

Islam in Prophecy



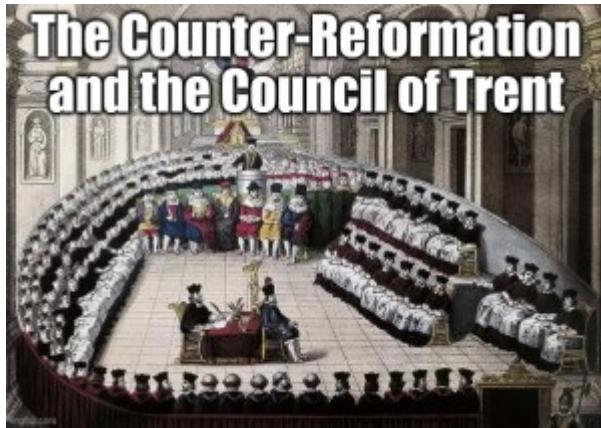
The historicist interpretation of Revelation 9:1-11) reveals the emergence of Islam in Arabia under Mohammed and the devastating early campaigns and conquests of his followers against Christendom.

Historicist Expositors of the Nineteenth Century



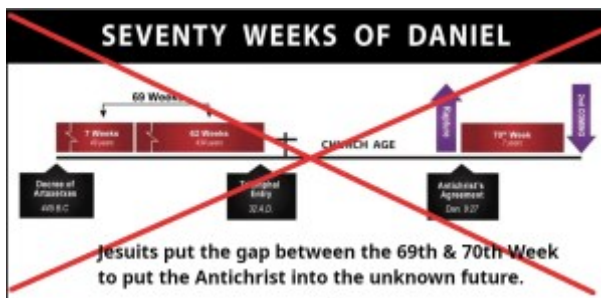
False interpretation of the prophecies of Daniel and Revelation have deceived Christians into thinking the RCC is not evil and the Antichrist still hasn't come.

The Counter-Reformation – The Source of the Futurist View of Prophecy



Pursuing and punishing “heretics” (true believers) was counter-productive. It was clear that the Counter-Reformation needed to take on the very Word of God itself.

Futurism – Leapfrogging History – The Wiles of the Devil



Futurism denies that the dynasty of Popes is the Antichrist and points instead to a future individual world ruler at the end of the age. It thus postpones most of the prophetic predictions of Scripture including almost all the Book of Revelation into a fragment of time in the indefinite future.

The Historical View of Prophecy and Antichrist

"It is the bounden duty of every Christian to pray against Antichrist and as to what Antichrist is no sane man ought to raise a question. If it be not the Popery in the Church of Rome, there is nothing in the world that can be called by that name."
-- Charles Spurgeon



Two great truths that stand out in the preaching that brought about the Protestant Reformation—the “just shall live by faith” and the Papacy is the Antichrist.

Is it Biblical to Question Our Pastor's Teaching?



I was blessed to have found Christ in January 1971 through the ministry of [the Navigators](#), a Christian outreach ministry that started in 1930 when young Dawson Trotman took up the challenge to memorize Bible Scriptures on salvation from a Sunday school memorization contest. Though he wasn't saved yet, he won the contest! Within the following week, the Holy Spirit used the scripture verses he memorized to lead him to Christ! He continued to memorize Scripture and then won a disciple who won another disciple for Christ. I'm writing this from memory what I heard 50 years ago. The things I heard when young in Christ have stuck with me.

After I received Christ as my Lord and Savior when attending an evening church service the Navigators brought me to, I began to attend the Navigators' weekly Bible studies. After three months I came to the conclusion based on the Bible studies that I no longer needed to go to Catholic Mass. I realized from Navigator Bible study that what the Catholic priest was teaching and the very practice of the Mass was not in accordance with the Bible.

The Navigators were not preachers, they were teachers. Their Bible studies consisted of Bible verses and questions about the verse with multiple-choice answers. Reading and understanding the Bible verse led me to choose the right answer! I attended the Navigator fellowships and Bible studies in California and Japan from 1971 to 1973.

The Navigators put a great emphasis on knowing the Scriptures, memorizing Bible verses, and basing doctrine solely on what the Bible says, not on what some preacher says it says. I sometimes met some high-ranking leadership in the Navigators and never felt uncomfortable in their presence. They did not come across as know-it-all preachers but as simple followers of Jesus Christ. The good things I learned from the Navigators and the practice of [memorizing and reviewing Scriptures continue with me to this very day](#). And my wife Tess is like-minded with me about the Scriptures being the basis of all sound doctrine.

We are thankful to have had a good pastor when we lived in Guam. He said some things we didn't agree with, but they were very minor things. And he didn't preach any Endtime doctrines from the pulpit, things we would not have *not* agreed with, things such as a 7-year Endtime scenario of the rise of the Antichrist who makes a peace-pact with Israel and allows them to rebuild their Temple. He may have believed that based on the doctrines of the church in the US mainland that sponsors him, but he didn't teach it. And he did not demand that we hold to the eschatological doctrines of his home church for us to be a member of his church.

Is it within the authority of the average believers in Christ to question things that Bible teachers, pastors, and evangelists are teaching? The Bereans in the book of Acts sets the precedent to do so.

Acts 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.
11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

The Bereans didn't just take the word of Paul or Silas, they checked it out with the Scriptures! If they took the time to check out if the great Apostle Paul's teaching was correct or not by going to the Scriptures, I think it certainly behooves us to do the same. Do most Christians do that today? If they did, I don't see how so many false doctrines can abound in present-day churches!

Let's give some examples of incorrect doctrines of preachers I like before I get into ones I don't like.

- John MacArthur in a sermon only 11 days ago at the time of this article gave a talk about "The Coming of a False Peace." There is no phrase, "false peace" anywhere in the Bible! I know where he got that doctrine. It's Dispensational Futurism from John Nelson Darby and C.I. Scofield. It's what I was taught when still young in Christ. Former hippies called the first 3.5 years of the reign of a future Antichrist a "plastic

peace.” It’s based on a [false interpretation of Daniel 9:27](#). My hat is off to John MacArthur for many of his other sermons exposing sin in America, and for his defiance of unconstitutional COVID medical mandates and keeping his church open. But he’s off on his eschatology.

- Charles A. Jennings of [Truth in History](#). We like his stance on Israel, eschatology, and the fact he believes all the gifts of the Spirit are relevant today. But last night we heard him teach the “Anglo-Israel” doctrine which says that the English are descendants of the tribes of Israel. How can they be when the Bible clearly says Israel is descended from Shem? The white European peoples are all descended from Japheth! English people are white! It was the descendants of Japheth, not Shem, who populated white Europe. It surprises me how pastor Jennings could teach such an error when he knows the Bible so well.
- Steve Gregg of the YouTube channel The Narrow Path. My wife and I think he’s a great Bible teacher, and he came out of Dispensationalism, but nevertheless, he doesn’t teach the Historicist interpretation of the Book of Revelation! I heard he even mocked it. That tells me he has not read the commentators of the Protestant Bible teachers of the past.
- Chuck Baldwin of Liberty Fellowship. My wife and I used to listen to him every week but we stopped when he began to teach the Preterist view of the Book of Revelation, namely that the Book of Revelation is all about the destruction of Jerusalem and the Temple in 70 AD! This is much worse than Steve Gregg’s view because it ignores the Great Whore, the Scarlet woman who rides the Beast of Revelation chapter 17, the Vatican’s worldwide covert government, the “Holy See”, the murder of Bible-believing followers of Jesus Christ through the centuries, the Woman who claims to be the true Bride of Christ but is actually a whore working for Satan! How Chuck Baldwin could be so misled as to not see that despite all his knowledge and education is shocking! He’s so right on other things including his views on the modern nation of Israel, and the correct interpretation of the Olivet Discourse of Matthew 24, Mark 13, and Luke 21.
- Christian J. Pinto of Noise of Thunder Radio. Tess and I love to listen to his podcasts, but sad to say he’s wrong about Israel. I heard him once say the 1948 restoration of Israel was a fulfillment of Bible prophecy. I hope he changed his position on that. We are excited to see his new documentary when it comes out, Jesuits in America.

And then there’s a bunch of popular preachers I don’t like and never listen to. Everything they teach is questionable. I’m talking about all the prosperity Gospel preachers such as Kenneth Copeland. You know who they are.

You might question me too and that’s fine with me. Today a man said a reference I quoted on an article did not have the information I said it has. I proved it does by taking a [screenshot of the article and posting it as my reply](#).

I stand with the majority of the Protestant Reformers on all my views of the Bible on this website. There are some things from Calvin I don’t agree with, but I think his view of the Catholic Church was the same as mine.

Nobody’s perfect, right? I don’t claim to know it all. I like to listen to

what others have to say, and then I test it with the Scriptures. I still like to listen to the above mentioned Bible teachers, but only on subjects I believe they are teaching correctly.

1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

For more on this subject, please see an article on an external website, [Is it Wrong to Question My Pastor?](#). It contains many insights not covered here. Here are a couple of quotes from that article I like:

It is important for every individual in the church to have growing familiarity with the biblical word. We are to trust that the Holy Spirit will “guide us into all truth” (John 16:13). Posing questions about a pastor’s teaching is to take ownership of our spiritual growth. As Christians, we are to ensure that we can differentiate between “the spirit of God and the spirit of falsehood” (1 John 4:6). Authentic pastors, committed to their congregation’s spiritual growth, welcome such questions. Questions are seen as invitations to look at the biblical word in a deeper way. Authentic pastors see questions as an opportunity to journey together in faith and learning.

Toxic or abusive pastors, however, refuse to answer questions pertaining to their teaching. It is suggested that questioning a sermon is tantamount to questioning his or her spiritual authority. After all, they are the ones who have the biblical education (and understand the bible rightly); *they* are the ones charged with declaring God’s voice; *they* are the ones who God has called to the ministry. Instead of an invitation for growth, questions are considered obstructive. Abusive pastors equate God’s voice with their own.

This is no different than the attitude the priests and bishops of the Catholic Church have. I believe they are the Nicolaitans of Revelation 2:6.

But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

One interpretation of the Nicolaitans I heard is the clergy who oppresses the laity. Not even the Apostles Peter or Paul had that authority. They wrote letters to the churches in various cities to advise them, but if those churches didn’t heed the apostle’s advice, they suffered the consequences of their choice. They weren’t bullied and forced to obey by an ecclesiastical hierarchy.

To sum up, the answer to the question in the title of this article is, absolutely yes!

[Antichrist And His Ten Kingdoms – By Albert Close](#)



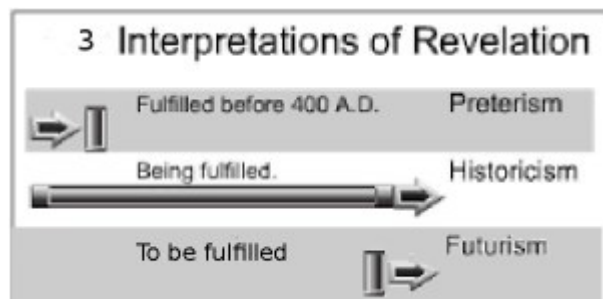
We must keep clearly in view the language in which the Book of Revelation is written, or we will utterly fail to understand its meaning.

[The Most Misunderstood Parts of the Olivet Discourse Explained!](#)



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

Preterism, Futurism, Historicism – Three Schools of Interpretation of Bible Prophecy



I consider this article a key resource to understand why and how eschatology as understood by the evangelical world today is all messed up! If you are waiting for the “rise of the Antichrist” I highly urge you to read this! It is not long. I copied it from a 10 page PDF file somebody either sent me or I found on the Internet. It quotes a lot from an author who I highly regard, Henry Grattan Guinness, who wrote [Romanism and the Reformation](#).

Out of the Reformation of the sixteenth century, and even before, there developed three distinct schools of Biblical prophetic interpretation. A close examination as to the origins of these different views shall undoubtedly uncover which position is correct. I hope and pray that this information will help the reader to make a stance for the side of Truth and give strength to take those first steps “out of the midst of Babylon.”

Let us take a look at what several well known authors, who lived while the more modern views were becoming prevalent, had to say on the subject.

“There are three methods of interpreting the book of Revelation– the **Praeterist**, the **Futurist** and the **Historical** (or **continuous**). The **Praeterist** maintains that the prophecies in Revelation have already been fulfilled– that they refer chiefly to the triumph of Christianity over Judaism and paganism, signalized in the downfall of Jerusalem and of Rome. Against this view it is urged that if all these prophecies were fulfilled some 1400 years ago (the Western Roman Empire fell A.D. 476), their accomplishment should be so perspicuous as to be universally manifest, which is very far from being the case. The **Futurist** interpreters refer all the book, except the first three chapters, to events which are yet to come. Against this view it is alleged that it is inconsistent with the repeated declarations of a speedy fulfillment at the beginning and end of the book itself (I.3; xxii.6, 7, 12, 20). Against both these views it is argued that, if either of them is correct, the Christian Church is left without any prophetic guidance in the Scriptures, during the greater part of its existence; while the Jewish church was favored with prophets during the most of its existence. The Historical or Continuous expositors believe the Revelation a progressive history of the church from the first century to the end of time. The advocates of this method of interpretation are the most numerous, and among them are such

famous writers as **Luther, Sir Isaac Newton, Bengel, Faber, Elliot, Wordsworth, Hengstenburg, Alford, Fausset and Lee**. The ablest living expositors of this class consider the seven seals, seven trumpets, seven thunders and seven vials as all synchronous, or contemporaneous, or parallel, a series of cyclical collective pictures, each presenting the entire course of the world (as connected with the church) down to the end of time; just as the seven churches in the first three chapters represent the universal church, the message to each pointing to the second coming of Christ." Elder Cushing Biggs Hassell, *History of the Church of God*, pp. 252, 253 (1876)

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

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

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

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

"Not only did the Reformers proclaim the mighty truth of justification by faith for the liberation of men's souls, but they nerved thousands to break from the tyranny of the dark ages of the papacy by clearly identifying the antichrist of Bible prophecy. The symbols of Daniel, Paul and John were applied with tremendous effect. The realization that the incriminating finger of prophecy rested squarely on Rome aroused the consciousness of Europe. In alarm Rome saw that she must successfully counteract this identification of antichrist with the papacy or lose the battle. She must present plausible arguments which would cause men to look outside the medieval period for the development of antichrist.

Jesuit scholarship rallied to the Roman cause by providing two plausible alternatives to the historical interpretation of the Protestants.

1. **Luis de Alcazar (1554-1630) of Seville, Spain**, devised what became known as the 'preterist' system of prophetic interpretation. This theory proposed that the Revelation deals with events in the Pagan Roman Empire, that antichrist refers to Nero and that the prophecies were therefore fulfilled long before the time of the medieval church. **Alcazar's preterist** system has never made any impact on the conservative, or evangelical wing of the Protestant movement, although in the last one hundred years it has become popular among Protestant rationalists and liberals.

2. A far more successful attack was taken by **Francisco Ribera (1537 – 1591) of Salamanca, Spain**. He was the founder of the 'futurist' system of prophetic interpretation. Instead of placing antichrist way in the past as did Alcazar, Ribera argues that antichrist would appear way in the future. About 1590 Ribera published a five hundred page commentary on the Apocalypse, denying the Protestant application of antichrist to the church of Rome." M.L. Moser, Jr., An Apologetic of Premillennialism, pp.26, 27.

"Through the **Jesuits Ribera and Bellarmine**, Rome put forth her futurist interpretation of prophecy. Ribera was a Jesuit priest of Salamanca. In 1585, he published a commentary on the Apocalypse, denying the application of the prophecies concerning antichrist to the existing Church of Rome." H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, p. 268 (1887)

"The **futuristic School**, founded by the **Jesuit Ribera in 1591**, looks for Antichrist, Babylon, and a rebuilt temple in Jerusalem, at the end of the Christian Dispensation. The **Praeterist School**, founded by the **Jesuit Alcazar in 1614**, explains the Revelation by the fall of Jerusalem, or the fall of pagan Rome in 410 AD.." M.L. Moser, Jr., An Apologetic of Premillennialism, p.27 (Quoting G.S. Hitchcock, a Roman Catholic Author).

"We have traced in the last three lectures the antiquity, the practical use, and the systematic development of the **historical interpretation of prophecy**—the interpretation which regards Papal Rome as the Babylon of the Apocalypse, and the Roman pontiff as "the man of sin." We have shown that the historical interpretation was the earliest adopted in the Christian Church; that it developed with the course of history; that it sustained the Church through the long central ages of apostasy; that it gave birth to the Reformation... It stood for ages, and is destined to remain till the light of eternity shall break upon the scene. The **historic interpretation** is no dream of ignorant enthusiasts. It has grown with the growth of generations; it has been built up by the labours of men of many nations and ages. It has been embodied in solemn confessions of the Protestant Church. It forms a leading element in the testimony of martyrs and reformers. Like the prophets of old, these holy men bore a double testimony—a testimony for the truth of God, and a testimony against the apostasy of His professing people...and this was their testimony and nothing less, that Papal Rome is the Babylon of prophecy, drunken with the saints and martyrs; and that its head, the Roman pontiff, is the predicted "man of sin," or antichrist. To reject this testimony of God's providential witnesses on a matter of such fundamental import, and to prefer to it the counter-doctrine advocated by the apostate, persecuting Church of Rome, is the error and guilt of modern Futurism." H. Grattan

Guinness, Romanism and the Reformation From the Standpoint of Prophecy, pp. 297, 298.

"Futurism is literalism, and literalism in the interpretation of symbols is a denial of their symbolic character. It is an abuse and degradation of the prophetic word, and a destruction of its influence. It substitutes the imaginary for the real, the grotesque and monstrous for the sober and reasonable. It quenches the precious light which has guided the saints for ages, and kindles a wild, delusive marshfire in its place. It obscures the wisdom of Divine prophecy; it denies the true character of the days in which we live; and while it asserts the nearness of the advent of Christ in the power and glory of His kingdom, it at the same time destroys the only substantial foundation for the assertion, which is prophetic chronology, and the stage now reached in the fulfillment of the predictions of the apostasy." H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, pp. 298, 299. (1887)

"But mark, this is a question of Rome's judgment concerning herself, and the bearing of prophecy on her own history and character. It is here in this judgment that the **Futurist claims that Rome was right, and the Reformers in the wrong**. And the consequences are most serious, for we are living in an age of revived Papal activity." H. Grattan Guinness, Romanism and the Reformation From the standpoint of Prophecy, p. 256.

"To resist the use to which Scripture prophecy was put by the reformers is no light or unimportant matter. The system of prophetic interpretation known as **Futurism** does resist this use. It condemns the interpretation of the reformers. It condemns the views of all these men, and of all the martyrs, and of all the confessors and faithful witnesses of Christ for long centuries. It condemns the Albigenses, the Waldenses, the Wycliffites, the Hussites, the Lollards, the Lutherans, the Calvinists; it condemns them all, and upon a point upon which they are all agreed, an interpretation of Scripture which they embodied in their solemn confessions and sealed with their blood. It condemns the spring of their action, the foundation of the structure they erected. How daring is this act, and how destitute of justification! What an opposition to the pillars of a work most manifestly Divine! For it is no less than this, for **Futurism** asserts that Luther and all the reformers were wrong in this fundamental point. And whose interpretation of prophecy does it justify and approve? That of the Romanists. Let this be clearly seen. Rome felt the force of these prophecies, and sought to evade it. It had no way but to deny their applicability. It could not deny their existence in Scripture. They were there plainly enough. But it denied that these prophecies referred to the Romish Church and its head. It pushed them aside. It shifted them from the entire field of mediaeval and modern history." H. Grattan Guinness, Romanism and the Reformation from the Standpoint of Prophecy, pp. 251, 252.

Rev. Joseph Tanner, (1898, an English Protestant):

"Accordingly, towards the close of the century of the Reformation, two of her [Rome's] most learned doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that of diverting men's

minds from perceiving the fulfillment of the prophecies of the Antichrist in the papal system. The **Jesuit Alcazar** devoted himself to bring into prominence the **Preterist** method of interpretation, which we have already briefly noticed, and thus endeavored to show that the prophecies of Antichrist were fulfilled before the popes ever ruled at Rome, and therefore could not apply to the Papacy. On the other hand the **Jesuit Ribera** tried to set aside the application of these prophecies refer properly not to the career of the Papacy, but to that of some future supernatural individual, who is yet to appear, and to continue in power for three and a half years. Thus, as Alford says, the **Jesuit Ribera, about A.D. 1580, may be regarded as the Founder of the Futurist system in modern times.**" M.L. Moser, Jr., An Apologetic of Premillennialism, p.27

Futurism Comes to the United States

Edward Irving:

"Edward Irving (1792 – 1834), born in Scotland and a brilliant Presbyterian preacher, became a noted expositor in the British Advent Awakening. At first a historicist in his approach to the prophecies, Irving came to adopt futuristic views." M.L Moser, Jr., An Apologetic of Premillennialism, p. 28.

Unfortunately Irving's divergence from the truth did not end here. Along with his change of position on prophetic interpretation he also incorporated several other fanaticisms into his new theology.

"...He despaired of the church being able to complete her gospel commission by the ordinary means of evangelism and began to believe and preach about the miraculous return of the gifts and power of the early church.

"In 1831 the 'gift of tongues' and other 'prophetic utterances' made their appearance among his followers, first in Scotland among some women and then in London. Irving never detected the imposture and gave credence to these new revelations. Under the influence of these revelations of 'the Holy Ghost' 'by other tongues,' a new aspect was added to the expectation of future antichrist -the rapture of the church before the advent of Christ. The novel origin of this novel theory has embarrassed some of its advocates, and in the face of certain lack of evidence heretofore, the defenders of this novel theory have tried to deny its historical beginning. But the recent discovery in a rare book of Rev. Robert Norton entitled the Restoration of Apostles and Prophets In the Catholic Apostolic Church, published in 1861, establishes the origin of this innovative doctrine beyond all question. Norton was a participant in the Irvingite movement. The idea of a two-stage coming of Christ first came to a Scottish lass, Miss Margaret MacDonald of Port Glasgow, Scotland, while she was in a 'prophetic' trance." M.L. Moser, Jr., An Apologetic of Premillennialism, p.28.(Research was done at Central Baptist College, Conway, AR)

Actually, the trance that Miss MacDonald was under occurred while she was deliriously ill. As pointed out in Arnold Dillimore's book, Forerunner of the Charismatic Movement, Miss MacDonald was a semi-invalid who was prone to be taken away with her feelings, impressions and revelations.

It was through the fervor of a local preacher, McLeod Cambell, the hysterical impressions and feelings of Miss MacDonald, and the desire above all reason of Edward Irving for a return of the gifts that the grass roots of the Charismatic movement began in Scotland. It soon spread like wildfire, and through the close association of John Nelson Darby, Irving's movement came to the United States.

John Nelson Darby:

"Secondly, Darby and almost all the Plymouth Brethren advocated a futurist rather than historicist interpretation of the book of Revelation.... The historicist party, represented by almost all those millenarians discussed earlier in this chapter, judged that much of Daniel was recapitulated in the book of Revelation and the two accounts could be used to interpret each other. They believed that the events described in the Apocalypse were being fulfilled in European history.... The futurists believed that none of the events predicted in Revelation (following the first three introductory chapters) had yet occurred and that they would not occur until the end of this dispensation. Associated with this rejection of the historicists' harmonizing of Daniel and Revelation was the futurists' attack upon the year-day theory, so vital to the dating of the 1,260 years to 1798. At the first Powerscourt conference the announced topic for Wednesday was 'proof if 1260 days' means days or years.

The futurist position did not originate with the Plymouth Brethren. Sixteenth-century Roman Catholic commentators had countered Protestant attacks upon the papacy as the Antichrist by insisting that none of the events relating to Antichrist had yet occurred....As has been true so frequently in the history of religious controversy, futurism did not become a real threat to the historicists and an attractive alternative prophetic position until accepted by believers. This occurred when Darby, Newton, and the Plymouth Brethren adopted futurism.

"...Darby introduced into discussion at Powerscourt the ideas of a secret Rapture of the church and of a parenthesis in prophetic fulfillment between the sixty-ninth and seventieth week of Daniel (chapter 9). These two concepts constituted the basic tenets of the system of theology since referred as [dispensationalism](#).... Neither Darby nor Newton seems to have become estranged at this time. Darby held an open mind on both of these subjects as late as 1843. (Benjamin Wills) Newton remembered, years later, opposing both positions. Commenting upon Darby's interpretation of the seventy weeks of Daniel, Newton remarked, 'The secret rapture was bad enough, but this (futurism) was worse.'"Ernest R. Standeen, *The Roots of Fundamentalism, British and American Millenarianism 1800-1930*, pp. 36, 37, 38 (University of Chicago Press – Chicago & London).

Nov. 23, 2023 update: It should be noted that John Nelson Darby is considered the father of Dispensationalism.

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.***

Dispensationalism is a bag of a set of false doctrines that are based on twisting the Word of God to say what it doesn’t say. All Futurists are Dispensationalists whether they know it or not. They ignore correct [principles of interpretation of Scripture known as hermeneutics](#).

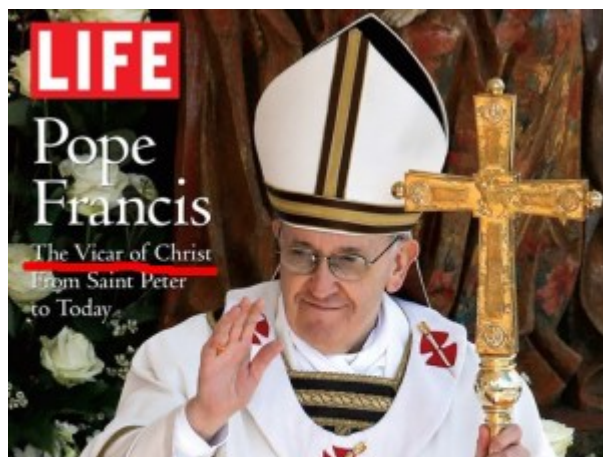
Conclusion

The movement for futurism, the secret rapture and the gift of tongues all developed in the 1830’s in the Scottish church, pastored by Edward Irving, by a woman named Miss Margaret McDonald. She gave what was believed, at the time, to be an inspired utterance. She spoke of the visible, open and glorious second coming of Christ. But as the utterance continued, she spoke of another coming of Christ – a secret and special coming in which those that were truly ready would be raptured. It was John Nelson Darby, a Brethren

preacher and a diligent writer of the time in England – who was largely responsible for introducing this new teaching on a large scale. In the 1850's and 1860's, this theory was introduced into the United States, in a large degree when Cyrus Ingerson Scofield, a strong believer in Darby's teachings, incorporated it into the notes of his Scofield Reference Bible which was published in 1909.

It didn't happen all at once, but through time the Papacy's maneuver to avoid detection as the antichrist power has taken hold of the majority of professed Christians today. Stealthfully she has laid her trap and the world has walked right into it. "Never was there a time in the Church's history when she more needed the barriers which prophecy has erected for her protection. And now when they are so sorely needed, they are not to be found. **Futurism has crept into the Protestant Church, and broken down these sacred walls...**"H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, p. 257 (1887)

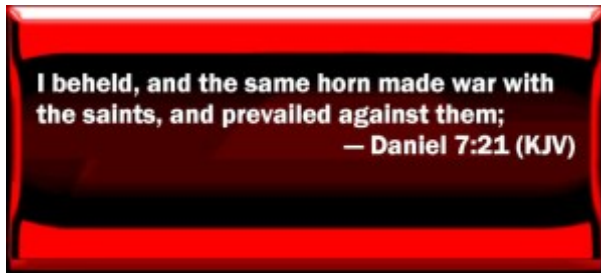
666 – The Anti-Christ to Come?



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

In 1519 Martin Luther first called the Pope the Antichrist and later wrote to Pope Leo X and with boldness informed him that he, the Pope, was the Antichrist. The Historicist view was held by all the Protestant Reformers – that is, every major preacher of the gospel on the Protestant side of the Reformation. They all believed that the Papacy was the Antichrist.

What is the “Horn” that Made War with the Saints?



Who or what is the “horn” of Daniel 7:21? A “horn” in the Book of Daniel is obviously a metaphor for something. Let’s see what that metaphor is by comparing Scripture with Scripture.

*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.***

The horn must therefore represent some man.

*Daniel 8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first **king.***

There you have it! A horn, therefore, is some kind of ruler, a monarch, an emperor, or a dictator.

Most evangelicals today will tell you the horn of the Book of Daniel is the Antichrist. Early Protestant and Baptist Bible teachers will also say that it’s the Antichrist. But there was a major difference in how the Protestant Reformation leaders interpreted the Antichrist compared with evangelicals think of the Antichrist today. To a man, Protestant and Baptist Bible teachers up to the 19th century looked at Daniel 7:21 as a prophecy talking about the Popes of Rome, and *not* an unknown personage who will rise in the future.

Let’s see specifically what the early Protestant Reformation leaders and Bible commentators had to say about Daniel 7:21. They interpreted the prophecies of Daniel and Revelation with the Historicist view in mind, namely, is there an historical record that could possibly the fulfillment of the Horn of Daniel? The Historicist view differs from the Preterist view which says all prophecies of Daniel were fulfilled in Roman Empire. And it differs from the Futurist view Jesuit Ribera (1585) which says the prophecies of the Antichrist are yet to be fulfilled.

Commentary by John Gill, an English Baptist theologian (1697-1771)

I beheld, and the same horn made war with the saints,... The same little horn

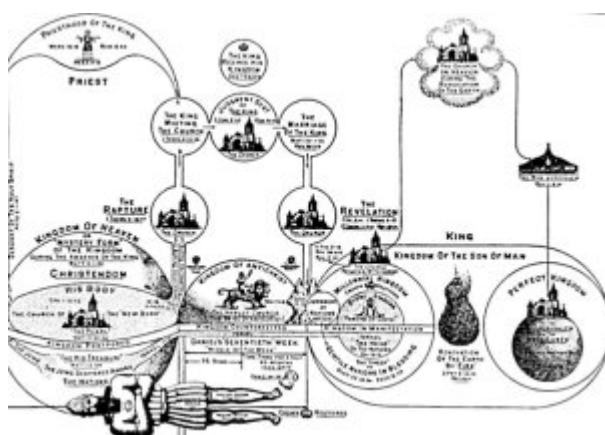
before described; not Antiochus Epiphanes (215 BC – 164 BC), who made war with the Jews, as many think; or the Roman Caesars, that persecuted the church of Christ, as others; nor Titus Vespasian (39 AD – 81 AD), who fought against Israel, as Saadiah; but **antichrist, or the pope of Rome; and this refers to the wars of the popes with the Waldenses, which began in the year 1160**, and continued long, and with the two witnesses at the close of their testimony, Revelation 11:7, this Daniel had a view of in vision; not while he was inquiring of the angel, but before, though not mentioned till now; and was a reason he was so very inquisitive about this little horn, because of its war with the saints, and its success, as follows:

...and prevailed against them: **as the popes and their abettors did against the Waldenses and Albigenses, whom they slew in great numbers**, and got the victory over; as the beast also, the same with this little horn, will overcome the witnesses, and slay them, Revelation 11:7.

Commentary by Adam Clarke, Irish Methodist theologian and biblical scholar, (1760-1832)

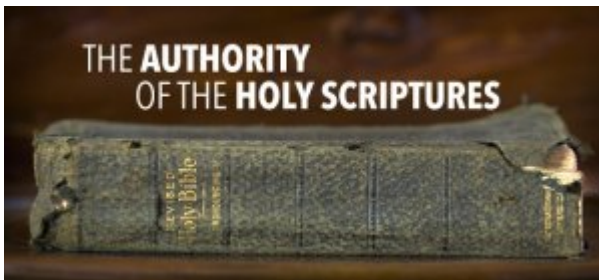
Those who make *Antiochus* the *little horn*, make the *saints* the *Jewish people*. Those who understand the popedom by it, see this as referring to the cruel persecutions of the popes of Rome against the *Waldenses* and *Albigenses*, and the *Protestant Church* in general.

Fallacies Of Futurism – by Henry Grattan Guinness



The doctrine of Futurism exposed as pure speculation and a false interpretation of the 70th Week of Daniel.

Is Doctrine Important? Tagalog Version



doctrine (n.)

late 14c., "the body of principles, dogmas, etc., in a religion or field of knowledge," from Old French doctrine (12c.) "teaching, doctrine" and directly from Latin doctrina "a teaching, body of teachings, learning," from doctor "teacher" (from <https://www.etymonline.com/word/doctrine>)

It's been my personal observation of Pentecostal-Charismatic type of Christians that they seek experiences with the Holy Spirit which result in emotional highs and don't care so much about biblical doctrines. And the ironic thing is, though they assert that teaching doctrine from the Word of God is not as important as being filled with the Spirit, they have developed their *own* doctrines which are patently false and unscriptural!

One pastor of a Pentecostal church boasted to me how *little* Bible he knew or memorized and yet he is "filled with the spirit." I tend to agree with him that he's full of some spirit, but the question is, which spirit? Is it really the Holy Spirit? My Bible says,

John 6:63b ...the **words** that I speak unto you, **they are spirit**, and **they are life**.

Ang Espiritu ang nagbibigay-buhay; hindi ito magagawa ng laman. Ang mga salitang sinabi ko sa inyo ay espiritu at ito ang nagbibigay-buhay.

One "brother" told me once, "We have Jesus, we don't need the Bible." But how are we going to have Jesus without the Bible? NO WAY! The Bible is the only authority a child of God by faith in Christ Jesus can stand on. And if he or she cannot explain their faith in Christ directly from Bible verses, I wonder if they have any real faith at all. The Bible says the source of true faith is through hearing the Word of God. The Bible is the only sure source of the written Word of God.

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

Kaya't ang pananampalataya ay bunga ng pakikinig, at ang pakikinig naman ay bunga ng pangangaral tungkol kay Cristo.

I once wanted to share the historicist interpretation of Daniel 9:27 to an elderly Pentecostal lady I was helping in setting up her new house. She told me flat out she wasn't interested in hearing it. She introduced me to Todd White who teaches doctrines such as, "the Bible doesn't tell you to rebuke the Devil." And she introduced me to Heidi Baker who sometimes appears before a congregation acting so drunk as if she had just drank several bottles of wine!

In showing the list of Scriptures in the Bible with the word "doctrine" I will be commenting on the number of times it appears in certain sections of Scripture. I've been influenced by the teaching of Pastor Michael Hoggard who believes numbers in the Bible and specifically in the King James Version of the Bible, are significant because it shows that the KJV is a translation that can be only inspired by the Holy Spirit. For example, the word "godhead" appears exactly 3 times in the KJV signifying the truth of the doctrine of the Trinity. Other English translations do not do so. The New King James version in the Book of Acts uses the words "divine nature" instead of godhead. That's wrong and a different meaning entirely!

Scriptures with the Word Doctrine

The word doctrine appears six times in the Old Testament.

Deuteronomy 32:2 My **doctrine** shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Pumatak nawang gaya ng ulan ang aking ituturo, ang salita ko nawa'y tulad ng hamog na namumuo;

Job 11:4 For thou hast said, My **doctrine** is pure, and I am clean in thine eyes.

Ipinipilit mong tama ang iyong paniniwala, at sa harap ng Diyos ika'y malinis na lubos.

Proverbs 4:2 For I give you good **doctrine**, forsake ye not my law.

Pagkat tiyak na mabuti itong aking sinasabi, kaya't aking mga katuruan huwag mong isantabi.

Isaiah 28:9 Whom shall he teach knowledge? and whom shall he make to understand **doctrine**? them that are weaned from the milk, and drawn from the breasts.

Ganito ang sinasabi nila laban sa akin:

"Ano kaya ang palagay ng taong ito sa atin; sino bang nais niyang turuan at pagpaliwanagan?

Ang sinabi niya'y para lamang sa mga batang musmos na nangangailangan pa ng gatas.

Isaiah 29:24 They also that erred in spirit shall come to understanding, and they that murmured shall learn **doctrine**.

Magtatamo ng kaunawaan ang mga napapalayo sa katotohanan, at tatanggap ng pangaral ang mga matitigas ang ulo."

Jeremiah 10:8 But they are altogether brutish and foolish: the stock is a **doctrine** of vanities.

Silang lahat ay pawang hangal at mangmang.

Ano ang maituturo sa kanila ng mga diyus-diyosang kahoy?

It appears 12 times in the four Gospels. It's interesting that Jesus chose 12 Apostles!

Matthew 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his **doctrine**:

Namangha kay Jesus ang mga tao nang kanilang marinig ang kanyang pagtuturo
Matthew 16:12 Then understood they how that he bade them not beware of the leaven of bread, but of the **doctrine** of the Pharisees and of the Sadducees. At naunawaan nila na sila'y pinag-iingat niya sa mga katuruan ng mga Pariseo at mga Saduseo, at hindi sa pampaalsang ginagamit sa tinapay.

Matthew 22:33 And when the multitude heard this, they were astonished at his **doctrine**.

Nang marinig ito ng mga tao, namangha sila sa kanyang katuruan.

Mark 1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new **doctrine** is this? for with authority commandeth he even the unclean spirits, and they do obey him. Ang lahat ay namangha kaya't sila'y nagtanungan sa isa't isa, "Paanong nangyari iyon? Ito ay isang kakaibang katuruan! Makapangyarihan niyang nauutusan ang masasamang espiritu, at sumusunod naman ang mga ito sa kanya."

Mark 4:2 And he taught them many things by parables, and said unto them in his **doctrine**,

at sila'y tinuruan niya ng maraming bagay sa pamamagitan ng mga talinghaga. Ganito ang sinabi niya:

Mark 11:18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his **doctrine**.

Narinig ito ng mga punong pari at ng mga tagapagturo ng Kautusan. Buhat noo'y humanap na sila ng paraan upang patayin si Jesus. Subalit natatakot sila sa kanya dahil humahanga ang lahat sa kanyang mga turo.

Mark 12:38 And he said unto them in his **doctrine**, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, Sa kanyang pagtuturo, sinabi ni Jesus, "Mag-ingat kayo sa mga tagapagturo ng Kautusan na mahilig magpalakad-lakad na suot ang kanilang mahahabang damit at gustung-gustong binabati nang may paggalang sa mga pamilihan.

John 7:16 Jesus answered them, and said, My **doctrine** is not mine, but his that sent me.

Kaya't sinabi ni Jesus, "Hindi sa akin ang itinuturo ko, kundi sa nagsugo sa akin.

John 7:17 If any man will do his will, he shall know of the **doctrine**, whether it be of God, or whether I speak of myself.

Kung talagang nais ninumang sumunod sa kalooban ng Diyos, malalaman niya kung ang itinuturo ko'y mula nga sa Diyos, o kung ang sinasabi ko ay galing lamang sa akin.

It appears four times in the Book of Acts. There are a lot of combinations of "fours" in the Bible, four Gospels, four beasts (Revelation 6:1,6), four angels, four corners, four winds (Revelation 7:1)

Acts 2:42 And they continued stedfastly in the apostles' **doctrine** and fellowship, and in breaking of bread, and in prayers.

Inilaan nila ang kanilang mga sarili upang matuto sa turo ng mga apostol,

magsama-sama bilang magkakapatid, magsalu-salo sa pagkain ng tinapay, at manalangin.

Acts 5:28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your **doctrine**, and intend to bring this man's blood upon us.

"Hindi ba't mahigpit namin kayong pinagbawalang mangaral sa pangalan ng taong iyan?" sinabi niya. "Ngunit tingnan ninyo ang inyong ginawa! Laganap na sa Jerusalem ang inyong itinuturo at nais pa ninyo kaming papanagutin sa pagkamatay ng taong iyan!"

Acts 13:12 Then the deputy, when he saw what was done, believed, being astonished at the **doctrine** of the Lord.

Sumampalataya ang gobernador nang makita ang nangyari, at humanga siya sa katuruan tungkol sa Panginoon.

Acts 17:19 And they took him, and brought him unto Areopagus, saying, May we know what this new **doctrine**, whereof thou speakest, is?

Siya'y isinama nila at iniharap sa kapulungan ng Areopago at tinanong, "Maaari bang malaman namin kung ano itong bagong aral na itinuturo mo?"

It appears 21 times in 12 chapters of the Pauline Epistles! The number 21 can be factored to 3 X 7, both significant numbers in the Bible. And of course, 12 is a significant number.

Romans 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of **doctrine** which was delivered you.

Ngunit salamat sa Diyos, kayong dating mga alipin ng kasalanan ay taos pusong sumunod sa katotohanan na nasa aral na ibinigay sa inyo.

Romans 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the **doctrine** which ye have learned; and avoid them.

Mga kapatid, nakikiusap ako sa inyo: mag-ingat kayo sa mga pasimuno ng mga pagkakampi-kampi at sanhi ng pagtalikod dahil sa pagsalungat nila sa aral na tinanggap ninyo. Iwasan ninyo sila.

1 Corinthians 14:6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by **doctrine**?

Kaya, mga kapatid, kung pumunta man ako rian at magsalita sa inyo sa iba't ibang mga wika, ano ang mapapakinabang ninyo sa akin? Wala! Makikinabang lamang kayo kung tuturuan ko kayo ng mga pahayag ng Diyos, ng kaalaman mula sa kanya, ng mga mensahe mula sa Diyos, at ng mga aral.

1 Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a **doctrine**, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Kung nagpapasalamat ka sa Diyos sa pamamagitan ng espiritu lamang, paanong makakapagsabi ng "Amen" ang isang taong naroroon ngunit walang gayong kaloob, kung hindi niya nauunawaan ang iyong sinasabi?

Ephesians 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of **doctrine**, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Nang sa gayon, hindi na tayo magiging tulad sa mga batang madaling matangay ng sari-saring aral. Hindi na tayo maililigaw ng mga taong ang hangad ay dalhin tayo sa kamalian sa pamamagitan ng kanilang katusuhan at panlililang.

1 Timothy 1:3 As I besought thee to abide still at Ephesus, when I went into

Macedonia, that thou mightest charge some that they teach no other **doctrine**,
Gaya ng ipinakiusap ko sa iyo bago ako pumunta sa Macedonia, nais kong manatili ka sa Efeso upang utusan mo ang ilang tao diyan na huwag magturo ng maling aral,

1 Timothy 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound **doctrine**;

Ibinigay rin ang Kautusan para sa mga mahihilig sa kahalayan at nakikipagtalik sa kapwa lalaki, para sa mga kidnaper, para sa mga sinungaling at sa mga bulaang saksi. Ang Kautusan ay ibinigay para sa lahat ng mga sumasalungat sa mabuting aral.

1 Timothy 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good **doctrine**, whereunto thou hast attained.

Kung ituturo mo sa mga kapatid ang mga bagay na ito, ikaw ay magiging mabuting lingkod ni Cristo Jesus. At habang itinuturo mo ito, dinudulutan mo rin ang iyong sarili ng pagkaing espirituwal mula sa mga salita ng pananampalataya at sa tunay na aral na sinusunod mo.

1 Timothy 4:13 Till I come, give attendance to reading, to exhortation, to **doctrine**.

Habang wala pa ako riyan, iukol mo ang iyong panahon sa pagbabasa ng Kasulatan sa harap ng mga tao, sa pangangaral at sa pagtuturo.

1 Timothy 4:16 Take heed unto thyself, and unto the **doctrine**; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Pakaingatan mo ang iyong sarili at ang iyong pagtuturo. Patuloy mong gawin ang mga ito sapagkat sa paggawa mo nito ay maliligtas ka, pati na ang mga nakikinig sa iyo.

1 Timothy 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and **doctrine**.

Ang mga matatandang pinuno ng iglesia na mahusay mamahala ay karapat-dapat tumanggap ng paggalang at kabayaran, lalo na ang mga masigasig sa pangangaral at pagtuturo ng salita ng Diyos.

1 Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his **doctrine** be not blasphemed.

Ang mga alipin ay dapat magpakita ng buong paggalang sa kanilang mga amo upang walang masabing masama laban sa pangalan ng Diyos at sa ating aral.

1 Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the **doctrine** which is according to godliness;

Kung nagtuturo ang sinuman ng ibang katuruan at di sang-ayon sa mga tunay na salita ng Panginoong Jesu-Cristo at sa mga aral tungkol sa pagiging maka-Diyos,

2 Timothy 3:10 But thou hast fully known my **doctrine**, manner of life, purpose, faith, longsuffering, charity, patience,

Ngunit sinunod mo ang aking itinuro sa iyo, ang aking ugali at layunin sa buhay. Tinularan mo ang aking pananampalataya, pagtitiyaga, pag-ibig at katapatan.

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for **doctrine**, for reproof, for correction, for instruction in

righteousness:

Ang lahat ng Kasulatan ay kinasihan ng Diyos, at kapaki-pakinabang sa pagtuturo ng katotohanan, sa pagsaway sa kamalian, sa pagtutuwid sa likong gawain at sa pagsasanay para sa matuwid na pamumuhay,

2 Timothy 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and **doctrine**.

ipangaral mo ang salita ng Diyos; pagsikapan mong gawin iyan napapanahon man o hindi. Himukin mo at pagsabihan ang mga tao, at palakasin ang kanilang loob sa pamamagitan ng matiyagang pagtuturo.

2 Timothy 4:3 For the time will come when they will not endure sound **doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears;

Sapagkat darating ang panahong hindi na sila makikinig sa wastong katuruan; sa halip, susundin nila ang kanilang hilig. Maghahanap sila ng mga tagapagturo na walang ituturo kundi ang ibig lamang nilang marinig.

Titus 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound **doctrine** both to exhort and to convince the gainsayers.

Kailangang matatag siyang nananalig sa mga tunay na aral na natutunan niya, upang ito'y maituro naman niya sa iba at maipakita ang kamalian ng mga sumasalungat dito.

Titus 2:1 But speak thou the things which become sound **doctrine**:

Kaya naman ituro mo ang mga bagay na angkop sa wastong aral.

Titus 2:7 In all things shewing thyself a pattern of good works: in **doctrine** shewing uncorruptness, gravity, sincerity,

Sa lahat ng paraan, maging halimbawa ka ng mabuting ugali at maging tapat ka at kagalang-galang sa iyong pagtuturo.

Titus 2:10 Not purloining, but shewing all good fidelity; that they may adorn the **doctrine** of God our Saviour in all things.

ni kupitan man. Dapat silang maging tapat sa lahat ng pagkakataon, upang maipakita nila sa lahat nilang ginagawa ang kagandahan ng katuruan ng Diyos na ating Tagapagligtas.

It appears five times in four verses in the rest of the Epistles.

Hebrews 6:1 Therefore leaving the principles of the **doctrine** of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Kaya't iwan na natin ang mga panimulang aralin tungkol kay Cristo at magpatuloy tayo sa mga aral na para sa mga may sapat na gulang na. Tigilan na natin ang muling paglalagay ng pundasyon tungkol sa pagtalikod sa mga gawang walang kabuluhan at tungkol sa pananampalataya sa Diyos,

Hebrews 6:2 Of the **doctrine** of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

tungkol sa mga iba't ibang seremonya ng paglilinis at pagpapatong ng mga kamay, at tungkol sa muling pagkabuhay ng mga patay at sa hatol na walang hanggan.

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.

Ang hindi nananatili sa turo ni Cristo kundi nagdaragdag dito, ay wala sa

kanya ang Diyos. Sinumang nananatili sa turo ni Cristo ay nasa kanya ang Ama at ang Anak.

2 John 1:10 If there come any unto you, and bring not this **doctrine**, receive him not into your house, neither bid him God speed:

Sinumang dumating sa inyo na ibang turo ang dala ay huwag ninyong tanggapin sa inyong bahay, ni huwag ninyong batiin, li sapagkat ang bumabati sa kanya ay nagiging kaisa niya sa masamang gawain.

It appears three times in three verses in the Book of Revelation.

Revelation 2:14 But I have a few things against thee, because thou hast there them that hold the **doctrine** of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Subalit may ilang bagay na ayaw ko sa iyo: may ilan sa inyo na sumusunod sa katuruan ni Balaam na nagturo kay Balac upang mahikayat ang mga Israelita na magkasala. Kaya't kumain sila ng mga pagkaing inihandog sa mga diyus-diyosan at nakiapid.

Revelation 2:15 So hast thou also them that hold the **doctrine** of the Nicolaitans, which thing I hate.

May ilan din sa inyong sumusunod sa katuruan ng mga Nicolaita.

Revelation 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this **doctrine**, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

"Ngunit para sa ibang mga taga-Tiatira, na hindi sumusunod sa katuruan ni Jezebel at hindi natuto ng tinatawag na 'malalalim na lihim ni Satanas,' ito ang sinasabi ko sa inyo: hindi ko kayo bibigyan ng ibang pasanin,

Is love also needed when teaching doctrine?

Absolutely! We should not become like the scribes and Pharisees with a holier than thou attitude when we teach doctrine from the Bible. The Bible says,

1 Corinthians 13:2 And though I have ... all knowledge; ... and have not charity, I am nothing.

Kung ako man ay may kakayahang magsalita ng mensahe mula sa Diyos at umunawa sa lahat ng hiwaga, kung nasa akin man ang lahat ng kaalaman at lahat ng pananampalataya, anupa't nakakapagpalipat ako ng mga bundok, ngunit wala naman akong pag-ibig, wala akong kabuluhan.

2 Timothy 2:25 **In meekness** instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Mahinahon niyang itinutuwid ang mga sumasalungat sa kanya, baka sakaling sila'y bigyan ng Diyos ng pagkakataong magsisi't tumalikod sa kanilang mga kasalanan at malaman nila ang katotohanan.

We are to teach doctrine from the Bible in a spirit of love and meekness and

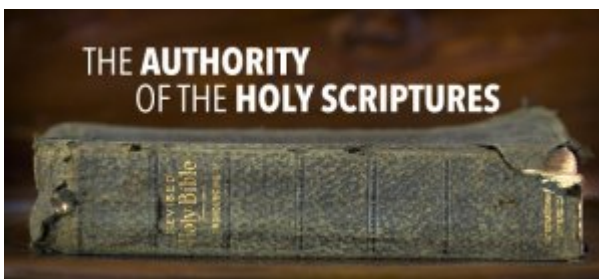
not in an arrogant condescending attitude. When we know our own weaknesses and faults, it's easier to remain humble. Remember, Jesus came not for the righteous, but to bring sinners to repentance. We are ALL sinners. The problem with some people is they don't think of themselves as a sinner.

1 John 1:8 Kung sinasabi nating tayo'y walang kasalanan, dinadaya natin ang ating sarili at wala sa atin ang katotohanan. 9 Subalit kung ipinapahayag natin ang ating mga kasalanan, patatawarin tayo ng Diyos sa mga ito, at lilinisin tayo sa lahat ng ating kasalanan, sapagkat siya'y tapat at matuwid. 10 Kung sinasabi nating hindi tayo nagkasala, ginagawa nating sinungaling ang Diyos, at wala sa atin ang kanyang salita.

Conclusion

From this study, would you say that teaching correct doctrine is important? Or would you say, "**Doctrine divides!** All Christians should be united as one! Let's continue on with ecumenicalism and unite with ALL religions, e.g., the Roman Catholic Church, the Orthodox Church, any Christian religion that claims to be Christians such as Mormons, Jehovah Witnesses, etc. Don't we all worship the same God?" My answer to that would be a resounding NO! Catholics include Mary in the Godhead.

Are Bible Doctrines Important to Teach and Know? Or is "All You Need is Love"?



doctrine (n.)

late 14c., "the body of principles, dogmas, etc., in a religion or field of knowledge," from Old French doctrine (12c.) "teaching, doctrine" and directly from Latin doctrina "a teaching, body of teachings, learning," from doctor "teacher" (from <https://www.etymonline.com/word/doctrine>)

It's been my personal observation of Pentecostal-Charismatic type of Christians that they seek experiences with the Holy Spirit which result in emotional highs and don't care so much about biblical doctrines. And the ironic thing is, though they assert that teaching doctrine from the Word of God is not as important as being filled with the Spirit, they have developed their *own* doctrines which are patently false and unscriptural!

One pastor of a Pentecostal church boasted to me how *little* Bible he knew or memorized and yet he is "filled with the spirit." I tend to agree with him that he's full of some spirit, but the question is, which spirit? Is it really the Holy Spirit? My Bible says,

John 6:63b ...the **words** that I speak unto you, **they are spirit**, and **they are life**.

One "brother" told me once, "We have Jesus, we don't need the Bible." But how are we going to have Jesus without the Bible? NO WAY! The Bible is the only authority a child of God by faith in Christ Jesus can stand on. And if he or she cannot explain their faith in Christ directly from Bible verses, I wonder if they have any real faith at all. The Bible says the source of true faith is through hearing the Word of God. The Bible is the only sure source of the written Word of God.

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

I once wanted to share the historicist interpretation of Daniel 9:27 to an elderly Pentecostal lady I was helping in setting up her new house. She told me flat out she wasn't interested in hearing it. She introduced me to Todd White who teaches doctrines such as, "the Bible doesn't tell you to rebuke the Devil." And she introduced me to Heidi Baker who sometimes appears before a congregation acting so drunk as if she had just drank several bottles of wine!

In showing the list of Scriptures in the Bible with the word "doctrine" I will be commenting on the number of times it appears in certain sections of Scripture. I've been influenced by the teaching of Pastor Michael Hoggard who believes numbers in the Bible and specifically in the King James Version of the Bible, are significant because it shows that the KJV is a translation that can be only inspired by the Holy Spirit. For example, the word "godhead" appears exactly 3 times in the KJV signifying the truth of the doctrine of the Trinity. Other English translations do not do so. The New King James version in the Book of Acts uses the words "divine nature" instead of godhead. That's wrong and a different meaning entirely!

Scriptures with the Word Doctrine

The word doctrine appears six times in the Old Testament.

Deuteronomy 32:2 My **doctrine** shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon

the grass:

Job 11:4 For thou hast said, My **doctrine** is pure, and I am clean in thine eyes.

Proverbs 4:2 For I give you good **doctrine**, forsake ye not my law.

Isaiah 28:9 ¶Whom shall he teach knowledge? and whom shall he make to understand **doctrine**? them that are weaned from the milk, and drawn from the breasts.

Isaiah 29:24 They also that erred in spirit shall come to understanding, and they that murmured shall learn **doctrine**.

Jeremiah 10:8 But they are altogether brutish and foolish: the stock is a **doctrine** of vanities.

It appears 12 times in the four Gospels. It's interesting that Jesus chose 12 Apostles!

Matthew 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his **doctrine**:

Matthew 16:12 Then understood they how that he bade them not beware of the leaven of bread, but of the **doctrine** of the Pharisees and of the Sadducees.

Matthew 22:33 And when the multitude heard this, they were astonished at his **doctrine**.

Mark 1:22 And they were astonished at his **doctrine**: for he taught them as one that had authority, and not as the scribes.

Mark 1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new **doctrine** is this? for with authority commandeth he even the unclean spirits, and they do obey him.

Mark 4:2 And he taught them many things by parables, and said unto them in his **doctrine**,

Mark 11:18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his **doctrine**.

Mark 12:38 ¶ And he said unto them in his **doctrine**, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

Luke 4:32 And they were astonished at his **doctrine**: for his word was with power.

John 7:16 Jesus answered them, and said, My **doctrine** is not mine, but his that sent me.

John 7:17 If any man will do his will, he shall know of the **doctrine**, whether it be of God, or whether I speak of myself.

John 18:19 ¶ The high priest then asked Jesus of his disciples, and of his **doctrine**.

It appears four times in the Book of Acts. There are a lot of combinations of "fours" in the Bible, four Gospels, four beasts (Revelation 6:1,6), four angels, four corners, four winds (Revelation 7:1)

Acts 2:42 And they continued stedfastly in the apostles' **doctrine** and fellowship, and in breaking of bread, and in prayers.

Acts 5:28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your **doctrine**, and intend to bring this man's blood upon us.

Acts 13:12 Then the deputy, when he saw what was done, believed, being

astonished at the **doctrine** of the Lord.

Acts 17:19 And they took him, and brought him unto Areopagus, saying, May we know what this new **doctrine**, whereof thou speakest, is?

It appears 21 times in 12 chapters of the Pauline Epistles! The number 21 can be factored to 3 X 7, both significant numbers in the Bible. And of course, 12 is a significant number.

Romans 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of **doctrine** which was delivered you.

Romans 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the **doctrine** which ye have learned; and avoid them.

1 Corinthians 14:6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by **doctrine**?

1 Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a **doctrine**, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Ephesians 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of **doctrine**, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

1 Timothy 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other **doctrine**,

1 Timothy 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound **doctrine**;

1 Timothy 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good **doctrine**, whereunto thou hast attained.

1 Timothy 4:13 Till I come, give attendance to reading, to exhortation, to **doctrine**.

1 Timothy 4:16 Take heed unto thyself, and unto the **doctrine**; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

1 Timothy 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and **doctrine**.

1 Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his **doctrine** be not blasphemed.

1 Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the **doctrine** which is according to godliness;

2 Timothy 3:10 But thou hast fully known my **doctrine**, manner of life, purpose, faith, longsuffering, charity, patience,

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for **doctrine**, for reproof, for correction, for instruction in righteousness:

2 Timothy 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and **doctrine**.

2 Timothy 4:3 For the time will come when they will not endure sound **doctrine**; but after their own lusts shall they heap to themselves teachers,

having itching ears;

Titus 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound **doctrine** both to exhort and to convince the gainsayers.

Titus 2:1 But speak thou the things which become sound **doctrine**:

Titus 2:7 In all things shewing thyself a pattern of good works: in **doctrine** shewing uncorruptness, gravity, sincerity,

Titus 2:10 Not purloining, but shewing all good fidelity; that they may adorn the **doctrine** of God our Saviour in all things.

It appears five times in four verses in the rest of the Epistles.

Hebrews 6:1 Therefore leaving the principles of the **doctrine** of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Hebrews 6:2 Of the **doctrine** of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

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.

2 John 1:10 If there come any unto you, and bring not this **doctrine**, receive him not into your house, neither bid him God speed:

It appears three times in three verses in the Book of Revelation.

Revelation 2:14 But I have a few things against thee, because thou hast there them that hold the **doctrine** of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Revelation 2:15 So hast thou also them that hold the **doctrine** of the Nicolaitans, which thing I hate.

Revelation 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this **doctrine**, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

The plural of the word, doctrines, appears five times in five verses in the Bible.

It's very interesting to me that in each case the plural word is used in a negative sense meaning bad or false doctrines!

Matthew 15:9 But in vain they do worship me, teaching for **doctrines the commandments of men**.

Mark 7:7 Howbeit in vain do they worship me, teaching for **doctrines the commandments of men**.

Colossians 2:22 Which all are to perish with the using;) after the **commandments and doctrines of men**?

1 Timothy 4:1 ¶Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and **doctrines of devils**;

Hebrews 13:9 Be not carried about with divers and **strange doctrines**. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Words Modifying Doctrine

Deuteronomy 32:2 **My (God's) doctrine** shall drop as the rain

Proverbs 4:2 For I give you **good doctrine**

Matthew 7:28 when Jesus had ended these sayings, the people were astonished at **his doctrine**:

Matthew 22:33 And when the multitude heard this, they were astonished at **his doctrine**.

Mark 1:22 And they were astonished at **his doctrine**: for he taught them as one that had authority, and not as the scribes.

Mark 4:2 And he taught them many things by parables, and said unto them in **his doctrine**,

Mark 11:18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at **his doctrine**.

Mark 12:38 And he said unto them in **his doctrine**, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

Luke 4:32 And they were astonished at **his doctrine**: for his word was with power.

John 18:19 The high priest then asked Jesus of his disciples, and of **his doctrine**.

1 Timothy 6:1 ¶Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of **God and his doctrine** be not blasphemed.

Mark 1:27 (Jesus') **new doctrine**

Acts 2:42 And they continued stedfastly in the **apostles' doctrine**

Acts 17:19 May we know what this **new doctrine**,

Ephesians 4:14 every **wind of doctrine**

1 Timothy 1:10 **sound doctrine**

1 Timothy 4:6 the words of faith and of **good doctrine**

2 Timothy 4:3 **sound doctrine**

Titus 1:9 Holding fast the faithful word as he hath been taught, that he may be able **by sound doctrine**

Titus 2:1 But speak thou the things which become **sound doctrine**

Hebrews 6:1 the **doctrine of Christ**

2 John 1:9 the **doctrine of Christ**

Is love also needed when teaching doctrine?

Absolutely! We should not become like the scribes and Pharisees with a holier than thou attitude when we teach doctrine from the Bible. The Bible says,

1 Corinthians 13:2 And though I have ... all knowledge; ... and have not charity, I am nothing.

2 Timothy 2:25 **In meekness** instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

We are to teach doctrine from the Bible in a spirit of love and meekness and not in an arrogant condescending attitude. When we know our own weaknesses and faults, it's easier to remain humble. Remember, Jesus came not for the righteous, but to bring sinners to repentance. We are ALL sinners. The problem with some people is they don't think of themselves as a sinner.

1 John 1:8 ¶If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Conclusion

From this study, would you say that teaching correct doctrine is important? Or would you say, "**Doctrine divides!** All Christians should be united as one! Let's continue on with ecumenicalism and unite with ALL religions, e.g., the Roman Catholic Church, the Orthodox Church, any Christian religion that claims to be Christians such as Mormons, Jehovah Witnesses, etc. Don't we all worship the same God?" My answer to that would be a resounding NO! Catholics include Mary in the Godhead.