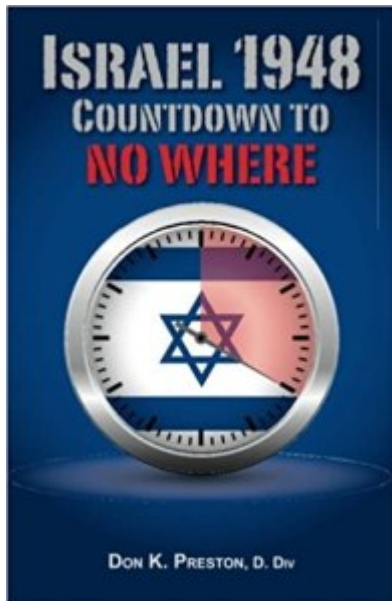


1948 Statehood of Israel does not fulfill Bible prophecy!



-By Steve Rudd

Introduction:

1. Historically, Rapture false teachers are always scanning the news headlines for current events that are a sign that the second coming of Christ countdown clock has begun to tick.
2. For the 100 years after John Darby invented rapture in 1830 AD, more attention was paid to the pyramids and creative combinations of numbers to predict the second coming. None of them based their end of the world countdown clock on Israel becoming a nation in 1948.
3. All these failed predictions that were based on the pyramids and numerology appeared convincing at the time to those who sold everything they had, put on white clothes and waited at midnight on rooftops. After the "certain hour" had passed they were struck with disappointment and a feeling of self-stupidity. This always follows in the wake of failed rapture predictions.
4. However since Israel became a nation in 1948 AD, Rapturists got all excited and began to preach that the end would come within one generation (generally 40 years) of Israeli modern statehood.
5. For example, Harold Camping teaches that exactly 40 years after May 14, 1948, that the "church age" came to an end and ordered everyone to leave their churches in 1988. He then went on to predict the end of the world not once, but twice in 1994 and again on May 21, 2011.
6. Most "Rapture time charts" use the establishment of Israel as a nation in 1948 as the beginning of the countdown to the end, claiming it is the fulfillment of Bible prophecy. Nothing could be further from the truth.

7. The truth is that Israeli statehood in 1948 was and is irrelevant to Bible prophecy.

8. Paul said the hope of Israel was not physical restoration, but only in Christ:

a. "And now I am standing trial for the hope of the promise made by God to our fathers; the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews. "Why is it considered incredible among you people if God does raise the dead? "So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. " (Acts 26:6–9)

b. "For this reason, therefore, I requested to see you and to speak with you, for I am wearing this chain for the sake of the hope of Israel." (Acts 28:20)

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

1. Premillennialists, at their foundation, are condemned, because they teach that God wants the Jews to again practice full Mosaic Old Testament Temple worship, complete with animal sacrifices.

a. "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. " (Galatians 5:1–4)

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

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

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

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

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

4. When a Jew converts to Christianity, he stops worshipping God according to

Moses and takes all his instructions from Christ.

B. Reverting back to Mosaic Judaism:

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

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

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

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

b. It just cannot get any clearer than what Jesus told Pilate above, but Rapturists won’t listen to Jesus and expect him to be a literal physical king on a physical throne in the physical land of Israel.

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

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

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

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

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

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

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

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

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

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

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

b. Applying Jeremiah’s prophecies to 1948 AD is an assault on good bible knowledge but those who believe in the Rapture cannot be persuaded by the word of God!

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

passes by. "They will say, 'This desolate land has become like the garden of Eden; and the waste, desolate and ruined cities are fortified and inhabited.' " (Ezekiel 36:24–35)

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

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

- a. Daniel was one who was actually deported and lived in Babylon.
- b. Daniel prophesied the four successive kingdoms of Babylon, Mede-Persia, Greece and Rome.
- c. Daniel said that the Kingdom of God would be start during the days of the Roman Empire.
- d. This was fulfilled in 30 AD on the Day of Pentecost.
- e. The kingdom of prophecy is the church.
- f. The "last days" prophecies of Daniel were fulfilled in the first century.
- g. Learn that [the first days began when Jesus walked the earth.](#)

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

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

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

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

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

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

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

1. **Isaiah 11:10–12** “Then in that day the nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious. Then it will happen on that day that the Lord will again recover the second time with His hand The remnant of His people, who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea. And He will lift up a standard for the nations And assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth. ” (Isaiah 11:10–12)

a. Isaiah wrote this in 730 BC

b. Notice the root of Jesse is Jesus Christ

c. The second gathering is in 30 AD.

d. On the day of Pentecost all nations were present: “And how is it that we each hear them in our own language to which we were born? “Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.” (Acts 2:8–11)

e. Pentecost is a perfect fulfillment of Isa 11.

Isaiah 66:19–24 “I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, Tubal and Javan, to the

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

a. Isaiah lived in 730 BC, just before the Assyrian Captivity of the ten lost tribes in 722 BC.

b. Much of Isaiah is prophetic of Christ and the church in 30 AD. This is seen in chapters 40-55.

c. Isa 66:19-24 is a prophecy of the church.

d. Like Isa 2:1-4, it foresees the gentiles in union with the Jews as one body:

i. "Now it will come about that In the last days The mountain of the house of the Lord Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. " (Isaiah 2:2)

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

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

i. "having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. When He had disarmed the rulers and authorities, He

made a public display of them, having triumphed over them through Him. Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day— things which are a mere shadow of what is to come; but the substance belongs to Christ. ” (Colossians 2:14–17)

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

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

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

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

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

iii. “Not that I seek the gift itself, but I seek for the profit which increases to your account. But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. ” (Philippians 4:17–18)

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

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

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

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

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

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

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

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

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

i. “Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name. “With this the words of the Prophets agree, just as it is written, ‘After these things I will return, And I will rebuild the tabernacle of David which has fallen, And I will rebuild its ruins, And I will restore it, So that the rest of mankind may seek the Lord, And all the Gentiles who are called by My name,’ Says the Lord, who makes these things known from long ago. “Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles, ” (Acts 15:14–19)

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

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

F. Prophecies of destruction of Jerusalem in 70 AD:

1. **Zechariah 14** “Behold, a day is coming for the Lord when the spoil taken from you will be divided among you. For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city. Then the Lord will go forth and fight against those nations, as when He fights on a day of battle. In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. You will flee by the valley of My

mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the Lord, my God, will come, and all the holy ones with Him! In that day there will be no light; the luminaries will dwindle. For it will be a unique day which is known to the Lord, neither day nor night, but it will come about that at evening time there will be light. And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter. And the Lord will be king over all the earth; in that day the Lord will be the only one, and His name the only one. " (Zechariah 14:1–9)

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

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

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

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

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

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

b. Of the 39 places in the Bible where "fig tree" is used, never is Israel called a Fig Tree.

c. In Romans 9, Israel is likened unto an "Olive Tree" but not a fig tree.

d. The Parable of the Fig tree is the only other possible place where Israel is connected with a fig tree:

i. "And He began telling this parable: "A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any. "And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?' "And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer; and if it bears fruit next year, fine; but if not, cut it down.'" (Luke 13:6–9)

ii. Notice that if this is Israel as a nation, then it is a prophecy of it being replaced by the church at the end of Jesus' three year ministry and/or the destruction of Jerusalem in 70 AD.

e. So the only two possible passages in the Bible where a fig tree is associated with Israel both describe Israel's destruction, not restoration!

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

a. Luke 21 prophecies the destruction of Jerusalem in 70 AD by Roman Armies, not its restoration!

b. This passage does not say Jerusalem will be restored or the temple will be rebuilt.

c. The "times of the Gentiles" correspond to the period when the Gentiles can be saved, obviously extending to the second coming.

Conclusion:

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

2. Rapture false teachers want Israel to become a nation again mainly to fulfill the promise of inheriting the land. Problem is, the Bible clearly says Israel got the land long ago under Joshua and Solomon.

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

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

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.

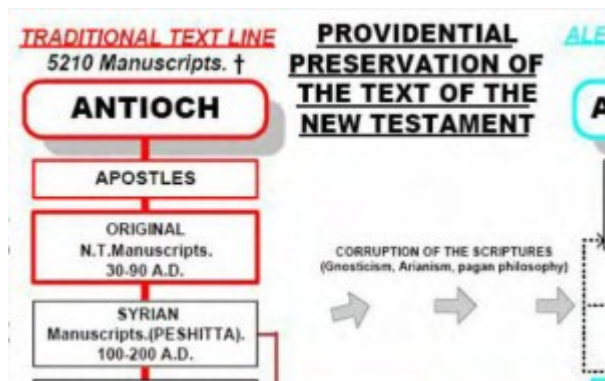
[Futurist Interpretation of Matthew 24 Exposed as Folly by John Gill](#)



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

[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 Vulture 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, Repent: for the kingdom of heaven is at hand.	From that time Iesus began to preach, and to say, Amende your liues: 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 despitefully use you , 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 hurt you , and persecute you,
Matthew 5:47	And if ye salute your brethren only,	And if ye be friendly 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 speaking .	Also when ye pray, vse no vaine repetitions as the Heathen: for they thinke to be heard for their much babbling .
Matthew 6:24b	Ye cannot serve God and mammon .	Ye cannot serue God and riches .
Matthew 6:34	Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof .	Care not then for the morowe: for the morowe shall care for it selfe: the day hath ynough with his owne grieve .
Matthew 16:22	Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.	Then Peter tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe : this shall not be vnto thee.
Matthew 16:24	¶Then said Jesus unto his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me."	Iesus then saide to his disciples, If any man will follow me, let him forsake 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 none effect by your tradition.	Though hee honour not his father, or his mother, shalbe free: thus haue ye made the commandement of God of no aucthoritie 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 give you rest .	Come vnto me, all ye that are wearie and laden, and I will ease you .
Matthew 13:47	Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind :	Againe, the kingdom of heauen is like vnto a drawe net cast into the sea, that gathereth of all kindes of things .

Matthew 11:19	The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber , 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 glutton and a drinker of wine , a friend vnto Publicanes and sinners: but wisdom is iustified of her children.
Matthew 26:49	And forthwith he came to Jesus, and said, Hail, master ; and kissed him.	And forthwith he came to Iesus, and sayd, God saue thee, Master , and kissed him.
Matthew 26:74	Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.	Then began hee to curse himselfe , 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 power to become the sons of God, even to them that believe on his name:	But as many as receiued him, to them he gaue prerogatiue to be the sonnes of God, euen to them that beleue 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 was before me .	This is he of whom I saide, After me commeth a man, which was before me: for he was better then I .
John 3:16	For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.	or God so loued the worlde, that hee hath giuen 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 believeth not 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 obeyeth not 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 living water .	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, water of life .
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 seeketh 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 requireth euen such to worship him.

John 5:35	He was a burning and a shining light : and ye were willing for a season to reioice in his light.	He was a burning, and a shining candle : 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, being one of the twelve.	Now he spake it of Judas Iscariot the sonne of Simon: for hee it was that shoulde betraie him, though he was one of the twelue
John 7:4	For there is no man that doeth any thing in secret, and he himself seeketh to be known openly . 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 be famous . If thou doest these things, shewe thy selfe to the worlde.
John 7:5	For neither did his brethren believe in him.	For as yet 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 living water .	Hee that beleeueth in mee, as saith the Scripture, out of his bellie shall flowe riuers of water of life .
John 8:50	And I seek not mine own glory : there is one that seeketh and iudgeth.	And I seeke not mine owne praise : but there is one that seeketh it, and iudgeth.
John 9:30	The man answered and said unto them, Why herein 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, Doutlesse , 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 shall do well .	Then said his disciples, Lord, if he sleepe, he shalbe safe .
John 11:13	Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.	Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.
John 11:35	Jesus wept.	And Iesus wept.
John 12:48	He that rejecteth me, and receiveth not my words, hath one that iudgeth him: the word that I have spoken, the same shall iudge him in the last day.	He that refuseth 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 he that is sent greater than he that sent him	Verely, verely I say vnto you, The seruant is not greater then his master, neither the ambassadour greater then he that sent him.

John 13:17	If ye know these things, happy are ye if ye do them.	If ye know these things, blessed are ye, if ye doe them.
John 14:2	In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.	In my Fathers house are many dwelling places : 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 comfortless : I will come to you.	I will not leaue you fatherles : 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 make our abode 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 dwell 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, neither let it be afraid .	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, nor feare .
John 15:8	Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.	Herein is my Father glorified, that ye beare much fruite, and be made my disciples.
John 15:13	Greater love hath no man than this, that a man lay down his life for his friends.	Greater loue then this hath no man, when any man bestoweth his life for his friendes.
John 16:2	They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service.	They shall excommunicate you : 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 with the palm of his hand , saying, Answerest thou the high priest so?	When he had spoken these thinges, one of the officers which stooode by, smote Iesus with his rod , 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 robber .	Then cried they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer .
John 19:3	And said, Hail, King of the Jews! and they smote him with their hands .	And saide, Haile, King of the Iewes. And they smote him with their roddes .

John 20:28	And Thomas answered and said unto him, My Lord and my God.	Then Thomas answered, and said vnto him, Thou art my Lord, and my God.
John 21:5	Then Jesus saith unto them, " Children , haue ye any meat?" They answered him, No.	Iesus then said vnto them, Syrs , haue ye any meate? They answered him, No.
Acts 2:25	For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved :	For Daudid sayeth concerning him, I beheld the Lord alwaies before me: for hee is at my right hand, that I should not be shaken .
Acts 2:27	Because thou wilt not leave my soul in hell , neither wilt thou suffer thine Holy One to see corruption.	Because thou wilt not leaue my soule in graue , 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 ignorant men , 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 and without knowledge , 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 manifest 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 openly knowen to all them that dwell in Hierusalem: and we cannot denie it.
Acts 5:33	¶When they heard that, they were cut to the heart , and took counsel to slay them.	Now when they heard it, they brast for anger , and consulted to slay them.
Acts 5:39	But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.	But if it be of God, ye can not destroy it, lest ye be found euen fighters 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 put to death . 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 be punished . 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 right ways of the Lord?	And sayde, O full of all subtiltie and all mischief, the childe of the deuill, and enemye of all righteousness, wilt thou not cease to peruert the straight waies of the Lord?
Acts 14:2	But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.	And the vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.
Acts 15:20	But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.	But that we send vnto them, that they abstaine themselues from filthinesse 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 to beat them.	The people also rose vp together against them, and the gouernours rent their clothes, and commanded them to be beaten with roddes .
Acts 16:31	And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.	And they saide, Beleeue in the Lord Iesus Christ, and thou shalt be sauied, and thine houshold.
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 turned the world upside down 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 subuerted the state of the world , and here they are,
Acts 17:12	Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.	Therefore many of them beleeued, and of honest women, which were Grecians, and men not a few.
Acts 18:13	Saying, This fellow persuadeth men to worship God contrary to the law .	Saying, This fellow persuadeth me to worship God otherwise then the Lawe appointeth .
Acts 18:28	For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.	For mightily hee confuted publickly the Iewes, with great vehemencie , shewing by the Scriptures, that Iesus was that Christ.

Acts 19:9	But when divers were hardened, and believed not , 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 disobeyed , 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 build you up , 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 build further , 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 working that which is unseemly , 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 wrought filthinesse , and receiued in themselues such recompence of their errour, as was meete.
Romans 3:23	For all have sinned, and come short of the glory of God;	For there is no difference: for all haue sinned, and are deprived of the glorie of God,
Romans 8:22	For we know that the whole creation groaneth and travaileth in pain together until now.	For we knowe that euey creature groneth with vs also , and trauaileth in paine together vnto this present.
Romans 8:28	And we know that all things work together for good to them that love God, to them who are the called according to his purpose.	Also we knowe that all thinges worke together for the best 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 to jealousy .	I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation commeth vnto the Gentiles, to prouoke them to follow them .

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 service.	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 seruing of God.
Romans 12:3	For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.	For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstande aboue that which is meete to vnderstand, but that he vnderstande according to sobrietie, as God hath dealt to euery man the measure of faith.
Romans 13:13	Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.	So that wee walke honestly, as in the day: not in gluttonie, 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 doubtful disputations.	Him that is weake in the faith, receiue vnto you, but not for controuersies of disputations.
I Corinthians 2:14	But the natural man receiveth 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 perceiueth 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 stewards of the mysteries of God.	Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God:
I Corinthians 4:5	Therefore iudge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, 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 lighten things that are hid in darkenesse, 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 effeminate , nor abusers of themselves with mankind ,	Knowe yee not that the vnrighteous shall not inherit the kingdome of God? Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor wantons , nor buggerers ,
I Corinthians 6:16	What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.	Doe ye not knowe, that he which coupleth himselfe with 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 with the temptation also make a way to escape , 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 will euen giue the issue with the tentation , 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 accursed : 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 execrable : 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 charity , I am become as sounding brass, or a tinkling cymbal.	Though I speake with the tongues of men and Angels, and haue not loue , I am as sounding brasse, or a tinkling cymbal.
I Corinthians 13:4	Charity suffereth long, and is kind ; charity envieth not; charity vaunteth not itself, is not puffed up,	Loue suffreth long: it is bountifull : 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 to anger : it thinketh not euill:
I Corinthians 13:13	And now abideth faith, hope, charity, these three; but the greatest of these is charity.	And nowe abideth faith, hope and loue, euen these three: but the chiefest of these is loue.

II Corinthians 2:11	Lest Satan should get an advantage of us: for we are not ignorant of his devices .	Lest Satan should circumuent vs: for we are not ignorant of his enterprises .
II Corinthians 2:17	For we are not as many, which corrupt 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 make marchandise of 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 commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?	Doe we begin to praise 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 renounced the hidden things of dishonesty , not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.	But haue cast from vs ye clokes of shame , and walke not in craftines, neither handle we the worde of God deceitfully: but in declaration of the trueth we approue our selues to euey mans conscience in the sight of God
II Corinthians 4:4	In whom the god of this world hath blinded the minds of them which believe not , 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 mindes, that is, of the infidels , that the light of the glorious Gospell of Christ, which is the image of God, should not shine vnto them.
II Corinthians 5:9	Wherefore we labour , that, whether present or absent , we may be accepted of him.	Wherefore also we couet , that both dwelling at home, and remouing from home , we may be acceptable to him.
II Corinthians 5:17	Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.	Therefore if any man be in Christ, let him be a newe creature. Olde things are passed away: beholde, all things are become newe.

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 nakedness : I am the Lord	None shall come neere to any of ye kinred of his flesh to vncouer her shame : I am the Lord.
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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, slew the brother of Goliath 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 slewe Goliath 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.

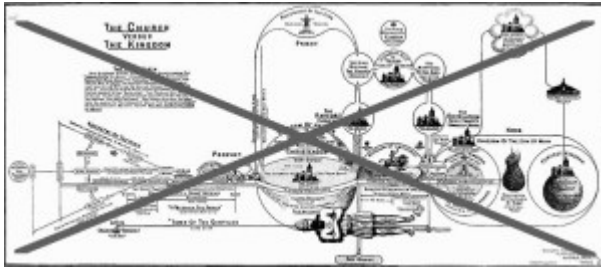
I see no reason why archaic words in the KJV cannot be updated to modern English words. That said, I still think the old words thee, thou, thine, and ye are pretty cool because it expresses the second person in both singular and plural.

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.

[The Origins of Dispensational-Futurist Theology – the Jesuit Connection](#)



I found this article in May 2018 on a forum [The Origins of Dispensational Futurism](#). Since that time there have many updates. If you are interested in learning what's wrong with dispensational theology, you might want to visit that forum.

I consider this article the clearest and most thorough explanation I have heard to date of why evangelicals believe what they believe about the Endtime.

The Jesuits created the modern system of dispensational futurism. Although the Jesuits derived certain aspects of this myth from “futuristic elements” embedded in the teachings of the early church fathers, the evidence is clear that they elaborated the elements of this myth from the early church fathers as a tool to destroy and counter the Protestant Reformation by attempting to lift the heat off the Papacy as the identity of Antichrist.

The theological elements of Futurism are derived from the extra-biblical writings, such as: The Testament of the Twelve Patriarchs, The Sibylline Oracles, Baruch, 1st and 2nd Esdras, T. Levi, The Ascension of Isaiah, etc. etc.

The Apocrypha and Pseudepigrapha writings were written by Hellenistic Jews. These Jews mixed Babylonian, Persian, and Greek paganism with Judaism.

Long before the first advent of Christ, mystical Jews believed that an anti-messiah would come and oppose the Messiah; the anti-messiah was called “Beliar”; and he was believed to be the devil incarnate in human form.

The early Church Fathers such as Ireneaus, Hippolytus, Apollinaris and others, borrowed Futurist elements from these mythical, pseudepigraphal writings, which served to shape their views of end-time events.

The Jesuits created Futurism from the Beliar myth found in these writings, indicating that modern Dispensational Futurist theology is nothing more than pagan mythology convoluted around real scripture.

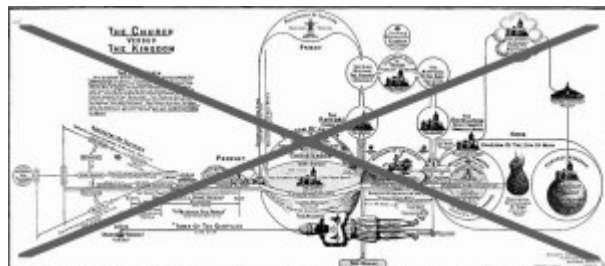
The Protestants of the Reformation era knew about this fable, and Protestants separated the real Bible from the extra-Biblical writings.

When the Protestants studied the Bible without the fables of the Catholic Church fathers – the Beliar myth – they clearly identified the Papacy as the Antichrist.

Modern Protestant Churches the world over have abandoned the Protestant Reformation, and they now teach Catholic theology from the Council of Trent which commenced in 1545 A.D. The Jesuit Cardinals Francisco Ribera (1537-1591) and Robert Bellarmine (1542-1621) in the 16th and 17th centuries were foremost at setting out to accomplish this Protestant destroying task in scraping every bit of knowledge they could formulate from the Early Church Fathers to concoct and repackage the fantastical Jesuit scheme of Futurism. Jesuit Cardinal Manuel de Lacunza in the early 19th century, also an advocate of Futurism, deliberately attempted to take the pressure off the papacy by proposing that the Antichrist was still off in the future, and also laid the foundation for much of modern-day dispensational ideology. On the other hand, the Spanish Jesuit Luis de Alcazar (1554-1613) in the 16th and 17th centuries was set to the task of concocting the Preterist scheme. Both schemes blossomed about the same time and successfully got the “heat” off the Papacy from the detection of Antichrist. It took about 300 years before the Protestant world allowed itself to become infected by these two deadly viruses. Dr. Maitland, James H. Todd, Henry Newman (who later became a Catholic Cardinal after accepting Futurism), Irving, and later Darby and Scofield all came to accept major elements of Ribera’s and Bellarmine’s fantastical views of a singled-out, future, one-man Antichrist (stemming from the Beliar myth that comes from Persian dualism and Zoroastrianism) as well as the incredible disjointed “gap” theory by which the Jesuits adopted from Hippolytus’ erroneous construing of the first 69 units, or weeks of years, as reaching from the first year of Cyrus (or Darius the Mede) to the incarnation of Christ—a chronological impossibility without elongating the period. This “faulty reasoning” of Hippolytus inspired modern Futurism’s “gap” theory.

Dispensationalism is simply another branch of Catholicism—developed by the Jesuits in the Counter-Reformation. After all is said and done, the Roman Catholic Jesuits must still be identified as being responsible for concocting and inventing the Futurist schemes of prophetic interpretation seen so rampant today in the Protestant and Evangelical world. Why? Because they concocted their Futurist interpretations based on outdated futuristic elements embedded in the teachings of the Church Fathers who thought the world would end no later than AD 500, not to mention many of their Futuristic views were shaped through the lenses of the extra-Biblical, Pseudepigraphal books written by uninspired authors. After the passing of some 1000 years, the Protestant Reformers were able to look back in retrospect comparing history with prophecy and were clearly able to see the manifestation of Antichrist and that Little Horn of Daniel 7 in the Roman Church-State.

Dispensationalism and Its Influence on Eschatology



My new friends from 2014 have often used the theological term “dispensationalism” in their conversations with me but until recently the meaning of this word has been nebulous in my mind. I think it most Christians today don’t know what it means either even though they believe the doctrines that sprang from it.

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

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

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

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

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

(3) Manuel **Lacunza** (1731–1801).

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

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

Israel.

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

Distinctions have been drawn by certain exceedingly wise men (measured by their own estimate of themselves), between the people of God who lived before the coming of Christ, and those who lived afterwards. We have even heard it asserted that those who lived before the coming of Christ do not belong to the church of God! We never know what we shall hear next, and perhaps it is a mercy that these absurdities are revealed at one time, in order that we may be able to endure their stupidity without dying of amazement. Why, every child of God in every place stands on the same footing; the Lord has not some children best beloved, some second-rate offspring, and others whom he hardly cares about. These who saw Christ's day before it came, had a great difference as to what they knew, and perhaps in the same measure a difference as to what they enjoyed while on earth meditating upon Christ; but they were all washed in the same blood, all redeemed with the same ransom price, and made members of the same body. Israel in the covenant of grace is not natural Israel, but all believers in all ages. Before the first advent, all the types and shadows all pointed one way –they pointed to Christ, and to him all the saints looked with hope.

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

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

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

My friends, these doctrines all sprang from the Roman Catholic Church! The Vatican wants you to think the Antichrist will be a Jew because then you will

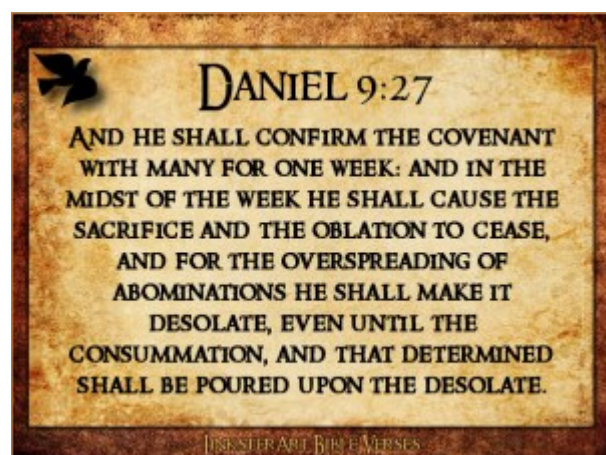
not think of the Pope as the biblical Antichrist – which is what the early Protestant reformers used to think. The doctrine of a final 7 year reign of the Antichrist is based on a false interpretation of Daniel 9:27. That false interpretation is also the bases of the 7 year peace pact doctrine with the Jews and the rebuilding of the Temple of Solomon.

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

For more study, please see:

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

[What John Nelson Darby Taught About Daniel 9 vs. Prominent Bible Commentators](#)



John Nelson Darby.

John Nelson Darby (18 November 1800 – 29 April 1882) was an Anglo-Irish Bible teacher, one of the influential figures among the original Plymouth Brethren and the founder of the Exclusive Brethren. He is considered to be the father of modern Dispensationalism and Futurism (“the Rapture” in the English vernacular). (Source: https://en.wikipedia.org/wiki/John_Nelson_Darby)

The correct interpretation of Daniel chapter 9 and especially verse 27 is extremely important because it is the ‘linchpin’ of all Bible prophecy and determines whether you have either a futurism interpretation or a historicist interpretation of Endtime Bible prophecy. This article proves from Darby’s own words he had a futurism interpretation of Daniel 9:27 which was contrary

to the standard historist interpretation of his contemporaries and those before him. In other words, Protestants before Darby did NOT interpret Daniel 9:27 the way he did. They held to the historist view. And what is the historist view of Daniel 9:27? It's a Messianic prophecy, a prophecy already fulfilled by Jesus Christ! It's *not* a futurist prophecy to be fulfilled by a Endtime Antichrist!



All Bible Scriptures quoted in this article are from the King James Version. All emphasis in *italics* or **bold** are mine.

Quotes from John Darby's Synopsis of Daniel 9 taken from christianity.com

The prince that shall come confirms a covenant with the mass of the Jews. (The form of the word many indicates the mass of the people). This is the first thing that characterises the week; **the Jews form an alliance with the head, at that day, of the people who had formerly overthrown their city and their sanctuary.** They form an **alliance** with the head of the Roman Empire.

Darby is referring to the covenant of Daniel 9:27. Notice how he refers to the covenant as an *alliance*? And Darby calls the "prince" of Daniel 9 the head of the Roman Empire though faithful men of God taught the prince is the Messiah. This is not reading what the Word says, but adding one's subjective thoughts to the Word.

But there remained one week yet unaccomplished with this faithless and perverse, but yet beloved, race, before their iniquity should be pardoned, and everlasting righteousness brought in, and the vision and the prophecy closed by their fulfilment. This week should be distinguished by a covenant which the prince or leader would make with the Jewish people (with the exception of the remnant), and then by the compulsory cessation of their worship through the intervention of this prince.

Again Darby uses the indefinite article for covenant though the popular Bible of his time, the KJV, uses the definite article, *the* covenant. And Darby does not clarify the "prince or leader" he is referring to is in fact Jesus Christ! He is referring to an unknown man in the future which most evangelicals today interpret as the Antichrist. That is why Darby is called the father of Futurism. My friends, this is not how Protestants used to interpret Daniel 9:27.

What the passage tells us is this: first, the prince, **the head that is of the Roman empire**, in the latter days makes a covenant referring to one whole week;

Darby again is referring to someone in the future, "in the latter days" and again says "a covenant". As you will see in this article, Protestants before him knew exactly what the covenant was and why the KJV version of the Bible in Daniel 9 uses the definite article, "the covenant", and not just in verse 27, but before it in verse 4! Darby does *not* make the connection of the covenant of verse 4 being the same as the covenant of verse 27! And why? It would prove his interpretation of a future prince making an alliance with the Jews to be false!

What John Calvin has to say:

Christ took upon him the character of a leader, or assumed the kingly office, when he promulgated the grace of God. This is the confirmation of the covenant of which the angel now speaks. As we have already stated, the legal expiation of other ritual ceremonies which God designed to confer on the fathers is contrasted with the blessings derived from Christ; and we now gather the same idea from the phrase, the confirmation of the covenant. We know how sure and stable was God's covenant under the law; he was from the beginning always truthful, and faithful, and consistent with himself. But as far as man was concerned, the covenant of the law was weak, as we learn from Jeremiah. (Jeremiah 31:31, 32.) I will enter into a new covenant with you, says he; not such as I made with your fathers, for they made it vain. We here observe the difference between the covenant which Christ sanctioned by his death and that of the Jewish law. Thus God's covenant is established with us, because we have been once reconciled by the death of Christ; and at the same time the effect of the Holy Spirit is added, because God inscribes the law upon our hearts; and thus his covenant is not engraven in stones, but in our hearts of flesh, according to the teaching of the Prophet Ezekiel. (Ezekiel 11:19.) Now, therefore, we understand why the angel says, Christ should confirm the covenant for one week, and why that week was placed last in order. In this week will he confirm the covenant with many.

You can see John Calvin believed the covenant had to do with the grace of God, not some Endtime treaty an Antichrist will make.

Geneva Bible Commentary

And he (a) shall confirm the covenant with many for one week: By the preaching of the Gospel he affirmed his promise, first to the Jews, and after to the Gentiles.

You can see the Geneva Bible says it is Christ who confirms the covenant, and it has to do with the preaching of the Gospel.

Matthew Henry

He is called Messiah (Dan. 9:25, 26), which signifies Christ-Anointed (John 1:41), because he received the unction both for himself and for all that are his. [5.] In order to all this the Messiah must be cut off, must die a violent death, and so be cut off from the land of the living, as was foretold, Isa. 53:8. Hence, when Paul preaches the death of Christ, he says that he preached nothing but what the prophet said should come, 26:22, 23. And thus it behoved Christ to suffer. He must be cut off, but not for himself—not for any sin of his own, but, as Caiaphas prophesied, he must die for the people, in our stead and for our good,—not for any advantage of his own (the glory he purchased for himself was no more than the glory he had before, John 17:4, 5); no; it was to atone for our sins, and to purchase life for us, that he was cut off. [6.] He must confirm the covenant with many. He shall introduce a new covenant between God and man, a covenant of grace, since it had become impossible for us to be saved by a covenant of innocence. This covenant he shall confirm by his doctrine and miracles, by his death and resurrection, by the ordinances of baptism and the Lord's supper, which are the seals of the New Testament, assuring us that God is willing to accept us upon gospel-terms. His death made his testament of force, and enabled us to claim what is bequeathed by it. He confirmed it to the many, to the common people; the poor were evangelized, when the rulers and Pharisees believed not on him. Or, he confirmed it with many, with the Gentile world. He causes all the peace-offerings to cease when he has made peace by the blood of his cross, and by it confirmed the covenant of peace and reconciliation.

Matthew Henry's comment about the Prince of the Covenant

It is here foretold that the people of the prince that shall come shall be the instruments of this destruction, that is, the Roman armies, belonging to a monarchy yet to come (**Christ is the prince that shall come**, and they are employed by him in this service; they are his armies, Matt. 22:7), or **the Gentiles (who, though now strangers, shall become the people of the Messiah) shall destroy the Jews.**

Notice that Matthew Henry puts the prophecy of Daniel 9:27 in the past while John Darby puts it in the future? John Darby is the author of *futurism*, which is interpreting Bible prophecies having a future fulfillment. Before Darby Protestant theologians interpreted Christ fulfilling Daniel 9:27. They didn't look at prophecy as God telling us the future, but as God showing how His Word was fulfilled in the past which gives glory to God and verifies the Scriptures as the very Word of God! Did Jesus' disciples know when and how the Temple of Solomon was to be destroyed? I submit to you they did not. They

only recognized the prophecy *after* it was fulfilled, not before.

Verily I say unto you, **This generation** shall not pass, till all these things be fulfilled.- Matthew 24:34

What generation was Jesus referring to? My generation? My children's generation? No! The generation of the people He was speaking to! His disciples of 30 A.D.! Most of them lived 40 more years and saw the fulfillment of the prophecies of Matthew 24.

Reading Darby is an exercise of my mental faculties. He is not nearly as clear as John Calvin or Matthew Henry. And his interpretation of prophecy is clearly an *eisegesis* which means "to lead into" – the interpreter injects his own ideas into the text, making it mean whatever he wants. Compare that to Matthew Henry and John Calvin and others who interpreted using *exegesis* which means "lead out of" or letting the Bible speak for itself without speculating. A good exegesis of what the covenant of Daniel 9:27 is found in verse 4 of the same chapter:

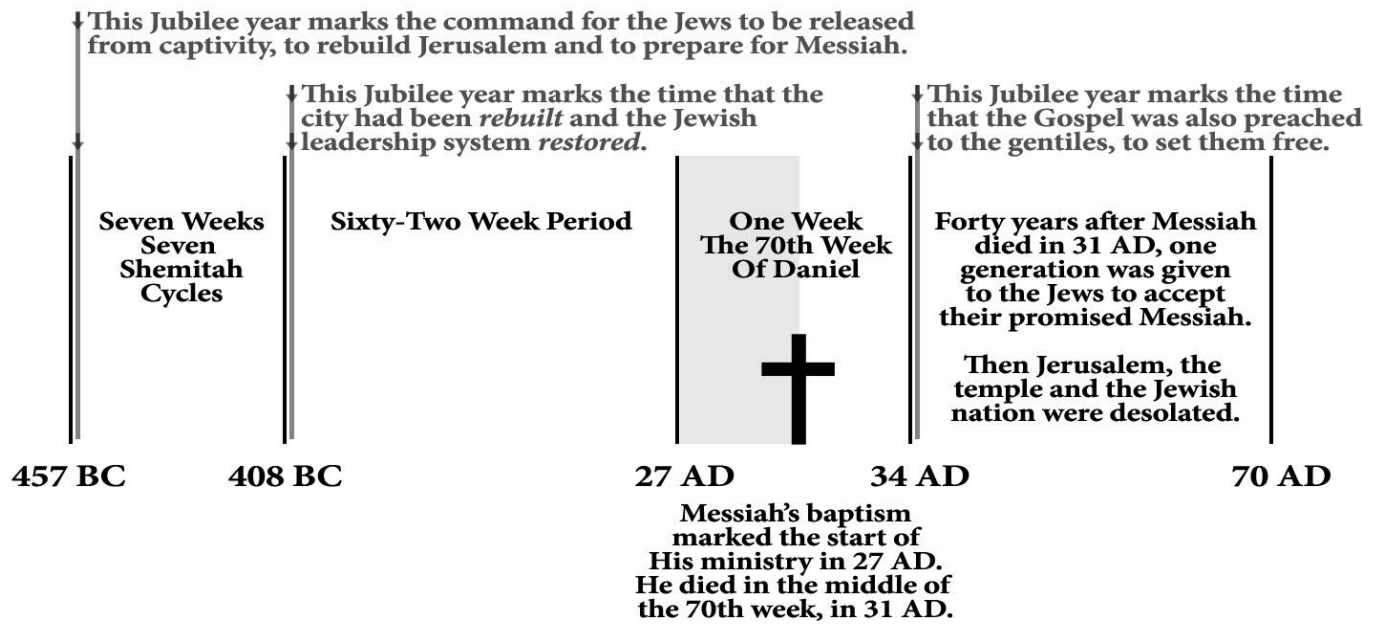
And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping **the covenant** and mercy to them that love him, and to them that keep his commandments; – Daniel 9:4

Where did Darby get his inspiration from? I highly suspect he was influenced by writings of a Jesuit priest for Darby's interpretation of Daniel 9 is what [Jesuit Ribera taught in 1585.](#)

Any comments about this article are appreciated. (As long as you agree with me. :))

The Timeline of Daniel 9:24-27 Illustrated

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



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