

# Israel is the Church & the Church is Israel

## Israel and the Church

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| 1. Saints (Num. 16:3; Deut. 33:3)  | 1. Saints (Eph. 1:1; Rom. 1:7)                             |
| 2. Elect (Deut. 7:6, 7; 14:2)  | 2. Elect (Col. 3:12; Titus 1:1)                            |
| 3. Beloved (Deut. 7:7; 4:37)   | 3. Beloved (Col. 3:12; 1 Thess 1:4)                        |
| 4. Called (Isa. 41:9; 43:1)  | 4. Called (Rom. 1:6, 7; 1 Cor. 1:2)                        |
| 5. Church (Ps. 89:5; Mic. 2:5 (LXX)<br>Act. 7:38; Heb. 2:12)                     | 5. Church (Eph. 1:1;<br>Acts 20:28)                        |
| 6. Flock (Ezek. 34; Ps. 77:20)   | 6. Flock (Luke 12:32; 1 Pet. 5:2)                          |
| 7. Holy Nation (Exod. 19:5, 6)   | 7. Holy Nation (1 Pet. 2:9)                                |
| 8. Kingdom of Priests (Exod. 19:5, 6)  | 8. Kingdom of Priests (1 Pet. 2:9)                         |
| 9. Peculiar Treasure (Exod. 19:5, 6)   | 9. Peculiar Treasure (1 Pet. 2:9)                          |
| 10. God's People (Hos. 1:9, 10)  | 10. God's People (1 Pet. 2:10)                             |
| 11. Holy People (Deut. 7:6)  | 11. Holy People (1 Pet. 1:15, 16)                          |
| 12. People of Inheritance (Deut. 4:20)   | 12. People of Inheritance (Eph. 1:18)                      |
| 13. God's Tabernacle in Israel<br>(Lev. 26:11)                                   | 13. God's Tabernacle in Church<br>(John 1:14)              |
| 14. God walks among them<br>(Lev. 26:12)   | 14. God walks among them<br>(2 Cor. 6:16-18)               |
| 15. Twelve Patriarchs  | 15. Twelve Apostles  |
| 16. Christ married to them (Isa. 54:5;<br>Jer. 3:14; Hos. 2:19; Jer. 6:2; 31:32) | 16. Christ married to them<br>(Eph. 5:22, 23; 2 Cor. 11:2) |

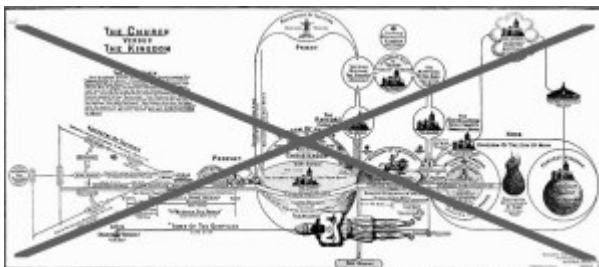
**See the difference?**

**NEITHER DO WE.**

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

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## Deconstructing Dispensationalism



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

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## The Problems with Christian Zionism



Christian Zionism is heresy taught in the Scofield Reference Bible which is promoted by the Dallas Theological Seminary.

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



By Kevin A. Lehmann

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

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

Are we under a biblical mandate to support and stand with the modern day nation of Israel and its war with the Palestinians? Who was Cyrus Scofield,

and how did the publication of his 1909 reference Bible change the tide of American Christianity?

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

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

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

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

First, there was a War Between the States, which scarred the powerful young nation in its strapping youth. A worse attack on America was to commence near the turn of the 20th century. This was the onset of an attack on American Christianity that continues unabated against the traditional, Christ-following church. This attack, which author Gordon Ginn calls "The final Apostasy," began with a small very wealthy and determined European political movement. It had a dream, and the American churches stood in its way.

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

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

The scheme was to alter the Christian view of Zionism by creating and promoting a pro- Zionist subculture within Christianity. Scofield's role was to re-write the King James Version of the Bible by inserting Zionist-friendly notes in the margins, between verses and chapters, and on the bottoms of the pages. The Oxford University Press used Scofield, a pastor by then, as the

Editor, probably because it needed such a man for a front. The revised bible was called the Scofield Reference Bible, and with limitless advertising and promotion, it became a best-selling "bible" in America and has remained so for 90 years.

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

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

Scofield imitated a chain of past heretics and rapturists, most of whose credibility fizzled over their faulty end times prophecies. His mentor was one John Nelson Darby from Scotland, who was associated with the Plymouth Brethren Group and who made no less than six evangelical trips to the US selling what is today called "Darbyism." It is from Darby that Scofield is thought to have learned his Christian Zionist theology, which he later planted in the footnotes of the Scofield Reference Bible. It is possible that Scofield's interest in Darbyism was shared by Oxford University Press, for Darby was known to Oxford University. A History of The Plymouth Brethren By William Blair Neatby, M.A.

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

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

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

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

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

Thanks to the work of a few dedicated researchers, much of the questionable personal history of Cyrus I. Scofield is available. It reveals he was not a Bible scholar as one might expect, but a political animal with the charm and talent for self-promotion of a Bill Clinton. Scofield's background reveals a criminal history, a deserted wife, a wrecked family, and a penchant for self-serving lies. He was exactly the sort of man the World Zionists might hire to bend Christian thought—a controllable man and one capable of carrying the secret to his grave. (See *The Incredible Scofield and His Book* by Joseph M. Canfield).

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

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

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

perished would be alive today.

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

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

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

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

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

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

This statement sounds like something from Ariel Sharon, or the Chief Rabbi in

Tel Aviv, or Theodore Herzl, the founder of Modern Zionism. But these exact words are found between the covers of the 1967 Edition of the Oxford Bible that is followed by millions of American churchgoers and students and is used by their leaders as a source for their preaching and teaching.

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

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

The Oxford 1967 Edition continues on page 19:

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

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

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

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

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

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

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

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

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

It is upon this promise to a single person that modern Israeli Zionists base their claims to what amounts to the entire Mid-East. Its logic is roughly the equivalent of someone claiming to be the heir to the John Paul Getty estate because the great man had once sent a letter to someone's cousin seven times removed containing the salutation "wishing you my very best." In "Sherry's War," We Hold These Truths provides a common sense discussion of the Abrahamic Covenant and how millions of Christians are taught to misunderstand it.

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

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

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

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



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

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

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

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

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

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

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

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

And there is more of such boondoggery in the Oxford bible. On the same page

1137 we find yet another brand new Zionist-friendly note referring to the New Testament book of John 8:37.

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

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

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

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

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

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

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

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

Reverend Stephen Sizer of Christ Church, Christ Church Vicarage, Virginia

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

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

Benny Hinn is one of hundreds of acknowledged Christian Zionists who have no problem spouting outright race hatred and who join in unconditional support for Israel without regard for which or how many of Israel's enemies are killed or crippled. His boldness stems from his knowledge that the vast majority of professing Christians from whom he seeks his lavish support—the Judeo-Christians, or Christian Zionists—do not shrink at his words, because they have been conditioned to accept them, just as Roman citizens learned to accept Christian persecution, even burning alive, under Nero. Several evangelists in attendance affirmed their agreement with Hinn – "the line between Christians and Muslims is the difference between good and evil."

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

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

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

except Muslims?

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

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

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

Listen to: Kulture Klash II, How Oxford University Press and CI Scofield stole the Christian Bible, WHTT "Internet Talk Radio" – also available on tape. Copyright 2002, may be reproduced in full with permission. We Hold These Truths (WHTT) P.O. Box 14491 Scottsdale, AZ 85267

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## [Daniel 11 Explained in the Light of History](#)



Daniel 11 is all about prophecy of future events – future to the time of the prophet Daniel, not us – and one of the hardest passages in the Bible to understand *unless* you know the history behind it! It's not about the rise of the Antichrist in an as-yet-unknown time in the future as many people think. Why do they think that? Because that's what they were taught. And who taught them? People under the teaching of John Nelson Darby's and C.I. Scofield's dispensationalism! I was one of them. Most evangelicals today are.

When my pastor told me that Daniel 11:31 is a prophecy of the Endtime Antichrist setting up his image in a rebuilt temple in Jerusalem, I didn't question him. Why should I? I was young then, 23 years old, and still ignorant of Bible prophecy. My pastor was much older and more knowledgeable than I was. At the time I had no reason to question him. I didn't even know there are alternative interpretations in the light of history that much more sense. I did not know about the Counter-Reformation and the Jesuits' corruption of Bible interpretation through infiltration into Protestant churches and seminaries. How could I know that then? At the time I was living in Japan with no access to English libraries. And even if there was a library, would the books I needed to read even be available? It wasn't until the advent of the Internet that I had access to information on what the Bible prophecy teachers of the 18th century and earlier used to teach before Jesuit doctrines seeped into the churches.

The most amazing thing about the prophecies of Daniel 11 is that they are very specific. The prophecies were all fulfilled in specific people and not just generally as the prophecy of empires in Daniel chapters 2, 7 and 8. It's as if God already planned for all this to happen and He chose the people through which the events happened!

The commentary is based on Adam Clarke's research. Adam Clarke (1762 – 26 August 1832) was a British Methodist theologian.

Verse	Commentary
Daniel 11:1 ¶Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.	The angel from chapter 10 is talking to Daniel. He reveals that heads of state are under the influence of the spirit world, in this case for good. Darius the first Median king of Babylon was favored by God and was a friend of Daniel.

Gabriel had already spoken of Cyrus, who was now reigning; and after him three others should arise. These were,

1. Cambyses, the son of Cyrus.
2. Smerdis, the Magian, who was an impostor, who pretended to be another son of Cyrus. And,
3. Darius, the son of Hystaspes, who married Mandane, the daughter of Cyrus.

Daniel 11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Cambyses reigned seven years and five months; Smerdis reigned only seven months; and Darius Hystaspes reigned thirty-six years.

**The fourth shall be far richer than they all** – This was Xerxes, the son of Darius, of whom Justin says. “He had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted.”

**He shall stir up all against the realm of Grecia** – His military strength was such, that Herodotus, who lived in that time, informs us that his army amounted to five millions, two hundred and eighty-three thousand, two hundred and twenty men. Besides these, the Carthaginians furnished him with an army of three hundred thousand men, and a fleet of two hundred ships. He led an army against the Greeks of eight hundred thousand men, and twelve hundred and seven ships, with three banks of rowers each. As he marched along, he obliged all the people of the countries through which he passed to join him.

Daniel 11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

This was Alexander the great.

**Alexander's kingdom shall be broken** – Shall, after his death, be divided among his four chief generals.

**And not to his posterity** – The family of Alexander had a most tragical end:

1. His wife Statira was murdered soon after his death by his other wife Roxana.

2. His brother Aridaeus who succeeded him, was killed, together with his wife Euridice, by command of Olympias, Alexander's mother, after he had been king about six years and some months.

3. Olympias herself was killed by the soldiers in revenge.

4. Alexander Aegus, his son, together with his mother Roxana, was slain by order of Cassander.

5. Two years after, his other son Hercules, with his mother Barsine, was privately murdered by Polysperchon; so that in fifteen years after his death not one of his family or posterity remained alive!

"Blood calls for blood." He (Alexander) was the great butcher of men. He was either poisoned, or killed himself by immoderate drinking, when he was only thirty-two years and eight months old: and a retributive Providence destroyed all his posterity, so that neither root nor branch of them was left on the face of the earth. Thus ended Alexander, the great butcher; and thus ended his family and posterity.

Daniel 11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Daniel 11:5 ¶And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

This was Ptolemy Lagus, one of his generals, who had the government of Egypt, Libya, etc., which are on the south of Judea. He was strong, for he had added Cyprus, Phoenicia, Caria, etc., to his kingdom of Egypt.

**And one of his princes – shall be strong above him –**

This was Seleucus Nicator, who possessed Syria, Babylon, Media, and the neighboring countries. This was the king of the north, for his dominions lay north of Judea.

Several historical circumstances are here passed by.

Daniel 11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

Daniel 11:7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

Daniel 11:8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

Daniel 11:9 So the king of the south shall come into his kingdom, and shall return into his own land.

**The king's daughter of the south** – Berenice, daughter of Ptolemy Philadelphus, king of Egypt, was married to Antiochus Theos, king of Syria. These two sovereigns had a bloody war for some years; and they agreed to terminate it by the above marriage, on condition that Antiochus would put away his wife Laodice and her children, which he did; and Berenice having brought an immense fortune to her husband, all things appeared to go on well for a time.

**But she shall not retain the power of the arm** – Berenice, her posterity, shall not reign in that kingdom.

**But she shall be given up** – Antiochus recalled his former wife Laodice and her children, and she, fearing that he might recall Berenice, caused him to be poisoned and her to be murdered, and set her son Callinicus upon the throne.

**And they that brought her** – Her Egyptian women, striving to defend their mistress, were many of them killed.

**And he that begat her** – Or, as the margin, "he whom she brought forth;" the son being murdered, as well as the mother, by order of Laodice.

**And he that strengthened her** – Probably her father Ptolemy, who was excessively fond of her, and who had died a few years before.

**But out of a branch of her roots** – A branch from the same root from which she sprang. This was Ptolemy Euergetes, her brother, who, to avenge his sister's death, marched with a great army against Seleucus Callinicus, took some of his best places, indeed all Asia, from Mount Taurus to India, and returned to Egypt with an immense booty, forty thousand talents of silver, precious vessels, and images of their gods two thousand five hundred, without Callinicus daring to offer him battle. I can but touch on these historic facts, for fear of extending these notes to an immoderate length.

**He shall continue more years** – Seleucus Callinicus died (an exile) by a fall from his horse; and Ptolemy Euergetes survived him four or five years.

**So the king of the south** – Ptolemy Euergetes: – Shall come into his kingdom – That of Seleucus Callinicus. And shall return – Having heard that a sedition had taken place in Egypt, Ptolemy Euergetes was obliged to return speedily in order to repress it; else he had wholly destroyed the kingdom of Callinicus.



Daniel 11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

Daniel 11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

Daniel 11:12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

Daniel 11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

**But his sons shall be stirred up** – That is, the sons of Callinicus, who were Seleucus Ceraunus and Antiochus, afterwards called the Great.

**Shall assemble a multitude** – Seleucus Ceraunus did assemble a multitude of forces in order to recover his father's dominions; but, not having money to pay them, they became mutinous, and he was poisoned by two of his own generals. His brother Antiochus was then proclaimed king; so that one only of the sons did certainly come, and overflow, and pass through; he retook Seleucia, and regained Syria. He then returned, and overcame Nicolaus the Egyptian general; and seemed disposed to invade Egypt, as he came even to his fortress, to the frontiers of Egypt.

The king of the south – Ptolemy Philopater, who succeeded his father Euergetes.

**Shall come forth and fight with him** – He did come forth to Raphia, where he was met by Antiochus, when a terrible battle was fought between these two kings.

**And he (Antiochus, the king of the north) shall set forth a great multitude** – Amounting to sixty-two thousand foot, six thousand horse, and one hundred and two elephants; but yet the multitude was given into his hand, the hand of the king of the south; for Ptolemy gained a complete victory. Raphia, and other neighbouring towns, declared for the victor; and Antiochus was obliged to retreat with his scattered army to Antioch, from which he sent to solicit a peace. See 3 Maccabees 1:1-6, and Polybius, lib. v.

**His heart shall be lifted up** – Had Ptolemy improved his victory, he might have dispossessed Antiochus of his whole empire; but giving way to pride, and a criminally sensual life, he made peace on dishonorable terms; and though he had gained a great victory, yet his kingdom was not strengthened by it, for his subjects were displeased, and rebelled against him, or at least became considerably disaffected.

**The king of the north shall return** – after certain years – In about fourteen years Antiochus did return, Philopater being dead, and his son Ptolemy Epiphanes being then a minor. He brought a much larger army and more riches; these he had collected in a late eastern expedition.

**Many stand up against the king of the south** – Antiochus, and Philip king of Macedon, united together to overrun Egypt.

**Also the robbers of thy people** – The Jews, who revolted from their religion, and joined Ptolemy, under Scopas, - **Shall exalt themselves to establish the vision** – That is, to build a temple like that of Jerusalem, in Egypt, hoping thereby to fulfil a prediction of Isaiah, Isaiah 30:18-25, which seemed to intimate that the Jews and the Egyptians should be one people. They now revolted from Ptolemy, and joined Antiochus; and this was the means of contributing greatly to the accomplishment of prophecies that foretold the calamities that should fall upon the Jews.

**But they shall fall.** – For Scopas came with a great army from Ptolemy; and, while Antiochus was engaged in other parts, reduced Coelesyria and Palestine, subdued the Jews, placed guards on the coasts of Jerusalem, and returned with great spoils to Egypt.

**So the king of the north** – Antiochus came to recover Judea. Scopas was sent by Ptolemy to oppose him; but he was defeated near the fountains of Jordan, and was obliged to take refuge in Sidon with ten thousand men. Antiochus pursued and besieged him; and he was obliged by famine to surrender at discretion, and their lives only were spared. Antiochus afterwards besieged several of the fenced cities, and took them; in short, carried all before him; so that the king of the south, Ptolemy, and his chosen people, his ablest generals, were not able to oppose him.

**He shall stand in the glorious land** – Judea. For he reduced Palestine; and the Jews supplied him with provisions, and assisted him to reduce the garrison that Scopas had left in the citadel of Jerusalem.

**Which by his hand shall be consumed** – Or, which shall be perfected in his hand. For Antiochus showed the Jews great favour: he brought back those that were dispersed, and re-established them in the land; freed the priests and Levites from all tribute, &c.

**He shall also set his face to enter** – Antiochus purposed to have marched his army into Egypt; but he thought it best to proceed by fraudulence, and therefore proposed a treaty of marriage between him and his daughter Cleopatra, called here the daughter of women, because of her great beauty and accomplishments. And this he appeared to do, having “upright ones with him.” Or, as the Septuagint have it καὶ εὐθεια πάντα μετ’ αὐτοῦ ποιήσει, “and he will make all things straight with him;” that is, he acted as if he were influenced by nothing but the most upright views. But he intended his daughter to be a snare to Ptolemy, and therefore purposed to corrupt her that she might betray her husband.

**But she shall not stand on his side** – On the contrary, her husband’s interests became more dear to her than her father’s; and by her means Ptolemy was put upon his guard against the intentions of Antiochus.

Daniel 11:14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Daniel 11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

**Daniel 11:16** But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Daniel 11:17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

Daniel 11:18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

Daniel 11:19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Daniel 11:20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

**Shall he turn his face unto the isles** – Antiochus had fitted out a great fleet of one hundred large ships and two hundred smaller, and with this fleet subdued most of the maritime places on the coast of the Mediterranean, and took many of the isles, Rhodes, Samos, Euboea, Colophon, and others.

**But a prince for his own behalf** – Or, a captain. The consul Acilius Glabrio caused the reproach to cease; beat and routed his army at the straits of Thermopylae, and expelled him from Greece. So he obliged him to pay the tribute which he hoped to impose on others; for he would grant him peace only on condition of paying the expense of the war, fifteen thousand talents; five hundred on the spot, – two thousand five hundred when the peace should be ratified by the senate, – and the remaining twelve thousand in twelve years, each year one thousand. See Polybius in his Legations, and Appian in the Wars of Syria. And thus, –

**Without his own reproach** – Without losing a battle, or taking a false step, Acilius caused the reproach which he was bringing upon the Romans to turn upon himself.

**He shall turn his face toward the fort of his own land** – After this shameful defeat, Antiochus fled to Sardis, thence to Apamea, and the next day got into Syria, and to Antioch, his own fort, whence he sent ambassadors to treat for peace; and was obliged to engage to pay the immense sum of money mentioned above.

**But he shall stumble and fall** – Being under the greatest difficulties how to raise the stipulated sums, he marched into his eastern provinces to exact the arrears of taxes; and, attempting to plunder the temple of Jupiter Belus at Elymais, he was opposed by the populace, and he and his attendants slain. This is the account that Diodorus Sicules, Strabo, and Justin give of his death. But it is variously related by others; some saying that he was assassinated by some of his own people whom he had punished for being drunk at a feast. – So Aurelius Victor. St. Jerome says he lost his life in a battle against the inhabitants of Elymais. In short, the manner of his death is uncertain; and perhaps even this circumstance is referred to by the prophet, when he says, “He shall stumble and fall, and NOT BE FOUND.”

**Then shall stand up in his estate a raiser of taxes** – Seleucus Philopater succeeded his father Antiochus. He sent his treasurer Heliodorus to seize the money deposited in the temple of Jerusalem, which is here called the glory of the kingdom, see 2Macc 9:23. He was so cramped to pay the annual tax to the Romans, that he was obliged to burden his subjects with continual taxes. He shall be destroyed, neither in anger – fighting against an enemy, nor in battle – at the head of his troops; but basely and treacherously, by the hand of Heliodorus his treasurer, who hoped to reign in his stead.

Daniel 11:21 ¶And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Daniel 11:22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

Daniel 11:23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

**In his estate shall stand up a vile person** – This was Antiochus, surnamed Epiphanes – the Illustrious. They did not give him the honour of the kingdom: he was at Athens, on his way from Rome, when his father died; and Heliodorus had declared himself king, as had several others. But Antiochus came in peaceably, for he obtained the kingdom by flatteries. He flattered Eumenes, king of Pergamus, and Attalus his brother, and got their assistance. He flattered the Romans, and sent ambassadors to court their favour, and pay them the arrears of the tribute. He flattered the Syrians, and gained their concurrence; and as he flattered the Syrians, so they flattered him, giving him the epithet of Epiphanes – the Illustrious. But that he was what the prophet here calls him, a vile person, is fully evident from what Polybius says of him, from Athenaeus, lib. v.: “He was every man’s companion: he resorted to the common shops, and prattled with the workmen: he frequented the common taverns, and ate and drank with the meanest fellows, singing debauched songs,” &c., &c. On this account a contemporary writer, and others after him, instead of Epiphanes, called him *Epimanes* – the Madman.

**And with the arms of a flood** – The arms which were overflown before him were his competitors for the crown. They were vanquished by the forces of Eumenes and Attalus; and were dissipated by the arrival of Antiochus from Athens, whose presence disconcerted all their measures.

**The prince of the covenant** – This was Onias, the high priest, whom he removed, and put Jason in his place, who had given him a great sum of money; and then put wicked Menelaus in his room, who had offered him a larger sum. Thus he acted deceitfully in the league made with Jason.

**He shall come up** – From Rome, where he had been a hostage for the payment of the tax laid on his father.

**Shall become strong with a small people.** – At first he had but few to espouse his cause when he arrived at Antioch, the people having been greatly divided by the many claimants of the crown; but being supported by Eumenes and Attalus, his few people increased, and he became strong.

Daniel 11:24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

Daniel 11:25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

Daniel 11:26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

**He shall enter peaceably even upon the fattest places** – The very richest provinces – Coelesyria and Palestine. **He shall do that which his fathers have not done, nor his fathers' fathers** – He became profuse in his liberalities, and scattered among them the prey of his enemies, the spoil of temples, and the riches of his friends, as well as his own revenues. He spent much in public shows, and bestowed largesses among the people. We are told in 1Macc 3:30, that “in the liberal giving of gifts he abounded above all the kings that went before him.” These are nearly the words of the prophet; and perhaps without any design to copy them on the part of the apocryphal writer. He would sometimes go into the streets, and throw about a handful of money, crying out, “Let him take it, to whom Fortune sends it.”

**He shall forecast his devices** – As Eulaeus and Lenaeus, who were the guardians of the young Egyptian king Ptolemy Philometer, demanded from Antiochus the restitution of Coelesyria and Palestine, which he refused, he foresaw that he might have a war with that kingdom; and therefore he forecast devices – fixed a variety of plans to prevent this; visited the strong holds and frontier places to see that they were in a state of defense. And this he did for a time – he employed some years in hostile preparations against Egypt.

He shall stir up his power – Antiochus marched against Ptolemy, the king of the south, (Egypt,) with a great army; and the Egyptian generals had raised a mighty force.

Stirred up to battle – The two armies met between Pelusium and Mount Casius; but he (the king of the south) could not stand-the Egyptian army was defeated. The next campaign he had greater success; he routed the Egyptian army, took Memphis, and made himself master of all Egypt, except Alexandria, see 1Macc 1:16-19. And all these advantages he gained by forecasting devices; probably by corrupting his ministers and captains. Ptolemy Macron gave up Cyprus to Antiochus; and the Alexandrians were led to renounce their allegiance to Ptolemy Philometer, and took Euergetes, or Physcon his younger brother, and made him king in his stead. All this was doubtless by the corruptions of Antiochus.

**Yea, they that feed of the portion of his meat** – This is the proof of what has been last noted, that the intrigues of Antiochus, corrupting the ministers and officers of Ptolemy, were the cause of all the disasters that fell on the Egyptian king. They that fed of the portion of his meat – who were in his confidence and pay, and possessed the secrets of the state, betrayed him; and these were the means of destroying him and his army, so that he was defeated, as was before observed.

Daniel 11:27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

Daniel 11:28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

Daniel 11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

And both these kings' hearts shall be to do mischief – That is, Antiochus, and Ptolemy Philometer, who was nephew to the former, and whose interest he now pretended to have much at heart, since the Alexandrians had renounced their allegiance to him, and set his younger brother Euergetes upon the throne. When Antiochus came to Memphis, he and Philometer had frequent conferences at the same table; and at these times they spoke lies to each other, Antiochus professing great friendship to his nephew and concern for his interests, yet in his heart designing to ruin the kingdom by fomenting the discords which already subsisted between the two brothers. On the other hand, Philometer professed much gratitude to his uncle for the interest he took in his affairs, and laid the blame of the war upon his minister Eulaeus; while at the same time he spoke lies, determining as soon as possible to accommodate matters with his brother, and join all their strength against their deceitful uncle.

**But it shall not prosper** – Neither succeeded in his object; for the end of the appointed time was not yet come.

**Then shall he return onto his land with great riches** – Antiochus did return, laden with riches, from the spoils that he took in Egypt; see 1Macc 1:19, 20. And hearing that there had been a report of his death, at which the citizens of Jerusalem had made great rejoicings, -

**His heart shall be against the holy covenant** – He was determined to take a severe revenge, and he had an ostensible pretext for it, for Jason, who had been deprived of the high priesthood, hearing the report of the death of Antiochus, raised forces, marched against Jerusalem, took it, and obliged Menelaus, the high priest, to shut himself up in the castle. Antiochus brought a great army against Jerusalem; took it by storm; slew forty thousand of the inhabitants; sold as many more for slaves; boiled swine's flesh, and sprinkled the temple and the altar with the broth; broke into the holy of holies; took away the golden vessels and other sacred treasures, to the value of one thousand eight hundred talents; restored Menelaus to his office; and made one Philip, a Phrygian, governor of Judea. 1Macc 1:24; 2Macc 5:21. Prideaux and Newton. These are what we term exploits; which having finished, he returned to his own land.

**At the time appointed he shall return** – Finding that his treachery was detected, and that the two brothers had united their counsel and strength for their mutual support, he threw off the mask; and having collected a great army early in the spring, he passed through Coelesyria; entered Egypt; and the inhabitants of Memphis having submitted to him, he came by easy marches to Alexandria. But, says the prophet, "it shall not be as the former or as the latter:" he had not the same success as the former, when he overthrew the Egyptian army at Pelusium; nor as the latter, when he took Memphis, and subdued all Egypt, except Alexandria.

**For the ships of Chittim shall come against him –**

Chittim is well known to mean the Roman empire. Antiochus, being now in full march to besiege Alexandria, and within seven miles of that city, heard that ships were arrived there from Rome, with legates from the senate. He went to salute them. They delivered to him the letters of the senate, in which he was commanded, on pain of the displeasure of the Roman people, to put an end to the war against his nephews. Antiochus said he would go and consult his friends; on which Popilius, one of the legates, took his staff, and instantly drew a circle round Antiochus on the sand where he stood, and commanded him not to pass that circle till he had given a definitive answer. Antiochus, intimidated, said, he would do whatever the senate enjoined; and in a few days after began his march, and returned to Syria. This is confirmed by Polybius, Livy, Velleius, Paterculus, Valerius Maximus, and Justin. **Therefore he shall be grieved** – “Grieving and groaning,” says Polybius; both mortified, humbled, and disappointed.

**Have indignation against the holy covenant** – For he vented his rage against the Jews; and he sent his general, Apollonius, with twenty-two thousand men against Jerusalem, plundered and set fire to the city, pulled down the houses round about it, slew much of the people, and built a castle on an eminence that commanded the temple, and slew multitudes of the poor people who had come up to worship, polluted every place, so that the temple service was totally abandoned, and all the people fled from the city. And when he returned to Antioch he published a decree that all should conform to the Grecian worship; and the Jewish worship was totally abrogated, and the temple itself consecrated to Jupiter Olympius. How great must the wickedness of the people have been when God could tolerate this!

In the transacting of these matters he had intelligence with them that forsake the holy covenant; with wicked Menelaus the high priest; and the apostate Jews united with him, who gave from time to time such information to Antiochus as excited him against Jerusalem the temple, and the people. See 1Macc 1:41, 62; 2Macc 6:1-9; confirmed by Josephus, War, book i. chap. 1, s. 1. The concluding reflection of Bp. Newton here is excellent:- “It may be proper to stand a little here, and reflect how particular and circumstantial this prophecy is, concerning Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so concise, comprehensive, and regular an account of their kings and affairs to be found in any authors of those times. The prophecy is really more perfect than any history, and is so wonderfully exact, not only to the time of Antiochus Epiphanes, but likewise equally so beyond that time, that we may conclude in the words of the inspired writer, ‘No one could thus declare the times and seasons, but he who hath them in his own power.’”

Daniel 11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

Daniel 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

Daniel 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

**And arms shall stand on his part** – After Antiochus, arms, that is, the Romans, shall stand up: for arms in this prophecy every where denote military power; and standing up, the power in activity and conquering. Both Sir Isaac Newton and Bp. Newton agree, that what follows is spoken of the Romans. Hitherto Daniel has described the actions of the kings of the north and of the south, that of the kings of Syria and Egypt; but, upon the conquest of Macedon by the Romans, he has left off describing the actions of the Greeks, and begun to describe those of the Romans in Greece, who conquered Macedon, Illyricum, and Epirus, in the year of the era of Nabonassar, 580. Thirty-five years after, by the will of Attalus, they inherited all Asia westward of Mount Taurus; sixty-five years after they conquered the kingdom of Syria, and reduced it into a province; and thirty-four years after they did the same to Egypt. By all these steps the Roman arms stood up over the Greeks; and after ninety-five years more, by making war upon the Jews, they polluted the sanctuary of strength, - the temple, (so called by reason of its fortifications,) and took away the daily sacrifice and placed the abomination that maketh desolate, or of the desolator; for that this abomination was thus placed after the time of Christ, appears from Matthew 24:15.

In the sixteenth year of the Emperor Adrian, A.D. 132, they placed this abomination by building a temple to Jupiter Capitolinus, where the temple of God in Jerusalem stood; upon which the Jews, under Barchocab, rose up against the Romans. But in this war they had fifty cities demolished, nine hundred and fifty of their best towns destroyed, and eighty thousand men were slain by the sword; and in the end of the war, A.D. 136, were banished Judea on pain of death; and thenceforth the land became desolate.

**Such as do wickedly against the covenant** – This is understood of the *Christian Jews*; for the NEW had now succeeded to the OLD, the whole of the Jewish ritual having been abolished, and Jerusalem filled with heathen temples. And he - the Roman power, did all he could by flatteries, as well as threats, to corrupt the Christians, and cause them to sacrifice to the statues of the emperors.

**But the people that do know their God** – The genuine Christians.

**Shall be strong** – Shall be strengthened by his grace and Spirit.

**And do exploits** – Continue steadfast in all temptations, hold fast their faith, and enjoy a good conscience.



Daniel 11:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

Daniel 11:34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

Daniel 11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Daniel 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

**And they that understand** – The apostles and primitive Christians in general, who understood from the prophets, and his own actions, that JESUS was the true MESSIAH.

**Instruct many** – Preach the Gospel every where, and convert multitudes to the faith.

**Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.** – They were exposed to the malice and fury of their enemies, during TEN STATE PERSECUTIONS, and suffered all kinds of tortures, with but little intermission, for three hundred years.- Newton.

**Now when they shall fall** – When the storm of the tenth persecution under Diocletian, which lasted ten years, fell upon them, they were sorely oppressed.

**They shall be holpen with a little help** – By Constantine; who, while he removed all persecution, and promoted the temporal prosperity of the Christian Church, yet added little to its spiritual perfection and strength. For many, now seeing the Christians in prosperity,-

**Cleave to them with flatteries.** – Became Christians BECAUSE the EMPEROR was such.

**And some of them of understanding** – Disputes on certain points of religion soon agitated the Christian Church; and now, having no outward persecution, they began to persecute each other. And many excellent men, men of understanding, fell victims because they would not embrace erroneous doctrines, when professed by the state. But this was permitted,-

**To try them, and to purge, and to make them white** – To bring all to the pure profession, possession, and practice of Christianity.

**To the time of the end** – My own comment: Till Jesus returns!

**And the king shall do according to his will** – This may apply to Antiochus, who exalted himself above every god, called himself a god, sported with all religion, profaned the temple, c., c. But others think an antichristian power in the Church is intended for in the language of this prophecy king is taken for power, a kingdom, c. That such a power did spring up in the Church that acted in an arbitrary manner against all laws, human and Divine, is well known. This power showed itself in the Greek emperors in the east, and in the bishops of Rome in the west. And this is to continue. **Till the indignation be accomplished: for that that is determined shall be done.** – This is the same as what was called in Daniel 8:19, the last end of the indignation and Daniel 9:27, the consummation and means the end or consummation of God's indignation against the Jews.

Daniel 11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

Daniel 11:38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Daniel 11:39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

**Neither shall he regard the God of his fathers** – That God who sent the evangelists and apostles to preach the pure doctrine. These true fathers of the Christian Church, and their God, the Church of Rome has not regarded, but put councils, and traditions, and apocryphal writings in their place.

**Nor the desire of women** – Both the Greek and Latin Church, in their antichristian enactments, have discouraged, and in several cases proscribed, marriage, under the pretense of greater chastity, to the discredit of God's ordinance, and Christianity itself.

**Nor regard any god** – For the mandates and decrees of that Church have been often in defiance of God and his word, for it has magnified itself above all power and authority in heaven and on earth. It professes to hold the keys, and to open and shut heaven at pleasure, both to states and individuals.

**Shall he honour the god of forces** – מַזְזִימַּי mauzzim, or gods protectors, as in the margin; worshipping saints and angels as guardians, and protectors, and mediators; leaving out, in general, the true God, and the only Mediator, JESUS CHRIST.

**And a god whom his fathers knew not** – For these gods guardians, the Virgin Mary, saints, and angels, were utterly unknown as mediators and invocable guardians in the primitive apostolic Church.

**Shall he honour with gold, and silver, and with precious stones** – How literally does this apply to the Church of Rome! See the house of our lady at Loretto; the shrines of saints; the decorated images, costly apparel, gold, jewels, c., profusely used about images of saints, angels, and the blessed virgin, in different popish churches. This superstition began to prevail in the fourth century, and was established in 787, by the seventh general council for in that the worship of images was enacted.

**In the most strong holds with a strange god** – Bishop Newton proposed the following translation, after justly finding fault with our common Version: "Thus shall he do to the defenders of Mauzzim, together with the strange god whom he shall acknowledge: he shall multiply honour, and he shall cause him to rule over many; and the earth he shall divide for a reward." The defenders of Mauzzim, these saint and angel gods protectors, were the monks, priests, and bishops; of whom it may be truly said, "They were increased with honour, ruled over many, and divided the land for gain." They have been honoured and revered almost to adoration; their jurisdiction was extended over the purses and consciences of men; they have been enriched with the noblest buildings and largest endowments, and the choicest lands have been appropriated for Church lands. These are points of such public notoriety, that they require no proof. – Newton.

Daniel 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Daniel 11:41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

Daniel 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

**At the time of the end shall the king of the south push at him** – These kings are to be understood in reference to the times of which the prophet speaks. While the kingdoms of Egypt and Syria were subsisting, the king of the south and the north applied to them exclusively: but they did not exist at the time of which the prophet speaks; therefore other southern and northern powers must be sought. These we may find in the Saracens, who were of the Arabians, who came from the south, headed by the false prophet Mohammed, who pushed at him-made war on the Greek emperor Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces.

**And the king of the north** – The Turks, who were originally Scythians, seized on the remains of the Greek empire; and in process of time rendered themselves masters of the whole. They are represented as coming like a whirlwind, with chariots, and with horsemen; their armies being chiefly composed of cavalry.

**And with many ships** – With these they got possession of many islands and maritime countries; and were so powerful in their fleets, that they entirely defeated the Venetians; and at last their fleets became of the utmost consequence to them in besieging, and afterwards taking, Constantinople, A.D. 1453, which they hold to the present day. So they entered into the countries, and overflowed, rendering themselves masters of all Asia Minor and Greece.

**He shall enter also into the glorious land** – Entirely subdue Judea.

**And many countries shall be overthrown** – Aleppo, Damascus, Gaza, and many other cities were forced to submit to them; and they hold them still.

**But these shalt escape – Edom and Moab, and the chief of the children of Ammon.** – These and other Arabians they have never been able to subdue. They still occupy the deserts; and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors, to permit the caravans, with the pilgrims for Mecca, to have a free passage.

**He shall stretch forth his hand** – He – the Ottoman emperors, have stretched forth the hand, not only on European, but also upon Asiatic and African countries. Egypt – has not escaped; it is a province of the Turkish government, as are also Fez, Morocco, Algiers, and many other African countries. And as the prophecy says they “got power over the silver and gold, and the precious things of Egypt,” so it was; for when Selim conquered Egypt, A.D. 1517, he took all its spoils; and the immense sums drawn from it to the present day, and the wretchedness of the land in consequence, are almost incredible.

Daniel 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

The prophecy refers specifically to the vast treasures of Egypt. Therefore, its fulfillment must be looked for in the days of Egypt's power and wealth. It cannot have been fulfilled in the debased and poverty-stricken Egypt of later centuries. In the days of Antony and Cleopatra the treasures of Egypt were of immense value, having been accumulated over the years of the Ptolemaic rule. Octavius captured the accumulated riches of Egypt with his victory over Antony and Cleopatra, and celebrated his triumph in Rome in 29 BCE. He became the first Roman emperor, entitled "Caesar Augustus." Interest rates in the Roman empire fell greatly due to the influx of plunder from Egypt. Octavius returned in victory to Rome. Octavius' general, Cornelius Balbus, later took Libya and Ethiopia for Rome.

Daniel 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

**But tidings out of the east and out of the north shall trouble him** – This part of the prophecy is allowed to be yet unfulfilled; and what is portended, the course of prophetic events will show. Were we to understand it as applying to Antiochus, then the news might be of the preparations which he heard, that the provinces of the east, and Artaxerxes, king of Armenia, on the north were intending to rise up against him. But if the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government. And how completely has this been fulfilled; first, by the total destruction of the Egyptian fleet, by the combined fleets of England, France, and Russia, in the Bay of Navarino; and, secondly, by the total overthrow of the Turkish army by the Russians, in the years 1828 and 1829, when the sultan was obliged to accept any conditions that the emperor of Russia was pleased to give!

Daniel 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

**He shalt plant the tabernacles** – He shall make a last stand in Judea, and there shall his power be smitten. He shall come to his end, and none shall help him – All his confederate and tributary kingdoms, states, and provinces shall desert him, and leave that government to come to a shameful end.

There are two other articles on Daniel 11 on this website:

[All Prophecies of Daniel 11 Fulfilled!](#) by Bryan T. Huie and  
[Daniel 11:21-45 Explained in the Light of History](#) by Philip Mauro

They probably differ somewhat. I hope to compare them a verse at a time and may update this article later with more or different information.

When I was yet a babe in Christ and Bible knowledge, I was told God gave us prophecy to know the future. I don't believe anymore that we can know specific events before they happen. Did any prophet of God prophesy of a fake pandemic that would bring tyranny to democratic nations and trample on the civil rights of the public? No! Does the Bible predict an atomic war that will destroy the earth? What value is it for us to even speculate about such things? The only thing we can know for sure is Jesus is coming and will get

rid of the evildoers and bring an end to the madness on earth. When? When the Father says so!

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## [The Jesuits and the Covid Pandemic](#)



Jesuits have infiltrated government agencies such as the CDC, educational institutions, and Protestant churches and seminaries to mislead the public. It was the Pope, the Vatican and the Jesuits who promoted Covid vaccinations which have undermined the health of the public.

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## [Have You Been Duped by Dispensationalism?](#)



You may not have heard of the theological term, "Dispensationalism," or even if you have, you may not know how to define it. But even so, if you are a Bible believer and a follower of Jesus Christ, the chances are high that your views of the Endtime have been tainted by Dispensational doctrines.

## What is Dispensationalism?

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

Dispensationalism was promoted through the publication of the Scofield Reference Bible, which was published in 1909. Scofield's Bible contributed to the spread of Dispensationalism because it included study notes written from a distinctively dispensationalist perspective.

The founding of Dallas Theological Seminary in 1924 by Lewis Sperry Chafer provided an academic institution for the training of pastors and missionaries in the dispensationalist tradition. The influence of the prestigious Dallas Theological Seminary together with the Scofield Reference Bible is the reason why American evangelicals were corrupted with the false doctrines of Dispensationalism!

The origin of Dispensational theory can be traced to **three Jesuit priests**.

(1) Francisco **Ribera** (1537-1591). He's the guy that cooked up the doctrine of Futurism, namely that there is a gap of unknown time between the 69th and 70th Week of Daniel, and the 70th Week of Daniel is the final 7 years of the Endtime when the Antichrist makes a covenant or treaty with Israel, rebuilds their temple, breaks the covenant halfway into the 7 years, and persecutes everybody who doesn't obey and follow him.

(2) Cardinal Robert **Bellarmino** (1542-1621) one of the best-known Jesuit apologists, who promoted similar theories to Ribera in his published work between 1581 and 1593 entitled *Polemic Lectures Concerning the Disputed Points of the Christian Belief Against the Heretics of This Time*. The "heretics" are Protestants, Baptists, and all Bible believers and followers of Jesus Christ who are not members of the Roman Catholic Church! Bellarmine was arguing against all basic Bible doctrines such as salvation by grace through faith in Christ alone.

(3) Manuel **Lacunza** (1731-1801). The writings of Ribera and Bellarmine, which contain the precedence upon which the theory of Dispensationalism is founded, were originally written to counteract the Protestant reformers' interpretation of the Book of the Revelation which, according to the reformers, **exposed the Pope as Antichrist and the Roman Catholic Church as the whore of Babylon**.

## What are the doctrines of Dispensationalism?

- A distinction between the Church and Israel.
- A distinction between the Kingdom of Heaven and the Kingdom of God.
- Support for the State of Israel.
- The world will be led by a one-world government and a one-world leader

called "the Antichrist" who will promote a one-world religion.

- The Antichrist **will probably be a Jew.**
- The Antichrist makes a 7-year peace pact with the Jews which allows them to rebuild the Temple of Solomon.
- The Church will disappear in the "secret rapture" where all Christian believers vanish from the planet and that this rapture is "imminent."
- The Rapture is then followed by a 7-year period called the "Great Tribulation." A variation of this is the Great Tribulation will begin in the middle of the 7-year period.

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

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

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

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

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

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

The words, "God speed" in the King James Bible is a synonym for blessing someone. The Word of God tells us not to bless those who do not abide in the doctrine of Christ. If we do, we are partakers of their evil deeds. Does the modern state of Israel abide in the doctrine of Christ? Absolutely not. And yet, John Hagee is telling us to bless the ones who do not abide in the doctrine of Christ. Not only do they not abide in the doctrine of Christ, they curse Jesus Christ and reject Him!

Ask yourself, is God blessing America today? The liberals, atheists, and leftists are blaming America's extreme weather, the current heat wave, destruction of houses by tornados, fires, and floods on "Climate Change." I believe it's much more to do with God's judgments on America for her sins. One of those sins is America's support for Israel due to dispensational theology.

Dispensationalists accuse Christians who do not support the modern state of Israel of holding the doctrine of "Replacement Theology." This is a misnomer. The Church has not replaced Israel, [the Church is the continuation of Israel!](#)

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# Is the 1948 Restoration of the State of Israel a Fulfillment of Bible Prophecy?

"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."  
Jesus in Mark 9:42



**Israeli soldier points his gun at a Palestinian child in Hebron City**

I often find inspiration for a new article or Bible study when I see someone post something on social media that I consider to be in error. We should be lovers of truth. When we see something not according to the Scriptures, we should want to correct in love those that are in error.

One of my friends wrote on Facebook:

On May 14, 1948 Israel was reborn as a nation after 2,000 years. No one can deny that this was truly a unique event in human history. Never have a people who lost their statehood later become a nation after such a long period of time! Furthermore, this was the fulfillment of Biblical prophecy!

I commented on that Facebook post, "Please give us the reference of that prophecy."

He gave me several scriptures, but the only ones that could possibly apply are,

*Zechariah 1:12 "Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?"*

*Ezekiel 36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.*

Zechariah 1:12 is clearly referring to the restoration of the Jews in the land of Israel a few years after the 70 years of captivity. Ezekiel was a contemporary of the prophet Daniel during their captivity in Babylon. Ezekiel 36:24 would clearly be referring to Israel's restoration decreed by King Cyrus. The decree of Cyrus that the Jews can go back to Judah and Jerusalem



and rebuild the temple was given about 537 BC. Israel was fully restored by the time of Jesus Christ.

*Matthew 15:24 But he answered and said, I am not sent but unto the lost sheep of the **house of Israel**.*

Why then would someone take prophecies that were fulfilled by the time of Christ and say they were fulfilled 2000 years after Christ? This is one of the doctrines of John Nelson Darby's dispensationalism! Dispensationalism makes a distinction between the Church and Israel. The Bible tells me the Church is a [continuation of true Israel](#), the people of God.

The article "[Was the Restoration of Israel in 1948 Prophetically Significant?](#)" brings out a good point:

"...the implication of positing 1948 as the fulfillment of Bible prophecy: It means that Israel remains God's covenant people. There is no way out of this. You cannot posit the events of 1948 as "prophetically significant" without thereby affirming that those events were in fulfillment of God's covenant promises to Israel. If God's covenant promises to Israel are / were being fulfilled, then, prima facie, Israel remains God's covenant people. So, if the restoration of Israel in 1948 was prophetically significant, there is no question that Israel remains God's covenant people today."

I believe the Bible makes it abundantly clear that God's covenant people today are *only* those who hold faith in Jesus Christ as the Son of God and their Lord Who died on the Roman cross for their sins to give them eternal life.

*John 1:12-13 But as many as received him (Jesus, the Word), to them gave he power to become the sons of God, even to them that believe on his name: {13} Which were born, **not of blood**, nor of the will of the flesh, nor of the will of man, but of God.*

*Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.*

*Galatians 3:26 For ye are all the children of God by faith in Christ Jesus.*

*Galatians 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

The Book of Hebrews makes it clear that those in Christ Jesus are under a new covenant:

*Hebrews 12:24 And to **Jesus the mediator of the new covenant**, and to the blood of sprinkling, that speaketh better things than that of Abel.*

## **Did God give the children of Israel the Land of Canaan unconditionally?**

NO! It was conditional on their obedience!

*Leviticus 18:26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:*

*27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)*

*28 **That the land spue not you out also**, when ye defile it, as it spued out the nations that were before you.*

*Leviticus 20:22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.*

I searched on the Internet for a meme that said the 1948 restoration of the state of Israel is not a fulfillment of prophecy. I couldn't find any I liked as is, so I took one and modified it.

Did you know that the so-called Star of David is actually the symbol of the god Remphan?

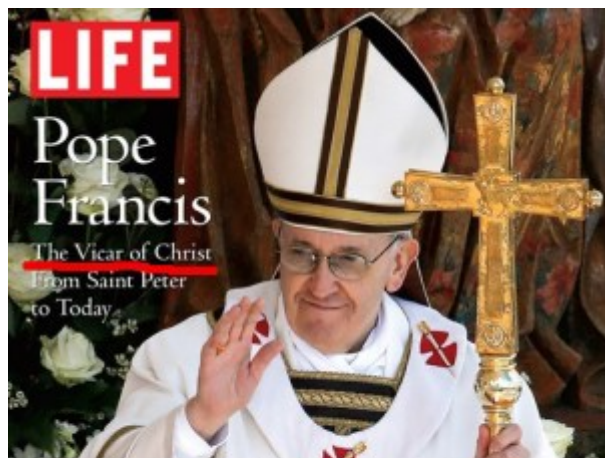
# The Star of Remphan



Yea, ye took up the tabernacle of Moloch, and **the star of your god Remphan**, figures which ye made to worship them: ... - Acts 7:43

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[Insights about Antichrist](#)



Vicar: (From Latin) vicarius, a *substitute*,  
Anti: (From Greek) against, opposite, *instead of*,  
Vicar of Christ = Anti Christ

I got this from a Facebook post written by Steve Andrews on September 16, 2022.

If you are unfamiliar with the doctrine of dispensationalism, I have [several articles on this site](#) that explain what it means and its influence on popular End-time teaching today.

### By Steve Andrews

Regarding the Jesuit invention of the singular “the Antichrist” / false doctrine, “dispensationalism”. All roads lead to Rome in this regard.

I’ve read that this was probably a set up ....like the one sole AntiChrist. The conversion from the antichrist spirit to a singular AntiChrist was popularized by Iranaeus and Tertullian.

The Protestants claimed the Roman Catholic Church met the criteria of the antichrist. In 1554, during the Council of Trent, the Jesuits (Catholic elitists) were commissioned by the Pope to develop a new interpretation of Scripture that would counteract these Protestant claims that the Roman Catholic church fulfilled the Bible prophecy of an antichrist.

In 1590, Jesuit Francisco Ribera published a 500-page commentary on Revelation called “In Sacrum Beati Ioannis Apostoli, & Evangelistiae Apocalypsin Commentarij”. His commentary was never translated to any other language, and it was for the eyes of the Catholic hierarchy only. As a result, Ribera said since the papal was timeless and could not be the antichrist since the antichrist had to be a single identity.

A subsequent Jesuit, Cardinal Bellarmine added the AntiChrist would be an evil man who would reign for seven years at the end of the time.

We see the emergence of modern dispensationalism as a result which would not have been possible without the Freemasonic banker Henry Drummond – a fellow in the Royal Society of Freemasons.

The Reformation leaders believed that the Catholic Church was the antichrist

system because of their centuries long inquisitions and killing hundreds of thousands of people it believed to be heretics. The Jesuits were recruited to infiltrate Protestantism and spread the doctrine of dispensationalism.

The Catholic Church being an antichrist is far too myopic to assume they are the end-all be-all of the antichrist system. It's just one part of the Beast system.

Freemason Darby is the father dispensationalism using esoterics and the Kabbalah – not found in the Bible. Darby popularized the corruption-ridden attorney Scofield in the United States....which is Zionism.

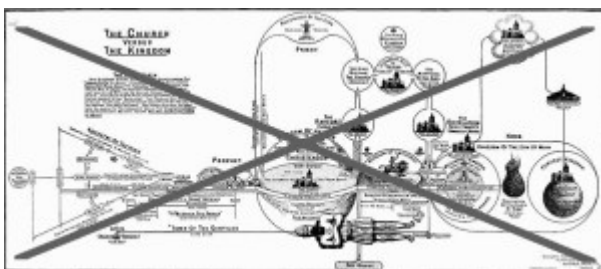
Scofield turned Jesus into the AntiChrist alleging that Lucifer is who the world should be praising. They see Jesus is the AntiChrist because they see themselves as God.

A core part of dispensationalism is the third temple will be rebuilt when the AntiChrist secures a peace treaty between Israel (the nation Zionists contrived, not the true Hebraic Israelites who were exterminated by Zionists) and its neighbors. This became more popular by dispensationalist and Freemason Tim LaHaye of the LeftBehind Series.

Dispensationalism was invented as a self-preservation technique by the Catholic Church to remain in power.

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## **The Greatest Heresy of the Endtime: Dispensationalism**



Dispensationalism is the root of several false doctrines: Zionism, pre-tribulation rapture, a difference between the Kingdom of God and the Kingdom of Heaven.

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# Exegesis vs Eisegesis of Interpretation of Bible Prophecy



EXEGESIS IS DIGGING INTO THE BIBLE  
TO DISCOVER ITS REAL MEANING.



Did you know that most evangelicals today believe interpretations of the prophecies of Daniel, Matthew 24, and the Book of Revelation that are based not on what the Bible says, but what John Nelson Darby (18 November 1800 – 29 April 1882) and C.I. Scofield (August 19, 1843 – July 24, 1921) says it means?

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## The Origin of the Pre-Tribulation Rapture Doctrine



By Mark Williams.

How did the pretribulation doctrine come about? A brief rundown would go something like this:

In 1591 a Jesuit priest named Francisco Ribera wrote a 500-page commentary on

the grand points of Babylon and the antichrist, the object being to set aside the Protestant teaching that the Papacy is the antichrist. In his commentary, he assigned the first chapters of Revelation to the first century. The rest he restricted to a literal three and a half years at the end of time, BEFORE the resurrection. He taught that the Jewish temple would be rebuilt by a single individual antichrist that would abolish the Christian religion, deny Christ, pretend to be God, and conquer the world. Thus was laid the foundation for Dispensationalism.

In 1812 another Jesuit priest, named Emmanuel Lacunza, started teaching that there would be a 45-day tribulation period, AFTER Christ's coming.

In 1826 Edward Irving translated Lacunza's book and published it in 1827. Sometime after that, Irving started to teach a three-and-a-half-year tribulation after Christ's coming.

In 1830, a man named John Darby of the Plymouth Brethren started teaching a seven-year tribulation period. He came to America seven times to promote his teaching. When George Muller of Bristol came up against the Dispensationalist doctrines of the Brethren movement, he severed all connection with it. "The time came," he said, "when I had to either part from my Bible or part from John Darby. I chose to keep my precious Bible."

So in 1812, we see the teaching of a 45-day tribulation after the rapture.

Around 1827 Edward Irving taught a three and a-half-year tribulation after the rapture. Then in 1830, the final turn to a seven-year tribulation after the rapture. Others picked up on this new doctrine and added to it.

In 1909, C. I. Scofield published the Scofield Reference Bible. His dispensational notes were mixed in with the verses of the Bible so well that if you didn't know better, you would think they were part of the Holy Scriptures. Over two million copies of his Bible were sold with this new dispensational teaching. Scofield, although not a Plymouth Brethren, was a devoted disciple of John Darby.

After that, W. E. Blackstone wrote a book titled *Jesus Is Coming Again*. A millionaire financed sending several hundred thousand copies of this book to missionaries throughout the world.

After Israel became a nation in 1948, prophecy teachers sprung up like wildfire, teaching that the Second Coming would happen approximately forty years after Israel became a nation. They got this belief from misinterpreting the word "generation" in Matthew 24. Hundreds of books were written on this subject. People learned about this new doctrine, not from the Bible, but from these so-called prophecy books.

Today Dispensationalism has become the generally accepted belief of the Fundamentalist wing of popular Protestantism.

In his tract, "Who is the Antichrist?" a former Catholic priest, Joseph Zacchello, says: "The Jesuits were the first ones to introduce a new theory in order to divert men's minds from perceiving the fulfillment of the

prophecies of the antichrist in the papal church. The Jesuit Ribera brought out the futuristic system, which asserts that the antichrist is yet to appear." And to this statement, he adds: **"Protestants who advocate the futuristic system are pleasing the pope and are playing into the hands of Rome."**

The teaching that the Church is to be raptured to heaven just prior to a time called the great tribulation was not known prior to the 1800s. It's amazing with all the writings left to us from early Christians on the rapture, all agreed that if there is going to be a tribulation at the end of time, the Church would go through it. Since no voice spoke out in favor of a pre-tribulation rapture, the only conclusion possible is that the Church did not teach this in the beginning and that it should not be teaching it now.

## Conclusion

This material was condensed down from hundreds of pages of notes just to give you a quick insight into the problem we are facing today. If we continue to curl up into a ball and keep our mouths shut because somebody might get their feelings hurt, the original truth that was taught by Jesus and his apostles, will one day vanish.

I'm not saying that we should go out and create war with those who disagree, but we should, in a loving manner, spread the whole truth of the Gospel. And if it were only on the last days, it would be easier for me to keep my mouth shut. But Satan has caused Christians to pervert his truth in dozens of chapters throughout the Bible.

It's sad to think that a large part of God's Church teaches that the Abrahamic covenant is yet to be fulfilled and yet the Bible teaches it has been fulfilled to the very letter. It's sad to see Christians teaching that Jesus Christ isn't reigning now when a simple study of the Bible shows he is and that Jesus is reigning from David's throne now just as the Scriptures foretold. It's sad to see Christians misleading the world into believing that after Christ comes back, there will still be a chance for salvation, and again, the Bible says no such thing. Friends, the Bible warns against believing in false doctrine, and yet to many, it's not a problem. I believe that Christians can come together with a more unified understanding of the Scriptures, but only if we take the time to study amongst ourselves and not be afraid to ask questions or get our feelings hurt. Our goal should be stamping out false doctrine and becoming unified in Christ Jesus. Remember, we are commanded to study to show ourselves approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.

Now if you still disagree with my notes, I would love to hear what you have to say and I promise to keep an open and honest heart. I for one do not want to stand face to face with Jesus only to find out that I've been deceived my whole life and neither should you.

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# How Israel-Based Prophetic Futurism Breeds Mass Misinterpretation Of Bible Prophecy



Pastor Chuck Baldwin

I love this message from Pastor Chuck Baldwin and was inspired to take time to transcribe it for busy people who just don't have time to listen to an hour talk on YouTube. Just reading the text below may inspire you to listen to his entire message from YouTube.

This is just a synopsis of his talk so I can claim the Fair Use copyright law.

Before we read Matthew chapter 24, let me begin by saying, there are basically two versions of prophecy. Now, don't misunderstand me. The nuances of understanding relative to prophecy are many and varied. I understand that. But when you boil all these interpretations down to their simplest form, there are basically two versions of prophecy.

1. That most prophecies of the Bible are present and future.
2. That most prophecies of the Bible are past.

How you look at prophecy, from whichever perspective, will make all the difference in the world in how you interpret the entire Bible. Both versions cannot be right. Therefore whichever version is wrong, they are misinterpreting most of the Scripture. And therefore the conclusions they are drawing, based on the Scriptures they're using, are predicated upon a false presupposition. Which means that every conclusion they draw from that false presupposition is *also* false.

(Pastor Baldwin reads Matthew 24:1-6)

The vast majority of evangelical Christians who hold to an Israel based prophetic futurism doctrinal interpretation of Scripture apply this chapter to the Second Coming of Christ. But I have showed you in my message of the destruction of Jerusalem, this chapter is not primarily speaking of the Second Coming of Christ, it is speaking primarily of the destruction of Jerusalem in 70 A.D.

Most Israel based prophetic futurism preachers interpret the Antichrist as a future personage. But I have shown you in my message I will curse them that bless thee which is in the first israel package (shows DVD) I will curse them that bless thee. I showed you in that message that **Antichrist is mostly a past and present system, not an individual in the future, but a past and present system**, a beastly antichrist system.

Israel based prophetic futurists interpret almost everything that has happened since 1948 as being prophetic. Almost everything since 1948 is prophetic in their view. But I have shown you that the advent of the Zionist State of Israel in 1948 fulfilled no prophecy and is in fact a great hoax and deception.

Listen to most televangelists, radio preachers, Christian authors, pastors, etc., and you will hear today's news being interpreted as some direct fulfillment of biblical prophecy. It's ubiquitous. How many Christian programs have "prophecy" or "End-times" in the title of their ministry or their title or their program? Constantly every day they're interpreting something that happened on that day as a fulfillment of Bible prophecy. And of course, next week they'll use the same verse to say this happened in direct fulfillment of that verse, the same verse that they used a week ago to prove something else that happened! In fact, prophetic Futurists are supporting the building of a third Jewish temple and a return to the practice of the Jewish sacrifice of animals, under the delusion that such events must take place in order to fulfill prophetic scripture of a coming Antichrist who they believe must come before Christ appears.

Today, I want to show you how easy it is to misapply Bible prophecy to modern times if one is a prophetic Futurist. I'm gonna show you how easy it is to misapply Bible prophecy to modern times if you hold to prophetic futurism.

Would evangelical Christians be able to identify the Antichrist from what Bible prophecy says about him? They talk about the Antichrist all the time. It's a key element of their understanding of prophecy all this stuff about Israel and the Third Temple and animal sacrifices and all of it is directly related to their understanding of a coming Antichrist. Right? Would they be able to identify the Antichrist from what the Scripture says regarding his spirit?

Now, the following points are taken from a man, Benjamin Cory who identifies himself as a member of the Christian left. That's his own testimony. He is a liberal theologian who has two doctorates from a liberal seminary. He may be wrong about many biblical doctrines, and I believe he is, but he wrote an

astute piece about the ignorance of the biblical characteristics of the Antichrist that illustrates the way most evangelical Christians who are prophetic Futurists have misinterpreted the Scripture regarding prophecy. So these 16 points are his. OK, we are going to interpret the prophecy of Antichrist looking at it from a prophetic futurist point of view. Are you with me so far? All right, here we go.

- 1. The Antichrist will be a leader of a nation that is a military superpower.

*Daniel. 7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.*

This nation will have the ability to destroy or to devour the entire earth. There are only two countries in the world today that have this capability, only two, Russia and the United States. Russia and the United States are the only two nuclear superpowers in the world. Our country and Russia each have over 6000 nuclear warheads, each country. All the other nuclear powers of the world, the other 4 or 5 or 6 they have a few hundred. America and Russia are the only two countries that could be interpreted as fulfilling this prophecy. And, between the two, only America shall be diverse from all kingdoms. America is the melting pot of the world, not Russia. So, therefore, the United States fits this prophecy if you are interpreting it as a prophetic futurist would applying it to modern-day.

- 2. The Antichrist will be a man who is exceptionally arrogant and will be known for giving boastful speeches.

*Revelation 13:5 And there was given unto him a mouth speaking great things.. Daniel 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*

Revelation and Daniel talk of an Antichrist who speaketh great things, boastful things, arrogant things. We're identifying the Antichrist, OK?

- 3. The Antichrist will be someone known for making a lot of public threats against people.

*Revelation 13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion:*

The mouth of a lion. A roaring lion seeking whom he may devour. The Antichrist will be someone known for making a lot of public roaring against people.

- 4. The Antichrist will come from among 7 tall "hills" or mountains, that each act as a "head." "And I saw a beast coming out of the sea with ten horns and seven heads, which stood for seven hills"

*Revelation 13:1 ¶And I stood upon the sand of the sea, and saw a beast rise*

*up out of the sea, having seven heads.*

*Revelation 17:9 ...The seven heads are seven mountains,...*

Mountains or hills can be metaphorical for places of power in the Bible. So, if the Antichrist were to come in the present age, we'd be most likely looking for an American president known for being exceptionally arrogant, boastful, and threatening others, but who also came from 7 tall "hills" or places of power... one of which would need to be somewhere in the vicinity of where John was looking out into the ocean where the vision occurred. – The isle of Patmos.

Two hundred miles northeast of the Isle of Patmos which is now a Greek island off the Turkish coast is Istanbul, Turkey. Rising up out of the Black Sea and the Sea of Marmara with a tall hill or place of power – Trump Tower! Seven heads? Maybe like seven head-quarters? There are seven Trump Towers!

Trump Tower, NYC

Trump International Hotel and Tower, Chicago

Trump Towers, Istanbul, Turkey

Trump International Hotel and Tower, Toronto, Canada

Trump World Tower, New York

Trump Towers, Sunny Isles Beach

Trump Tower, Manila, the Philippines

And of course, Trump Tower New York City is the headquarters of all, and Jered Kushner's building sits a block away from Trump Tower New York, and it's called, it's named after its address, the "666 Building." Seven heads, seven headquarters, seven Trump Towers.

We are looking at Bible prophecy from the eyes of prophetic futurists, ladies and gentlemen. And we're applying the Scripture to today based upon that interpretation.

- 5. The Antichrist will be a political outsider with despicable character and a contemptuous personality who wins an election that no one expects him to win.

*Daniel 11:21 ¶And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.*

A contemptible vile man who does not come from the kingdom's political elite and comes to power to flatteries and lies.

- 6. The Antichrist will give speeches where he speaks "great things."

*Daniel 7:20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.*

Have you ever heard of "MAGA"? Make America, what? GREAT again. Great, speaketh great things.

- 7. The Antichrist comes to power through collusion with a secret alliance that uses disinformation to help him win– even though he has a minority number of supporters.

*Daniel 11:23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.*

Trump won the election with a minority, small people. And was assisted by Russian Zionists – a league or conspiracy made with him. There's more! We're only one number 8, we've got eight more to go after this one! (Laughter from the congregation.)

- 8. The Antichrist's rise to power will seem like a miracle that God performed, tricking people into following Satan instead of God without even noticing.

2 Thessalonians 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,  
When the Antichrist comes, look for powerful religious people claiming it was a miracle from God! This is a quote:

"He did everything wrong, (speaking of Trump) politically. He offended gays. He offended women. He offended the military. He offended black people. He offended the Hispanic people. He offended everybody! And he became president of the United States. Only God could do that."

Who said that? Franklin Graham!

- 9. Once in power the Antichrist will reveal that his heart wants to make alterations to the "appointed times" that are in current laws.

*Daniel 7:25 And he shall ... think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

How many times have we heard Donald Trump say he would serve more than two terms in office? He repeats that constantly. Under the laws of the United States a President can only serve two terms in office. Donald Trump repeatedly says he will serve more than two terms. He thinks to change times and laws!

- 10. The Antichrist will make fake news popular and he will be a chronic liar.

*Daniel 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart..*

*2 Thessalonians 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.*

The Antichrist will be a pathological liar.

- 11. The Antichrist will reward those who are completely loyal to him with powerful positions and lucrative real estate deals.  
Daniel 11:39b ... and he shall cause them to rule over many, and shall divide the land for gain.

A powerful wealthy man of real estate.

- 12. The Bible says that we'll be able to spot the Antichrist because he will give an arrogant public speech in the middle of his first term where he boasts of "great things" but also uses God's name as a curse in the same speech.

*Revelation 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. (Three and a half years.)*

*6 And he opened his mouth in blasphemy against God, to blaspheme his name ...*

At almost the three and a half year mark, Donald Trump stood up in front of the world in North Carolina, and spoke great things and blasphemed the Name of God, **not once but twice** on international television. I went back and searched through the archives of Presidential speeches through a search engine, and tried to find a record or any other American president who used the name of God in vain and who blasphemed the Name of God publicly in a speech. I could not find a single president. To my knowledge, and after my research, Donald Trump is the only president the United States has ever had who has publicly taken God's Name in vain and has blasphemed the Name of God in a public speech. And he did it at about the 40 and 2-month mark! Humm...

- 13. The Antichrist will appear to receive a wound he can't recover from, but will survive to put down the first attempts to remove him from office.

*Revelation 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.*

First, there was the Russian collusion indictment that he survived. They thought they would kill him with that. He survived. Now it's an impeachment inquiry, they think they're gonna kill him with that. He's surviving. He will survive. And the world will wonder. The deadly wound that was healed.

- 14. The Antichrist will see himself as being above everyone else, as if he had no need for God. He will eventually elevate himself as the God and King of Israel.

*2 Thessalonians 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*

Trump said, "Why should I repent if I haven't done anything wrong?" Only a god could say that. Jesus said to the Pharisees and His opponents and adversaries, "Which of you convinceth me of sin?" That's exactly what Donald Trump was saying in his own words. "Why should I repent if I haven't done anything wrong? "... exalteth himself above all that is called God." Trump

tweeted a remark from Wayne Allyn Root. He read what Wayne said and then he liked it so much he put it in two of his tweets and tweeted it to the world. Here's what Wayne said,

"President Trump is the greatest president for Jews and for Israel in the history of the world. Not just America, he is the best president for Israel in the history of the world. And the Jewish people in Israel love him like he's the King of Israel. They love him like he's the second coming of God. "

And Trump accepted that accolade for himself by tweeting it to the world. "... exalteth himself above all that is called God ... as God sitteth in the temple of God". We're just reading the Bible!

- 15. The Antichrist will worship the god of walls and will despise women.

*Daniel 11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.  
38 But in his estate shall he honour the God of forces:*

In the King James the word is "forces." The Hebrew word means, are you ready for this? Fortifications! You can't build fortifications without walls. Walls are the preeminent part of fortifications. He will honor the god of fortifications! Walls! And he will not regard or respect, women.

Albert Barnes, Nor the Desire of Women, what they desire, respect, honor. His own desire, that is, that he would be not be restrained by the desire of women with any regard for women, he will not regard the sacredness of womanhood, the sanctity of womanhood, he will not regard or respect or appreciate the feelings of women, and he will not try to limit his lust without any regard or respect for the hurt he brings in the process. That's the character trait described in Daniel chapter 11. Humm! Who do we know that fits all of these characteristics?

- And lastly, 16. The Antichrist's most devoted followers will wear a sign of their allegiance to him on their foreheads.

*Revelation 13:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their ... their foreheads:*

What's that thing that they have on their head? That red thing that they have on their head? On their foreheads? The MAGA cap?

Am I saying that Donald Trump is the Antichrist? No, *absolutely not*. I AM saying that if you apply the characteristics of the Antichrist described in the Bible to a modern-day personage, Donald Trump fits many of those characteristics! So question, **why do evangelical Christians not apply the biblical characteristics of the Antichrist to Donald Trump when he so obviously matches so many of those characteristics?** Why not? Because, very simply, THEY DON'T WANT TO!

**This illustrates the absurdity of prophetic futurism. You can make any current event fit or not fit biblical prophecy if you want to because there is no standard of interpretation beyond your own private interpretation. I want to interpret it toward this person, and this event, and this circumstance, or maybe I DON'T want to apply to that person or event. It's all up to your personal interpretation. But 2 Peter 1:20 emphatically says:**

*Knowing this first, that no prophecy of the scripture is of any private interpretation.*

No one can interpret Scripture, especially prophetic Scripture, by their own private interpretation. But that's what happens every day among prophetic Futurists.

I remember when Barack Obama was President. Can you remember that? I remember listening to Christian pastors go on and on and on about how Barack Obama could be the Antichrist. And they had all these Scriptures to prove that Barack Obama is the Antichrist!

END OF TRANSCRIPT

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(Back to me.)

The transcript was taken from parts of the first 40 minutes of a one-hour YouTube. I think Pastor Baldwin is very clear in this message. Please listen to his entire talk when you have the time.

I hope you got the point, dear reader, why it is folly to apply Bible prophecy to events of today, and especially without seeing first whether the prophecy was not already fulfilled in the past! I was taught by my former pastor of 40 years that prophecy can have multiple fulfillments. I don't believe that anymore. The prophecies about Jesus in the Old Testament were very specific and had only one fulfillment. The concept of "multiple fulfillments" has no precedent in the Bible. Is there one, even one? If there is, please educate me because I sure don't know of one.

I believe all the prophecies of the Antichrist are fulfilled in the Popes and the office of the papacy. You may dispute that but this is what Protestants believed starting with Martin Luther and up till some time in the beginning of the 19th century. In my lifetime there is only one rather famous Protestant preacher who was also the leader of Northern Ireland, [Ian Paisley, who publicly denounced a Pope, John Paul II, as Antichrist.](#)

Just think how much time Christians waste guessing on who the Antichrist is because they consider him to be an Endtime personage and not somebody who is always with them – Satan ruling through the papacy. I used to think that Prince Charles of Britain or his son William would become the Antichrist. The reasons given are as logical as the reasons given why Trump is the Antichrist.



If you hold to the Futurist school of Bible prophecy interpretation, the chances are you also support Israel believing that the modern State of Israel created in 1948 by the United Nations is a fulfillment of prophecy. I believe that to be false. That doctrine crept into Protestant churches starting with John Nelson Darby's (false) doctrine of Dispensationalism and promoted by C.I. Scofield in his Scofield Bible. The Dallas Theological Seminary picked up on it which caused it to be taught among all fundamentalist seminaries.

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## The Focus of the Prophecies of the Book of Revelation is NOT about Israel



This article is a partial transcription of a talk pastor Chuck Baldwin gave to Liberty Fellowship on October 30, 2016, entitled, *The Protestant Reformation: Fulfillment Of Revelation Prophecy?* Please see the video below the text to hear the entire talk!

The emphasis in **bold** and *italics* are mine.

Revelation Chapter 11. I have to give some introductory remarks to this message. Most of the churches and Christians in the United States today have made several assumptions relative to especially the Book of Revelation, and Daniel's prophecy, which coincide. **Those presuppositions stem from the teachings that began with a man named John Darby at about 1830** and then were **popularized by the Scofield Reference Bible** at the beginning of the 20th century, and then further popularized by institutions such as the Dallas Theological Seminary in Dallas, Texas, Hal Lindsay's famous book series, Tim LaHaye's books, and other writers of the 20th century, who have regurgitated the presuppositions that were first written by Darby and Scofield.

Most of the Bible commentators that I read almost exclusively now – the only time I read a modern Bible commentator is if I want to find the usually the wrong opinion that's being circulated currently – (laughter) I exclusively read Bible scholars and teachers, writers, commentators, who wrote previous to 1850. Many of the men that I read, wrote in the 17th and 18th centuries, and I can tell you that almost to a man **none of those Bible scholars previous to 1830 taught anything like what John Darby and CI Scofield taught in their writings.**

Even the famous Baptist preacher in London, Charles Spurgeon, who has been called, probably rightly, the prince of preachers, who, by the way, was a contemporary of John Darby, publicly and strongly repudiated John Darby's theology as it pertained to prophecy as it pertained to dispensationalism. **Most of the Bible scholars and teachers before 1830 had no consciousness of any such thing as dispensational teaching.** They did *not* teach a necessarily a seven year tribulation, and they did not teach a pre-tribulation rapture.

For example, Spurgeon taught that when Darby came out with his rapture theory, Spurgeon retorted that **the rapture and the and the resurrection were one in the same!** That there was no distinction between a rapture and a resurrection, no time in between.

The presupposition of Darby and Scofield, and Lindsay, and Dallas Seminary, and all these fellows is that **the book of Revelation and prophecy in general focuses on and is primarily concerned with Israel.** The preachers and teachers before 1830 did *not* believe that. They believed that the prophetic Scriptures of Daniel, and especially the Book of Revelation, were focused on the *Church*. They were **not focused on Israel.** So the presupposition that almost every prophetic Bible teacher has today is that Israel is the focus of the book of Revelation.

What if that presupposition is wrong? Think about it. From the time of the apostles, to approximately 1830, over 1800 years of Bible teaching, Bible preaching, Bible scholarship, *no one* taught that the prophecies of Revelation focus primarily on Israel. **They all said they focused on the Church.** If we are to assume that the present presupposition that is promoted by almost every pastor, every radio teacher, Bible teacher, TV preacher, everybody you read, everybody you hear, the presupposition that it's all about Israel, that means that for 1800 years of church history, all the Bible scholars and teachers and theologians of church history have been wrong. And only in the last 100 or so years, have Bible teachers and scholars figured it out. (Which of course is wrong.)

I'm going to present you today with a perspective on Revelation Chapter 11 that was given by these pre-1830 theologians that had the different presupposition. Because, you know ladies and gentlemen, the problem is in a lot of our thinking, you can make anything work to fit your presupposition. But if your presupposition is wrong, then all of your proofs and evidences that support your presupposition are wrong. **You have to start with a correct presupposition in order to be able to understand truth correctly from that point onward.** Because if you're not, all you're trying to do is prove a falsehood. So **the presupposition that we have on virtually everything in life is critical to whether or not we believe truth, or whether we are believing error.** And you can argue till you're blue in the face and the cows come home and the sun comes up in the west and all those things, but if your presupposition is wrong, everything that you're using as proven evidence to support that presupposition is likewise wrong.

The presupposition of the Bible teachers, scholars, and theologians previous to 18th century, or previous to the popularity of Darby and Scofield was *completely opposite* of what the presupposition is of 20th century

Christianity. Israel's not the focus. Israel was destroyed in 70 ad, according to the prophecy of Jesus in Matthew chapter 24. All of the first-century writers and the early-century writers, second and third-century writers all, if they talked about Israel, it was *always in the past*. This is what Israel did. This is what God did. And **Israel was not part of the equation when it came to scriptures that pertain to the future**, except as it pertained to the second coming of Christ. Then of course, they would talk about Israel as it's related to the future kingdom and the return of Jesus Christ. But except for that, it was a non-issue in their scriptural teaching, in their scriptural understanding. So between the teaching of Darby and the teaching of Scofield and then the creation of the modern Zionist state of Israel in 1948, the modern church has been swept with this tide of opinion and focus on how everything in prophecy must relate to this state of Israel that we see over in Palestine today, the one that was created on May 14, 1948.

That was not the position of the Church Fathers, or the church leaders or the church scholars for 1800 years of our church history. So when you come to the book of Revelation, and you read the commentaries of these men compared to the modern interpretation, they are total polar opposites!

(End of transcription. Please see the video to hear what else pastor Chuck has to say!)

# 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](http://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 phrases 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 <b>kingdom of heaven</b> .		Luke 6:20 ¶And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the <b>kingdom of God</b> .

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 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 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 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.

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.

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**.

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.

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**.

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**.

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**.

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**.

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**.

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?](#)

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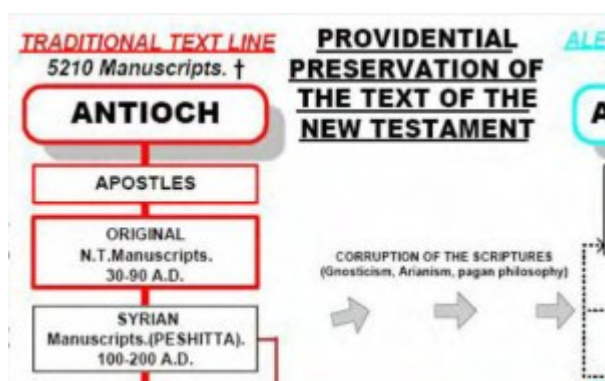
## The “Taken” of Matthew 24:40 is NOT Talking about the Rapture of the Saints!



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

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## The King James Version compared to the Geneva Bible



The Geneva Bible preceded the King James translation by 51 years. It was the primary Bible of 16th century Protestantism and was the Bible used by William Shakespeare, Oliver Cromwell, John Knox, John Donne, and John Bunyan, author of Pilgrim's Progress. It was the first Bible ever that included chapter and verse numbers! All subsequent Bibles followed suit.

In this post I am not saying I think the Geneva Bible translation is better than the KJV. I just think it's interesting to compare the two translations.

I have been using the King James version of the Bible for my own personal Bible studies for the past 40 years. It's only in the past year or so I learned about the Geneva Bible, the Bible of the Protestant Reformers before the KJV was translated. Some people have attacked the KJV saying it was based on the Roman Catholic Vulgate and / or changed according to the whims of King James of England. I was therefore intrigued to see what the Geneva Bible has to say. Using my Google Android Tablet PC I found a Bible app in which I downloaded the Geneva Bible and started to read from the Gospel of Matthew. It's been absolutely fascinating! The spellings are different but still understandable. In words in modern English that contain the letter V, the letter U is often substituted. Example: "lives" = "liues". Different words are sometimes used in the Geneva Bible which, in my opinion, seem to make the meaning of some verses clearer than the KJV!

This list is by no means comprehensive. I am comparing only the changes I personally find interesting. And I hope to disprove the notion that KJV is doctrinally different from the Geneva Bible. I have not found a significant difference in wording in the Geneva Bible that conflicts in doctrine with the KJV.

Verse	KJV	Geneva
Matthew 4:17:	From that time Jesus began to preach, and to say, <b>Repent:</b> for the kingdom of heaven is at hand.	From that time Iesus began to preach, and to say, <b>Amende your liues:</b> for the kingdome of heauen is at hand. (So far, this is my favorite difference!)
Matthew 5:44	But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which <b>despitefully use you</b> , and persecute you;	But I say vnto you, Loue your enemies: blesse them that curse you: doe good to them that hate you, and pray for them which <b>hurt you</b> , and persecute you,
Matthew 5:47	And if ye <b>salute</b> your brethren only,	And if ye <b>be friendly</b> to your brethren onely,
Matthew 6:7	But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much <b>speaking</b> .	Also when ye pray, vse no vaine repetitions as the Heathen: for they thinke to be heard for their much <b>babbling</b> .
Matthew 6:24b	Ye cannot serve God and <b>mammon</b> .	Ye cannot serue God and <b>riches</b> .

Matthew 6:34	Take therefore <b>no thought</b> for the morrow: for the morrow shall take thought for the things of itself. <b>Sufficient unto the day is the evil thereof.</b>	<b>Care not</b> then for the morowe: for the morowe shall care for it selfe: <b>the day hath ynough with his owne grieve.</b>
Matthew 16:22	Then Peter took him, and began to rebuke him, saying, <b>Be it far from thee, Lord:</b> this shall not be unto thee.	Then Peter tooke him aside, and began to rebuke him, saying, <b>Master, pitie thy selfe:</b> this shall not be vnto thee.
Matthew 16:24	¶Then said Jesus unto his disciples, "If any man will come after me, let him <b>deny</b> himself, and take up his cross, and follow me."	Iesus then saide to his disciples, If any man will follow me, let him <b>forsake</b> himselfe: and take vp his crosse, and follow me.
Matthew 15:6	And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of <b>none effect</b> by your tradition.	Though hee honour not his father, or his mother, shalbe free: thus haue ye made the commandment of God of <b>no aucthoritie</b> by your tradition.
Matthew 21:9b	Hosanna in the highest.	Hosanna thou which art in the highest heauens.
Matthew 11:28	Come unto me, all ye that labour and are heavy laden, and I will <b>give you rest.</b>	Come vnto me, all ye that are wearie and laden, and I will <b>ease you.</b>
Matthew 13:47	Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of <b>every kind:</b>	Againe, the kingdom of heauen is like vnto a drawe net cast into the sea, that gathereth of <b>all kindes of things.</b>
Matthew 11:19	The Son of man came eating and drinking, and they say, Behold <b>a man gluttonous, and a winebibber</b> , a friend of publicans and sinners. But wisdom is justified of her children.	The sonne of man came eating and drinking, and they say, Beholde a <b>glutton and a drinker of wine</b> , a friend vnto Publicanes and sinners: but wisdom is iustified of her children.
Matthew 26:49	And forthwith he came to Jesus, and said, <b>Hail, master;</b> and kissed him.	And forthwith he came to Iesus, and sayd, <b>God saue thee, Master,</b> and kissed him.
Matthew 26:74	Then began he to <b>curse</b> and to swear, saying, I know not the man. And immediately the cock crew.	Then began hee to <b>curse himselfe</b> , and to sweare, saying, I knowe not the man. And immediately the cocke crewe.

John 1:12	But as many as received him, to them gave he <b>power</b> to become the sons of God, even to them that believe on his name:	But as many as receiued him, to them he gaue <b>prerogatiue</b> to be the sonnes of God, euen to them that beleeeue in his Name.
John 1:30	This is he of whom I said, After me cometh a man which is preferred before me: for he <b>was before me</b> .	This is he of whom I saide, After me commeth a man, which was before me: for he <b>was better then I</b> .
John 3:16	For God so loved the world, that he <b>gave</b> his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.	or God so loued the worlde, that hee <b>hath giuen</b> his onely begotten Sonne, that whosoever beleeueth in him, should not perish, but haue euerlasting life.
John 3:36	He that believeth on the Son hath everlasting life: and he that <b>believeth not</b> the Son shall not see life; but the wrath of God abideth on him.	Hee that beleeueth in the Sonne, hath euerlasting life, and hee that <b>obeyeth not</b> the Sonne, shall not see life, but the wrath of God abideth on him.
John 4:10	Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee <b>living water</b> .	Iesus answered and saide vnto her, If thou knewest that gift of God, and who it is that saieth to thee, Giue mee drinke, thou wouldest haue asked of him, and hee woulde haue giuen thee, <b>water of life</b> .
John 4:23	But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father <b>seeketh</b> such to worship him.	But the houre commeth, and nowe is, when the true worshippers shall worship the Father in spirit, and trueth: for the Father <b>requireth</b> euen such to worship him.
John 5:35	He was a burning and a shining <b>light</b> : and ye were willing for a season to reioice in his light.	He was a burning, and a shining <b>candle</b> : and ye would for a season haue reioyced in his light.
John 6:71	He spake of Judas Iscariot the son of Simon: for he it was that should betray him, <b>being one</b> of the twelve.	Now he spake it of Judas Iscariot the sonne of Simon: for hee it was that shoulde betraie him, <b>though he was one</b> of the twelue
John 7:4	For there is no man that doeth any thing in secret, and he himself seeketh to <b>be known openly</b> . If thou do these things, shew thyself to the world.	For there is no man that doeth any thing secretely, and hee himselfe seeketh to <b>be famous</b> . If thou doest these things, shewe thy selfe to the worlde.
John 7:5	For neither did his brethren believe in him.	For <b>as yet</b> his brethren beleeeued not in him.

John 7:38	He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of <b>living water</b> .	Hee that beleeueth in mee, as saith the Scripture, out of his bellie shall flowe riuers of <b>water of life</b> .
John 8:50	And I seek not mine own <b>glory</b> : there is one that seeketh and iudgeth.	And I seeke not mine owne <b>praise</b> : but there is one that seeketh it, and iudgeth.
John 9:30	The man answered and said unto them, <b>Why herein</b> is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.	The man answered, and sayde vnto them, <b>Doutlesse</b> , this is a marueilous thing, that ye know not whence he is, and yet he hath opened mine eyes.
John 11:12	Then said his disciples, Lord, if he sleep, he <b>shall do well</b> .	Then said his disciples, Lord, if he sleepe, he <b>shalbe safe</b> .
John 11:13	Howbeit Jesus spake of his death: but they thought that he had spoken of taking of <b>rest in</b> sleep.	Howbeit, Iesus spake of his death: but they thought that he had spoken of the <b>naturall</b> sleepe.
John 11:35	Jesus wept.	<b>And</b> Iesus wept.
John 12:48	He that <b>rejecteth</b> me, and receiveth not my words, hath one that iudgeth him: the word that I have spoken, the same shall judge him in the last day.	He that <b>refuseth</b> me, and receiueth not my wordes, hath one that iudgeth him: the worde that I haue spoken, it shall iudge him in the last day.
John 13:16	Verily, verily, I say unto you, The servant is not greater than his lord; neither <b>he that is sent</b> greater than he that sent him	Verely, verely I say vnto you, The seruant is not greater then his master, neither <b>the ambassadour</b> greater then he that sent him.
John 13:17	If ye know these things, <b>happy</b> are ye if ye do them.	If ye know these things, <b>blessed</b> are ye, if ye doe them.
John 14:2	In my Father's house are many <b>mansions</b> : if it were not so, I would have told you. I go to prepare a place for you.	In my Fathers house are many <b>dwelling places</b> : if it were not so, I would haue tolde you: I go to prepare a place for you.
John 14:18	I will not leave you <b>comfortless</b> : I will come to you.	I will not leaue you <b>fatherles</b> : but I will come to you.
John 14:23	Jesus answered and said unto him, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and <b>make our abode</b> with him.	Iesus answered, and sayd vnto him, If any man loue me, he will keepe my worde, and my Father will loue him, and we wil come vnto him, and wil <b>dwel</b> with him.

John 14:27	Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, <b>neither let it be afraid.</b>	Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, <b>nor feare.</b>
John 15:8	Herein is my Father glorified, that ye bear much fruit; <b>so shall ye be</b> my disciples.	Herein is my Father glorified, that ye beare much fruite, <b>and be made</b> my disciples.
John 15:13	Greater love hath no man than this, <b>that a man lay down</b> his life for his friends.	Greater loue then this hath no man, <b>when any man bestoweth</b> his life for his friendes.
John 16:2	They shall <b>put you out of the synagogues</b> : yea, the time cometh, that whosoever killeth you will think that he doeth God service.	They shall <b>excommunicate you</b> : yea, the time shall come, that whosoever killeth you, will thinke that he doeth God seruice.
John 18:22	And when he had thus spoken, one of the officers which stood by struck Jesus <b>with the palm of his hand</b> , saying, Answerest thou the high priest so?	When he had spoken these thinges, one of the officers which stode by, smote Iesus <b>with his rod</b> , saying, Answerest thou the hie Priest so?
John 18:40	Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a <b>robber</b> .	Then cried they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a <b>murtherer</b> .
John 19:3	And said, Hail, King of the Jews! and they smote him with <b>their hands</b> .	And saide, Haile, King of the Iewes. And they smote him with <b>their roddes</b> .
John 20:28	And Thomas answered and said unto him, <b>My Lord</b> and my God.	Then Thomas answered, and said vnto him, <b>Thou art</b> my Lord, and my God.
John 21:5	Then Jesus saith unto them, " <b>Children</b> , have ye any meat?" They answered him, No.	Iesus then said vnto them, <b>Syrs</b> , haue ye any meate? They answered him, No.
Acts 2:25	For David speaketh concerning him, I <b>foresaw</b> the Lord always before my face, for he is on my right hand, that I should not <b>be moved</b> :	For Daud sayeth concerning him, I <b>beheld</b> the Lord alwaies before me: for hee is at my right hand, that I should not <b>be shaken</b> .
Acts 2:27	Because thou wilt not leave my soul <b>in hell</b> , neither wilt thou suffer thine Holy One to see corruption.	Because thou wilt not leaue my soule <b>in graue</b> , neither wilt suffer thine Holy one to see corruption.



Acts 4:13	¶Now when they saw the boldness of Peter and John, and perceived that they were unlearned and <b>ignorant men</b> , they marvelled; and they took knowledge of them, that they had been with Jesus.	Now when they sawe the boldnes of Peter and Iohn, and vnderstoode that they were vnlearned men <b>and without knowledge</b> , they marueiled, and knew them, that they had bin with Iesus:
Acts 4:16	Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is <b>manifest</b> to all them that dwell in Jerusalem; and we cannot deny it.	Saying, What shall we doe to these men? for surely a manifest signe is done by them, and it is <b>openly knowen</b> to all them that dwell in Hierusalem: and we cannot denie it.
Acts 5:33	¶When they heard that, they were <b>cut to the heart</b> , and took counsel to slay them.	Now when they heard it, they <b>brast for anger</b> , and consulted to slay them.
Acts 5:39	But if it be of God, ye cannot overthrow it; lest haply ye be found even <b>to fight</b> against God.	But if it be of God, ye can not destroy it, lest ye be found euen <b>fighters</b> against God.
Acts 12:19	And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be <b>put to death</b> . And he went down from Judæa to Cæsarea, and there abode.	And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to <b>be punished</b> . And he went downe from Iudea to Cesarea, and there abode.
Acts 13:10	And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the <b>right</b> ways of the Lord?	And sayde, O full of all subtiltie and all mischief, the childe of the deuill, and enemie of all righteousness, wilt thou not cease to peruert the <b>straight</b> waies of the Lord?
Acts 14:2	But the unbelieving Jews stirred up the Gentiles, and <b>made their minds evil affected</b> against the brethren.	And the vnbeleeuing Iewes stirred vp, and <b>corrupted the mindes</b> of the Gentiles against the brethren.
Acts 15:20	But that we write unto them, that they abstain from <b>pollutions</b> of idols, and from fornication, and from things strangled, and from blood.	But that we send vnto them, that they abstaine themselues from <b>filthinesse</b> of idoles, and fornication, and that that is strangled, and from blood.
Acts 16:22	And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded <b>to beat</b> them.	The people also rose vp together against them, and the gouernours rent their clothes, and commanded them <b>to be beaten with roddes</b> .

Acts 16:31	And they said, <b>Believe on</b> the Lord Jesus Christ, and thou shalt be saved, and thy house.	And they saide, <b>Beleeue in</b> the Lord Iesus Christ, and thou shalt be sau'd, and thine household.
Acts 17:6	And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have <b>turned the world upside down</b> are come hither also;	But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue <b>subuerted the state of the world</b> , and here they are,
Acts 17:12	Therefore many of them believed; also of <b>honourable</b> women which were Greeks, and of men, not a few.	Therefore many of them beleue'd, and of <b>honest</b> women, which were Grecians, and men not a few.
Acts 18:13	Saying, This fellow persuadeth men to worship God <b>contrary to the law</b> .	Saying, This fellow persuadeth me to worship God <b>otherwise then the Lawe appointeth</b> .
Acts 18:28	For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.	For mightily hee confuted publikely the Iewes, <b>with great vehemencie</b> , shewing by the Scriptures, that Iesus was that Christ.
Acts 19:9	But when divers were hardened, and <b>believed not</b> , but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.	But when certaine were hardened, and <b>disobeyed</b> , speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schoole of one Tyrannus.
Acts 20:32	And now, brethren, I commend you to God, and to the word of his grace, which is able to <b>build you up</b> , and to give you an inheritance among all them which are sanctified.	And nowe brethren, I commend you to God, and to the worde of his grace, which is able to <b>build further</b> , and to giue you an inheritance, among all them, which are sanctified.
Romans 1:27	And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men <b>working that which is unseemly</b> , and receiving in themselves that recompence of their error which was meet.	And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man <b>wrought filthinesse</b> , and receiued in themselues such recompence of their errour, as was meete.
Romans 3:23	For all have sinned, and <b>come short</b> of the glory of God;	<b>For there is no difference:</b> for all haue sinned, and are <b>deprived</b> of the glorie of God,

Romans 8:22	For we know that the whole creation groaneth and travaileth in pain <b>together</b> until now.	For we knowe that every creature groaneth <b>with vs also</b> , and travaileth in paine together vnto this present.
Romans 8:28	And we know that all things work together <b>for good</b> to them that love God, to them who are the called according to his purpose.	Also we knowe that all thinges worke together <b>for the best</b> vnto them that loue God, euen to them that are called of his purpose.
Romans 11:11	I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them <b>to jealousy</b> .	I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation commeth vnto the Gentiles, to prouoke them <b>to follow them</b> .
Romans 12:1	I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable <b>service</b> .	I Beseech you therefore brethren, by the mercies of God, that yee giue vp your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable <b>seruing of God</b> .
Romans 12:3	For I say, through the grace given unto me, to every man that is among you, not to <b>think of himself more highly than he ought to think</b> ; but to think soberly, according as God hath dealt to every man the measure of faith.	For I say through the grace that is given vnto me, to every one that is among you, that no man <b>presume to vnderstande aboue that which is meete to vnderstand</b> , but that he vnderstande according to sobrietie, as God hath dealt to every man the measure of faith.
Romans 13:13	Let us walk honestly, as in the day; not in <b>rioting</b> and drunkenness, not in chambering and wantonness, not in strife and envying.	So that wee walke honestly, as in the day: not in <b>gluttonie</b> , and drunkennesse, neither in chambering and wantonnes, nor in strife and enuying.
Romans 14:1	Him that is weak in the faith receive ye, but not to <b>doubtful</b> disputations.	Him that is weake in the faith, receiue vnto you, but not for <b>controuersies of</b> disputations.
I Corinthians 2:14	But the natural man <b>receiveth</b> not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.	But the naturall man <b>perceiueth</b> not the things of the Spirit of God: for they are foolishnesse vnto him: neither can hee knowe them, because they are spiritually discerned.

I Corinthians 4:1	Let a man so account of us, as of the ministers of Christ, and <b>stewards of the mysteries</b> of God.	Let a man so thinke of vs, as of the ministers of Christ, and <b>disposers of the secrets</b> of God:
I Corinthians 4:5	Therefore iudge nothing before the time, until the Lord come, who both will <b>bring to light the hidden things of darkness</b> , and will make manifest the counsels of the hearts: and then shall every man have praise of God.	Therefore iudge nothing before the time, vntill the Lord come, who will <b>lighten things that are hid in darkenesse</b> , and make the counsels of the hearts manifest: and then shall euery man haue praise of God.
I Corinthians 6:9	Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor <b>effeminate</b> , nor <b>abusers of themselves with mankind</b> ,	Knowe yee not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor <b>wantons</b> , nor <b>buggerers</b> ,
I Corinthians 6:16	What? know ye not that he which is <b>joined to</b> an harlot is one body? for two, saith he, shall be one flesh.	Doe ye not knowe, that he which <b>coupleth himselfe with</b> an harlot, is one body? for two, sayeth he, shalbe one flesh.
I Corinthians 10:13	There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will <b>with the temptation also make a way to escape</b> , that ye may be able to bear it.	There hath no tentation taken you, but such as appertaine to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but wil euen <b>giue the issue with the tentation</b> , that ye may be able to beare it.
I Corinthians 12:3	Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus <b>accursed</b> : and that no man can say that Jesus is the Lord, but by the Holy Ghost.	Wherefore, I declare vnto you, that no man speaking by the Spirit of God calleth Iesus <b>execrable</b> : also no man can say that Iesus is the Lord, but by the holy Ghost.
I Corinthians 13:1	Though I speak with the tongues of men and of angels, and have not <b>charity</b> , I am become as sounding brass, or a tinkling cymbal.	Though I speake with the tongues of men and Angels, and haue not <b>loue</b> , I am as sounding brasse, or a tinkling cymbal.

I Corinthians 13:4	Charity suffereth long, and is <b>kind</b> ; charity envieth not; charity vaunteth not itself, is not puffed up,	Loue suffreth long: it is <b>bountifull</b> : loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:
I Corinthians 13:5	Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;	It doeth no vncomely thing: it seeketh not her owne things: it is not prouoked <b>to anger</b> : it thinketh not euill:
I Corinthians 13:13	And now abideth faith, hope, charity, these three; but the <b>greatest</b> of these is charity.	And nowe abideth faith, hope and loue, euen these three: but the <b>chiefest</b> of these is loue.
II Corinthians 2:11	Lest Satan should get an advantage of us: for we are not ignorant of his <b>devices</b> .	Lest Satan should circumuent vs: for we are not ignorant of his <b>enterprises</b> .
II Corinthians 2:17	For we are not as many, which <b>corrupt</b> the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.	For wee are not as many, which <b>make merchandise of</b> the woorde of God: but as of sinceritie, but as of God in ye sight of God speake we in Christ.
II Corinthians 3:1	Do we begin again to <b>commend</b> ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?	Doe we begin to <b>praise</b> our selues againe? or neede we as some other, epistles of recommendation vnto you, or letters of recommendation from you?
II Corinthians 4:2	But have <b>renounced the hidden things of dishonesty</b> , not walking in craftiness, nor handling the word of God deceitfully; but by <b>manifestation</b> of the truth commending ourselves to every man's conscience in the sight of God.	But haue <b>cast from vs ye clokes of shame</b> , and walke not in craftines, neither handle we the worde of God deceitfully: but in <b>declaration</b> of the trueth we approve our selues to euery mans conscience in the sight of God
II Corinthians 4:4	In whom the god of this world hath blinded the minds of <b>them which believe not</b> , lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.	In whom the God of this world hath blinded the minde, that is, of <b>the infidels</b> , that the light of the glorious Gospell of Christ, which is the image of God, <b>should not shine</b> vnto them.
II Corinthians 5:9	Wherefore we <b>labour</b> , that, whether <b>present or absent</b> , we may be accepted of him.	Wherefore also we <b>couet</b> , that both <b>dwelling at home</b> , <b>and remouing from home</b> , we may be acceptable to him.

II Corinthians 5:17	Therefore if any man be in Christ, he <b>is</b> a new creature: old things are passed away; behold, all things are become new.	Therefore if any man be in Christ, <b>let him be</b> a new creature. Olde things are passed away: beholde, all things are become newe.
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## Conclusion

Though this was an interesting study, I feel the need to move on to other subjects for now. And though I felt some of the translations of the Geneva Bible added more clarity to the verse, I cannot say it is an overall better translation than the King James Version. Here are two examples:

Verse	KJV	Geneva
Leviticus 18:6	None of you shall approach to any that is near of kin to him, to uncover their <b>nakedness</b> : I am the Lord	None shall come neere to any of ye kinred of his flesh to vncover her <b>shame</b> : I am the Lord.

For sure it's incorrect to call nakedness "shame". Adam and Eve were naked in the Garden and they were NOT ashamed!

Verse	KJV	Geneva
II Samuel 21:19	And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, <b>slew the brother of Goliath</b> the Gittite, the staff of whose spear was like a weaver's beam.	And there was yet another battel in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite <b>slewe Goliath</b> the Gittite: the staffe of whose speare was like a weauers beame.

So the Geneva Bible makes the same mistake as do many modern translations. Those who know the Bible even a little should know that Elhanan could not possibly have killed Goliath because David already killed him! And both the KJV and the Geneva Bible name the brother of Goliath that Elhanan killed as Lahmi in I Chronicles 20:5

Verse	KJV	Geneva
I Chronicles 20:5	And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.	And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slewe Lahmi, the brother of Goliath the Gittite, whose spearestaffe was like a weauers beame.

## Update to article

I first posted this article on Feb 23, 2014 and have a renewed interest in updating it since I regained possession of the Geneva Bible which [Dr. John G. Hartnett](#) gave me as a present. I sent it with other books from Japan to Guam in April 2018 but because the address I sent it to couldn't receive mail, it was sent back to Japan via the US mainland!

The Protestant Bible at the time of King James of England was the Geneva Bible. King James didn't like it because it included footnotes, some of which seemed to question his authority! He ordered a new translation of the English Bible, one that didn't include footnotes. He ordered the KJV to be translated purely for *political* reasons. Thus the footnotes Protestants used to read were no longer available after the KJV became popular. Protestants began to use the KJV more than the Geneva Bible from the middle of the 17th century. The Geneva Bible thus went out of print and remained out of print for centuries! It was finally reprinted by the Tolle Lege Press in January 2004.

I often wondered what evangelical Christianity today would be like if the King James Version was never translated. Some of the footnotes in the Geneva Bible contain correct interpretations of prophetic scripture that have been misinterpreted since the KJV, and especially so since the **Scofield Bible** became popular. Scofield included footnotes in his edition of the KJV, some of which mislead the reader into false doctrine.

The greatest example of a mistranslated prophecy that I know of is Daniel 9:27.

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 footnotes of the Geneva Bible about the first part of Daniel 9:27 say:

*By the preaching of the Gospel he confirmed his promise first to the Jews, and after to the Gentiles.*

You see that the early Protestants considered Daniel 9:27 to be a messianic prophecy, not something fulfilled in the future by the Antichrist!

A fundamental Baptist preacher I met on Guam doesn't agree with the eschatology of the Protestant reformers as stated above. He believes that Bible prophecy should be interpreted with a dispensationalist view in mind. One noted preacher, Chuck Baldwin, doesn't agree with him! He thinks the commentaries of the early Protestant reformers such as Matthew Henry are of value. So do I.

For the record, though I mainly use the KJV, I do not think it's a perfect translation. No translation can be perfect! I worked as a professional translator from English to Japanese and am very familiar with the fact that cultural differences add to the difficulties involved in translating from one language to another. A translator can only hope to get the translation as close as possible to the meaning of the author. It's far easier to translate one European language to another European language than it is to translate a European language to an Asian language such as Japanese because European nations are closer in culture to each other than they are to Asian nations. Not only are the words different, but the way of expressing ideas is also

different! One has to be very familiar with both languages to do a good job. It's never 100% perfect.

I see no reason why archaic words in the KJV cannot be updated to modern English words. That said, I still think the old words thee, thou, thine, and ye are pretty cool because it expresses the second person in both singular and plural.

John 3:7 Marvel not that I said unto thee, (singular you) Ye (plural you) must be born again.

You by itself in older English is always plural.

Most European languages still use a singular and plural you. English dropped the singular you because it can sound offensive when used by an authoritarian person when speaking to someone under him.