you to realize I always look at who has a vested interest. What are their motivations? What is his motivation? Right? We already know his family background. Well, what's great concerning to me is that DARPA, this military agency, as well as the Bill and Melinda Gates Foundation, is very interested in something called gene drive research or technology, or gene extinction technology. And it's exactly what it sounds like. By using genetic mutations, by use of transfection, for instance, you can exterminate an entire species from the planet. They are proposing to use this for mosquitoes, for instance, in Africa. But guys, our world is a delicate

ecosystem. Who is saying one species goes? You destroy one species, you could affect an entire ecosystem. So when you exterminate an entire species you will affect an entire ecosystem. It's a very delicate balance. And who is to say who's going to stay and who's going to go? Who's got that knowledge? Why aren't we talking about this? And guys, if we can do it to an insect, we can do it to an animal, we can do it to a human. I bring this up because if these agencies that are behind the vaccine also stand for that, do you trust them with your health? Do you trust them with your family? Do you trust them with our children?

The other thing is we're rushing this to production. What is the motivation behind that? We need to really think about this.

I've also stated in the past that we need to know that there are at least in the United States there are mandates passed that make the vaccine manufacturers have no liability, zero liability for any harm done to any human. If people are killed, if they're hurt, if they're paralyzed, if they're maimed for life, it doesn't matter. You have no recourse. And they still make all their profit. So there's no incentive for them to make it safe anyway.

I also want you to know that one of the mandates the emergency preparedness act that's that says they can force a vaccine on us. They cannot force a vaccine if there is a viable treatment for the COVID-19. And I want you to know that doctors around the world are being censored about treatment options for COVID-19 or prevention for COVID-19. Because if there's a true treatment or prevention then they can't force this vaccine on us. I want to bring that up because what in the world is the motivation of doing this? Is it really in the health of all of us? As a doctor, I can't see how this is in the true health of the entire world. I think there's another motive, another agenda going on. The more I look at this the more that comes up.

So I'll leave you with this. I want to make this short and sweet, sweet so that you can digest this and think about it. Do you really want to go to Human 2.0? I don't think it's the fantasy you see in the movies. We need to come together, and we need to unify our voices because people in positions of power taking care of our health are not in our best interests. But together we have power. Together united our voice is strong. So I encourage you to do critical thinking. Do your own research. Join groups in your State. Go to your state legislature and you tell them no, no to these experiments on humans, no to an invasion of privacy, no to censorship. We are sovereign human souls and we need to take our rights back.

Thank you for listening. And you know, I always say my videos with the greatest of love and the greatest of peace. Thank you.

PLANdemic InDOCTORnation



Plandemic video segment from Mikki Willis featuring Dr. Judy Mikovits that expose the truth about the fake Covid-19 pandemic.

Who Are the Two Witnesses of Revelation Chapter 11?



Matthew Henry (18 October 1662 – 22 June 1714) was a nonconformist minister and author, born in Wales but spent much of his life in England. He is best known for the six-volume biblical commentary Exposition of the Old and New Testaments. (Quoted from Wikipedia)

Are the Two Witnesses of the Book of Revelation two literal people? Or can the passages about them be interpreted figuratively? Here is what Matthew Henry has to say:

In this time of treading down (of Jerusalem by the Gentiles), God has reserved to himself his faithful witnesses, who will not fail to attest the truth of his word and worship, and the excellency of his ways. Here observe,

I. The number of these witnesses: it is but a small number and yet it is sufficient. 1. It is but small. Many will own and acknowledge Christ in times of prosperity who will desert and deny him in times of persecution; one witness, when the cause is upon trial, is worth many at other times. 2. It is

a sufficient number; for in the mouth of two witnesses every cause shall be established. Christ sent out his disciples two by two, to preach the gospel. Some think these two witnesses are Enoch and Elias, who are to return to the earth for a time: others, the church of the believing Jews and that of the Gentiles: it should rather seem that they are God's eminent faithful ministers, who shall not only continue to profess the Christian religion, but to preach it, in the worst of times.

II. The time of their prophesying, or bearing their testimony for Christ. A thousand two hundred and threescore days; that is (as many think), to the period of the reign of antichrist; and, if the beginning of that interval could be ascertained, this number of prophetic days, taking a day for a year, would give us a prospect when the end shall be.

III. Their habit, and posture: they prophesy in sackcloth, as those that are deeply affected with the low and distressed state of the churches and interest of Christ in the world.

IV. How they were supported and supplied during the discharge of their great and hard work: they stood before the God of the whole earth, and he gave them power to prophesy. He made them to be like Zerubbabel and Joshua, the two olive-trees and candlestick in the vision of Zechariah, ch. 4:2, etc. God gave them the oil of holy zeal, and courage, and strength, and comfort; he made them olive-trees, and their lamps of profession were kept burning by the oil of inward gracious principles, which they received from God. They had oil not only in their lamps, but in their vessels-habits of spiritual life, light, and zeal.

V. Their security and defence during the time of their prophesying: If any attempted to hurt them, fire proceeded out of their mouths, and devoured them, v. 5. Some think this alludes to Elias's calling for the fire from heaven, to consume the captains and their companies that came to seize him, 2 Ki. 1:12. God promised the prophet Jeremiah (ch. 5:14), Behold, I will make my words in thy mouth fire, and this people shall be wood, and it shall devour them. By their praying and preaching, and courage in suffering, they shall gall and wound the very hearts and consciences of many of their persecutors, who shall go away self-condemned, and be even terrors to themselves; like Pashur, at the words of the prophet Jeremiah, ch. 20:4. They shall have that free access to God, and that interest in him, that, at their prayers, God will inflict plagues and judgments upon their enemies, as he did on Pharaoh, turning their rivers into blood, and restraining the dews of heaven, shutting heaven up, that no rain shall fall for many days, as he did at the prayers of Elias, 1 Ki. 17:1. God has ordained his arrows for the persecutors, and is often plaguing them while they are persecuting his people; they find it hard work to kick against the pricks.

VI. The slaying of the witnesses. To make their testimony more strong, they must seal it with their blood. Here observe, 1. The time when they should be killed: When they have finished their testimony. They are immortal, they are invulnerable, till their work be done. Some think it ought to be rendered, when they were about to finish their testimony. When they had prophesied in sackcloth the greatest part of the 1260 years, then they should feel the last

effect of antichristian malice. 2. The enemy that should overcome and slay them—the beast that ascendeth out of the bottomless pit. Antichrist, the great instrument of the devil, should make war against them, not only with the arms of subtle and sophistical learning, but chiefly with open force and violence; and God would permit his enemies to prevail against his witnesses for a time. 3. The barbarous usage of these slain witnesses; the malice of their enemies was not satiated with their blood and death, but pursued even their dead bodies. (1.) They would not allow them a quiet grave; their bodies were cast out in the open street, the high street of Babylon, or in the high road leading to the city. This city is spiritually called Sodom for monstrous wickedness, and Egypt for idolatry and tyranny; and here Christ in his mystical body has suffered more than in any place in the world. (2.) Their dead bodies were insulted by the inhabitants of the earth, and their death was a matter of mirth and joy to the antichristian world, v. 10. They were glad to be rid of these witnesses, who by their doctrine and example had teased, terrified, and tormented the consciences of their enemies; these spiritual weapons cut wicked men to the heart, and fill them with the greatest rage and malice against the faithful.

VII. The resurrection of these witnesses, and the consequences thereof. Observe, 1. The time of their rising again; after they had lain dead three days and a half (v. 11), a short time in comparison of that in which they had prophesied. Here may be a reference to the resurrection of Christ, who is the resurrection and the life. Thy dead men shall live, together with my dead body shall they arise. Or there may be a reference to the resurrection of Lazarus on the fourth day, when they thought it impossible. God's witnesses may be slain, but they shall rise again: not in their persons, till the general resurrection, but in their successors. God will revive his work, when it seems to be dead in the world. 2. The power by which they were raised: The spirit of life from God entered into them, and they stood upon their feet. God put not only life, but courage into them. God can make the dry bones to life; it is the Spirit of life from God that quickens dead souls, and shall quicken the dead bodies of his people, and his dying interest in the world. 3. The effect of their resurrection upon their enemies: Great fear fell upon them. The reviving of God's work and witnesses will strike terror into the souls of his enemies. Where there is guilt, there is fear; and a persecuting spirit, though cruel, is not a courageous, but a cowardly spirit. Herod feared John the Baptist.

VIII. The ascension of the witnesses into heaven and the consequences thereof, v. 12, 13. Observe, 1. Their ascension. By heaven we may understand either some more eminent station in the church, the kingdom of grace in this world, or a high place in the kingdom of glory above. The former seems to be the meaning: They ascended to heaven in a cloud (in a figurative, not in a literal sense) and their enemies saw them. It will be no small part of the punishment of persecutors, both in this world and at the great day, that they shall see the faithful servants of God greatly honoured and advanced. To this honour they did not attempt to ascend, till God called them, and said, Come up hither. The Lord's witnesses must wait for their advancement, both in the church and in heaven, till God calls them; they must not be weary of suffering and service, nor too hastily grasp at the reward; but stay till

their Master calls them, and then they may gladly ascend to him. 2. The consequences of their ascension—a mighty shock and convulsion in the antichristian empire and the fall of a tenth part of the city. Some refer this to the beginning of the reformation from popery, when many princes and states fell off from their subjection to Rome. This great work met with great opposition; all the western world felt a great concussion, and the antichristian interest received a great blow, and lost a great deal of ground and interest, (1.) By the sword of war, which was then drawn; and many of those who fought under the banner of antichrist were slain by it. (2.) By the sword of the Spirit: The fear of God fell upon many. They were convinced of their errors, superstition, and idolatry; and by true repentance, and embracing the truth, they gave glory to the God of heaven. Thus, when God's work and witnesses revive, the devil's work and witnesses fall before him.

Celeste Solum – “Wicked Problems”



A wicked problem is a problem that is difficult or impossible to solve because it is either incomplete, it's contradictory and it changes requirements.

Futurist Interpretation of Matthew 24 Exposed as Folly by John Gill



Matthew 24 was ALL fulfilled in 70 AD with the destruction of Jerusalem, the Temple, and the end of the Jewish religion and the Jews as a people.

Matthew 24 and Luke 21 Compared Verse by Verse: The Destruction of Jerusalem in 70 A.D.



The best commentator of Scripture is *other* Scripture! It's been my observation that the reason much of Matthew 24, also known as the *Olivet Discourse*, is thought of as an Endtime event is that it's not compared with the other two accounts of it in the Gospels of Mark and Luke, the two other synoptic Gospels. The Gospel of Luke especially uses different words to describe the events, and when compared verse by verse to Matthew 24, add light and a better understanding of the prophecy.

On one website I found:

Matthew 24 and Luke 21 aren't really talking about the same event. It starts off the same, but then the passages take a turn in the

other direction. Matthew's account is speaking of the abomination of desolation that's yet future, while Luke's account is describing the destruction of the temple in 70AD. It's clearer when we use Matthew 24:5-8 and Luke 21:8-11 as an event marker.

Both passages start off pretty much with "For many shall come in my name..." and ends with "earthquakes in divers places..." in once you get to Matthew 24:9 and Luke 21:12 it takes a turn in the other direction.

You will see from this study that the statement above is *false*! When Matthew 24 and Luke 21 are compared verse by verse, you will see they are indeed the **same event**! Both Gospels add detail to each other.

In the right column, I am mainly quoting from a famous Bible commentator, John Gill, a Baptist pastor who lived from November 23, 1697, to October 14, 1771.

When I didn't find a verse in either Matthew or Luke that corresponds to the other Gospel, I left it blank. I hope you will see that the two synoptic Gospels are still close enough to be talking about the same event. Mark 13 is also the same event. Maybe later I will add Mark 13 to this article.

Matthew 24	Luke 21	Comments
1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?	5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. 7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?	John Gill: The Jews give very great encomiums of the second temple, as repaired by Herod; and it was undoubtedly a very fine structure. They say that he built the house of the sanctuary, "an exceeding beautiful building"; and that he repaired the temple, in beauty "greatly exceeding" that of Solomon's.
4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many.	8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.	John Gill: Take heed that no man deceive you: by pretending to come from God with a new revelation, setting himself up for the Messiah, after my departure; suggesting himself to be the person designed by God to be the deliverer of Israel, and to be sent by him, to set up a temporal kingdom, in great worldly splendour and glory; promising great names, and high places of honour and trust in it; things which Christ knew his disciples were fond of, and were in danger of being ensnared by; and therefore gives them this suitable and seasonable advice, and caution.
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.	9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.	What things? The destruction of the Temple. Notice Luke doesn't say "end of the world" as Matthew does. Jesus was talking about the end of the Jewish age at 70 AD. God gave the Jews 40 more years to repent.
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.		

8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls.

This is the point that the two narratives are supposed to go in different directions. But do they really? As you can see, Luke adds more details to Matthew 24 8-9. Luke says "delivering you up to the synagogues" which shows Jesus was talking to His Jewish disciples, not to us today!

John Gill: And many false prophets shall rise

Out of, from among the churches of Christ; at least under the name of Christians; for false teachers are here meant, men of heretical principles, pretending to a spirit of prophecy, and to new revelations, and a better understanding of the Scriptures; such as Simon Magus, Ebion, and Cerinthus, who denied the proper deity, and real humanity of Christ; Carpocrates, and the Gnostics his followers, the Nicolaitans, Hymeneus, Philetus, and others:

and shall deceive many:

as they all of them had their followers, and large numbers of them, whose faith was subverted by them; and who followed their pernicious ways, being imposed upon and seduced by their fair words, specious pretences, and licentious practices.

Jesus was referring to His believing disciples who heeded His warning to flee Jerusalem and Judea when they saw the Roman army advancing. Every Jewish Christian was saved from death by the hands of the Romans!

Luke explains Daniel 9:27, "the overspreading of abominations he shall make it desolate" **John Gill:**

When ye therefore shall see the abomination of desolation,

"From signs, Christ proceeds to the immediate cause of the destruction of Jerusalem; which was, "the abomination of desolation", or the desolating abomination; or that abominable thing, which threatened and brought desolation upon the city, temple, and nation: by which is meant, not any statue placed in the temple by the Romans, or their order; not the golden eagle which Herod set upon the temple gate, for that was before Christ said these words; nor the image of Tiberius Caesar, which Pilate is said to bring into the temple; for this, if true, must be about this time; whereas Christ cannot be thought to refer to anything so near at hand; much less the statue of Adrian, set in the most holy place, which was an hundred and thirty years and upwards, after the destruction of the city and temple; nor the statue of Titus, who destroyed both, which does not appear: ever to be set up, or attempted; nor of Caligula, which, though ordered, was prevented being placed there: but the Roman army is designed; see (Luke 21:20) which was the (Mmvm Myuwqv Pnk) , "the wing", or "army of abominations making desolate", (Daniel 9:27) . Armies are called wings, (Isaiah 8:8) and the Roman armies were desolating ones to the Jews, and to whom they were an abomination; not only because they consisted of Heathen men, and uncircumcised persons, but chiefly because of the images of their gods, which were upon their ensigns: for images and idols were always an abomination to them; so the "filthiness" which Hezekiah ordered to be carried out of the holy place, (2 Chronicles 29:5) is by the Targum called, ((aqwxyr) , "an abomination"; and this, by the Jewish writers F23, is said to be an idol, which Ahaz had placed upon the altar; and such was the abomination of desolation, which Antiochus caused to be set upon the altar:

"Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;" (1 Maccabees 1:54)

And so the Talmudic writers, by the abomination that makes desolate, in (Daniel 12:11) (9:27) to which Christ here refers, understand an image, which they say F24 one Apostomus, a Grecian general, who burnt their law, set up in the temple. Now our Lord observes, that when they should see the Roman armies encompassing Jerusalem, with their ensigns flying, and these abominations on them, they might conclude its desolation was near at hand; and he does not so much mean his apostles, who would be most of them dead, or in other countries, when this would come to pass; but any of his disciples and followers, or any persons whatever, by whom should be seen this desolating abomination, **spoken of by Daniel the prophet:**

not in (Daniel 11:31) which is spoken of the abomination in the times of Antiochus; but either in (Daniel 12:11) or rather in (Daniel 9:27) since this desolating abomination is that, which should follow the cutting off of the Messiah, and the ceasing of the daily sacrifice. It is to be observed, that Daniel is here called a prophet, contrary to what the Jewish writers say F25, who deny him to be one; though one of F26 no inconsiderable note among them affirms, that he attained to the end, (yyawbnh lwbgh) , "of the prophetic border", or the ultimate degree of prophecy: when therefore this that Daniel, under a spirit of prophecy, spoke of should be seen,

standing in the holy place;

near the walls, and round about the holy city Jerusalem, so called from the sanctuary and worship of God in it; and which, in process of time, stood in the midst of it, and in the holy temple, and destroyed both; then

whoso readeth, let him understand:

that is, whoever then reads the prophecy of Daniel; will easily understand the meaning of it, and will see and know for certain, that now it is accomplished; and will consider how to escape the desolating judgment, unless he is given up to a judicial blindness and hardness of heart; which was the case of the greater part of the nation.

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

20 And when ye shall see Jerusalem
compassed with armies, then know that
the desolation thereof is nigh.

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

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For **these be the days of vengeance**, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for **there shall be great distress in the land, and wrath upon this people**.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Luke clearly defines the “great tribulation” of Matthew 24 as “days of vengeance” and “great distress in the land, and wrath upon this people – the Jews who rejected Jesus as the Messiah.

John Gill: Then let them which be in Judea

When this signal is given, let it be taken notice of and observed; let them that are in the city of Jerusalem, depart out of it; or who are in any other parts of Judea, in any of the towns, or cities thereof; let them not betake themselves to Jerusalem, imagining they may be safe there, in so strong and fortified a place, but let them flee elsewhere; see (Luke 21:21) and accordingly it is observed, that many did flee about this time; and it is remarked by several interpreters, and which Josephus Fl takes notice of with surprise, that Cestius Gallus having advanced with his army to Jerusalem, and besieged it, on a sudden, without any cause, raised the siege, and withdrew his army, when the city might have been easily taken; by which means a signal was made; and an opportunity given to the Christians, to make their escape: which they accordingly did, and went over Jordan, as Eusebius says F2, to a place called Pella; so that when Titus came a few mouths after, there was not a Christian in the city, but they had fled as they are here bidden to

flee into the mountains; or any places of shelter and refuge: these are mentioned particularly, because they are usually such; and design either the mountains in Judea, or in the adjacent countries. The Syriac and Persic versions read in the singular number, “into the mountain”; and it is reported that many of them did fly, particularly to Mount Libanus

John Gill: And except those days should be shortened

That is, those days of tribulation which commenced at the siege of Jerusalem; and therefore cannot refer to the times before it, and the shortening of them by it, which were very dreadful and deplorable through the murders and robberies of the cut-throats and zealots; but to those after the siege began, which were very distressing to those that were within; and which, if they had not been shortened, or if the siege had been lengthened out further,

there should no flesh be saved;

not one Jew in the city of Jerusalem would have been saved; they must everyone have perished by famine, or pestilence, or sword, or by the intestine wars and murders among themselves: nor indeed, if the siege had continued, would it have fared better with the inhabitants of the other parts of the country, among whom also many of the same calamities prevailed and spread themselves; so that, in all likelihood, if these days had been continued a little longer, there had not been a Jew left in all the land.

But for the elect's sake;

those who were chosen in Christ, before the foundation of the world, to believe in him, and to be saved by him with an everlasting salvation; both those that were in the city, or, at least, who were to spring from some that were there, as their immediate offspring, or in future ages, and therefore they, and their posterity, must not be cut off; and also those chosen ones, and real believers, who were at Pella, and in the mountains, and other places, for the sake of these, and that they might be delivered from these pressing calamities,

those days shall be shortened:

for otherwise, if God had not preserved a seed, a remnant, according to the election of grace, that should be saved, they had been as Sodom and as Gomorrah, not one would have escaped. The shortening of those days is not to be understood literally, as if the natural days, in which this tribulation was, were to be shorter than usual. The Jews indeed often speak of the shortening of days in this sense, as miraculously done by God: so they say, that

“five miracles were wrought for our father Jacob, when he went from Beersheba to go to Haran. The first miracle was, that, “the hours of the day were shortened for him”, and the sun set before its time, because his word desired to speak with him.”

They also say,

“that the day in which Ahaz died, was shortened ten hours, that they might not mourn for him; and which afterwards rose up, and in the day that Hezekiah was healed, ten hours were added to it.”

But the meaning here is, that the siege of Jerusalem, and the calamities attending it, should be sooner ended: not than God had determined, but than the sin of the Jews deserved, and the justice of God might have required in strict severity, and might be reasonably expected, considering the aggravated circumstances of their iniquities. A like manner of speech is used by the Karaite Jews, who say,

“if we walk in our law, why is our captivity prolonged, and there is not found balm for our wounds? and why are not, “the days” of the golden and silver kingdom “lessened”, for the righteousness of the righteous, which were in their days?”

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcass is, there will the eagles be gathered together.

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

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

John Gill: Immediately after the tribulation of those days

That is, immediately after the distress the Jews would be in through the siege of Jerusalem, and the calamities attending it; just upon the destruction of that city, and the temple in it, with the whole nation of the Jews, shall the following things come to pass; and therefore cannot be referred to the last judgment, or what should befall the church, or world, a little before that time, or should be accomplished in the whole intermediate time, between the destruction of Jerusalem, and the last judgment: for all that is said to account for such a sense, as that it was usual with the prophets to speak of judgments afar off as near; and that the apostles often speak of the coming of Christ, the last judgment, and the end of the world, as just at hand; and that one day with the Lord is as a thousand years, will not answer to the word "immediately", or show that that should be understood of two thousand years after: besides, all the following things were to be fulfilled before that present generation, in which Christ lived, passed away, (Matthew 24:34) and therefore must be understood of things that should directly, and immediately take place upon, or at the destruction of the city and temple. **Shall the sun be darkened:** not in a literal but in a figurative sense; and is to be understood not of the religion of the Jewish church; nor of the knowledge of the law among them, and the decrease of it; nor of the Gospel being obscured by heretics and false teachers; nor of the temple of Jerusalem, senses which are given into by one or another; but of the Shekinah, or the divine presence in the temple. The glory of God, who is a sun and a shield, filled the tabernacle, when it was reared up; and so it did the temple, when it was built and dedicated; in the most holy place, Jehovah took up his residence; here was the symbol of his presence, the mercy seat, and the two cherubim over it: and though God had for some time departed from this people, and a voice was heard in the temple before its destruction, saying, "let us go hence"; yet the token of the divine presence remained till the utter destruction of it; and then this sun was wholly darkened, and there was not so much as the outward symbol of it: **and the moon shall not give her light;**

which also is to be explained in a figurative and metaphorical sense; and refers not to the Roman empire, which quickly began to diminish; nor to the city of Jerusalem; nor to the civil polity of the nation; but to the ceremonial law, the moon, the church is said to have under her feet, (Revelation 12:1) so called because the observance of new moons was one part of it, and the Jewish festivals were regulated by the moon; and especially, because like the moon, it was variable and changeable. Now, though this, in right, was abolished at the death of Christ, and ceased to give any true light, when he, the substance, was come; yet was kept up by the Jews, as long as their temple was standing; but when that was destroyed, the daily sacrifice, in fact, ceased, and so it has ever since; the Jews esteeming it unlawful to offer sacrifice in a strange land, or upon any other altar than that of Jerusalem; and are to this day without a sacrifice, and without an ephod: **and the stars shall fall from heaven;**

which phrase, as it elsewhere intends the doctors of the church, and preachers falling off from purity of doctrine and conversation; so here it designs the Jewish Rabbins and doctors, who departed from the word of God, and set up their traditions above it, fell into vain and senseless interpretations of it, and into debates about things contained in their Talmud; the foundation of which began to be laid immediately upon their dispersion into other countries: and the powers of the heavens shall be shaken;

meaning all the ordinances of the legal dispensation; which shaking, and even removing of them, were foretold by (Haggai 2:6) and explained by the author of the Epistle to the Hebrews, (Hebrews 12:26 Hebrews 12:27) whereby room and way were made for Gospel ordinances to take place, and be established; which shall not be shaken, so as to be removed, but remain till the second coming of Christ. The Jews themselves are sensible, and make heavy complaints of the great declensions and alterations among them, since the destruction of the temple; for after having taken notice of the death of several of their doctors, who died a little before, or after that; and that upon their death ceased the honour of the law, the splendour of wisdom, and the glory of the priesthood, they add;

"from the time that the temple was destroyed, the wise men, and sons of nobles, were put to shame, and they covered their heads; liberal men were reduced to poverty; and men of violence and calumny prevailed; and there were none that expounded, or inquired, or asked. R. Elezer the great, said, from the time the sanctuary were destroyed, the wise men began to be like Scribes, and the Scribes like to the Chazans, (or sextons that looked after the synagogues,) and the Chazans like to the common people, and the common people grew worse and worse, and there were none that inquired and asked;" that is, of the wise men there were no scholars, or very few that studied in the law.

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

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

“This generation” is what generation? The generation of Baby Boomers of the 20th century who were born just before or just after Israel was established as a State by the United Nations in 1948? No! Not at all! Jesus was talking to the generation of His disciples who lived 40 more years and witnessed the fulfillment of His prophecy first hand!

35 Heaven and earth shall pass away, but my words shall not pass away.

33 Heaven and earth shall pass away: but my words shall not pass away.

John Gill: Heaven and earth shall pass away

This is either an assertion, which will be true at the end of time; not as to the substance of the heavens and earth, which will always remain, but as to the qualities of them, which will be altered: they will be renewed and refined, but not destroyed; the bad qualities, or evil circumstances, which attend them through the sin of man, will be removed and pass away, but they themselves will continue in being: or is a comparative expression, and the sense is, that the heavens and the earth, and the ordinances thereof, than which nothing can be more firm and strong, being fixed and supported by God himself, shall sooner pass away, than anything asserted and predicted by Christ shall: but my words shall not pass away; be vain and empty, and unaccomplished; which is true of anything, and everything spoken by Christ; and especially here regards all that he had said concerning the calamities that should befall the Jews, before, at, or upon the destruction of their nation, city, and temple; and the design of the expression, is to show the certainty, unalterableness, and sure accomplishment of these things.

John Gill: But of that day and hour knoweth no man

Which is to be understood, not of the second coming of Christ, the end of the world, and the last judgment; but of the coming of the son of man, to take vengeance on the Jews, and of their destruction; for the words manifestly regard the date of the several things going before, which only can be applied to that catastrophe, and dreadful desolation: now, though the destruction itself was spoken of by Moses and the prophets, was foretold by Christ, and the believing Jews had some discerning of its near approach; see (Hebrews 10:25) yet the exact and precise time was not known:

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

37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

John Gill: Then shall two be in the field

About their proper business, of husbandry, ploughing, or sowing, or any other rural employment:

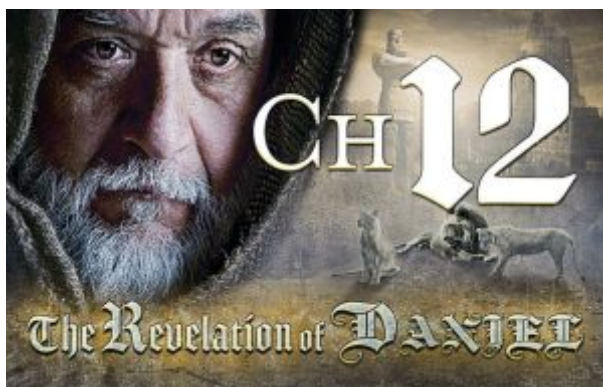
the one shall be taken;

not by the preaching of the Gospel, into the kingdom of God, or Gospel dispensation; though such a distinction God makes, by the ministry of the word, accompanied by his Spirit and power; nor by angels, to meet Christ in the air, and to be introduced into his kingdom and glory; **but by the eagles, the Roman army, and either killed or carried captive by them:** and the other left; not in a state of nature and unregeneracy, as many are, to whom the Gospel is preached; nor with devils at the last day, to be thrust down by them into the infernal regions; but by the Romans, being by some remarkable providence, or another, delivered out of their hands; which was the case of some few, and these of the meaner sort; and therefore persons of a rural life and occupation are instanced in.

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

35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

[Daniel 12 Explained in the Light of History](#)



The text below is from [Philip Mauro](#)'s book, [THE SEVENTY WEEKS AND THE GREAT TRIBULATION](#).

MICHAEL THE GREAT PRINCE. THE TIME OF TROUBLE. MANY AWAKENING. MANY RETURNING TO AND FRO. KNOWLEDGE INCREASED. HOW LONG THE END.

The first four verses of Daniel 12 should not be disconnected from Chapter 11, for they are an integral part of the prophecy, there being no break at all at the place where the chapter division has been made. These concluding verses of the prophecy read as follows:

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise (lit. cause to be wise) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.”

These are the last words of the long prophecy, and they bring it to an appropriate climax. They tell what will happen “at that time,” emphasizing this by repetition. This expression connects the passage directly with verse 40 of the preceding Chapter, where the words “at the time of the end” occur. The same words are repeated in verse 4 of Chapter 12, just quoted. There is, therefore, no room to doubt that the events here foretold were to occur during the very last stage of “the latter days” of Jewish history. Moreover, the statement of verse 7, that when the power of the holy people should be scattered, then all these things should be finished, absolutely confines the fulfillment of the entire prophecy to the period anterior to the capture of Jerusalem by Titus. We specially ask attention to the great oath recorded in this verse, and trust that our readers will not miss the meaning of it.

Four things are specified in the passage last quoted. They are:

1. The standing up of Michael, the great prince who stands for the children of Daniel’s people.
2. A time of trouble such as never was at which time those found written in the book were to escape.
3. Many to awake from the dust of the earth, some to everlasting life, and some to shame and everlasting contempt, in which connection is given a great promise to those who cause to be wise, and who turn many to righteousness.
4. Many to run to and fro, and knowledge to be increased.

Michael the Prince

Many able and sound expositors hold that Michael is one of the names of the Lord Jesus Christ and hence that this part of the prophecy was fulfilled by His first coming. But the reasons that have been advanced in support of this view do not seem to us sufficient to establish it. This prophecy makes several references to great angelic beings, which are deeply interesting. Thereby it appears that national destinies are in some way presided over, and shaped, by mighty angels; and that Michael is specially charged to care for the interests of the people of God.

Jude speaks of “Michael the archangel” as contending with the devil about the body of Moses (Jude 9); and in (Revelation 12:7), Michael is again seen in conflict with the devil. Paul mentions the archangel (without naming him) as having to do with the resurrection of the saints (1 Thessalonians 4:16).

In Daniel there are three references to Michael, all in this prophecy given by the angel who appeared to Daniel on the banks of the Tigris. The first reference is in (Daniel 10:13,) where the angel says that the prince of the kingdom of Persia had withstood him, but Michael, one of the chief princes, came to his aid. Again in the same chapter (Daniel 10:20–21) are the words: "And now I will return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Greece shall come ... And there is none that holdeth with me in these things, but Michael your prince."

From these words it appears that the political destinies of the great heathen nations of earth are presided over by mighty beings, who are rebels against the authority of God, high potentates in the Kingdom of Satan. None of those angelic beings stands for God "in these things" i.e., the affairs of the world except Michael, the archangel. This is in accord with the words of the Lord Jesus who speaks of the devil as "the prince of this world" (John 14:30, etc.).

Commenting upon Daniel 10:20–21, Dr. Taylor says:

"Then resuming his former theme, the heavenly revealer indicated that he had to return to fight again with the Persian evil angel, and that while he was going forth for (or continuing) that conflict, the prince of Greece would come, and a new battle would begin with him, in which the representative of God's people would be left to his own resources, with the single exception of the assistance of Michael.

"This description of the conflicts in the spirit world between the rival angels foreshadows the opposition encountered by Zerubbabel, Ezra, Nehemiah and their compatriots during the reigns of the Persian kings Darius Hystaspes, Xerxes and Artaxerxes, and also that which, at a later time, the descendants of the restorers of Jerusalem met with at the hands of the Syrian representatives of the Greek Empire. It prepares the way, therefore, for the literal statements which follow (Chapter 11) and from which we learn that, while the Persian kingdom lasted, the enmity of the World power to the people of God would be largely restrained, and the monarchs would be either positively favourable to them, or at least indisposed to harm them. But with the Grecian Empire, especially in one of the four divisions into which it was to be broken up, a different course would be pursued, and the descendants of Israel would be reduced by it, for a season, to the most terrible extremities."

There is no revelation of the precise part taken by Michael, the great prince, in the affairs of God's people in the critical days to which this part of the prophecy relates, that is to say, the beginning of New Testament times; for Michael is not mentioned by name in the Gospels or Acts. But it was a time of manifest angelic activity; and we may be sure that Michael had

a leading part in the events which were connected with the coming of Christ into the World. Moreover, we read that "the angel of the Lord" appeared several times to Joseph; that "the angel of the Lord" came to the shepherds on Bethlehem's plain, announcing the birth of the Savior; that "the angel of the Lord" opened the prison doors, setting the apostles free (Acts 5:9), and again released Peter from the prison, into which he had been cast by Herod Agrippa I (Acts 12:7); that the same "angel of the Lord" smote that king upon his throne when, upon a great public occasion, he gave not glory to God (Acts 12:23); and the same angel came to Paul at the time of the great shipwreck with God's message of deliverance (Acts 27:23). If this "angel of the Lord" was Michael, then we have many instances of his "standing up," in behalf of the people of God "at that time." But especially at the great crisis of danger the siege of Jerusalem by the Roman armies, which was particularly and definitely revealed to Daniel would there be need of intervention by those celestial beings who "excel in strength," and no doubt Michael then "stood up" for the deliverance of Daniel's people, even on behalf of "as many as were found written in the book."

It should be stated, in this connection, that the expression "written in the book" had been known since the days of Moses (Exodus 32:32) as a figurative description of those whom the Lord acknowledges as His own.

A Time of Trouble Such As Never Was

The prediction of "a time of trouble such as never was since there was a nation even to that same time," is the last thing in the chain of national events revealed in this prophecy; and in perfect agreement with it is the well known fact that the Jewish nation came to its end with a time of tribulation, distress and sufferings, of a severity beyond anything that was ever heard since the world began. Of this period of unparalleled tribulation Josephus says, in the introduction of his Wars of the Jews:

"It had come to pass that our city Jerusalem had arrived at a higher degree of felicity than any other city under the Roman government, and yet at last fell into the sorest of calamities again. Accordingly it appears to me that the misfortunes of all men from the beginning of the world, if they be compared to those of the Jews, are not so considerable as they were."

The sufferings of the Jews had this peculiar characteristic, namely, that they were mostly inflicted upon themselves by the warring factions within the city, concerning whom Joseph says in another place:

"It is impossible to go distinctly over every instance of these men's iniquity. I shall, therefore, speak my mind here at once briefly: That neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world" (Wars V. 10:5).

This "great tribulation" is commonly in our day assigned to the future; and this view was held by the present writer himself until he made a personal study of the question. Our observations on this point, however, belong to the second division of our subject, the Lord's Prophecy on Mount Olivet (Matthew

24), so we will only say at present that so conclusive to our mind is the proof that the "great tribulation" of Matthew 24:21 was the then approaching siege of Jerusalem, that we are bound to believe that competent teachers who relegate it to the future have never examined and weighed the evidence.

Mr. Farquharson on this point says as follows:

"Our Savior certainly referred to the tribulations attendant on the fearful destruction of Jerusalem and the dispersion of the Jewish people by the Roman arms under Titus; and when we understand Daniel's time of trouble as belonging to the same events ... then the whole of his prophecy in Chapter 12 can be easily demonstrated to have received a signal and complete fulfillment in the Advent of Christ, in the deliverance wrought by Him ... in the awakening of men from the death of sin ... in the prophecy itself not being understood until explained by Christ (and then not understood by the unbelieving Jews, but understood by the Christian converts), in the continued impenitence and increasing wickedness of the unbelieving Jews, in the judgments at last sent upon them in the Roman war, in the duration of that war, and in the immediate abatement of the sufferings attending it upon Titus getting unexpected possession of the last strongholds of Jerusalem."

In the last clause of the above quotation the author had in mind the words of Christ "and except those days should be shortened there should no flesh be saved" (Matthew 24:22), upon all of which deeply interesting matters we hope to comment in the second part of our work.

Many Awakening Out of the Dust

The words "and many that sleep in the dust of the earth shall awake," etc. are commonly taken as referring to the bodily resurrection of the dead, and this is one reason why the entire passage is frequently relegated to the future. But there is nothing said here about either death or resurrection. On the other hand, it can be abundantly shown that the words "sleep" and "awake" are common figurative expressions for the condition of those who are at first oblivious to the truth of God, but who are aroused by a message from Him out of that condition. Isaiah describes the people of Israel as being under the influence of "the spirit of deep sleep" (Isaiah 29:10); and again he says, "the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isaiah 9:2), which words are declared by the evangelist to have been fulfilled by the personal ministry of Christ in Israel (Matthew 4:14-16). Paul paraphrases another word of Isaiah (Isaiah 60:1) as having the meaning, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14). And the Lord Himself declared that the era of this spiritual awakening had come, when He said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5:25). In both these last two passages the reference is to those who were spiritually dead, as all would agree.

The whole nation of Israel was "awakened" out of a sleep of centuries through the ministry of John the Baptist, followed by that of the Lord Himself, and lastly by that of the apostles and evangelists, who "preached the gospel unto them with the Holy Ghost sent down from heaven." It will be observed that the prophecy does not indicate that those who are "awakened" shall all be saved. On the contrary, it says that for some the awakening would be "to everlasting life" and for others "to shame and everlasting contempt." In agreement with this is the fact which the Gospels so clearly set forth that, although multitudes came to John's baptism, and "all men mused in their hearts concerning him," and while multitudes also followed Christ because of the miracles done by Him, and for the sake of the loaves and fishes, yet the outcome was that Israel was divided into two classes, those who "received Him," and those who "received Him not." Thus "there was a division because of Him." His own words distinguish the two classes: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the Name of the only begotten Son of God" (John 3:18). The former class awoke to "everlasting life" (John 3:16), and the latter "to shame and everlasting contempt" (John 3:36).

To the same effect the apostle John writes: "Nevertheless, among the chief rulers also many believed on Him; but because of the Pharisees, they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men, more than the praise of God" (John 12:42-43). These, though awakened, refused to meet Christ's simple conditions of salvation by confessing Him (Matthew 10:32); therefore they awoke unto "shame," even as He Himself declared, when He said: "For whosoever shall be ashamed of Me, and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels" (Luke 9:26).

The next verse of the prophecy strongly confirms the view we are now presenting; for there we have mention of the reward of those who "cause to be wise," and who "turn many to righteousness." What class of persons could possibly be meant but those who spread the truth of the gospel? There are none others, and never will be others, who cause their fellows to be "wise" unto salvation, and "who turn many" from sin "to righteousness." Seeing, therefore, that we have the awakening foretold in verse 2 connected closely with a clear reference to those who preach the gospel of Christ, we have good reason to conclude that the passage had its fulfillment in that great and wonderful era of Jewish national existence, "the time of the end" thereof, during which Christ was announced and manifested, was rejected and crucified, was raised up and glorified, and finally was preached to the whole nation in the power of the Holy Ghost.

The nature of the reward promised to those "who cause to be wise" and "who turn many to righteousness" helps also to illustrate the meaning of the passage. These are to shine as the brightness of the firmament and as the stars forever and ever. This reminds us that the people of God are to let their light shine before men, and that they are "the light of the world." In holding forth the word of life they "shine as lights in the world." Once they were darkness, but now are they "light in the Lord;" and their reward shall be to shine as the stars for ever and ever; for as "one star differeth from

another star in glory, so also is the resurrection of the dead" (1 Corinthians 15:41-42).

Many Shall Run To and Fro

Various meanings have been assigned to the words "many shall run to and fro, and knowledge shall be increased." These words bring the prophecy to an end; and it is not difficult to see the resemblance they bear to the final words of the first Gospel, "Go ye, teach (or make disciples of) all nations." Another Gospel records their obedience to this command; for it is written that "They went forth, and preached everywhere, the Lord working with them" (Mark 16:20).

The word "run" in Daniel 12:4 is not the usual word for the action of running. Strong's Concordance says it means primarily to push, hence to travel or go about. What helps fix the meaning is that, in nearly all its occurrences in the Bible, it is joined, as here, with the words "to and fro," which signify a complete covering of the ground. Thus, the prophet said to King Asa, "The eyes of the Lord run to and fro throughout the whole earth" (2 Chronicles 16:9). Jeremiah says, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek," etc. (Jeremiah 5:1); and again, "Lament, and run to and fro by the hedges" (Jeremiah 49:3). Amos says, "They shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:12), this being just the reverse of the Word of the Lord seeking after them. Zechariah also has the expression, "They are the eyes of the Lord, which run to and fro through the whole earth" (Zechariah 4:10), signifying His discerning presence in every place.

By these scriptures, therefore, it appears that the words we are considering are most appropriate to describe that worldwide activity in spreading the truth of the gospel which the Lord specially pressed upon His disciples, and to which the apostle Paul refers in the words, "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Romans 10:14-15, quoting Isaiah 52:7). The gospel messenger is frequently figured as one who runs, because of the urgency of the tidings he bears (Habakkuk 2:2-3).

And what was the purpose, and what the result of this going forth of the disciples to every part of the world with the gospel? It was the increase of knowledge; and certainly, in such a prophecy, it is the knowledge of the true God that is spoken of (John 17:4; 1 Corinthians 15:34; Colossians 1:10). The world lay in the darkness of ignorance. Paul describes those times as "the times of this ignorance," wherein even the cultivated Athenians erected an altar to "the Unknown God" (Acts 17:23-30); and God Himself had said, even of the Jews, "My people are destroyed for lack of knowledge" (Hosea 4:6). Thus we see the direct relation of the two clauses, "Many shall run to and fro," and "knowledge shall be increased," and how both are clearly fulfilled in the activities of the first gospel preachers.

As to this Mr. Farquharson remarks:

"The Divine 'knowledge,' which the apostles and first Christians ran to and fro to communicate to all nations, maintains, and ever will maintain, a lofty and unapproachable superiority over all the knowledge that man can discover for himself ... In this way then the prediction of Daniel was literally fulfilled. The day spring of true knowledge from on high waited upon the footsteps of the apostles of Christ, as they traversed the Gentile world, dispelling darkness, and doubt and fear, and diffusing light, and confidence and joy over every condition of human life."

Thus understood, the words "many shall run to and fro, and knowledge shall be increased," bring the prophecy to a most appropriate conclusion, and one that is strictly in keeping with its announced purpose, and with its purport as a whole; whereas, to make those words refer to the multiplication of rapidly moving conveyances, as rail road trains, automobiles, etc., and to the spread of "education" by means of schools, colleges, and books, is to introduce into the prophecy an element that is incongruous, almost to the point of absurdity.

How Long the End?

With Chapter 12:4, the long prophecy, which had proceeded without interruption and without passing over any important event in the history of "the latter days" of the Jewish people, comes to an end. But a remarkable incident follows, and it affords help to the understanding of this part of the prophecy. At this point Daniel looked and beheld two others besides the one clothed in linen, which two were standing the one on the one side, and the other on the other side of the bank of the river (the Tigris). And thereupon one of these two put to the man who was clothed in linen a question, to which evidently it was desired that special attention be paid. Furthermore, the reply was given by the man in linen in the most solemn and impressive manner; for in replying he held up both hands to heaven, and swore by Him Who liveth forever. This further goes to show that we have here a matter of exceptional importance. Let us then give special heed to it.

The question was, "How long the end of these wonders?" In quoting it thus we have omitted the words, "shall it be to," which the translators have supplied, and which materially change the sense. We have seen that the expression "the time of the end" means, not the actual termination, but the period of time at the very end, the last stage of the entire era of the renewed national life of Israel. Evidently it is the duration of that "time of trouble," spoken of in verse 1, and concerning which the Lord Himself when on earth was so deeply distressed and grieved, as we shall point out more particularly hereafter. It is the same period as that to which He was referring when He said, "these be the days of vengeance that all things that are written may be fulfilled" (Luke 21:22); and again, "And except those days be shortened there should no flesh be saved, but for the elects' sake those days shall be shortened" (Matthew 24:22). So it is concerning the duration of those days of unparalleled distress for Israel that the question was asked.

Let us then note carefully the reply of the one clothed in linen, which was in these words, "that it shall be for a time, times, and a half (or apart, margin); and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished" (verse 7).

Here we have information, very clearly stated, which, if we give heed thereto, will make perfectly plain to us the time when this entire prophecy was to be fulfilled. For the celestial messenger, in answering the question, made known first what would be the duration of the closing period of "trouble such as never was," and second what was to be the end of the whole series of events, "all these things," predicted in the entire prophecy. The words are clear and precise. They tell us that the last act of all was to be the scattering of the power of the holy people, and that when God had accomplished that, and then would "all these things be finished." To the same effect are the words of Christ, Who, in telling His disciples what the very end of those "days of vengeance" would be, said that "they shall be led away captive into all nations" (Luke 21:24).

This makes it certain that the entire prophecy spoken to Daniel by the one clothed in linen, including the time of trouble such as never was, and the awakening of many from the dust of the earth, was fulfilled at and prior to the destruction of Jerusalem, and the scattering of the power of the holy people by the Romans in A.D. 70. It also affords substantial help in understanding the Lord's discourse on Mount Olivet, to which we will shortly come.

A Time, Times and A Part

But before the scattering of the holy people a judgment which Moses had predicted (see Deuteronomy 28:49–68, and particularly the words, "And the Lord shall scatter thee among all people, from the one end of the earth even to the other," verse 64) a certain period of extreme distress, "the days of vengeance," was to run. This is given by the angel as "a time, times, and a part," which is understood by nearly all expositors to be three full years and a part (not necessarily the half) of a fourth. But no event was mentioned from which this era of three years and a fraction was to run. So Daniel says, "I heard, but I understood not;" and therefore he asks, "What shall be the end of these things?" (Daniel 12:6)

In replying to this question the one clothed in linen gave information additional to that asked for; but we will notice first what he said in direct reply to Daniel's question. This is found in Daniel 12:11–12) where we read: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth (i.e., survives, or endures) and cometh to the thousand three hundred and five and thirty days."

It is to be noted that the two measures of time here given, 1290 days and 1335 days, both fall within the period of three years and a part, given in verse 7 as the full measure of the time of the end. This tends still further

to confirm the view that by "a time, times, and a part" is meant three full rounds of the annual feasts of the Jews, and part of a fourth.

It will further be seen from this answer that Daniel's question had reference to the very last epoch of Jewish history; for it was in that very last stage of their national existence that the daily sacrifice was caused to cease, which was by them regarded (when it came to pass in the days of the siege of Jerusalem, as we shall presently show) the harbinger of some dire calamity.

The Taking Away of the Daily Sacrifice

We take the marginal reading (which is the more literal) as giving the sense, the words of the margin being "and to set up the abomination," etc. This reading would make the 1290 days the measure of time between the two specified events. But we have lately seen an interpretation, based on the text of the A.V., which makes the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate, simultaneous events, both governed by the preposition "from." But this obviously leaves the verse without meaning; for it gives a measure of time from two specified events, without stating to what that measure brings us.

The "daily sacrifice" was the sacrifice of a lamb every morning and evening. This was to be kept up by the children of Israel throughout all their generations, and a special promise was given upon condition that this offering be continued (Exodus 29:38-45). (It should be observed that the causing of the sacrifice and oblation to cease, as foretold in Daniel 9:27, is a very different thing.)

Now, as a matter of historic fact, the daily sacrifice was taken away during the siege of Jerusalem; and this was counted by the Jews an event of such importance, and such a portent of approaching disaster, that Josephus has recorded the very date on which it occurred, saying:

"And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia, and make a ready passage for his army to come up, while he himself had Josephus brought to him; for he had been informed that, on that very day, which was the seventeenth day of Panemus, the sacrifice called 'the daily sacrifice' had failed, and had not been offered to God for want of men to offer it; and that the people were grievously troubled at it" (Wars, VI. 2.1.).

The Roman army, which, by comparison of the Lord's words in (Matthew 24:15-16 Luke 21: 20-21,) is clearly seen to be "the abomination which maketh desolate," encompassed Jerusalem before the failure of the daily sacrifice; whereas it might appear from the wording of the prophecy that those events occurred in the reverse order. But Mr. Farquharson shows that "there is nothing whatever in the verbs of the sentence to indicate which of the events should precede the other; the interval of time between them only is expressed."

The first approach of the Roman armies under Cestius is described by Josephus in his book of Wars, II.17, 10. This was in the month corresponding to our

November, A.D. 66. The taking away of the daily sacrifice was in the month Panemus, corresponding to the Hebrew Tammuz, and our July, A.D. 70 (Hartwell Horne's Chronological Table). Thus the measure of time between the two events was three years, and part of a fourth.

But more than this: the measure 1290 days is exactly 43 great months (30 days each, according to the Hebrew method of reckoning), and inasmuch as their practice was to reckon by even weeks, months, and years the fulfillment of this part of the prophecy is seen in the fact that it is just 43 even months between the two events, ignoring the parts of the two months in which the events severally occurred.

In verse 12 those are pronounced "blessed," or happy, who survive a further period of 45 days, and thus come to the 1335 days. In correspondence with this is the recorded fact that, about a month and a half after the daily sacrifice failed, the siege was ended by Titus' getting sudden and unexpected possession of the upper city, the last stronghold of the besieged. This last action took place, according to Josephus, the seventh day of the Hebrew month Elul, answering to our September; so that the further duration of the siege after the failure of the daily sacrifice was approximately one month and a half (Wars, VI 8, 4, 5).

That those days were "shortened" (as the Lord had promised) by some Divine interference, is indicated by the abrupt and unexpected manner in which the last stronghold fell. Josephus tells how the "tyrants" (the dominant faction in the city):

"Did now wholly deprive themselves of the security they had in their own power, and came down from those very towers of their own accord, wherein they could never have been taken by force. ... They left those towers of themselves; or rather they were ejected out of them by God Himself ... The Romans, when they had gotten on the last wall without any bloodshed, could hardly believe what they found to be true" (ibid).

As regards the promised blessing of verse 12 (Daniel 12:12), it may be observed that Titus immediately extended clemency to the survivors and he set free those who had been bound by the tyrants (Wars, VI, 9, 1).

But we agree with Farquharson that blessing of a higher sort is here intended. For we would recall words of like import spoken by the Lord when, referring to the same period of unequalled distress, He said, "But he that shall endure unto the end, the same shall be saved" (Matthew 24:13). As to this Mr. Farquharson says:

"Unquestionably this is His promise to the faithful and persevering and obedient in all ages of His Church; but, as being comprehended in His prediction of the destruction of Jerusalem, it has special reference to those who should endure under the trials peculiar to the last great war, in which that city was to be trodden down. Those trials, He intimated, would be very severe. He said, 'There shall arise false Christs, and false prophets, and shall show great

signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.'"

But to those who should endure all those trials there was the assurance of special blessing.

In concluding our comments under this heading we would observe that, in Daniel's deep concern regarding this time of "the end," as to which he inquired with such anxiety, we see a further and a convincing reason for the view that the period in question was that of the unparalleled calamities which were to accompany the extinction of his nation and the destruction of the beloved city, as foretold also in the preceding prophecy of the Seventy Weeks. It is most unlikely that Daniel would have evinced such concern regarding the end of some far off Gentile dispensation characterized by the wide diffusion of secular knowledge, and by the many automobiles and other swiftly moving conveyances of this present time. Daniel had the spirit of the Lord Himself in showing acute sorrow because of the unequaled distresses which were to befall his people and their holy city and temple.

The Period of Three And A Half Years

In commenting upon the period of three and a half years, and upon the various theories to which it has given rise, Dr. Taylor says:

"We cannot pass this note of number without remarking on the singular coincidences presented by its frequent occurrence both in history and prophecy. The drought in the days of Elijah lasted three years and six months. The little horn which appeared on the head of the fourth beast was to have the saints given into his hands 'until a time, and times, and the dividing of time.' The public ministry of the Messiah was to continue for half a week (or heptad) of years; that is, for three years and a half. His Gospel was to be preached to the Jews after His ascension for another half heptad before it was proclaimed to the Gentiles. Then, in the Book of Revelation, it is said that the woman shall be nourished in the wilderness 'for a time and times and a half a time,' and that the holy city should be trodden under foot forty and two months, which are three and a half years.¹ "Now all these are marvelous coincidences, and they point to the existence of some hidden harmony which has not yet been discovered. I might add that three and a half is the half of the number seven, which (found in the week) has been recognized as the symbol of completeness. The sacred lamp has seven branches; the seventh was the Sabbatic year; and at the end of seven sevens came the Jubilee. So also the seventy years of the captivity were made the basis of the seven seventies of years which were to run their course from the time when the edict to rebuild Jerusalem went forth until the appearance of the Messiah upon the earth. I do not know what to make of all this. I frankly acknowledge that it baffles me to find a reason for it. I merely state the fact,

and leave you to ponder it for yourselves, that you may learn how much there is, not only in prophecy, but also in history, which lies beyond our ken ...

“If any choose to regard all this as being not only applicable to Antiochus, but also through him, as typical of the New Testament Antichrist, and should take the days of the history of the one for years in the history of the other, I have only to say that I find nothing, either here or in the New Testament, to sanction such a procedure. For me, the interpretation which I have endeavored to give is sufficient. They who go further leave the domain of certainty for that of speculation, and the very number of their conflicting opinions is a warning to every expositor not to venture beyond his depth into these dark waters. For myself, I am content to stand upon the shore and wait, like him to whom were first addressed these reassuring words, ‘Go thy way; for thou shalt rest, and stand in thy lot at the end of the days.’”

¹ Also God's two witnesses (Revelation 11:3) are to prophecy a thousand two hundred and threescore days (the same period stated in terms of days): and of the ten-horned Beast it is said that power would be given unto him to continue forty and two months. (Revelation 13:5.)

[Daniel 11:21-45 Explained in the Light of History](#)



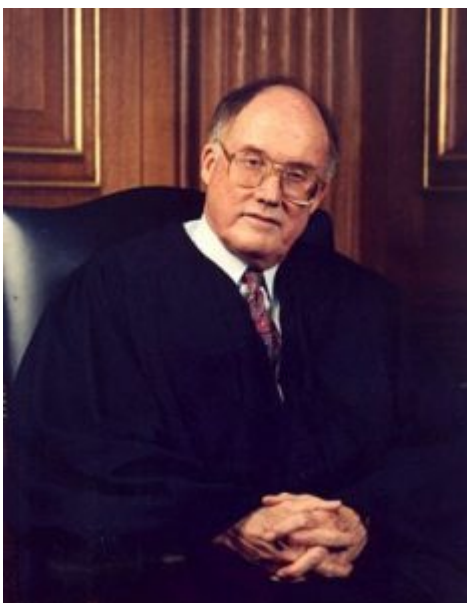
To correctly interpret Bible prophecy, we much have a good knowledge of history lest we think a fulfilled prophecy is yet to be fulfilled in the future.

The Folly of Misinterpreting Fulfilled Bible Prophecy as Yet Unfulfilled



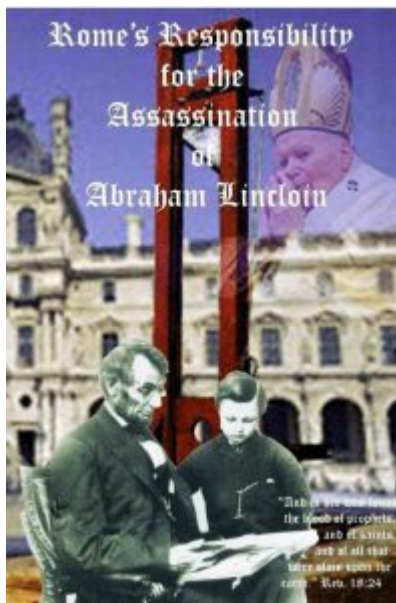
It's a Jesuit's trick to interpret fulfilled prophecies as if they are still future. The rise of the Antichrist is one of them. The Popes ARE the Antichrist!

The Supreme Court Justices of Roe vs. Wade: Mainly Republicans!



Only one Republican nominated Supreme Court justice out of six Republican nominated justices voted against legalizing abortion! Only 1/3 of the Supreme Court justices, three in all, were nominated by a Democrat President, and one of them, the one nominated by President Kennedy, voted against legalizing abortion. Is the Republican party really against abortion?

[Rome's Responsibility for the Assassination of Abraham Lincoln](#)



Abraham Lincoln was murdered by the Jesuits because he stood against the Vatican's plans to take over the USA.

[The True Authors of Communism & Socialism: The Jesuits](#)



This is without a doubt the clearest explanation I have ever come across about the historical origin of Communism and Socialism, and who formulated its ideology.

To understand the Hegalian character of Jesuitical deception, (Hegalian dialectic, a very old Jesuit principle explained in the picture below) we must consider that **the doctrines of Communism were designed by the Jesuits** through what were known as their **Reductions in Paraguay in the 17th and 18th centuries**, which were a series of communes in which Jesuit priest exercised authority over the natives there. In that environment, the Jesuit Order maintained control over a group of South American Guarani Indians, who they educated and trained to work on their behalf, generating goods that were later sold in the markets of Europe. From a 1933 book titled, "The Revolutionary Movement" by J. Findlater, we read the following:

"...the Jesuits had established twenty strong Mission centres, called Reductions, with many thousands of the Guaranis enrolled as their members....The Jesuits aimed to set up there a completely communistic system, in the sense that no individual rights were recognized and there was no private property. Everything belonged to the State, and was supposed to be shared in common. But in reality much the greater part of the proceeds of goods sold was always remitted to the Camarilla (Jesuit superiors) in Europe; and the Guaranis got only the bare necessities of life in return for their toil and sweat."

The Jesuit leaders provided the necessary food, clothing, and health care the Indians needed, while using them as "worker bees" to generate income for the order. Just as the Soviet Union would do in the 20th century, the Jesuits maintained strict control over the activities of their subjects:

"...neither would they allow any Guarani to learn Spanish, nor would they tolerate and intercourse between the Guaranis and the peoples of the surrounding Spanish Colonies—a prohibition maintained at the sword's point."

They perfected their system of totalitarian control, all the while telling the world that their oppression over other people was, in fact, "Utopia," a deluded fantasy maintained by some Catholic historians to this day. Perhaps worst of all is that the Jesuit did not present any form of the Gospel or what might be called the Christian faith to these poor Indians.

"There is no evidence that any effort was ever made by the Jesuits to impart

the truths, properly so called, of the Christian religion....When the Jesuits were expelled, the Guaranis, having had no moral or religious training to fit them to continue in the Christian Faith, in a few years....became as if no religious teachers had ever lived and worked among them...."

The ideas the Jesuits developed in Paraguay over a period of 158 years, **were then communicated to Karl Marx in the nineteenth century:**

"For five years Karl Marx went to the Jesuit school in Trier, which during the Prussian period was known as the Friederich-Wilhem Gymnasium."

Along with Karl Marx, other leading Communists like Joseph Stalin and Fidel Castro were also trained by the Jesuits. In fact, the former Jesuit General, Pedro Arrupe (1965-1983) once boasted:

"And what makes you think we are not proud of Fidel Castro?"

While it is true that the Popes are known for condemning Communism, this on their part seems to be more political manipulation than anything else, since Rome has repeatedly supported the principles of Communist thought. "The Communist Manifesto" was first published in 1848, and within less than fifty years we find the **Vatican publishing declarations in agreement with it.** In his book, "Ecclesiastical Megalomania," author John W. Robbins notes the following:

*"One of the Roman Church-State's most influential statements on economic matters is the 1891 encyclical Rerum Novarum, On the the Condition of the working Classes. In this encyclical the Roman Church-State allied herself with the proletariat, which in Marxism is the great and final enemy of the capitalist order. The encyclical's Marxism is so blatant that one Roman Catholic writer declared that 'much of encyclical (Rerum Novarum) appeared only to repeat in more orthodox language what Marx had said ten years before'....Indeed, there are paragraphs, if not pages, **in The Communist Manifesto that might have been written by the pope...**"*

Then, incredibly, after about a hundred years of various Papal diatribes against Communism in all its forms, the Sunday Times of London reported that:

"Karl Marx, who famously described religion as 'the opium of the people', has joined Galileo, Charles Darwin and Oscar Wilde on growing list of historical figures to have undergone an unlikely reappraisal by the Roman Catholic Church."

The article goes on to quote Georg Sans, a professor at the Vatican's Gregorian University, who, with the utmost subtlety, speaks about Marxism in a way that seems carefully designed to **undermine capitalism and promote the communist principles that Rome has always aligned herself with.** Any study of the Papal influence in world governments—will prove that Capitalism, which is the promotion of free enterprise, is the very antithesis of official Roman Catholic dogma.

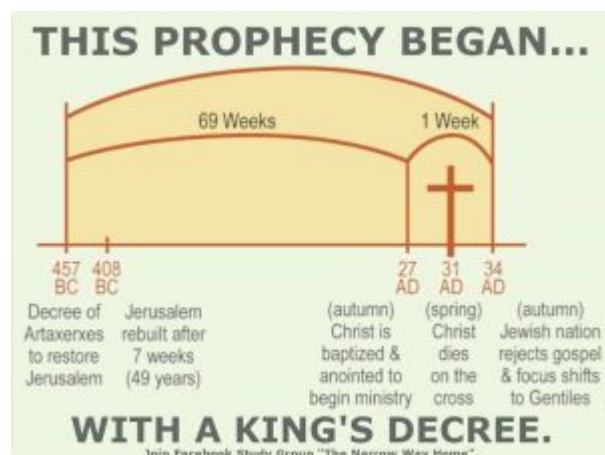
Because of these things, we cannot help but consider the possibility that the real purpose of the McCarthy era was to manipulate the American mentality

with **Hegelian tactics**, intended to take the anti-Communist fury to such an extreme that it would become offensive to the American people. McCarthy's methods were so unreasonable that **the idea of condemning someone for being a Communist was collectively shunned**. If we consider the growing influence of Communism today, we can only wonder if McCarthyism had been part of the Jesuits' greater plan all along: condition the people to despise anti-Communist "witch-hunting," then use their desire for toleration as an open door to usher in a more moderate version of it (i.e. Socialism) later on. Such tactics would be impossible to believe, except for the fact that **we find Rome on both sides of the issue**.

(End of article)

This article is an excerpt from my friend Walt Stickel's website: [The Root of Communism "The Jesuits"](#) Please read the rest of it.

The 70th Week of Daniel – Fulfilled 2000 Years Ago



In January 1971, thanks to the ministry of a Christian group called the Navigators, I came to know Jesus Christ as my Lord and Savior. The Navigators fed me with the milk of the Word of God. As an organization they didn't get into eschatology. Their motto was and still is, "To know Christ and make Him known." I think this is indeed a worthy motto to live one's life by as a Christian! I was in the U.S. Air Force at the time. My Navigator buddy and I would go door to door in the barracks and talk to young airmen about Christ. Most of them were willing to talk. Most of them were single and had a lot of time on their hands when not performing their military duties. I know that was true of me, only 21 years old then.

From 1974 after I was discharged from the Air Force, I began to fellowship with other believers, Christians who had more of an emphasis on Endtime doctrines, eschatology, the science of last things. It was then I studied the prophecies of Daniel, specifically Daniel chapter 2 and 7-12. I learned about the 70 Weeks of Daniel.

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

I was told this was a Messianic prophecy except for the final week which is about the Antichrist making a treaty with the Jews and world religions, some kind of peace pact with the Muslims, in order to rebuild the Temple of Solomon to resume animal sacrifices for the Jewish religion. I was told that the Antichrist would after three and a half years decide to break his treaty, enter the Temple, and declare himself to be god!

There are variations of this scenario. Some believe that Christians will be raptured out before the Antichrist rises, others believe we will be raptured at the midway 3.5 year point, and still others believe the rapture won't come till the very end of the tribulation just before the Wrath of God descends. The latter is what I used to believe. This is what the pastor who I loved used to teach. Why should I doubt it? I didn't learn a different view of the 70th Week of Daniel until 40 years later.

It was on December 13th, 2014, after 40 some years of study of eschatology, that I finally realized the 70th Week of Daniel is *not* part of the Endtime scenario!

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince** shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall **Messiah** be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27 And *he* shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The "he" of verse 27 has been interpreted by most fundamental Bible teachers as being the Antichrist and the "covenant" as some kind of Endtime religious agreement the Antichrist makes with the various religions of the world to ensure world peace. But a pronoun is only understood when the noun or name of the person is first identified. That name is clearly written in verses 25 and 26 as "Messiah"! It is **Jesus Christ who confirmed the Covenant**, and that

Covenant was the Covenant God made with Abraham! This is the very same Covenant in verse 4 of the same chapter of Daniel 9!

Daniel 9:4 ¶And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping **the covenant** and mercy to them that love him, and to them that keep his commandments;

In the New Testament, the Apostle Paul clearly says that Covenant was confirmed by Christ!

Galatians 3:17 And this I say, that **the covenant, that was confirmed before of God in Christ,**...

Why would Christians today believe the 70th Week of Daniel is something that will be fulfilled in the Endtime? I'll tell you why: It was a false doctrine planted into the Church by a Jesuit named Francisco Ribera to get the Protestants' eyes off the Pope as being the Antichrist! It is one of the doctrines of Futurism as opposed to Historism. Allow me to paraphrase and simplify the teaching from <http://www.champs-of-truth.com/books/3schools.htm>

There are three methods of interpreting prophecy –the Praeterist, the Futurist and the Historical (or continuous).

The Praeterist maintains that the prophecies in Revelation (and Daniel) have already been fulfilled.

The Futurist interpreters refer to events which are yet to come.

The Historical or Continuous expositors believe the Revelation a progressive history of the church from the first century to the end of time.

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

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

“On the other hand, the **Jesuit Ribera** tried to set aside the application of these prophecies to the papal power by bringing out the **futurist system**, which asserts that these prophecies refer properly, not to the career of the Papacy, but to some future supernatural individual, who is yet to appear, and continue in power for three and a half years. Thus, as Alford says, the Jesuit Ribera, about A.D. 1580, may be regarded as the founder of the futurist system of modern times.

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

I learned about Jesuit Ribera and his Futurist view from 2 or 3 years before the final revelation on December 13, 2014, and I knew the reason he created this view was to get people’s eyes off of the Pope and the Papacy as being Antichrist, but until December 13, 2014 for some reason, I never connected it to the 70th Week of Daniel. It was thanks to my new friends, Michael Adams, Walt Stickel, and especially to [David Nikao’s article, “The 70th Week Of Daniel Prince Deception”](#) that opened my eyes to the truth!

Because Jesus fulfilled the 70th Week of Daniel, several things I’ve held as truth about the last 7 years before Jesus returns fall flat.

- There is no more need for a rebuilt Temple of Solomon and the Antichrist desecrating it.
- There is no more need for the Antichrist to make some kind of 7 year religious covenant, pact or agreement.
- There is no more need for a 7 year final reign of the Antichrist with 3.5 years of tribulation after he breaks the so called covenant.

Wow! What a difference from my former mindset!

Christians have already had **two thousand years of tribulation** ever since the stoning of Stephen in Acts chapter 7! The Devil has always tried to kill God’s children from the time of Cain killing Abel!

Christians have always lived in the time of Antichrist. First John 2:18 makes that very clear.

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 Abomination of Desolation

Update on Dec. 19th, 2014: Today I saw something for the first time in the Word that thrills me to pieces! If we compare the 3 synoptic Gospels of Matthew Mark and Luke which talks about the “the overspreading of

abominations he shall make it desolate” of Daniel 9:27, Luke clearly identifies what the Abomination of Desolation is!

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

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

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

Luke chapter 21 is talking about the exact same events as Matthew 24 and Mark 13. The abomination was the Roman army (abomination to the Jews) and the desolation was what the Roman army did to Jerusalem! God’s very Word tells us exactly what the abomination of desolation is!

I hear that it was only the Christians in Jerusalem who escaped the wrath of the Romans in 70 A.D. when the Roman Army destroyed Jerusalem and the Temple. Why were the Christians the only ones who fled from Jerusalem and Judaea? Because they heeded **Jesus’ warning** written in Luke 21:21, and fled into the mountains! “then let them that be in Judaea flee to the mountains:” – Luke 21:21. Notice it says “*Judaea*”? I never saw the meaning of this verse so clearly before!

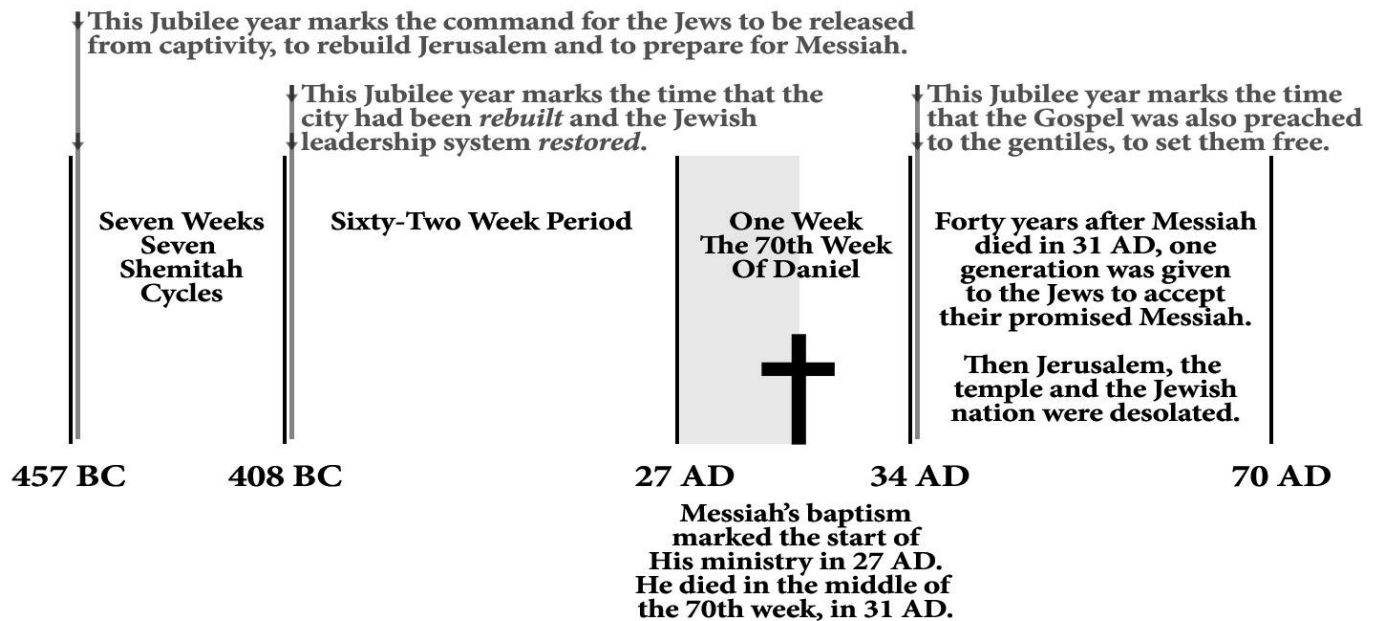
A big thank you to David Nikao who pointed this out to me in his article [The Abomination Of Desolation Deception](#)

I now see the Endtime scenario as a world getting more and more darker in deception. It’s pretty dark now considering that evangelical Christians think the person who confirms the covenant with many for one week is the Antichrist when it’s actually Jesus Christ! Talk about delusion! And folks, it originated from a Jesuit by the name of Francesco Ribera circa 1580 a.d. See also http://amazingdiscoveries.org/RT_encyclopedia_Futurism_Jesuit_Ribera

The information on this page may be hard for a Christian to accept without knowing more background information. A really great article that encapsulates all the important information you need to know is [The Evil Empire of Jesuit Futurism](#) If that link ever gets broken, here is a [text file you can download](#).

The Timeline of Daniel 9:24-27 Illustrated

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

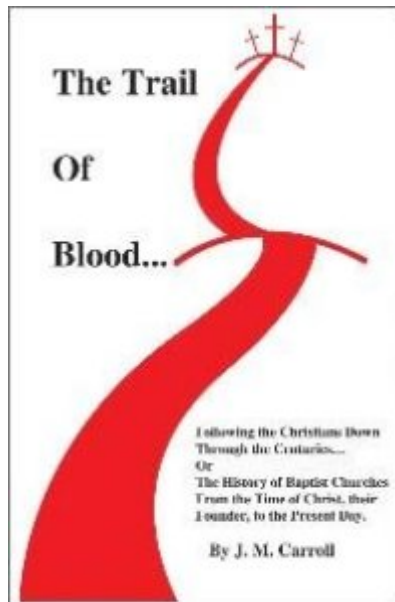


This meme is courtesy of David Nikao Wilcoxson 70thweekofdaniel.com

For much more articles about the 70th Week of Daniel:

- [The 70th Week of Daniel Delusion](#)
- [Daniel 9:27 Grossly Mistranslated in Modern English Bible Translations](#)
- [What is "The Covenant" of the Book of Daniel?](#)
- [Daniel 9:27 – The Most Misinterpreted Prophecy in the Bible!](#)
- [What early Protestants had to say about the 70th Week of Daniel](#)
- [What John Nelson Darby Taught About Daniel 9 vs. Prominent Bible Commentators](#)
- [Comparison of the top 7 Popular Bible translations of Daniel 9 verses 4 and 27 to the KJV](#)

[“The Trail of Blood” . . . Following the Christians Down Through the Centuries – by J.M. Carroll](#)



. . . or The History of Baptist Churches From the Time of Christ, Their Founder, to the Present Day

THIS LITTLE BOOK is sent forth for the purpose of making known the little-known history of those FAITHFUL WITNESSES of the Lord Jesus, who, as members of the CHURCH JESUS BUILT, "Overcame Satan by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto death," Rev. 12:11.

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The Trail of Blood

INTRODUCTION By CLARENCE WALKER

I

Dr. J. M. Carroll, the author of this book, was born in the state of Arkansas, January 8, 1858, and died in Texas, January 10, 1931. His father, a Baptist preacher, moved to Texas when Brother Carroll was six years old. There he was converted, baptized, and ordained to the Gospel ministry. Dr. Carroll not only became a leader among Texas Baptists, but an outstanding figure of Southern Baptists, and of the world.

Years ago he came to our church and brought the messages found in this book. It was then I became greatly interested in Brother Carroll's studies. I, too, had made a special research in Church History, as to which is the oldest Church and most like the churches of the New Testament.

Dr. J. W. Porter attended the lectures. He was so impressed he told Brother Carroll if he would write the messages he would publish them in a book. Dr. Carroll wrote the lectures and gave Dr. Porter the right to publish them along with the chart which illustrates the history so vividly.

However, Dr. Carroll died before the book came off the press, but Dr. Porter

placed them before the public and the whole edition was soon sold. Now, by the grace of God, we are able to present this 66th edition of 20,000. I want to ask all who read and study these pages to join me in prayer and work that an ever-increasing number shall go forth.

"To make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Christ Jesus; to the intent that now unto the principalities and powers in Heavenly places might be known by the Church, the manifold wisdom of God ... unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen." (Eph. 3:9-10, 21)

II

It was wonderful to hear Dr. Carroll tell how he became interested in the history of the different denominations—ESPECIALLY THEIR ORIGIN. He wrote the book after he was 70 years old, but he said, "I was converted unto God when I was just a boy. I saw the many denominations and wondered which was the church the Lord Jesus founded."

Even in his youth he felt that in the study of the Scriptures and history, he could find the church which was the oldest and most like the churches described in the New Testament.

This research for the truth led him into many places and enabled him to gather one of the greatest libraries on church history. This library was given at his death to the Southwestern Baptist Seminary, Ft. Worth, Texas.

He found much church history—most of it seemed to be about the Catholics and Protestants. The history of Baptists, he discovered, was written in blood. They were the hated people of the Dark Ages. Their preachers and people were put into prison and untold numbers were put to death. The world has never seen anything to compare with the suffering, the persecutions, heaped upon Baptists by the Catholic Hierarchy during the Dark Ages. The Pope was the world's dictator. This is why the Ana-Baptists, before the Reformation, called the Pope The Anti-Christ.

Their history is written in the legal documents and papers of those ages. It is through these records that the "TRAIL OF BLOOD" winds its way as you find such statements-

"At Zurich, after many disputations between Zuinglius and the Ana-Baptists, the Senate made an Act, that if any presume to rebaptize those who were baptized before (i.e. as infants) they should be drowned. At Vienna many Ana-Baptists were tied together in chains that one drew the other after him into the river, wherein they were all suffocated (drowned)." (Vida Supra, p.61)

"In the year of our Lord 1539 two Ana-Baptists were burned beyond Southwark, and a little before them 5 Dutch Ana-Baptists were burned in Smithfield," (Fuller, Church History.)

"In 1160 a company of Paulicians (Baptists) entered Oxford. Henry II ordered them to be branded on the forehead with hot irons, publicly whipped them

through the streets of the city, to have their garments cut short at the girdles, and be turned into the open country. The villages were not to afford them any shelter or food and they perished a lingering death from cold and hunger." (Moore, Earlier and Later Nonconformity in Oxford, p. 12.)

The old Chronicler Stowe, A.D. 1533, relates:

"The 25th of May—in St. Paul's Church, London—examined 19 men and 6 women. Fourteen of them were condemned; a man and a woman were burned at Smithfield, the other twelve of them were sent to towns there to be burned."

Froude, the English historian, says of these Ana-Baptist martyrs-

"The details are all gone, their names are gone. Scarcely the facts seem worth mentioning. For them no Europe was agitated, no court was ordered in mourning, no papal hearts trembled with indignation. At their death the world looked on complacent, indifferent or exulting. Yet here, out of 25 poor men and women were found 14, who by no terror of stake or torture could be tempted to say they believed what they did not believe. History has for them no word of praise, yet they, too, were not giving their blood in vain. Their lives might have been as useless as the lives of most of us. In their death they assisted to pay the purchase of English freedom."

Likewise, in writings of their enemies as well as friends, Dr. Carroll found, their history and that their trail through the ages was indeed bloody:

Cardinal Hosius (Catholic, 1524), President of the Council of Trent:

"Were it not that the baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater number than all the Reformers." (Hosius, Letters, Apud Opera, pp. 112, 113.)

The "twelve hundred years" were the years preceding the Reformation in which Rome persecuted Baptists with the most cruel persecution thinkable.

Sir Isaac Newton:

"The Baptists are the only body of known Christians that have never symbolized with Rome."

Mosheim (Lutheran):

"Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists."

Edinburg Cyclopedia (Presbyterian):

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Ana-Baptists. Indeed this seems to have been their leading principle from the time of Tertullian to the present time."

Tertullian was born just fifty years after the death of the Apostle John.

III

Baptists do not believe in Apostolic Succession. The Apostolic office ceased with the death of the Apostles. It is to His churches that He promised a continual existence from the time He organized the first one during His earthly ministry until He comes again. He promised-

**"I will build my church and the gates of hell shall not prevail against it."
(Matt. 16:18)**

Then, when He gave the great Commission, which tells what His churches are to do, He promised-

"I will be with you alway, even unto the end of the age." (Matt. 28:20)

This Commission—this work—was not given to the Apostles as individuals, but to them and the others present in their church capacity. The Apostles and the others who heard Him give this Commission were soon dead—BUT, His Church has lived on through the ages, making disciples (getting folks saved), baptizing them, and teaching the truth—the doctrines—He committed to the Jerusalem Church. These faithful churches have been blessed with His presence as they have traveled the TRAIL OF BLOOD. This history shows how the Lord's promise to His churches has been fulfilled. Dr. Carroll shows that churches have been found in every age which have taught the doctrines He committed unto them. Dr. Carroll calls these doctrines the "marks" of New Testament Churches

"MARKS OF THE NEW TESTAMENT CHURCH"

1. Its Head and Founder—CHRIST. He is the law-giver; the Church is only the executive. (Matt. 16:18; Col. 1:18)
2. Its only rule of faith and practice—THE BIBLE. (II Tim. 3:15-17)
3. Its name—"CHURCH," "CHURCHES." (Matt. 16:18; Rev. 22:16)
4. Its polity—CONGREGATIONAL—all members equal. (Matt. 20:24-28; Matt. 23:5-12)
5. Its members—only saved people. (Eph. 2:21; I Peter 2:5)
6. Its ordinances—BELIEVERS' BAPTISM, FOLLOWED BY THE LORD'S SUPPER. (Matt. 28:19-20)
7. Its officers—PASTORS AND DEACONS. (I Tim. 3:1-16)
8. Its work—getting folks saved, baptizing them (with a baptism that meets all the requirements of God's Word), teaching them ("to observe all things whatsoever I have commanded you"). (Matt. 28:16-20)
9. Its financial plan—"Even so (TITHES and OFFERINGS) hath the Lord ordained that they which preach the gospel should live of the gospel," (I Cor. 9:14)
10. Its weapons of warfare—spiritual, not carnal. (II Cor. 10:4; Eph. 6:10-20)
11. Its independence—separation of Church and State. (Matt. 22:21)

IV

In any town there are many different churches—all claiming to be the true

church. Dr. Carroll did as you can do now—take the marks, or teachings, of the different churches and find the ones which have these marks, or doctrines. The ones which have these marks, or doctrines, taught in God's Word, are the true churches.

This, Dr. Carroll has done, to the churches of all ages. He found many had departed from "these marks, or doctrines." Other churches, however, he found had been true to these marks" in every day and age since Jesus said,
"I will build my church and the gates of hell shall not prevail against it."
(Matt. 16:18)
"I will be with you alway, even unto the end of the age." (Matt. 28:21)

"THE TRAIL OF BLOOD"

or

Following the Christians Down Through the Centuries
From
The Days of Christ to the Present Time

Or to express it differently, but still expressively—"A history of the Doctrines as taught by Christ, and His Apostles and those who have been loyal to them."

"Remember the days of old. Consider the years of many generations; Ask thy father and he will show thee. Thy elders and they will tell thee." (Deut. 32:7)

1. What we know today as "Christianity" or the Christian Religion, began with Christ, A.D. 25-30 in the days and within the bounds of the Roman Empire. One of the greatest empires the world has ever known in all its history.
2. This Empire at that period embraced nearly all of the then known inhabited world. Tiberius Caesar was its Emperor.
3. In its religion, the Roman Empire, at that time, was pagan. A religion of many gods. Some material and some imaginary. There were many devout believers and worshipers. It was a religion not simply of the people, but of the empire. It was an established religion. Established by law and supported by the government. (Mosheim, Vol. 1, Chap. 1.)
4. The Jewish people, at that period, no longer a separate nation, were scattered throughout the Roman Empire. They yet had their temple in Jerusalem, and the Jews yet went there to worship, and they were yet jealous of their religion. But it, like the pagan, had long since drifted into formalism and had lost its power. (Mosheim, Vol. 1, Chap. 2.)
5. The religion of Christ being a religion not of this world, its founder gave it no earthly head and no temporal power. It sought no establishment, no state or governmental support. It sought no dethronement of Caesar. Said its author, "Render unto Caesar the things that are Caesar's and to God the

things that are God's." (Matt, 22:19-22; Mark 12:17; Luke 20:20). Being a spiritual religion it was a rival of no earthly government. Its adherents, however, were taught to respect all civil law and government. (Rom. 13:1-7; Titus 3:1; 1 Pet. 2:13-16)

6. I want now to call your attention to some of the landmarks, or ear-marks of this religion—the Christian Religion. If you and I are to trace it down through 20 long centuries, and especially down through 1,200 years of midnight darkness, darkened by rivers and seas of martyr blood, then we will need to know well these marks. They will be many times terribly disfigured. But there will always be some indelible mark. But let us carefully and prayerfully beware. We will encounter many shams and make-believes. If possible, the very elect will be betrayed and deceived. We want, if possible, to trace it down through credible history, but more especially through the unerring, infallible, words and marks of Divine truth.

Some Unerring, Infallible Marks

If in going down through the centuries we run upon a group or groups of people bearing not these distinguishing marks and teaching other things for fundamental doctrines, let us beware.

1. Christ, the author of this religion, organized His followers or disciples into a Church. And the disciples were to organize other churches as this religion spread and other disciples were "made." (Ray, Bapt, Succession, Revised Edition, 1st Chap.)

2. This organization or church, according to the Scriptures and according to the practice of the Apostles and early churches, was given two kinds of officers and only two—pastors and deacons. The pastor was called "Bishop." Both pastor and deacons to be selected by the church and to be servants of the church.

3. The churches in their government and discipline to be entirely separate and independent of each other, Jerusalem to have no authority over Antioch—nor Antioch over Ephesus; nor Ephesus over Corinth, and so forth. And their government to be congregational, democratic. A government of the people, by the people, and for the people.

4. To the church were given two ordinances and only two, Baptism and the Lord's Supper. These to be perpetual and memorial.

5. Only the "saved" were to be received as members of the church (Acts 2:47). These saved ones to be saved by grace alone without any works of the law (Eph, 2:5, 8, 9). These saved ones and they only, to be immersed in the name of the Father, Son and Holy Spirit (Matt. 28:19). And only those thus received and baptized, to partake of the Lord's Supper, and the supper to be celebrated only by the church, in church capacity.

6. The inspired scriptures, and they only, in fact, the New Testament and that only, to be the rule and guide of faith and life, not only for the church as an organization, but for each individual member of that

organization.

7. Christ Jesus, the founder of this organization and the savior of its members, to be their only priest and king, their only Lord and Lawgiver, and the only head of the churches. The churches to be executive only in carrying out their Lord's will and completed laws, never legislative, to amend or abrogate old laws or to make new ones.

8. This religion of Christ to be individual, personal, and purely voluntary or through persuasion. No physical or governmental compulsion. A matter of distinct individual and personal choice. "Choose you" is the scriptural injunction. It could be neither accepted nor rejected nor lived by proxy nor under compulsion.

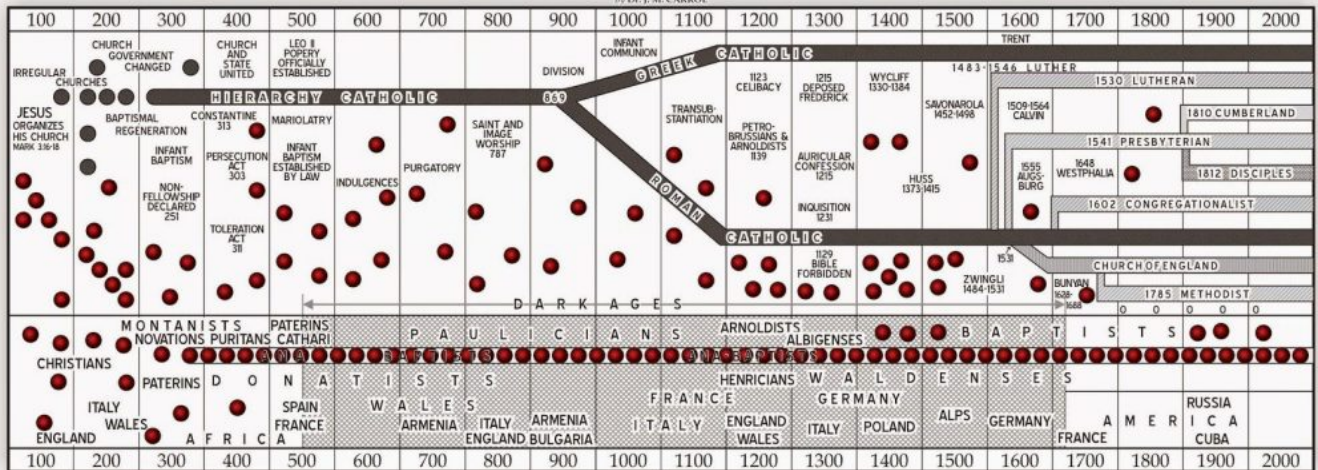
9. Mark well! That neither Christ nor His apostles, ever gave to His followers, what is now today as a denominational name, such as "Catholic," "Lutheran," "Presbyterian," "Episcopal," and so forth—unless the name given by Christ to John was intended for such, "The Baptist," "John the Baptist" (Matt. 11:11 and 10 or 12 other times.) Christ called the individual follower "disciple." Two or more were called "disciples." The organization of disciples, whether at Jerusalem or Antioch or elsewhere, was called Church. If more than one of these separate organizations were referred to, they were called Churches. The word church in the singular was never used when referring to more than one of these organizations. Nor even when referring to them all.

10. I venture to give one more distinguishing mark. We will call it—Complete separation of Church and State. No combination, no mixture of this spiritual religion with a temporal power. "Religious Liberty," for everybody And now, before proceeding with the history itself, let me call your attention to—

THE CHART

THE TRAIL OF BLOOD THE TRAIL OF BLOOD THE TRAIL OF BLOOD THE TRAIL OF BLOOD THE TRAIL OF BLOOD

By Dr. J. M. CARROLL



EXPLANATION OF THE CHART
By Dr. J. M. CARROLL

1. The purpose of this book and chart is to show according to history that Baptists have an unbroken line of churches since Christ and have fulfilled His prophecy - "I WILL BUILD MY CHURCH AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT." In the irregular churches is clearly seen the growth of Catholicism and Protestantism. Baptists are not Protestants since they did not come out of the Catholic Church.

2. The numbers at the top and bottom represent 20 centuries. The first vertical line is A.D. 1 and the second, A.D. 101, and so on.

3. The horizontal lines at the bottom have between them the nicknames given to Baptists during the passing years and ages - Novations, Montanists, Paulicians, and Waldenses.

4. THE RED CIRCLES REPRESENT BAPTIST CHURCHES beginning with the first Church at Jerusalem, founded by Christ during His earthly ministry, and out of which came the churches of Judas, Antioch, and others. The red indicates they were persecuted. In spite of the bitter opposition and persecution Baptist Churches have flourished in every age. The first nickname given them was Christians, the next Anabaptists, and so on. You will notice that the dark ages are represented

by a dark space. Even during this time you will notice a continual line of churches called Anabaptists. They were continually and bitterly persecuted even unto death by the Catholics. Near the first of the 16th Century the Anabaptists were dropped and they were simply called Baptists.

5. THE BLACK CIRCLES REPRESENT CHURCHES INTO WHICH ERROR CAME AND ARE THEREFORE CALLED - IRREGULAR CHURCHES. The first error was in church government - Pastors assumed authority not given them by Christ. Pastors of larger churches claimed authority over other and smaller churches. Thus in the 3rd Century the Roman Hierarchy was established. The Emperor Constantine issued a call in 313 inviting all churches to send representatives to form a council. The red churches - that is Baptist Churches - refused the invitation but the irregular churches responded. The Emperor was made the head and thus the group of churches known as

irregular churches became the State Church. The Emperor continued to head the churches until Leo III claimed authority as the successor of Peter. Thus it was how the error in church government developed into Popery. In the 16th Century the Protestant Churches began to come out of the Roman Catholic Church. They are called Protestants because they protested against the errors of Catholics.

6. It was in the year 301 that Baptist Churches declared non-fellowship with the irregular churches. They refused to accept Baptism administered in infancy or for Salvation and thus came the oldest nickname - Anabaptists which means rebaptizers.

Original was Copyrighted 1931 by Oakland Avenue Baptist Church, Lexington, Ky.

(Click the chart to enlarge)

I believe, if you will study carefully this chart, you will better understand the history, and it will greatly aid your memory in retaining what you hear and see.

Remember this chart is supposed to cover a period of two thousand years of religious history.

Notice at both top and bottom of the chart some figures, the same figures at both top and bottom - 100, 200, 300, and so on to 2,000.

They represent the twenty centuries of time—the vertical lines separating the different centuries.

Now notice on the chart, near the bottom; other straight lines, this line running left to right, the long way of the chart.

The lines are about the same distance apart as the vertical lines. But you can't see them all the way. They are covered by a very dark spot, representing in history what is known as the "dark ages." It will be explained later. Between the two lowest lines are the names of countries . . . Italy, Wales, England, Spain, France, and so forth, ending with America. These are names of countries in which much history is made during the period covered by the names themselves. Of course not all the history, some history is made in some of the countries in every period. But some special history is made in these special countries, at these special periods.

Now notice again, near the bottom of the chart, other lines a little higher. They, too, covered in part by the "dark ages," they also are full of names, but not names of countries. They are all "nick-names." Names given to those people by their enemies. "Christians"—that is the first: "The disciples were called Christians first at Antioch" (Acts 11:26). This occurred about A.D.

43. Either the pagans or Jews gave them that name in derision. All the other names in that column were given in the same manner—Montanists, Novationists, Donatists, Paulicians, Albigenses, Waldenses, etc., and Ana-Baptists. All of these will again and again be referred to as the lectures progress.

But look again at the chart. See the red circles. They are scattered nearly all over the chart. They represent churches. Single individual churches in Asia, in Africa, in Europe, in mountains and valleys, and so forth. Their being blood red indicates martyr blood. Christ their founder died on the Cross. All the Apostles save two, John and Judas, suffered martyr deaths. Judas betrayed his Lord and died in a suicide. The Apostle John, according to history, was boiled in a great cauldron of oil.

You will note some circles that are solidly black. They represent churches also. But erring churches. Churches that had gone wrong in life or doctrine. There were numbers of these even before the death of Peter, Paul and John.

Having now about concluded with a general introduction and some very necessary and even vital preliminaries, I come to the regular history-

FIRST PERIOD A.D. 30-500

1. Under the strange but wonderful impulse and leadership of John the Baptist, the eloquent man from the wilderness, and under the loving touch and miracle-working power of the Christ Himself, and the marvelous preaching of the 12 Apostles and their immediate successors, the Christian religion spread mightily during the first 500-year period. However, it left a terribly bloody trail behind it. Judaism and Paganism bitterly contested every forward movement. John the Baptist was the first of the great leaders to give up his life. His head was taken off. Soon after him went the Savior Himself, the founder of this Christian religion. He died on the Cross, the cruel death of the Cross.

2. Following their Savior in rapid succession fell many other martyred heroes: Stephen was stoned, Matthew was slain in Ethiopia, Mark dragged through the streets until dead, Luke hanged, Peter and Simeon were crucified, Andrew tied to a cross, James beheaded, Philip crucified and stoned, Bartholomew flayed alive, Thomas pierced with lances, James, the less, thrown from the temple and beaten to death, Jude shot to death with arrows, Matthias stoned to death and Paul beheaded.

3. More than one hundred years had gone by before all this had happened. This hard persecution by Judaism and Paganism continued for two more centuries. And yet mightily spread the Christian religion. It went into all the Roman Empire, Europe, Asia, Africa, England, Wales, and about everywhere else, where there was any civilization. The churches greatly multiplied and the disciples increased continuously. But some of the churches continued to go into error.

4. The first of these changes from New Testament teachings embraced both policy and doctrine. In the first two centuries the individual churches rapidly multiplied and some of the earlier ones, such as Jerusalem, Antioch,

Ephesus, Corinth, etc., grew to be very large; Jerusalem, for instance, had many thousand members (Acts 2:41; 4:4, 5:14), possibly 25,000 or even 50,000 or more. A close student of the book of Acts and Epistles will see that Paul had a mighty task even in his day in keeping some of the churches straight. See Peter's and Paul's prophecies concerning the future (II Pet. 2:12; Acts 20:29-31. See also Rev., second and third chapters).

These great churches necessarily had many preachers or elders (Acts 20:17). Some of the bishops or pastors began to assume authority not given them in the New Testament. They began to claim authority over other and smaller churches. They, with their many elders, began to lord it over God's heritage (III John 9). Here was the beginning of an error which has grown and multiplied into many other seriously hurtful errors. Here was the beginning of different orders in the ministry running up finally to what is practiced now by others as well as Catholics. Here began what resulted in an entire change from the original democratic policy and government of the early churches. This irregularity began in a small way, even before the close of the second century. This was possibly the first serious departure from the New Testament church order.

5. Another vital change which seems from history to have had its beginning before the close of the second century was on the great doctrine of Salvation itself. The Jews as well as the Pagans, had for many generations, been trained to lay great stress on Ceremonials. They had come to look upon types as anti-types, shadows as real substances, and ceremonials as real saving agencies. How easy to come thus to look upon baptism. They reasoned thus: The Bible has much to say concerning baptism. Much stress is laid upon the ordinance and one's duty concerning it. Surely it must have something to do with one's salvation. So that it was in this period that the idea of "Baptismal Regeneration" began to get a fixed hold in some of the churches. (Shackelford, page 57; Camp p. 47; Benedict, p. 286; Mosheim, vol. 1, p. 134; Christian, p. 28.)

6. The next serious error to begin creeping in, and which seems from some historians (not all) to have begun in this same century and which may be said to have been an inevitable consequence of the "baptismal regeneration" idea, was a change in the subjects of baptism. Since baptism has been declared to be an agency or means to salvation by some erring churches, then the sooner baptism takes place the better. Hence arose "infant baptism." Prior to this "believers" and "believers" only, were regarded as proper subjects for baptism. "Sprinkling" and "pouring" are not now referred to. These came in much later. For several centuries, infants, like others, were immersed. The Greek Catholics (a very large branch of the Catholic church) up to this day, have never changed the original form of baptism. They practice infant baptism but have never done otherwise than immerse the children. (Note—Some of the church historians put the beginning of infant baptism within this century, but I shall quote a short paragraph from Robinson's Ecclesiastical Researches.)

"During the first three centuries, congregations all over the East subsisted in separate independent bodies, unsupported by government and consequently without any secular power over one another. All this time they were baptized

churches, and though all the fathers of the first four ages, down to Jerome (A.D. 370), were of Greece, Syria and Africa, and though they give great numbers of histories of the baptism of adults, yet there is not one of the baptism of a child till the year 370." (Compendium of Baptist History, Shackelford, p. 43; Vedder, p. 50; Christian, p. 31; Orchard, p. 50, etc.)

7. Let it be remembered that changes like these here mentioned were not made in a day, nor even within a year. They came about slowly and never within all the churches. Some of the churches vigorously repudiated them. So much so that in A.D. 251, the loyal churches declared non-fellowship for those churches which accepted and practiced these errors. And thus came about the first real official separation among the churches.

8. Thus it will be noted that during the first three centuries three important and vital changes from the teachings of Christ and His Apostles had their beginnings. And one significant event took place, Note this summary and recapitulation:

(1) The change from the New Testament idea of bishop and church government. This change grew rapidly, more pronounced, and complete and hurtful.

(2) The change from the New Testament teachings as to Regeneration to "baptismal regeneration."

(3) The change from "believers' baptism" to "infant baptism." (This last, however, did not become general nor even very frequent for more than another century.)

9. "Baptismal regeneration" and "infant baptism." These two errors have, according to the testimony of well-established history, caused the shedding of more Christian blood, as the centuries have gone by, than all other errors combined, or than possibly have all wars, not connected with persecution, if you will leave out the recent "World War." Over 50,000,000 Christians died martyr deaths, mainly because of their rejection of these two errors during the period of the "dark ages" alone—about twelve or thirteen centuries.

10. Three significant facts, for a large majority of the many churches, are clearly shown by history during these first three centuries.

(1) The separateness and independence of the Churches.

(2) The subordinate character of bishops or pastors.

(3) The baptism of believers only.

I quote now from Mosheim—the greatest of all Lutheran church historians. Vol., 1, pages 71 and 72: "But whoever supposes that the bishops of this golden age of the church correspond with the bishops of the following centuries must blend and confound characters that are very different, for in this century and the next, a bishop had charge of a single church, which might ordinarily be contained in a private house; nor was he its Lord, but was in reality its minister or servant. . . All the churches in those primitive times were independent bodies, or none of them subject to the jurisdiction of any other. For though the churches

1. We closed the first Lecture with the close of the fifth century. And yet a

number of things had their beginnings back in those early centuries, which were not even mentioned in the first Lecture. We had just entered the awful period known in the world's history as "The Dark Ages." Dark and bloody and awful in the extreme they were. The persecutions by the established Roman Catholic Church are hard, cruel and perpetual. The war of intended extermination follows persistently and relentlessly into many lands, the fleeing Christians. A "Trail of Blood" is very nearly all that is left anywhere. Especially throughout England, Wales, Africa, Armenia, and Bulgaria. And anywhere else Christians could be found who were trying earnestly to remain strictly loyal to New Testament teaching.

2. We now call attention to these Councils called "Ecumenical," or Empire wide. It is well to remember that all these Councils were professedly based upon, or patterned after the Council held by the Apostles and others at Jerusalem (see Acts 15:1), but probably nothing bearing the same name could have been more unlike. We here and now call attention to only eight, and these were all called by different Emperors, none of them by the Popes. And all these held among the Eastern or Greek churches. Attended, however, somewhat by representatives from the Western Branch or Roman Churches.

3. The first of these Councils was held at Nice or Nicea, in A.D. 325. It was called by Constantine the Great, and was attended by 318 bishops. The second met at Constantinople, A.D. 381, and was called by Theodosius the Great. There were present 150 bishops. (In the early centuries, bishops simply meant pastors of the individual churches.)

The third was called by Theodosius II, and by Valentinian III. This had 250 bishops present. It met at Ephesus, A.D. 431.

The fourth met at Calcedon, A.D. 451, and was called by Emperor Marian; 500 or 600 bishops or Metropolitans (Metropolitans were City pastors or First Church pastors) were present. During this Council the doctrine of what is now known as Mariolatry was promulgated. This means the worship of Mary, the mother of Christ. This new doctrine at first created quite a stir, many seriously objecting. But it finally won out as a permanent doctrine of the Catholic Church.

The fifth of these eight councils was held at Constantinople (which was the second to be held there). This was called by Justinian, A.D. 553, and was attended by 165 bishops. This, seemingly, was called mainly to condemn certain writings.

In the year A.D. 680 the Sixth Council was called. This was also held at Constantinople and was called by Constantine Pegonator, to condemn heresy. During this meeting Pope Honorius by name was deposed and excommunicated. However, at this time infallibility had not yet been declared.

The Seventh Council was called to meet at Nicea A.D. 787. This was the second held at this place. The Empress Irene called this one. Here in this meeting seems to have been the definite starting place, of both "Image Worship" and "Saints Worship." You can thus see that these people were getting more markedly paganized than Christianized.

The last of what were called the "Eastern Councils," those, called by the Emperors, was held in Constantinople, in A.D. 869. This was called by Basilus Maredo. The Catholic Church had gotten into serious trouble. There had arisen a controversy of a very serious nature between the heads of the two branches of Catholicism—the Eastern and Western, Greek and Roman—Pontius the Greek at Constantinople and Nicholas the 1st at Rome. So serious was their trouble, that they had gone so far as to excommunicate each other. So for a short time Catholicism was entirely without a head. The council was called mainly to settle, if possible, this difficulty. This break in the ranks of Catholicism has never, even to this day, been satisfactorily settled. Since that far away day, all attempts at healing that breach have failed. The Lateran-power since then has been in the ascendancy. Not the Emperors, but the Roman Pontiffs calling all Councils. The later Councils will be referred to later in these lectures.

4. There is one new doctrine to which we have failed to call attention. There are doubtless others but one especially—and that "Infant Communion." Infants were not only baptized, but received into the church, and being church members, they were supposed to be entitled to the Lord's Supper. How to administer it to them was a problem, but it was solved by soaking the bread in the wine. Thus it was practiced for years. And after awhile another new doctrine was added to this—it was taught that this was another means of Salvation. As still another new doctrine was later added to these, we will again refer to this a little later in the lectures.

5. During the 5th Century, at the fourth Ecumenical Council, held at Chalcedon, 451, another entirely new doctrine was added to the rapidly growing list—the doctrine called "Mariolatry," or the worship of Mary, the Mother of Jesus. A new mediator seems to have been felt to be needed. The distance from God to man was too great for just one mediator, even though that was Christ, God's Son, the real God-Man. Mary was thought to be needed as another mediator, and prayers were to be made to Mary. She was to make them to Christ.

6. Two other new doctrines were added to the Catholic faith in the 8th Century. These were promulgated at the Second Council held at Nicea (Nice), the Second Council held there (787). The first of these was called "Image Worship, a direct violation of one of the commands of God. "Thou shalt not make unto thee any graven image," (Ex. 20:3, 4, 5). Another addition from Paganism. Then followed the "worship of Saints." This doctrine has no encouragement in the Bible. Only one instance of Saint worship is given in the Bible and that is given to show its utter folly—the dead rich man praying to Abraham, (Luke 16:24-31). These are some, not all of the many revolutionary changes from New Testament teachings, that came about during this period of Church history.

7. During the period that we are now passing through the persecuted were called by many and varied names. Among them were Donatists, Paterines, Cathari, Paulicians, and Ana Baptists; and a little later, Petro-Brussians, Arnoldists, Henricians, Albigenses, and Waldenses. Sometimes one group of these was the most prominent and sometimes another. But some of them were almost always prominent because of the persistency and terribleness of their

persecution.

8. Let it not be thought that all these persecuted ones were always loyal in all respects to New Testament teachings. In the main they were. And some of them, considering their surroundings, were marvelously so. Remember that many of them at that far away, time, had only parts of the New Testament or the Old Testament as to that. The book was not printed. It was written in manuscript on parchment or skins or something of that kind, and was necessarily large and bulky. Few, if any, families or even simple churches had complete copies of the whole Bible. Before the formal close of the Canon (end of fourth century) there were probably very few simple manuscripts of the entire New Testament. Of the one thousand known manuscripts only about 30 copies included all the books.

9. Furthermore, during all the period of the "Dark Ages," and the period of the persecution, strenuous efforts were made to destroy even what Scripture manuscripts the persecuted did possess. Hence in many instances these people had only small parts of the Bible.

10. It is well to note also that in order to prevent the spread of any view of any sort, contrary to those of the Catholics very extreme plans and measures were adopted. First, all writings of any sort, other than those of the Catholics, were gathered and burned. Especially was this true of books. For several centuries these plans and measures were strictly and persistently followed. That is, according to history, the main reason why it is so difficult to secure accurate history. About all persistent writers and preachers also died martyr deaths. This was a desperately bloody period. All of the groups of persistent heretics (So-called) by whatever name distinguished, and wherever they had lived, were cruelly persecuted. The Donatists and Paulicians, were prominent among the earlier groups. The Catholics, strange as it may seem, accused all who refused to depart from the faith with them, believe with them—accused them of being heretics, and then condemned them as being heretics. Those called Catholics became more thoroughly paganized and Judaized than they were Christianized, and were swayed far more by civil power, than they were by religious power. They made far more new laws, than they observed old ones.

11. The following are a few of the many new variations that came about in New Testament teachings during these centuries. They are probably not always given in the order of their promulgation. In fact it would sometimes be next to impossible to get the exact date of the origin of some of these changes. They have been somewhat like the whole Catholic system. They are growths of development. In the earlier years especially, their doctrines or teachings were subject to constant change—by addition or subtraction, or substitution or abrogation. The Catholic Church was now no longer, even if it had ever been, a real New Testament Church. It no longer was a purely executive body, to carry out the already made laws of God, but had become actively legislative, making new ones, changing or abrogating old ones at will.

12. One of their new doctrines or declarations about this time was "There is no salvation outside of the Church"—the Catholic Church, of course, as they declared there was no other—be a Catholic or be lost. There was no other

alternative.

13. The doctrine of Indulgences and the Sale of Indulgences was another absolutely new and serious departure from New Testament teachings. But in order to make that new teaching really effective, still another new teaching was imperatively necessary: A very large Credit Account must somehow be established—a credit account in heaven, but accessible to earth. So the merit of “good works” as a means of Salvation must be taught, and as a means of filling up, putting something in the credit account, from which something could be drawn. The first large sum to go into the account in heaven was of course the work of the Lord Jesus. As He did no evil, none of His good works were needed for Himself, so all His good works could and would of course, go into the credit account. And then in addition to that, all the surplus good works (in addition to what each might need for himself) by the Apostles, and by all good people living thereafter, would be added to that credit account, making it enormously large. And then all this immense sum placed to the credit of the church—the only church(?)! and permission given to the church to use as needed for some poor sinning mortal, and charging for that credit as much as might be thought wise, for each one needed the heavenly credit. Hence came the Sale of Indulgences. Persons could buy for themselves or their friends, or even dead friends. The prices varied in proportion to the offense committed—or to be committed. This was sometimes carried to a desperate extreme, as admitted by Catholics themselves. Some histories or Encyclopedias give a list of prices charged on different sins for which Indulgences were sold.

14. Yet another new doctrine was necessary, yea imperative, to make thoroughly effective the last two. That new doctrine is called Purgatory, a place of intermediate state between heaven and hell, at which all must stop to be cleansed from all sins less than damning sins. Even the “Saints” must go through purgatory and must remain there until cleansed by fire—unless they can get help through that credit account, and that they can get only through the prayers or the paying for Indulgences, by those living. Hence the Sale of Indulgences. One departure from New Testament teachings lead inevitably to others.

15. It may be well just here to take time to show the differences between the Roman and Greek Catholics:

(1) In the Nationalities: The Greeks mainly are Slavs, embracing Greece, Russia, Bulgaria, Serbia, etc., speaking Greek. The Romans are mainly Latins, embracing Italy, France, Spain, South and Central America, Mexico etc.

(2) The Greek Catholics reject sprinkling or pouring for baptism. The Romans use sprinkling entirely, claiming the right to change from the original Bible plan of immersion.

(3) The Greek Catholics continue the practice of Infant Communion. The Romans have abandoned it though once taught it as another means of Salvation.

(4) The Greeks in administering the Lord’s Supper give the wine as well as the bread to the laity. The Romans give the bread only to the laity—the priests drink the wine.

(5) The Greeks have their priests to marry. The Roman priests are forbidden to marry.

(6) The Greeks reject the doctrine of Papal "Infallibility," the Romans accept and insist upon that doctrine. The above are at least the main points on which they differ, otherwise the Greek and Roman Catholic churches, it seems, would stand together.

16. In our lectures we have just about gotten through with the ninth century. We begin now with the tenth. Please note the chart. Just here where the separation has taken place between the Roman and Greek Catholics. You will soon see as the centuries advance, other new laws and doctrines—and other desperately bitter persecution. (Schaff, Herzogg, En., Vol. 11, page 901.)

"THE TRAIL OF BLOOD"

17. I again call your attention to those upon whom the hard hand of persecution fell. If fifty million died of persecution during the 1,200 years of what are called the "Dark Ages," as history seems positively to teach—then they died faster than an average of four million every one hundred years. That seems almost beyond the limit of, human conception. As before mentioned, this iron hand, dripping with martyr blood, fell upon Paulicians, Arnoldists, Henricians, Petro Brussians, Albigenses, Waldenses and Ana-Baptists—of course much harder upon some than others. But this horrid part of our story we will pass over hurriedly.

18. There came now another rather long period of Ecumenical Councils, of course not continuously or consecutively. There were all through the years many councils that were not Ecumenical, not "Empire Wide." These Councils were largely legislative bodies for the enactment or amendment of some civil or religious (?) laws, all of which, both the legislation and the laws, were directly contrary to the New Testament. Remember these were the acts of an established church—a church married to a Pagan government. And this church has become far more nearly paganized than the government has become Christianized.

19. When any people discard the New Testament as embracing all necessary laws for a Christian life, whether for the individual Christian or the whole church, that people has launched upon a limitless ocean. Any erroneous law, (and any law added to the Bible is erroneous) will inevitably and soon demand another, and others will demand yet others, without ever an end. That is why Christ gave His churches and to preachers no legislative powers. And again, and more particularly, that is why the New Testament closes with these significant words,

"For I certify unto every man that heareth the words of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in the book." Rev. 22:18, 19.

NOTE: We insert here this parenthetical clause, as a warning. Let Baptist Churches beware of even disciplinary and other varieties of resolutions, which they sometimes pass in their conferences, which resolutions might be

construed as laws or rules of Church government, The New Testament has all necessary laws and rules.

20. The extreme limit of this little book precludes the possibility of saying much concerning these councils or law-making assemblies, but it is necessary to say some things.

21. The first of these Lateran or Western Councils, those called by the popes, was called by Calixtus II, A.D. 1123. There were present about 300 bishops. At this meeting it was decreed that Roman priests were never to marry. This was called the Celibacy of the priests. We of course do not attempt to give all things done at these meetings.

22. Years later, 1139 A.D., Pope Innocent II, called another of these Councils especially to condemn two groups of very devout Christians, known as Petro-Brussians and Arnoldists.

23. Alexander III called yet another, A.D. 1179, just forty years after the last. In that was condemned what they called the "Errors and Impieties" of the Waldenses and Albigenses.

24. Just 36 years after this last one, another was called by Pope Innocent III. This was held A.D. 1215, and seems to have been the most largely attended of possibly any of these great councils. According to the historical account of this meeting, "there were present 412 bishops, 800 Abbots and priors, Ambassadors from the Byzantine court, and a great number of Princes and Nobles." From the very make-up of this assembly you may know that spiritual matters were at least not alone to be considered. At that time was promulgated the new doctrine of "Transubstantiation," the intended turning of the bread and wine of the Lord's

1. These three centuries, fifteenth, sixteenth, and seventeenth, are among the most eventful in all the world's history, and especially is this true in Christian history. There was almost a continual revolution inside the Catholic Church—both Roman and Greek—seeking a Reformation. This awakening of long dormant Conscience and the desire for a genuine reformation really began in the thirteenth century or possibly even a little earlier than that. History certainly seems to indicate it.

2. Let's go back just a little. The Catholic Church by its many departures from New Testament teachings, its many strange and cruel laws, and its desperately low state of morals, and its hands and clothes reeking with the blood of millions of martyrs, has become obnoxious and plainly repulsive to many of its adherents, who are far better than their own system and laws and doctrines and practices. Several of its bravest and best and most spiritual priests and other leaders, one by one, sought most earnestly to reform many of its most objectionable laws and doctrines and get back, at least nearer, to the plain teachings of the New Testament. We give some striking examples. Note, not only how far apart and where the reformatory fires began, but note also the leaders in the reformation. The leaders were, or had been, all Catholic priests or officials of some kind. There was, even yet, a little of

good in the much evil. However, at this time there was probably not one solitary unmarred doctrine of the New Testament retained in its original purity—but now note some of the reformers and where they labored. 3. It is well to note, however, that for many centuries prior to this great reformation period, there were a number of noted characters, who rebelled against the awful extremes of the Catholic—and earnestly sought to remain loyal to the Bible—but their bloody trail was about all that was left of them. We come now to study for awhile this most noted period—the “Reformation.”

4. From 1320 to 1384 there lived a man in England who attracted world-wide attention. His name was John Wycliff. He was the first of the brave fellows who had the courage to attempt a real reformation inside the Catholic Church. He is many times referred to in history as “The Morning Star of the Reformation.” He lived an earnest and effective life. It would really require several volumes to contain anything like an adequate history of John Wycliff. He was hated, fearfully hated, by the leaders of the Catholic hierarchy. His life was persistently sought. He finally died of paralysis. But years later, so great was Catholic hatred, his bones were dug and burned, and his ashes scattered upon the waters.

5. Following tolerably close on the heels of Wycliff came John Huss, 1373-1415, a distinguished son from far away Bohemia. His soul had felt and responded to the brilliant light of England’s “Morning Star.” His was a brave and eventful life, but painfully and sadly short. Instead of awakening a responsive chord among his Catholic people in favor of a real reformation, he aroused a fear and hatred and opposition which resulted in his being burned at the stake—a martyr among his own people. And yet he was seeking their own good. He loved his Lord and he loved his people. However, he was only one of many millions who had thus to die.

6. Next to John Huss of Bohemia, came a wonderful son of Italy, the marvelously eloquent Savonarola, 1452-1498. Huss was burned in 1415, Savonarola was born 37 years later. He, like Huss, though a devout Catholic, found the leaders of his people—the people of Italy—like those of Bohemia, against all reformation. But he, by his mighty eloquence, succeeded in awakening some conscience and securing a considerable following. But a real reformation in the Hierarchy meant absolute ruin to the higher-ups in that organization. So Savonarola, as well as Huss, must die. HE TOO WAS BURNED AT THE STAKE.

Of all the eloquent men of that great period, Savonarola possibly stood head and shoulders above all others. But he was contending against a mighty organization and their existence demanded that they fight the reformation, so Savonarola must die.

7. Of course, in giving the names of the reformers of this period, many names are necessarily to be left out. Only those most frequently referred to in history are mentioned here. Following Italy’s golden tongued orator came a man from Switzerland. Zwingli was born before Savonarola died. He lived from 1484 to 1531. The spirit of reformation was beginning now to fill the whole land. Its fires are now breaking out faster and spreading more rapidly and

becoming most difficult to control. This one kindled by Zwingli was not yet more than partially smothered before another, more serious than all the rest, had broken out in Germany. Zwingli died in battle.

8. Martin Luther, probably the most noted of all the fifteenth and sixteenth century reformers, lived 1483 to 1546, and as can be seen by the dates, was very nearly an exact contemporary of Zwingli. He was born one year earlier and lived fifteen years later. Far more, probably, than history definitely states, his great predecessors have in great measure made easier his hard way before him. Furthermore, he learned from their hard experience, and then later, and most thoroughly from his own, that a genuine reformation inside the Catholic Church would be an utter impossibility. Too many reform measures would be needed. One would demand another and others demand yet others, and so on and on.

9. So Martin Luther, after many hard fought battles with the leaders of Catholicism, and aided by Melancthon and other prominent Germans, became the founder in 1530, or, about then, of an entirely new Christian organization, now known as the Lutheran Church, which very soon became the Church of Germany. This was the first of the new organizations to come directly out of Rome and renounce all allegiance to the Catholic Mother Church (as she is called) and to continue to live thereafter.

10. Skipping now for a little while, the Church of England, which comes next to the Lutheran in its beginnings, we will follow for a little while the Reformation on the Continent. From 1509 to 1564, there lived another of the greatest of the reformers. This was John Calvin, a Frenchman, but seeming at the time to be living in Switzerland. He was really a mighty man. He was a contemporary of Martin Luther for 30 years, and was 22 years old when Zwingli died. Calvin is the accredited founder of the Presbyterian church. Some of the historians, however, give that credit to Zwingli, but the strongest evidence seems to favor Calvin. Unquestionably the work of Zwingli, as well as that of Luther, made much easier the work of Calvin. So in 1541, just eleven years (that seems to be the year), after the founding by Luther of the Lutheran Church, the Presbyterian Church came into existence. It too, as in the case of the Lutherans, was led by a reformed Catholic priest or at least official. These six—Wycliff, Huss, Savonarola, Zwingli, Luther and Calvin, great leaders in their great battles for reformation, struck Catholicism a staggering blow.

11. In 1560, nineteen years after Calvin's first organization in Geneva, Switzerland, John Knox, a disciple of Calvin, established the first Presbyterian Church in Scotland, and just thirty-two years later, 1592, the Presbyterian became the State Church of Scotland.

12. During all these hard struggles for Reformation, continuous and valuable aid was given to the reformers, by many Ana-Baptists, or whatever other name they bore. Hoping for some relief from their own bitter lot, they came out of their hiding places and fought bravely with the reformers, but they were doomed to fearful disappointment. They were from now on to have two additional persecuting enemies. Both the Lutheran and Presbyterian Churches brought out of their Catholic Mother many of her evils, among them her idea

of a State Church. They both soon became Established Churches. Both were soon in the persecuting business, falling little, if any, short of their Catholic Mother.

"THE TRAIL OF BLOOD"

Sad and awful was the fate of these long-suffering Ana-Baptists. The world now offered no sure place for hiding. Four hard persecutors were now hot on their trail. Surely theirs was a "Trail of Blood."

13. During the same period, really earlier by several years than the Presbyterians, arose yet another new denomination, not on the continent, but in England. However, this came about not so much by way of reformation (though that evidently made it easier) as by way of a real split or division in the Catholic ranks. More like the division in 869, when Eastern Catholics separated from the Western, and became from that time on, known in history as the Greek and Roman Catholic Churches. This new division came about somewhat in this wise:

England's king, Henry VIII, had married Catherine of Spain, but unfortunately, after some time his somewhat troublesome heart had fallen in love with Anne Boleyn. So he wanted to divorce Catherine and marry Annie. Getting a divorce back then was no easy matter. Only the Pope could grant it, and he in this case, for special reasons, declined to grant it. Henry was in great distress. Being king, he felt he ought to be entitled to follow his own will in the matter. His Prime Minister (at that time Thomas Cromwell) rather made sport of the King. Why do you submit to papal authority on such matters? Henry followed his suggestion, threw off papal authority and made himself head of the Church of England. Thus began the new Church of England. This was consummated in 1534 or 1535. At that time there was no change in doctrine, simply a renunciation of the authority of the Pope. Henry at heart really never became a Protestant. He died in the Catholic faith.

14. But this split did ultimately result in some very considerable change, or reformation, While a reformation within the Catholic Church and under papal authority, as in the case of Luther and others, was impossible, it became possible after the division. Cranmer, Latimer, Ridley and others led in some marked changes. However, they and many others paid a bloody price for the changes when a few years later, Mary, "Bloody Mary," a daughter of the divorced Catherine, came to the English throne, and carried the new Church back under the papal power. This fearful and terrific reaction ended with the strenuous and bloody five-year reign of Mary. While the heads were going under the bloody axe of Mary, hers went with them. The people had gotten, however, a partial taste of freedom so when Elizabeth, the daughter of Anne Boleyn (for whom Catherine was divorced), became Queen, the Church of England again overthrew papal power and was again re-established.

15. Thus, before the close of the Sixteenth Century, there were five established Churches—churches backed up by civil governments—the Roman and Greek Catholics counted as two; then the Church of England; then the Lutheran, or Church of Germany; then the Church of Scotland, now known as the Presbyterian. All of them were bitter in their hatred and persecution of the

people called Ana-Baptists, Waldenses and all other non-established churches, churches which never in any way had been connected with the Catholics. Their great help in the struggle for reformation had been forgotten, or was now wholly ignored. Many more thousands, including both women and children were constantly perishing every day in the yet unending persecutions. The great hope awakened and inspired by the reformation had proven to be a bloody delusion. Remnants now find an uncertain refuge in the friendly Alps and other hiding places over the world. 16. These three new organizations, separating from, or coming out of the Catholics, retained many of their most hurtful errors, some of which are as follows:

- (1) Preacher-church government (differing in form).
- (2) Church Establishment (Church and State combination).
- (3) Infant BAPTISM
- (4) Sprinkling or Pouring for Baptism.
- (5) Baptismal Regeneration (some at least, and others, if many of their historians are to be accredited).
- (6) Persecuting others (at least for centuries).

17. In the beginning all these established Churches persecuted one another as well as every one else, but at a council held at Augsburg in 1555, a treaty of peace, known as the "Peace of Augsburg" was signed between the "Catholics" on the one hand, and the "Lutherans" on the other, agreeing not to persecute each other. You let us alone, and we will let you alone. For Catholics to fight Lutherans meant war with Germany, and for Lutherans to fight or persecute Catholics meant war with all the countries where Catholicism predominated.

"THE TRAIL OF BLOOD"

18. But persecutions did not then cease. The hated Ana-Baptists (called Baptists today), in spite of all prior persecutions, and in spite of the awful fact that fifty million had already died martyr deaths, still existed in great numbers. It was during this period that along one single European highway, thirty miles distance, stakes were set up every few feet along this highway, the tops of the stakes sharpened, and on the top of each stake was placed a gory head of a martyred Ana-Baptist. Human imagination can hardly picture a scene so awful! And yet a thing perpetrated, according to reliable history, by a people calling themselves devout followers of the meek and lowly Jesus Christ.

19. Let it be remembered that the Catholics do not regard the Bible as the sole rule and guide of faith and life. The claim that it is indeed unerring, but that there are two other things just as much so, the "Writings of the Fathers" and the decrees of the Church (Catholic Church) or the declarations of the Infallible Pope. Hence, there could never be a satisfactory debate between Catholic and Protestant or between Catholic and Baptist, as there could never possibly be a basis of final agreement. The Bible alone can never settle anything so far as the Catholics are concerned.

20. Take as an example the question of "Baptism" and the final authority for the act and for the mode. They claim that the Bible unquestionably teaches

Baptism and that it teaches immersion as the only mode. But they claim at the same time that their unerring Church had the perfect right to change the mode from immersion to sprinkling but that no others have the right or authority, none but the infallible papal authority.

21. You will note of course, and possibly be surprised at it, that I am doing in these lectures very little quoting. I am earnestly trying to do a very hard thing, give to the people the main substance of two thousand years of religious history in six hours of time.

22. It is well just here to call attention to facts concerning the Bible during these awful centuries. Remember the Bible was not then in print and there was no paper upon which to have printed even if printing had been invented. Neither was there any paper upon which to write it. Parchment, dressed goat of sheep skins, or papyrus (some kind of wood pulp), this was the stuff used upon which to write. So a book as big as the Bible, all written by hand and with a stylus of some sort, not a pen like we use today, was an enormous thing, probably larger than one man could carry. There were never more than about thirty complete Bibles in all the world. Many parts or books of the Bible like Matthew, Mark, Luke, John, or Acts, or some one of the Epistles, or Revelation or some one book of the Old Testament. One of the most outstanding miracles in the whole world's history—according to my way of thinking—is the nearness with which God's people have thought and believed together on the main and vital points of Christianity. Of course God is the only solution. It is now a most glorious fact that we can all and each, now have a full copy of the whole Bible and each in our own native tongue.

23. It is well also for us all to do some serious and special thinking on another vital fact concerning the Bible. It has already been briefly mentioned in the lecture preceding this, but is so very vital that it will probably be wise to refer to it again. It was the action taken by the Catholics at the Council of Toulouse, held in 1229 A. D., when they decided to withhold the Bible, the Word of God from the vast majority of all their own people, the "Laymen." I am simply stating here just what they stated in their great Council. But lately in private a Catholic said to me, "Our purpose in that is to prevent their private interpretation of it." Isn't it marvelous that God should write a book for the people and then should be unwilling for the people to read it. And yet according to that book the people are to stand or fall in the day of judgment on the teachings of that book. No wonder the declaration in the book—"Search the Scriptures (the book) for in them ye think ye have eternal life. And they are they which testify of me." Fearful the responsibility assumed by the Catholics!

The Trail of Blood

1. This lecture begins with the beginning of the Seventeenth Century (A.D. 1601). We have passed very hurriedly over much important Christian history, but necessity has compelled this.

2. This three-century period begins with the rise of an entirely new denomination. It is right to state that some historians give the date of the

beginning of the Congregational Church (at first called "Independents") as 1602. However, Schaff-Herzog, in their Encyclopedia, place its beginning far back in the sixteenth century, making it coeval with the Lutheran and Presbyterian. In the great reformation wave many who went out of the Catholic Church were not satisfied with the extent of the reformation led by Luther and Calvin. They decided to repudiate also the preacher rule and government idea of the churches and return to the New Testament democratic idea as had been held through the fifteen preceding centuries by those who had refused to enter Constantine's hierarchy.

3. The determined contention of this new organization for this particular reform brought down upon its head bitter persecution from Catholic, Lutheran, Presbyterian and Church of England adherents—all the established churches. However, it retained many other of the Catholic made errors, such for instance as infant baptism, pouring or sprinkling for baptism, and later adopted and practiced to an extreme degree the church and state idea. And, after refugeeing to America, themselves, became very bitter persecutors.

4. The name "Independents" or as now called "Congregationalists," is derived from their mode of church government. Some of the distinguishing principles of the English Congregationalists as given in Schaff-Herzog Encyclopedia are as follows:

(1) That Jesus Christ is the only head of the church and that the Word of God is its only statute book.

(2) That visible churches are distinct assemblies of Godly men gathered out of the world for purely religious purposes, and not to be confounded with the world.

(3) That these separate churches have full power to choose their own officers and to maintain discipline.

(4) That in respect to their internal management they are each independent of all other churches and equally independent of state control.

5. How markedly different these principles are from Catholicism, or even Lutheranism, or Presbyterianism or the Episcopacy of the Church of England. How markedly similar to the Baptists of today, and of all past ages, and to the original teachings of Christ and His apostles.

6. In 1611, the King James English Version of the Bible appeared. Never was the Bible extensively given to the people before. From the beginning of the general dissemination of the Word of God began the rapid decline of the Papal power, and the first beginnings for at least many centuries, of the idea of "religious liberty."

7. In 1648 came the "Peace of Westphalia." Among other things which resulted from that peace pact was the triple agreement between the great denominations—Catholic, Lutheran and Presbyterian, no longer to persecute one another. Persecutions among these denominations meant war with governments backing them. However, all other Christians, especially the Ana-Baptists, were to continue to receive from them the same former harsh treatment, persistent persecution.

8. During all the seventeenth century, persecutions for Waldenses, Ana-Baptists, and Baptists (in some places the "Ana" was now being left off) continued to be desperately severe; in England by the Church of England, as John Bunyan and many others could testify; in Germany by the Lutherans; in Scotland by the Church of Scotland (Presbyterian); in Italy, in France, and in every other place where the papacy was in power, by the Catholics. There is now no peace anywhere for those who are not in agreement with the state churches, or some one of them.

9. It is a significant fact well established in credible history that even as far back as the fourth century those refusing to go into the Hierarchy, and refusing to accept the baptism or those baptized in infancy, and refusing to accept the doctrine of "Baptismal Regeneration" and demanding rebaptism for all those who came to them from the Hierarchy, were called "Ana-Baptists." No matter what other names they then bore, they were always referred to as "Ana-Baptists." Near the beginning of the sixteenth century, the "Ana" was dropped, and the name shortened to simply "Baptist," and gradually all other names were dropped. Evidently, if Bunyan had lived in an earlier period his followers would have been called "Bunyanites" or "Ana-Baptists." Probably they would have been called by both names as were others preceding him.

10. The name "Baptist" is a "nickname," and was given to them by their enemies (unless the name can be rightfully attributed to them as having been given to them by the Savior Himself, when He referred to John as "The Baptist"). To this day, the name has never been officially adopted by any group of Baptists. The name, however, has become fixed and is willingly accepted and proudly borne. It snugly fits. It was the distinguishing name of the forerunner of Christ, the first to teach the doctrine to which the Baptists now hold.

11. I quote a very significant statement from the Schaff- Herzogg Encyclopedia, under "History of Baptists in Europe," Vol. 1, page 210, "The Baptists appeared first in Switzerland about 1523, where they were persecuted by Zwingle and the Romanists. They are found in the following years, 1525-1530, with large churches fully organized, in Southern Germany, Tyrol and in middle Germany. In all these places persecutions made their lives bitter." (Note—that all this is prior to the founding of the Protestant churches—Lutheran, Episcopal, or Presbyterian.)

We continue the quotation-

"Moravia promised a home of greater freedom, and thither many Baptists migrated, only to find their hopes deceived. After 1534 they were numerous in Northern Germany, Holland, Belgium, and the Walloon provinces. They increased even during Alva's rule, in the low countries, and developed a wonderful missionary zeal." (Note—"Missionary Zeal." And yet some folks say that the "Hardshells" are primitive Baptists.)

Where did these Baptists come from? They did not come out of the Catholics during the Reformation. They had large churches prior to the Reformation.

12. As a matter of considerable interest, note the religious changes in

England as the centuries have gone by: The Gospel was carried to England by the Apostles and it remained Apostolic in its religion until after the organization of the Hierarchy in the beginning of the fourth century, and really for more than another century after that. It then came under the power of the Hierarchy which was rapidly developing into the Catholic Church. It then remained Catholic—that was the state religion, until the split in 1534-1535, during the reign of Henry VIII. It was then called the Church of England. Eighteen years later, 1553-1558, during the reign of Queen Mary (“Bloody Mary”) England was carried back to the Catholics, and a bloody five-years period was this. Then Elizabeth, a half-sister of Mary, the daughter of Anna Boleyn, came to the throne, 1558. The Catholics were again overthrown, and again the Church of England came into power. And thus things remained for almost another century, when the Presbyterian Church came for a short while into the ascendancy, and seemed for a while as if it might become the State Church of England as well as that of Scotland. However, following the time of Oliver Cromwell, the Church of England came back to her own and has remained the established church of England ever since.

13. Note the gradual softening down of religious matters in England from the hard and bitter persecutions of the established church for more than a century.

(1) The first toleration act came in 1688, one hundred and fifty-four years after the beginning of this church. This act permitted the worship of all denominations in England except two—the Catholics and the Unitarians. (2) The second toleration act came in 1778, eighty-nine years still later. This act included in the toleration the Catholics, but still excluded the Unitarians. (3) The third toleration act came in 1813, thirty-five years later. This included the Unitarians.

(4) In 1828-1829 came what is known as the “Test Act” which gave the “dissenters” (the religionists not in accord with the “Church of England”) access to public office and even to Parliament.

(5) In 1836-37 and 1844 came the “Registration” and “Marriage” acts. These two acts made legal baptisms and marriages performed by “dissenters.”

(6) The “Reform Bill” came in 1854. This bill opened the doors of Oxford and Cambridge Universities to dissenting students. Up to this time no child of a “dissenter” could enter one of these great institutions.

14. Thus has been the march of progress in England toward “Religious Liberty.” But it is probably correct to state that real religious liberty can never come into any country where there is and is to remain an established church. At best, it can only be toleration, which is certainly a long way from real religious liberty. As long as one denomination among several in any country is supported by the government to the exclusion of all others this favoritism and support of one, precludes the possibility of absolute religious liberty and equality.

15. Very near the beginning of the eighteenth century there were born in England three boys who were destined to leave upon the world a deep and unfading impression. These boys were John and Charles Wesley, and George Whitfield. John and Charles Wesley were born at Epworth (and here comes a suggestion for the name Epworth League), the former June 28, 1703, and the

latter March 29, 1708. George Whitfield was born in Gloucester, December 27, 1714. The story of the lives of these boys cannot be told here, but they are well worth being told, and then retold. These three boys became the fathers and founders of Methodism. They were all three members of the Church of England, and all studying for the ministry; and yet at that time, not one of them converted (which at that time was not unusual among the English clergy. Remember, however, that in those days, the parent frequently, if not usually, decided on the profession or line of the life to be followed by the boy). But these boys were afterwards converted, and genuinely and wonderfully converted.

16. These men seemed to have no desire to be the founders of a new denomination. But they did seem to greatly desire and earnestly strive for a revival of pure religion and a genuine spiritual reformation in the Church of England. This they tried in both England and America. The doors of their own churches were soon closed against them. Their services were frequently held out in the open, or in some private house, or, as especially in the case of Whitfield, in the meeting houses of other denominations. Whitfield's great eloquence attracted markedly great attention everywhere he went.

17. The definite date of the founding of the Methodist Church is hard to be determined. Unquestionably Methodism is older than the Methodist Church. The three young men were called Methodists before they left college. Their first organizations were called "Societies." Their first annual conference in England was held in 1744. The Methodist Episcopal Church was officially and definitely organized in America, in Baltimore in 1784. Their growth has really been marvelous. But, when they came out of the Church of England, or the Episcopal Church, they brought with them a number of the errors of the mother and grandmother churches. For instance, as the Episcopacy, or preacher-church government. On this point they have had many internal wars and divisions, and seem destined to have yet others. Infant Baptism and sprinkling for baptism, etc., but there is one great thing which they have, which they did not bring out with them, a genuine case of spiritual religion.

18. September 12, 1788, there was born in Antrim, Ireland, a child, who was destined in the years to come, to create quite a religious stir in some parts of the world, and to become the founder of a new religious denomination. That child was Alexander Campbell. His father was a Presbyterian minister. The father, Thomas Campbell, came to America in 1807. Alexander, his son, who was then in college, came later. Because of changed views, they left the Presbyterians and organized an independent body, which they called "The Christian Association," known as "The Brush Run Church." In 1811, they adopted immersion as baptism and succeeded in persuading a Baptist preacher to baptize them, but with the distinct understanding that they were not to unite with the Baptist Church. The father, mother, and Alexander were all baptized. In 1813 their independent church united with the Red Stone Baptist Association. Ten years later, because of controversy, they left that association and joined another.

1. Through the Spanish and others of the Latin races, the Catholics as religionists, came to be the first representatives of the Christian religion

in South and Central America. But in North America, except Mexico, they have never strongly predominated. In the territory of what is now the United States except in those sections which were once parts of Mexico they have never been strong enough, even during the Colonial period to have their religious views established by law.

2. Beginning with the Colonial period, in the early part of the seventeenth century, the first settlements were established in Virginia, and a little later in that territory now known as the New England States. Religious, or more properly speaking—irreligious persecutions, in England, and on the continent, were, at least, among the prime causes which led to the first settlement of the first United States Colonies. In some of the groups of immigrants which first came, not including the Jamestown group (1607) and those known as the “Pilgrims” (1620), were two groups, one, at least, called “Puritans”—these were “Congregationalists.” Governor Endicott was in control of their colony. The other group were Presbyterians. Among these

two groups, however, were a number of Christians with other views than theirs, also seeking relief from persecution

“THE TRAIL OF BLOOD IN AMERICA”

3. These refugeeing Congregationalists and Presbyterians established different Colonies and immediately within their respective territories established by law their own peculiar religious views. In other words, “Congregationalism” and “Presbyterianism” were made the legal religious views of their colonies. This to the absolute exclusion of all other religious views. Themselves fleeing the mother country, with the bloody marks of persecution still upon them and seeking a home of freedom and liberty for themselves, immediately upon being established in their own colonies, in the new land and having the authority, they deny religious liberty to others, and practice upon them the same cruel methods of persecution. Especially did they, so treat the Baptists.

4. The Southern colonies in Virginia, North and South Carolina were settled mainly by the adherents of the Church of England. The peculiar views of the Church were made the established religion of these colonies. Thus in the new land of America, where many other Congregationalists, Presbyterians and Episcopalians have come seeking the privilege of worshipping God according to the dictates of their own consciences, there were soon set up three established churches. No religious liberty for any except for those who held governmental authority. The Children of Rome are following in the bloody footsteps of their mother. Their own reformation is yet far from complete.

5. With the immigrants to America came many scattering Baptists (by some still called “Ana-Baptists”). There were probably some in every American-bound vessel. They came, however, in comparatively small groups, never in large colonies. They would not have been permitted to come in that way. But they kept coming. Before the colonies are thoroughly established the Baptists are numerous and almost everywhere. But they soon began to feel the heavy hands of the three State churches. For the terrible offenses of “preaching the Gospel” and “refusing to have their children baptized,” “opposing infant

baptism," and other like conscientious acts on their part, they were arrested, imprisoned, fined, whipped, banished, and their property confiscated, etc. All that here in America. From many sources, I give but a few illustrations.

6. Before the Massachusetts Bay Colony is twenty years old, with the Congregational as the State Church, they passed laws against the Baptists and others. The following is a sample of the laws: "It is ordered and agreed, that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance . . . after due time and means of conviction—every such person or persons shall be sentenced to banishment." This law was enacted especially against the Baptists.

7. By the Authorities in this colony, Roger Williams and others were banished. Banishment in America in those days was something desperately serious. It meant to go and live among the Indians. In this case Williams was received kindly and for quite a while lived among the Indians, and in after days proved a great blessing to the colony which had banished him. He saved the colony from destruction by this same tribe of Indians, by his earnest entreaties in their behalf. In this way he returned good for evil.

8. Roger Williams, later, together with others, some of whom, at least, had also been banished from that and other of the colonies among whom was John Clarke, a Baptist preacher, decided to organize a colony of their own. As yet they had no legal authority from England to do such a thing, but they thought this step wiser under existing conditions than to attempt to live in existing colonies with the awful religious restrictions then upon them. So finding a small section of land as yet unclaimed by any existing colony they proceeded to establish themselves on that section of land now known as Rhode Island. That was in the year 1638, ten years later than the Massachusetts Bay Colony, but it was about 25 years later (1663) before they were able to secure a legal charter.

9. In the year 1651 (?) Roger Williams and John Clarke were sent by the colony to England to secure, if possible legal permission to establish their colony. When they reached England, Oliver Cromwell was in charge of the government, but for some reason he failed to grant their request. Roger Williams returned home to America. John Clarke remained in England to continue to press his plea. Year after year went by. Clarke continued to remain. Finally Cromwell lost his position and Charles II sat upon the throne of England. While Charles is regarded in history as one of the bitterest of persecutors of Christians, he finally, in 1663, granted that charter. So Clarke, after 12 long years of waiting returned home with that charter. So in 1663, the Rhode Island colony became a real legal institution, and the Baptists could write their own constitution.

10. That Constitution was written. It attracted the attention of the whole wide world. In that Constitution was the world's first declaration of "Religious Liberty." The battle for absolute religious liberty even in America alone is a great history within itself. For a long time the Baptists

seem to have fought that battle entirely alone, but they did not fight it for themselves alone, but for all peoples of every religious faith. Rhode Island, the first Baptist colony, established by a small group of Baptists after 12 years of earnest pleading for permission was the first spot on earth where religious liberty was made the law of the land. The settlement was made in 1638; the colony legally established in 1663.

11. In this colony two Baptist churches were organized even prior to the legal establishment of the colony. As to the exact date of the organization of at least one of these two churches, even the Baptists, according to history, are at disagreement. All seem to be agreed as to the date of the organization of the one at Providence, by Roger Williams, in 1639. As to the date of the one organized at Newport by John Clarke, all the later testimony seems to give the date at 1638. All the earlier seems to give it later, some years later. The one organized by Roger Williams at Providence seems to have lived but a few months. The other by John Clarke at Newport, is still living. My own opinion as to the date of organization of Newport church, based on all available data, is that 1638 is the correct date. Personally, I am sure this date is correct.

12. As to the persecutions in some of the American colonies, we give a few samples. It is recorded that on one occasion one of John Clarke's members was sick. The family lived just across the Massachusetts Bay Colony line and just inside that colony. John Clarke, himself, and a visiting preacher by the name of Crandall and a layman by the name of Obediah Holmes—all three went to visit that sick family. While they were holding some kind of a prayer service with that sick family, some officer or officers of the colony came upon them and arrested them and later carried them before the court for trial. It is also stated, that in order to get a more definite charge against them, they were carried into a religious meeting of their church (Congregationalist), their hands being tied (so the record states). The charge against them was "for not taking off their hats in a religious service." They were all tried and convicted. Gov. Endicott was present. In a rage he said to Clarke, while the trial was going on, "You have denied infants baptism" (this was not the charge against them). "You deserve death. I will not have such trash brought into my jurisdiction." The penalty for all was a fine, or be well-whipped. Crandall's fine (a visitor) was five pounds (\$25.00), Clarke's fine (the pastor) was twenty pounds (\$100.00). Holmes' fine (the records say he had been a Congregationalist and had joined the Baptists) so his fine was thirty pounds (\$150.00). Clark's and Crandall's fines were paid by friends. Holmes refused to allow his fine paid, saying he had done no wrong, so was well whipped. The record states that he was "stripped to the waist" and then whipped (with some kind of a special whip) until the blood ran down his body and then his legs until his shoes overflowed. The record goes on to state that his body was so badly gashed and cut that for two weeks he could not lie down, so his body could touch the bed. His sleeping had to be done on his hands or elbows and knees. Of this whipping and other things connected with it I read all records, even Holmes' statement. A thing could hardly have been more brutal. And here in America!

13. Painter, another man, "refused to have his child baptized," and gave as

his opinion "that infant baptism was an anti-Christian ordinance." For these offenses he was tied up and whipped. Governor Winthrop tells us that Painter was whipped "for reproaching the Lord's ordinance."

14. In the colony where Presbyterianism was the established religion, dissenters (Baptist and others) seemed to fare no better than in the Massachusetts Bay Colony where Congregationalism was the established religion. In this colony was a settlement of Baptists. In the whole settlement were only five other families. The Baptists recognized the laws they were under and were, according to the records, obedient to them. This incident occurred:

It was decided by authorities of the colony to build a Presbyterian meeting house in that Baptist settlement. The only way to do it seemed by taxation. The Baptists recognized the authority of the Presbyterians to levy this new and extra tax, but they made this plea against the tax at this time—"We have just started our settlement. Our little cabins have just been built, and little gardens and patches just been opened. Our fields not cleared. We have just been taxed to the limit to build a fort for protection against the Indians. We cannot possibly pay another tax now." This is only the substance of their plea. The tax was levied. It could not possibly be paid at that time. An auction was called. Sales were made. Their cabins and gardens and patches, and even their graveyards, were sold—not their unopened fields. Property valued at 363 pounds and 5 shillings sold for 35 pounds and 10 shillings. Some of it, at least, was said to have been bought by the preacher who was to preach there. The settlement was said to have been left ruined.

A large book could be filled with oppressive laws. Terrifically burdensome acts of taxation, hard dealing of many sorts, directed mainly against the Baptists. But these lectures cannot enter into these details.

15. In the southern colonies, throughout the Carolinas and especially Virginia, where the Church of England held sway, persecution of Baptists was serious and continuous. Many times their preachers were fined and imprisoned. From the beginning of the colonial period to the opening of the Revolutionary War, more than 100 years, these persecutions of Baptists were persisted in.

1. During every period of the "Dark Ages" there were in existence many Christians and many separate and independent Churches, some of them dating back to the times of the Apostles, which were never in any way connected with the Catholic Church. They always wholly rejected and repudiated the Catholics and their doctrines. This is a fact clearly demonstrated by credible history.

2. These Christians were the perpetual objects of bitter and relentless persecution. History shows that during the period of the "Dark Ages," about twelve centuries, beginning with A.D. 426, there were about fifty millions of these Christians who died martyr deaths. Very many thousands of others, both preceding and succeeding the "Dark Ages," died under the same hard hand of persecution.

3. These Christians, during these dark days of many centuries, were called by

many different names, all given to them by their enemies. These names were sometimes given because of some specially prominent and heroic leader and sometimes from other causes; and sometimes, yea, many times, the same people, holding the same views, were called by different names in different localities. But amid all the many changes of names, there was one special name or rather designation, which clung to at least some of these Christians, throughout all the "Dark Ages," that designation being "Ana-Baptist." This compound word applied as a designation of some certain Christians was first found in history during the third century; and a suggestive fact soon after the origin of Infant Baptism, and a more suggestive fact even prior to the use of the name Catholic. Thus the name "Ana-Baptists" is the oldest denominational name in history.

4. A striking peculiarity of these Christians was and continued to be in succeeding centuries: They rejected the man-made doctrine of "Infant Baptism" and demanded rebaptism, even though done by immersion for all those who came to them, having been baptized in infancy. For this peculiarity they were called "Ana-Baptists." 5. This, special designation was applied to many of these Christians who bore other nicknames; especially is this true of the Donatists, Paulicians, Albigenses and Ancient Waldenses and others. In later centuries this designation came to be a regular name, applied to a distinct group. These were simply called "Ana-Baptists" and gradually all other names were dropped. Very early in the sixteenth century, even prior to the origin of the Lutheran Church, the first of all the Protestant Churches, the word "ana" was beginning to be left off, and they were simply called "Baptists."

6. Into the "dark ages" went a group of many churches which were never in any way identified with the Catholics. Out of the "dark ages" came a group of many churches, which had never been in any way identified with the Catholics. The following are some of the fundamental doctrines to which they held when they went in: And the same are, the fundamental doctrines to which they held when they came out: And the same are the fundamental doctrines to which they now hold.

FUNDAMENTAL DOCTRINES

1. A spiritual Church, Christ its founder, its only head and law giver.
2. Its ordinances, only two, Baptism and the Lord's Supper. They are typical and memorial, not saving.
3. Its officers, only two, bishops or pastors and deacons; they are servants of the church.
4. Its Government, a pure Democracy, and that executive only, never legislative.
5. Its laws and doctrines: The New Testament and that only.
6. Its members. Believers only, they saved by grace, not works, through the regenerating power of the Holy Spirit.
7. Its requirements. Believers on entering the church to be baptized, that by immersion, then obedience and loyalty to all New Testament laws.
8. The various churches—separate and independent in their execution of laws and discipline and in their responsibilities to God—but cooperative in work.

9. Complete separation of Church and State.
10. Absolute Religious liberty for all.

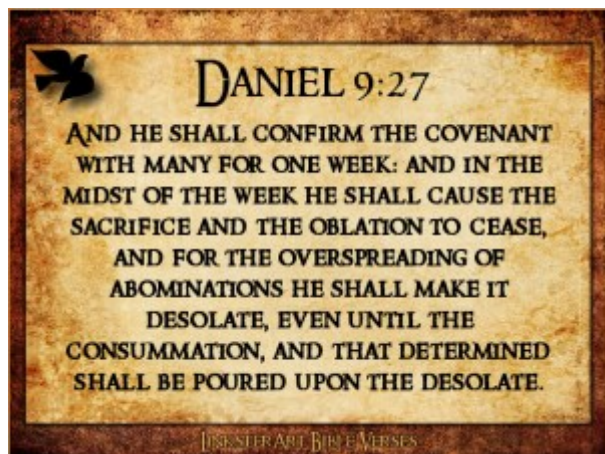
Partial list of books used in preparing lectures on "the Trail of Blood"

History of Baptists in Virginia, Semple
Baptist Succession, Ray
Baptists in Alabama, Holcomb
History of the Huguenots, Martin
Fifty Years Among the Baptists, Benedict
Fox's Book of Martyrs
My Church, Moody
The World's Debt to Baptists, Porter
Church Manual, Pendleton
Evils of Infant Baptism, Howell
Reminiscences, Sketches and Addresses, Hutchinson
Short History of the Baptists, Vedder
The Struggle Religious Liberty in Virginia, James
The Genesis of American Anti-Missionism, Carroll
The True Baptist, A. Newton
A Guide to the Study of Church History, McGlothlin
Baptist Principles Reset, Jeter
Virginia Presbyterianism and Religious Liberty in Colonial and Revolutionary
Times, Johnson
Presbyterianism 300 Years Ago, Breed
History of the Presbyterian Church of the World, Reed
Catholic Belief, Bruno
Campbellism Examined, Jeter
History of the Baptists in New England, Burrage
History of Redemption, Edwards
Principles and Practices of Baptist Churches, Wayland
History of the Liberty Baptist Association of North Carolina, Sheets
On Baptism, Carson
History and Literature of the Early Churches, Orr
History of Kentucky Baptists, Spencer
Baptist History, Orchard
Baptist Church Perpetuity, Jarrell
Disestablishment, Harwood
Progress of Baptist Principles, Curtis
Story of the Baptists, Cook
Romanism in Its Home, Eager
Americanism Against Catholicism, Grant
The Faith of Our Fathers, Cardinal Gibbons
The Faith of Our Fathers Examined, Stearns
The Story of Baptist Missions, Hervey
Baptism, Conant
Christian "Baptism," Judson
Separation of Church and State in Virginia, Eckenrode
The Progress of Religious Liberty, Schaff
Doctrines and Principles of the M. E. Church
The Churches of the Piedmont, Allix
The History of the Waldenses, Muston

The History of Baptists, Backus
The Ancient Waldenses and Albigenses, Faber
The History of the Waldenses of Italy, Combs
History of the Baptists, Benedict
Baptist Biography, Graham
Early English Baptists, Evans
History of the Welsh Baptists, Davis
Baptist History, Cramp
History of the Baptists, Christian
Short History of the Baptists, Vedder
The Plea for the Cumberland Presbyterian Church, Jones
Religions of the World, Many writers
History of the Reformation in Germany, Ranke
Church History, Kurtz
Constitution of the Presbyterian Church in the USA
Doctrines and Discipline, African M. E. Church, Emory
Church History, Jones
History of the Christian Religion and Church, Neader
Ecclesiastical History, Mosheim
History of the Christian Church, Gregory
History of the Church, Waddington
Handbook of Church History, Green
Manual of Church History, Newman
History of Anti-Pedobaptists, Newman
Catholic Encyclopedia (16 vols.)
The Baptist Encyclopedia, Cathcart
Encyclopedia of Religious Knowledge, Brown
Encyclopedia Britannica
Origin of Disciples, Whittsitt
Encyclopedia of Religious Knowledge, Schaff-Herzog
Book of Martyrs, Foxe
Baptist History, Schackleford

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[Daniel 9:27 – The Most Misinterpreted Prophecy in the Bible!](#)



Daniel 9:27 may very well be the most misinterpreted prophecy in the entire Bible. The early Protestant Reformers saw it as a Messianic prophecy fulfilled by none other than the Lord Jesus Christ! Most modern-day evangelicals (with the notable exception of Pastor Chuck Baldwin) view it as prophecy fulfilled by the Antichrist who will come to power in the unknown future. Christians who hold this eschatological view follow a school of prophecy interpretation known as *Futurism*.

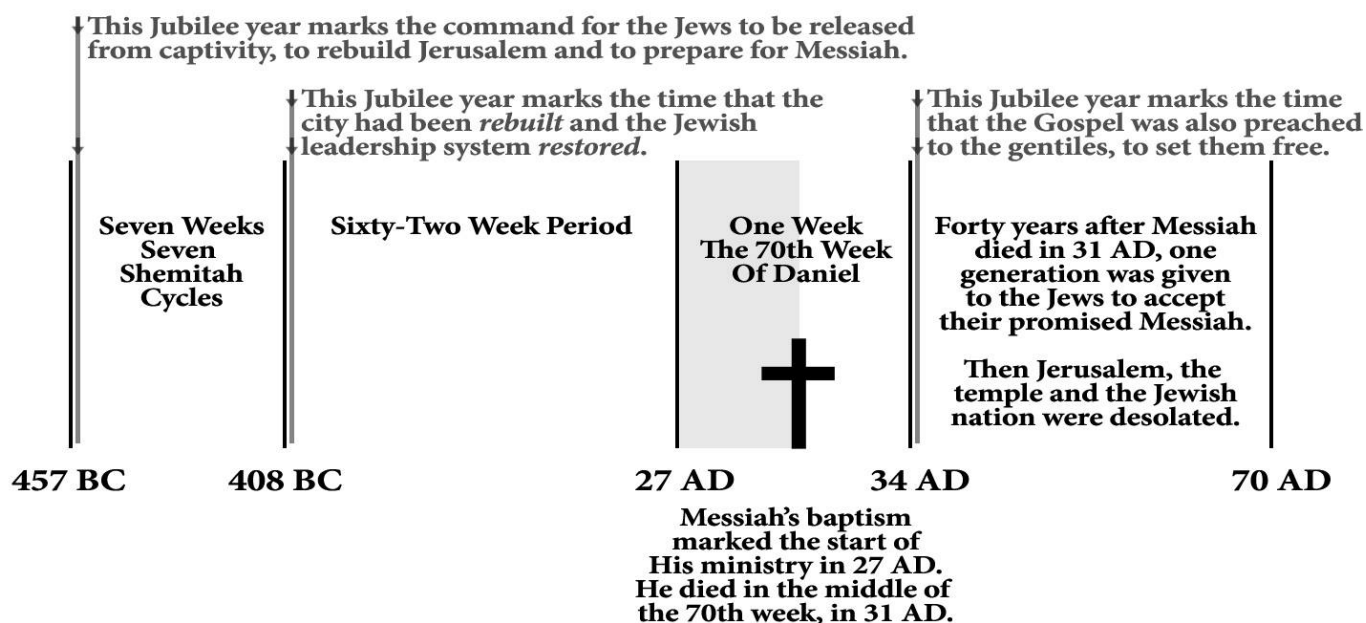
Verse Segment	Modern Evangelical Interpretation	Protestant Reformers Interpretation
And he	the Antichrist	Jesus Christ
shall confirm the covenant	shall make a treaty	shall confirm the Covenant of grace God made with Abraham.
with many for one week	with the Jews and leaders of the world's religions for 7 years in the future	with the people of Israel for 7 years from the beginning of Jesus's ministry which began in 27 AD to the stoning of Stephen in 34 AD which was the start of persecution of Christians by the Jews.
and in the midst of the week he shall cause the sacrifice and the oblation to cease	The Antichrist will stop the daily sacrifice in a rebuilt temple of Solomon.	Jesus was crucified three and a half years after the start of His ministry. Jesus, the Lamb of God, became the ultimate sacrifice for sins which meant there was no more need for daily animal sacrifices, and hence, no more need for a physical temple to do them.

and for the overspreading of abominations he shall make it desolate,	The Antichrist will start a world wide persecution against all who refuse to worship him.	Jesus through the Roman General Titus will desolate the Temple of Solomon
even until the consummation, and that determined shall be poured upon the desolate.	Jesus will return, fight the Antichrist and his armies, and throw them into hell.	Jesus will cause the Roman army to destroy both the Temple and Jerusalem to put an end to the Jews' Christ-less religion as punishment for Israel's rejection of their Messiah.

Wow, what a difference in interpretation! Where did the modern interpretation come from? I submit to you it came from a Jesuit priest named Francesco Ribera, circa 1585, who cooked it up for the purpose of taking Protestant Christians' eyes off the Pope and the papacy as the biblical Man of Sin, also known as the Antichrist, to make them think the Antichrist is an Endtime figure *only*. The Jesuits sure did the job, didn't they? This doctrine was initially rejected by Protestant Christians but was later promoted by John Nelson Darby and C.I. Scofield. As a result, it was accepted by the prestigious Dallas Theological Seminary. Furthermore, a host of other false doctrines such as pre-tribulation rapture and Christian-Zionism grew out of the false interpretation of Daniel 9:27.

The Timeline of Daniel 9:24-27 Illustrated

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



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

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