



*On  
Stumblingblocks  
and  
The Cornerstone*

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Erasmus  
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# ON STUMBLING BLOCKS AND THE CORNERSTONE

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## CHAPTER 1

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I started thinking about this subject a while back while I was doing some research and writing some articles about stumbling blocks especially in the early Church. It surprised me, how many times the LORD used prophets to warn the early believers, but that even the prophets themselves were warned what would happen to them should they not be obedient to the LORD.

And one immediately finds that Jesus also had discussions around this subject. We live today in an era of political correctness, and that everyone must love one another as that is how they interpret the Bible. You are told not to judge any person. And that you have to remove the beam from your own eye before you worry about the splinter in the eye of your brother. But is that really the message of the Bible? Do I always have to present the other cheek in order to be slapped on that cheek also, as that is what the Sermon on the Mount tells us to do?

I believe that this is where one of our major problems starts in Christendom. We are forever trying to find a verse somewhere in the Bible that I can use to build a complete theology around. Last year there was a day called out by a number of organizations to protest against farm murders in my country South Africa. It has now been upped to a full genocide of any caucasian person. This included farm workers who were also killed by mostly their own people or visitors. The biggest news channel published a story with photographs of people clad in the old South African flag which caused a major furore and was condemned by most political parties, as it was seen as someone promoting the old apartheid time of South Africa. Unfortunately the reporter was caught out, as the photographs he used were some very old photographs but he used it knowingly to discredit the farmers and their supporters. The reporter then admitted that he knew he used old photographs but then quickly asked for forgiveness. And that is where the problem for me started. One Christian comment immediately said that he is forgiven as the commentator himself was forgiven by Jesus for his own sin. But, and it really is a big but for me, how many more farm murders will now take place because of this blatantly and planned article of the journalist polarising the situation even more than what it currently is. The most dangerous occupation currently world-wide and it includes countries that are currently in a state of war, is to be a farmer in South Africa. Now this journalist has just raised this issue even higher with his blatantly false information, and now we should forgive him unreservedly because I am a Christian. No this person just escalated an already high-risk situation even further and he will have to face the LORD one day to explain why he did that, and find out how many people were killed because of his action. For me as a Christian I have to point this out to him, and as far as I am concerned he should have been fired from his job. Luke 17 gives US a direct scripture that is applicable to this situation: ***“Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!”*** (Luk 17:1) Paul tells Timothy the following: ***“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.”*** (2Ti 3:16-17)

But I believe Paul struggled with the same situation during his ministry. *“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we*

*through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.” (Gal 5:1-15)*

Paul tells the Galatians in this passage that they have to forget about physical circumcision to enter into heaven, as they are then placed back under the law and that the freedom that the cross brings, is then done away with and loses its power.

The part I quoted from the book of Timothy also shows us that we must use it to reprove people. I will quote that verse again: **“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.”** (2Ti 3:16-17) So if I do not tell this person that what he did was wrong, I am not being faithful to the Bible. So I will ignore these types of stumbling blocks that others try and put in my way. I can only say that later on in this book I look at the various things we must use to build our spiritual temple with, and that love to our fellow Christians and love to all people are the last two of the building blocks that make up a Christian, and not the first item.

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#### BIBLICAL REFERENCES DEALING WITH STUMBLING BLOCKS

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I have included verses that do not actually contain the word stumbling block, but also those that implicate a stumblingblock, like offence(s).

*Luk 17:1-4: Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.*

*Lev 19:14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.*

*1Sa 25:31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid. In this passage we see how David got Abigail as his wife after her husband was killed by the LORD. She prophesies that David will not face any stumbling blocks.*

*Psa 119:165 Great peace have they which love thy law: and nothing shall offend them. This Psalm tells us that there won't be any stumbling blocks or things that offend them for those who love the Law and abide in Him.*

*Jer 6:21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.*

*Isa 57:14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.*

*Eze 3:20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.*

*Eze 7:19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.*

*Eze 14:3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?*

*Eze 14:4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;*

*Eze 14:7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:*

*Esg 18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.*

*Esg 21:15 I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.*

*Esg 44:12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.*

*Zep 1:3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.*

*Mat13:40-41: As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;*

*Mat 16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*

*Mat 18:7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!*

*Luk 17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!*

*Rom 11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:*



*Rom 14:13 Let us not therefore judge one another anymore: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.*

*1Co 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;*

*1Co 8:9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.*

*2Co 11:29 Who is weak, and I am not weak? who is offended, and I burn not?*

*Gal 5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.*

*Rev 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.*

We find that in the first couple of verses are about specific actions, like not to putting a stumbling block before the blind or to curse a deaf person, but when we get to the prophets, we find some very different implications and how it is applied. We then find the word many times in Ezekiel. But why? We find that Israel and all the people who have joined themselves to Israel, brought all their idols with and that even the Israelites had their own idols.

But what is an idol? An idol is something that is of more value to you than the LORD. We all fall for this sometimes in our lives. Things like our career, our wealth, our looks, our motorcars or our little house by the sea.. Anything that becomes higher in value to us than the LORD, is an idol, and as such, a stumblingblock.

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### BUT WHY DO WE FIND THESE STUMBLINGBLOCKS?

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Let's move back to the sermon on the mount. If we look at the description in Matthew 17 from verse 5 on, Jesus is trying to convince the people that nothing that I can do will give me eternal life. That is why He mentions all these physical deeds as sin, but not only are the physical deeds sin, just toying with the idea of one of these deeds are already a sin and is counted against us as if we have already committed that sin. So when He say you have to give the other cheek is just to show that we can act all good and as if we are righteous, but nothing that we do is going to change it.

Then He starts by saying things that we find very difficult to understand and then ends of with a verse that we all find very difficult to understand. But that is precisely what the whole message is all about.

*"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."* (Mat 5:17-20)

We find in this specific passage one word that is really the beginning and the end of everything in the Bible. Righteousness. We find Moses used it when Israel was leaving Egypt just before they entered into Canaan. *"And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. **And it shall be our***

***righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.***” (Deu 6:24-25)

And now we find that Jesus says He did not come to replace the law and the prophets, but to fulfil them. But now we have to remember how the Pharisees were living in those days, and we still find it practised by the Jews today. You are not allowed to do anything on the Sabbath, and they even tithed things that was not even mentioned or required to tithe. *“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”* (Mat 23:23)

And then Jesus says that if our righteousness does not exceed that of the Pharisees, it is impossible for us to receive everlasting life. And He says that the law is still applicable, so we end up in a predicament. How do we resolve this dilemma?

What do we do now?

We find the answer from Paul in his letter to the Romans. *“For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.”* (Rom 10:5-13)

And just to confuse us even more, Jesus ends of his sermon by saying: *“Be ye therefore perfect, even as your Father which is in heaven is perfect.”* (Mat 5:48)

From these passages we learn that our righteousness is only in what Jesus came to do. As He died without sin, that is the same way the Father looks at me when I die after I decided to join His nation and die of my own self, and asks Him to forgive me. And that has the implication that I have to change my life that I have to remove myself from all sin in my life, believe that only through what Jesus did I can live, and share communion. And once I have gone through the baptismal water the might of the pharaoh, satan, is completely broken in my life and find I myself under the jurisdiction of the LORD, and is Egypt but a remembrance. Then we find that the last verse I quoted from the sermon on the mount is not that difficult to achieve, as Jesus dies for me, and being under His blood, I can be perfect to the Father as I then clothe myself with the righteousness of Jesus.

John describes it as follows: *“For God sent not his Son into the world to condemn the world, but that the world through him may be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.”* (Joh 3:17-21) The one aspect that is clear from this passage is that where there is light, there is no darkness.

After doing this, the LORD can now see if I love Him or not. And we know that is what the whole story of the Bible is all about, love. *“Master, which is the great commandment in the law? Jesus said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all*

*thy mind. This is the first and great commandment. And the second is like it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”* (Mat 22:36-40) To find out exactly what Jesus came to do, you can read the full story step by step in my book on The Covenant of Righteousness.

We can now examine the stumblingblock that I listed earlier. I have divided it into the type of stumblingblock each verse is associated with. So I will look at doctrines of other writers and Churches, and the influence of that stumblingblock on the Cornerstone of the Church. And I will also look at what influence it has on the passage of Jesus when he told Peter: *“And I say also to thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.”* (Mat 16:18) Unfortunately the Church of today is extremely cautious to look at Peter because of the Roman Church saying that each new Pope is a continuation of Peter, and thus claim that whatever the Pope says, are words of Peter. If the Pope decides on something new, or a change in interpretation, all his followers must abide by the ruling as the Pope has the same authority as the Bible. That is why they could change the Law of Moses, and is now busy changing the Lords Prayer to make it more acceptable to the people.

So I will start at the first stumblingblocks, the physical stumblingblocks.

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### PHYSICAL STUMBLINGBLOCKS

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*“Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the LORD.”* (Lev 19:14)

This verse I think does not need any further explanation. I believe if you read it, you can not use any excuse that you did not know about it. We also find Paul writing about something that is maybe not a real physical stumblingblock, but the result is a physical stumblingblock. *“Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean by itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother is grieved with thy food, now walkest thou not charitably. Destroy not him with thy food, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not food and drink, but righteousness, and peace, and joy in the Holy Spirit. For he that in these things serveth Christ, is acceptable to God, and approved by men. Let us therefore follow after the things which make for peace, and things with which one may edify another. For the sake of food, destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense. It is good neither to eat flesh, nor to drink wine, nor any thing by which thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eateth, because he eateth not from faith: for whatever is not from faith is sin.”* (Rom 14:13-23)

This subject I had a direct discussion with another pastor about one evening while we were both waiting for Hettie, my wife, to finish her painting class in Aliwal North. To me it is not a problem if someone drinks a glass of wine with a meal or maybe a beer, as long as it stays within accepted norms. I also drank a glass of wine after and during supper for many years every now and then, but lately I cannot touch any alcohol as it causes flushing, one of the major side effects of NET cancer.

The pastor told me that he also shares a glass of wine at times, but he cannot do it where a member of his congregation is present. The reason is that just about all of his congregation do not know any boundaries. The moment they open a bottle, it must be finished before anything evaporates. So his whole congregation would fall back into being alcoholics and this normally leads to fighting and even murder at times as they have no boundaries. And taking a life is nothing, as life has no value to them.

This I believe must be avoided at all cost, so to some people it would be a stumblingblock and hence should be avoided.

Then I also found a chapter in the Epistle of Barnabas, which was read in the early church, before 150AD, which many people believe was written by Mark who also wrote the first Gospel for Paul and Barnabas to use in their meetings at the local synagogues they visited. The interesting fact about the Gospel of Mark is that it only contains the history of Jesus from the time of His baptism till the time of His death. This also explains the reason Jesus gave in the story about Lazarus and the poor man as written down by Luke. *"Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: For I have five brethren; that he may testify to them, lest they also come into this place of torment. Abraham saith to him, They have Moses and the prophets; let them hear them. And he said, No, father Abraham: but if one shall go to them from the dead, they will repent. And he said to him, If they hear not Moses and the prophets, neither will they be persuaded, though one shall rise from the dead."* (Luk 16:27-31) So all we really need is Moses and the prophets, and that is enough to make us disciples of Jesus.

But here is the part from the Epistle of Barnabas.

#### CHAP. X. --SPIRITUAL SIGNIFICANCE OF THE PRECEPTS OF MOSES RESPECTING DIFFERENT KINDS OF FOOD.

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*"Now, wherefore did Moses say, "Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales?" He embraced three doctrines in his mind [in doing so]. Moreover, the Lord said to them in Deuteronomy, "And I will establish my ordinances among this people." Is there then not a command of God they should not eat [these things]? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, "Thou shalt not join thyself to men who resemble swine." For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And [in like manner] the swine, when it has eaten, does not recognize its master; but when hungry it cries out, and on receiving food is quiet again. "Neither shalt thou eat," says he "the eagle, nor the hawk, nor the kite, nor the raven." "Thou shalt not join thyself," he means, "to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity, and although wearing an aspect of simplicity, are on the watch to plunder others." So these birds, while they sit idle, inquire how they may devour the flesh of others, proving themselves pests [to all] by their wickedness. "And thou shalt not eat," he says, "the lamprey, or the polypus, or the cuttlefish." He means, "Thou shalt not join thyself or be like to such men as are ungodly to the end, and are condemned to death." In like manner as those fishes, above accursed, float in the deep, not swimming [on the surface] like the rest, but make their abode in the mud, which lies at the bottom. Moreover, "Thou shalt not," he says, "eat the hare." Wherefore? "Thou shalt not be a corrupter of boys, nor like unto such." Because the hare multiplies, year by year, the places of its conception, for as many years as it lives so many it has. Moreover, "Thou shalt not eat the hyena." He means, "Thou shalt not be an adulterer, nor a corrupter, nor be like to them that are such." Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, "Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shall thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth." Moses then issued three doctrines concerning meats with a spiritual significance; but they received them according to fleshly desire, as if he had merely spoken of [literal] meats. David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: "Blessed is the man who hath not walked in the counsel of the ungodly," even as the fishes [referred to] go in darkness to the depths [of the sea]; "and hath not stood in the way of sinners," even as those who profess to fear the Lord, but go astray like swine; "and hath not sat in the seat of scorners," even as those*

*birds that lie in wait for prey. Take a full and firm grasp of this spiritual knowledge. But Moses says still further, "Ye shall eat every animal that is cloven-footed and ruminant." What does he mean? [The ruminant animal denotes him] who, on receiving food, recognizes Him that nourishes him, and being satisfied by Him, is visibly made glad. Well spoke [Moses], having respect to the commandment. What, then, does he mean? That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgments of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this world yet looks forward to the holy state [to come]. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things."*

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### WHAT DOES THIS CHAPTER TELL US TODAY?

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I believe that this portion of the book gives us an absolute great look into how we should see the Bible. We find that the writer refers to all the things Moses told Israel not to eat, but we find here that there is also a spiritual meaning behind each item that is addressed.

We first of all see that the LORD wanted to keep Israel away from animals that eat other animals, as that makes us reliant on protein only, and removes us from all the necessary requirements we can get from animals that feed of the land and only eats grasses and other plant based foods. As we cannot absorb these foods ourselves, we are allowed to eat it in the first instance from animals that can digest these foodstuffs. If we try and eat it from animals that are living off other animals, we do not get the nutrition from the animal in order to survive, as that animal has already used up these nutrients. As I live in South Africa, I can add some animals that I know may have the wrong foot according to the Bible, but their food intake is the same as animals living in the veld. One such an animal is a warthog, that will eat roots and bulbs and berries, but to me it is a treat, as I treat it like normal game.

I know a lot of people will tell me that this interpretation is wrong as the Old and New Testament is a type and an anti-type. I know many Calvinists and prosperity and other Charismatic and Pentecostal preachers' use this terminology, but they fail to look at what Paul tells the church in Corinth. ***"Now all these things happened to them for examples: and they are written for our admonition, upon whom the ends of the world are come."*** (1Co 10:11). And then in Hebrews we find: ***"For if he were on earth, he would not be a priest, seeing there are priests that offer gifts according to the law: Who serve to the example and shadow of heavenly things, as Moses was admonished by God when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shown to thee in the mount. "(Heb 8:4-5) and then further on: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers to them perfect."*** (Heb 10:1)

All these verses tell us that they were examples of what is to come, and not types or anti-types. Do you know that where Jesus is there can never be a shadow? So the shadow can never give us the answer if we stay in the light always, as we see things as they are. We are not serving a different God than the God of the Old Testament. The LORD rejected Israel because of their unbelief and lack of love, and now we want to concentrate on the love part of the Gospel without knowing what His love actually means. And that we can only find in the Old Testament, and as such we have to choose to serve the LORD in order to be saved. Moses really highlights this for us in Deuteronomy 30 from verse 14: ***"But the word is very nigh to thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his***

*commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thy heart shall turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce to you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. **I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave to him (for he is thy life, and the length of thy days) that thou mayest dwell in the land which the LORD swore to thy fathers, to Abraham, to Isaac, and to Jacob, to give them.**" (Deu 30:14-20)*

I remember as a child how we tried to form different figures on the walls when using candle sticks or lamps by the way you would hold your fingers, or at times your full figure. What you saw in the shadow was definitely not what was real, but we made some very interesting shadows. And that is what I find today, is that theologians try and tell us that we cannot use Israel as an example, but only as a shadow or a type. Do you know how big the difference is between a shadow and an example? I don't even think that you can compare the two words, as they are no where near the same in meaning. But we have learned in Church that if someone says something from a pulpit it must be so. Then we do not even have to bring our Bibles along as he will use the overhead projector or some other device to show you the translation he wants you to use and you can now see it on the big screen. Even if you use a completely wrong translation because you can show them the words you want them to see. And who is going to question you while you are standing in front on the pulpit or platform.

But that is exactly how we are misled by so many people, as they do not want to use the Old Testament as an example. For as soon as we do those, our whole house of cards fall down along with all our theological doctrines. But just remember Ezekiel 18: *"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned to him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."* (Eze 18:20-24) Where does Calvin and his doctrine fit into this passage. The only way you can do that is by saying one was elected and the other not. Look at his commentary and see what he has to say. He only says something about Israel, but his own doctrine, which is debunked by this, is ignored. And then the part that I quoted earlier about Moses telling Israel to choose between life and death. This is also made only applicable to the Israelites as "grace" was not yet available in those days. Then read the last three chapters of Judges and see what happens to people living in sexual sin. We find 70,000 Israelites killed in three days as they live in contrast to what the LORD told them. He is not our playmate, but our Father, Creator and LORD. And Israel is our example, so if something is applicable to them, it is also applicable to us. Just read the complete first 12 verses of Corinthians 10, and decide then.

### OTHER STUMBLINGBLOCKS

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Here we find all the pleasures that the world presents to us everyday. The stumblingblocks can entice me and the next thing I know, is that I have been sucked up by this stumblingblock. You just

look back at your life and then the one day you just realise that you have fallen for this as it is so easy to get involved with the things of the world. An easy example is greed. How many people just want to get more and have more and losing track of what the Bible tells us what the most important thing in our lives is. And that is to give and not to get, as the Bible says the most important thing we can do is to give to the widow, the orphan and the person who cannot supply himself for his daily needs. So if you have more than what you need for yourself, this is an opportunity to share with those who cannot do it themselves, as not only gives it you an opportunity to share the gospel of Jesus with them, but it also shows that you are a true disciple. The LORD is not punishing those who have not, no He is expecting you to share your abundance with others.

But unfortunately that is where most of us stumble, as the person on the pulpit tells you that the LORD wants to see you rich, as he has already fallen for the trick of the antichrist. This is but only one of the stumblingblocks Paul writes about. I only quote one passage: *"I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. **But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.**"* (1Co 5:9-13)

And that is only one of the physical stumblingblocks we have to face everyday. And Paul is speaking to people in the Church, so what about those stumblingblocks outside of Church? *"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."* (Gal 5:16-21) So these are some of the stumblingblocks that the world will test us with.

Then we also find people who use the Bible for fortune telling, and we know that fortune tellers will not get to heaven. But how do we use the Bible for fortune telling. These people look at certain events in the world history and even current affairs and then states that this and the other prophecy have been fulfilled. A prophecy is something that the LORD shares with a prophet to share with the people to get them to repent and to return from their wicked ways. So it always instructs the people to return to the LORD. But today we find people like a John Haggee and his four blood moons that is basically entirely made up of fortune telling and all his events being proven as lies. So I am now waiting for his follow up book which again will sell millions and millions of copies where he will now try and explain why things did not pan out as he predicted, even though Deuteronomy tells us exactly what we should do with someone like him: *"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee."* (Deu 13:1-5) And this is followed up by the

most damning words which is also applicable to him: *“But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”* (Deu 18:20-22)

Yet we find a very good prophecy in the new Testament written by Paul where he tells us why we should not follow Israel as they were rejected by the LORD. We find in the Old Testament that some of the prophecies were obscure to them as they did not know that people from other nations would also be saved through the blood of Jesus. They did not know that there would be so many different interpretations of the Bible, and hence did not know that we would be referred to as people living in other nations. When we compare the prophecies with what John prophesied in Revelation, we find that John referred to 7 different congregations, and the old Testament prophets to 7 different nations. So even the Old Testament prophets prophesied about the different churches of today.

When we examine these passages and apply them to our Churches today, we find that in rejecting Jesus, Israel gave away their first born right to the Church and as such is referred to as Edom in the Old Testament. On the other side we find those who do not believe in baptism of believers but baptise babies, are still stuck in Egypt, as the never completed the steps of the covenant and as such all the passages referring to Egypt will apply to them. We see that clearly in the Gospel of Mark where he ends his gospel with the following words: *“And he said unto them, Go ye into all the world, and preach the gospel to every creature. **He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”*** (Mar 16:15-18) This tells us that faith precedes baptism, and people will not be judged because they were not baptised, but because they did not believe. But the LORD knows that certain people will become part of the covenant but that they will stay in Egypt under the satan as their ruler. That is why we find the following passage in Micah and also in Isaiah 2: *“But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. **And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.”*** (Mic 4:1-5)

This scripture teaches us that every person will be given the opportunity to separate them from their doctrine of their “Church”, and find out from Jesus why they ended up in different parts of Eden in Heaven. They can then accept the real doctrine and not face the white throne judgment with agony. We find in Revelation that John sees the leaders as trees and the followers as grass. But we are also told in Matthew 24 that 50% of all Christians will stumble at the first hurdle and receive the second death, and then there is no more to time turn around. And then we also find that we will be clothed by our deeds we did for Christ on earth. *“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the*



*marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” (Rev 19:7-9)*  
So we have to do the righteous deeds or we will not be part of the wedding feast.

I want to use as an example the letter to the first Church in Revelation as an example for us to follow. The complete book of my commentary on Revelation is available on Kindle.

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## TO EPHESUS

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*"To the angel of the church in Ephesus write: The One who holds the seven stars in His right hand, the One who walks among the seven golden lamp stands, says this: 'I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; and you have perseverance and have endured for My name's sake, and have not grown weary. 'But I have this against you, that you have left your first love. 'Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lamp stand out of its place--unless you repent. 'Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate. 'He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.'” (Rev 2:1-7)*

Who were these people? We find that these people know the Lord as they are acknowledged for their works, and they persevere in the faith. They also do not tolerate evil people but put them to them to the test, especially those people that call themselves apostles but are not. They know that there are false prophets and they have persevered and have not grown weary. They are also known to hate the deeds of the Nicolaitans, a message that free sexual relations and fornication are acceptable. This doctrine of the Nicolaitans also said that every woman and every man were married to every person in their church, and could thus have sexual relationships with everyone in their church and that it was acceptable and thus did not qualify as sin. This doctrine also declared that they could eat meat sacrificed to other gods, sheltering them from persecution as Christians.

This group to me sounds very acceptable and living a pure life, but the LORD still finds something wrong with them. They are asked to do the first deeds again, as they have left their first love.

But what are these first deeds? The writer of Hebrews lists it as follows: “Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.” (Heb 6:1-2) So these people are asked to start at repentance from dead works, and then to follow the steps laid out in Hebrews. So they do not understand that we are saved through the love of Jesus only and that we show our love for Him by loving our neighbour and by abiding in His word. So they must believe that Jesus was the complete sacrifice for sin and that He already paid the price for us which will rid us of our sinful nature, and then to be baptized. So this group today are those that do not believe that we have to repent of their sins by stopping with their sinful life, having faith in Jesus that He did everything required for us to be saved, and then to be baptized. No, they believe in infant baptism and that as the only requirement. When we use our example method we see that Israel had to believe that the LORD would lead them out of Egypt, but they first had to be circumcised, eat unleavened bread, come under the blood of the Lamb, and then leave Egypt by going through the sea. So these people are still in Egypt as they have never left the place where Satan rules. This means we can read the judgements spoken to Egypt in the Old Testament to find out exactly what will happen to them.

We find the following Judgement in Ezekiel: *“In the eleventh year, in the third month, on the first of the month, the word of the LORD came to me saying, "Son of man, say to Pharaoh king of Egypt and to his hordes, 'Whom are you like in your greatness? 'Behold, Assyria was a cedar in Lebanon With beautiful branches and forest shade, and very high, And its top was among the clouds. 'The*

waters made it grow, the deep made it high. With its rivers it continually extended all around its planting place, And sent out its channels to all the trees of the field. 'Therefore its height was loftier than all the trees of the field And its boughs became many and its branches long Because of many waters as it spread them out. 'All the birds of the heavens nested in its boughs, And under its branches all the beasts of the field gave birth, And all great nations lived under its shade. 'So it was beautiful in its greatness, in the length of its branches; For its roots extended to many waters. 'The cedars in God's garden could not match it; The cypresses could not compare with its boughs, And the plane trees could not match its branches. No tree in God's garden could compare with it in its beauty. 'I made it beautiful with the multitude of its branches, And all the trees of Eden, which were in the garden of God, were jealous of it. 'Therefore thus says the Lord GOD, "Because it is high in stature and has set its top among the clouds, and its heart is haughty in its loftiness, therefore I will give it into the hand of a despot of the nations; he will thoroughly deal with it. According to its wickedness I have driven it away. "Alien tyrants of the nations have cut it down and left it; on the mountains and in all the valleys its branches have fallen and its boughs have been broken in all the ravines of the land. And all the peoples of the earth have gone down from its shade and left it. "On its ruin all the birds of the heavens will dwell, and all the beasts of the field will be on its fallen branches so that all the trees by the waters may not be exalted in their stature, nor set their top among the clouds, nor their well-watered mighty ones stand erect in their height. For they have all been given over to death, to the earth beneath, among the sons of men, with those who go down to the pit." 'Thus says the Lord GOD, "On the day when it went down to Sheol I caused lamentations; I closed the deep over it and held back its rivers. And its many waters were stopped up, and I made Lebanon mourn for it, and all the trees of the field wilted away on account of it. "I made the nations quake at the sound of its fall when I made it go down to Sheol with those who go down to the pit; and all the well-watered trees of Eden, the choicest and best of Lebanon, were comforted in the earth beneath. "They also went down with it to Sheol to those who were slain by the sword; and those who were its strength lived under its shade among the nations. "To which among the trees of Eden are you thus equal in glory and greatness? Yet you will be brought down with the trees of Eden to the earth beneath; you will lie in the midst of the uncircumcised, with those who were slain by the sword. So is Pharaoh and all his hordes!" declares the Lord GOD." (Eze 31:1-18)

In this passage we learn of a tree that became extremely large, even though it was in Assyria. It was even bigger than the trees in Paradise. Ezekiel now describes what the LORD did to this tree. **The country of Assyria points us to the mother and child image of Semiramis which found its way to the Roman Catholic Church.** He then describes how the LORD cut down this tree which happened during the Martin Luther, John Calvin and other reformers timeframe. Ezekiel now describes how the LORD showed the leaders of the church in Egypt, so those that believe in infant baptism, what He did to the RCC, so they have seen the example and the results of not doing what the LORD requires, but they still do not want to move out of Egypt. Just as a short example the following about Semiramis and why it is applicable to the church in Ephesus. **"Semiramis was worshiped in Ephesus as the pagan fertility goddess DIANA who represented the generative powers of nature.** She was referred to as a fertility goddess because she mothered all the numerous pagan gods representing the god-incarnate Tammuz. Diana was pictured with numerous teats so that she could nurse all the pagan gods, and she wore a tower-shaped crown symbolizing the Babylonian tower of Babel."

We find that these groupings of believers have grown into an extremely large group, but they still find themselves in Egypt. They are quite content to be under the jurisdiction of the Pharaoh (Satan), and have decided not to leave Egypt. They do not believe in the baptism of believers. So their end will be with the uncircumcised, with the sinners. But Jesus calls on them to repent and to do the first deeds of a Christian again, and then they will eat with Him of the tree of life. They will then not see the second death, but they will be with Him in Paradise. Ezekiel here uses the example of what happened to the Roman Catholic Church as they denied Him. So if you find yourself in Egypt, do not think that He will deal with you differently, and will be rejected. Fortunately for us we find that

both these groups will get a chance to find out who the LORD really is, even though they are in Egypt and Assyria. Isaiah prophesies as follows: *“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. And many peoples will come and say, “Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; **That He may teach us concerning His ways And that we may walk in His paths.**” For the law will go forth from Zion And the word of the LORD from Jerusalem. And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war.”* (Isa 2:2-4)

The first lesson we have to learn from this is that even if I think that I have done everything correctly, but there is still some things that are not quite right, we still are not acceptable to the LORD. We read in the book of Exodus that Israel had to remove all yeast from their homes and that they had to eat unleavened bread. This shows us that even if we only have this small sin in our lives, our bread will still contain yeast which makes us to not conform to the LORD’s requirements. The other lesson I have to learn from this is that every person will be judged for his or her own life. No one will be judged because of belonging to a particular church or nation. I will only be judged on my own relationship with the LORD as expressed by Paul in Galatians 6: *“For if anyone thinks he is something when he is nothing, he deceives himself. But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another. For each one will bear his own load.”* (Gal 6:3-5)

So the first group of Christians are those that do not believe that baptism has any effect on your salvation. They are reminded to do the first works again, and only then will they receive everlasting life. *“He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.”* (Rev 2:7) We have to be able to live as overcomers and only then will we be able to eat of the tree of life, as described in Genesis: *“Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden.”*

Up to here some of the physical stumblingblocks.

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### HIDDEN STUMBLINGBLOCKS: EXAMPLE OR SHADOW, WHICH IS WHICH?

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In the previous section I touched on the subject of example and shadow, but I would like to explore that a little bit further. What does Paul tell us in 1 Corinthians 10: ***“1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”*** In the preceding verses Paul tells us about Israel making the golden calf, how the tribe of Benjamin was punished for sexual sin where 28,000 people were killed because of it, and a whole lot of other things. But I want to concentrate on the one word, example. According to my electronic Bibles, this is how that passage is translated, and it shows that people will change the wording to suit their doctrine.

*(AKJV-R) Now all these things happened to them for **ensamples**: and they are written for our admonition, on whom the ends of the world are come.*

*(ASV-2014) Now these things happened unto them by way of **example**; and they were written for our admonition, upon whom the ends of the ages are come.*

*(ASV) Now these things happened unto them by way of **example**; and they were written for our admonition, upon whom the ends of the ages are come.*

(BBE) Now these things were done as an **example**; and were put down in writing for our teaching, on whom the last days have come.

(CEV) These things happened to them as a **warning** to us. All this was written in the Scriptures to teach us who live in these last days.

(Darby) Now all these things happened to them as types, and have been written for our admonition, upon whom the ends of the ages are come.

(DRB) Now all these things happened to them **in figure**: and they are written for our correction, upon whom the ends of the world are come.

(ESV) Now these things happened to them as an **example**, but they were written down for our instruction, on whom the end of the ages has come.

(ISV) These things happened to them to serve as an **example**, and they were written down as a warning for us in whom the culmination of the ages has been attained.

(KJV) Now all these things happened unto them for **ensamples**: and they are written for our admonition, upon whom the ends of the world are come.

(KJV+) Now<sup>G1161</sup> all<sup>G3956</sup> these things<sup>G5023</sup> happened<sup>G4819</sup> unto them<sup>G1565</sup> for **ensamples**:<sup>G5179</sup> and<sup>G1161</sup> they are written<sup>G1125</sup> for<sup>G4314</sup> our<sup>G2257</sup> admonition,<sup>G3559</sup> upon<sup>G1519</sup> whom<sup>G3739</sup> the<sup>G3588</sup> ends<sup>G5056</sup> of the<sup>G3588</sup> world<sup>G165</sup> are come.<sup>G2658</sup>

(KJV-1611) Now all these things happened vnto them for **ensamples**: and they are written for our admonition, vpon whom the ends of the world are come.

(LITV) And all these things happened to those as **examples**, and it was written for our warning, on whom the ends of the ages have come.

(MKJV) And all these things happened to them as **examples**; and it is written for our warning on whom the ends of the world have come.

(Webster) Now all these things happened to them for **examples**: and they are written for our admonition, upon whom the ends of the world are come."

Just to give the dictionary as a guide, I will include the meanings of both words.

**Noun:** example - /ɪg. 'zæm.pəl/

1. A task performed or problem solved in order to develop skill or understanding.  
You must work the examples at the end of each chapter in the textbook.
2. An item of information that is typical of a class or group.  
There is an example on page 10.  
This patient provides a typical example of the syndrome.
3. Something to be imitated.
4. A representative form or pattern.  
I profited from his example.
5. Punishment intended as a warning to others.

**Noun:** type - /taɪp/

1. A small metal block bearing a raised character on one end; produces a printed character when inked and pressed on paper.  
He dropped a case of type, so they made him pick them up.
2. A subdivision of a particular kind of thing.  
What type of sculpture do you prefer?

3. All of the tokens of the same symbol.

The word "element" contains five different types of character.

4. Printed characters.

Small type is hard to read.

5. (Biology) The taxonomic group whose characteristics are used to define the next higher taxon.

6. A person of a specified kind (usually with many eccentricities).

The capable type.

**Verb:** type - /tarp/ 🎵

1. Identify as belonging to a certain type.

Such people can practically be typed.

2. Write by means of a keyboard with types.

Type the acceptance letter, please.

We find here that all translations except the one from John Darby, uses example, but he uses it as a figure. So it is not the real thing it is just as he later on uses the words type or anti type. So even though Paul tells us to look at Israel as an example, Darby says no we should not, because they are set apart from us and we as Christians are second class members of the LORD. We as Christians were never in Gods mind as He was surprised when Israel did not accept Jesus and only then did he decide to give other people a chance to become members of His kingdom, but will never be equal in status as Israel. No Jesus will return again to the earth in order that all the Jews can accept Him as their King as per Psalms, and then they will be with Him on earth for a thousand years and we will play with our fingers in heaven for a thousand years. This is why we do not even have to worry about the book of Hebrews as it is written only for the Jews and does not have any impact on our lives. So I cannot use the example of Israel that was rejected by the LORD before they entered Canaan as they did not show any faith. And off course only they know how to interpret the Bible as they, the people believing in the rapture are the only people who knows how to interpret scripture.

Donald Trump recently declared that he would move the embassy of the USA to Jerusalem as that is the capitol city of Israel and every prophet was quick to inform us of all the prophesies that is now being fulfilled. But do you know what? Israel is just a name of a country on a world map just like my country South Africa. Israel's clock ran out with the destruction of Jerusalem in 70AD. That was the fulfilment of the prophecy of Daniel. *"And after threescore and two weeks shall Messiah be cut off, but not for himself: **and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.**"* (Dan 9:26) Jesus also warned His people about this event in Matthew 24. : *"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days!"* (Mat 24:15-19) These are the people that Paul referred to in Romans 11 when he wrote to them: *"But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. **Even so then at this present time also there is a remnant according to the election of grace.**"* (Rom 11:4-5) This says in Paul's time, not in perpetuity. These people were the ones that fled from Jerusalem when it was destroyed.

Darby's own introduction on his commentary on the book of Hebrews is as follows: *"We have said that in Chapter 1 we find the glory of the Person of the Messiah, the Son of God, by whom God has spoken to the people. **When I say "to the people", it is evident that we understand the Epistle to be addressed to the believing remnant,** partakers, it is said, of the heavenly calling, but considered as alone holding the true place of the people.*

It is a distinction given to the remnant, in view of the position which the Messiah took in connection with His people, to whom in the first instance He came. The tried and despised remnant, viewed as alone really having their place, are encouraged, and their faith is sustained by the true glory of their Messiah, hidden from their natural eyes, and the object of faith only.

**"God" (says the inspired writer, placing himself among the believers of the beloved nation).** "has spoken to us in the person of his Son." Psalm 2 should have led the Jews to expect the Son, and they ought to have formed a high idea of His glory from Isaiah 9, and other scriptures, which in fact were applied to the Messiah by their teachers, as the rabbinical writings still prove. But that He should be in heaven, and not have raised His people to the possession of earthly glory — this did not suit the carnal state of their hearts."

But what does Darby say about 1 Corinthians 10:11 where Israel is referred to as our example? *"Now all these things happened to them as types, and have been written for our admonition, upon whom the ends of the ages are come."* At least he is consistent in his lies, in that he again says it is a type and not an example. So he says they are a type of people who had done wrong, so we do not have to worry that these things would happen to us. So now he can build his whole theology without referring to their errors, and that is how he managed to get so many people to fall for his antichrist doctrine.

But Paul has the following to say about what would happen before the end of the world: *"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; **reprove, rebuke, exhort with all longsuffering and doctrine. 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; And they shall turn away their ears from the truth, and shall be turned unto fables.** But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith:"* (2Ti 4:1-7) This describes Darby's theology to the tee, and the doctrine of the antichrist.

Paul also warns the people of Thessalonica as follows: *"And that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat."* (2Th 3:2-10)

And that is the theology being preached today by so many preachers. And preachers and followers alike get extremely upset when you tell them that they are preaching the message of the antichrist. But all I am trying to do is to convince them that they are proclaiming a lie, and that means missing the everlasting life. If you do not change and reject this view, you will not get a second chance. Examine the word daily like the people in Berea, and then believe. But we believe in fast food, instant banking and instant Christians.

So who is the antichrist? His name was John Nelson Darby, assisted originally by Cyrus Ingerson Scofield. So we can now stop trying to find the antichrist, as he is already in the Church of Jesus Christ claiming to be His messengers, but they will fail when they reach the gates as proclaimed by

Jesus in Matthew 7. *“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”* (Mat 7:21-23)

So the Old Testament and history of Israel is not something that happened to them because they were a type of people, but because they were the example to us. We know that the Jews rejected Jesus during His time on earth and that is why their kingdom was taken away from them and given to us as partakers of the New Covenant. That is what Isaiah prophesied in chapter 5 and repeated by Jesus in Matthew 21. I remember on one so called Christian forum, which I actually refer to as the antichrist forum, when I asked what Jesus meant in Matthew 21 that he will take it away from them and give it to another nation the one answer I got that He was giving the kingdom to the disciples. Huh? I thought the disciples were also Jews. But that is how the lie is spread.

Originally only four dispensations were defined, but we are now at seven different dispensations. I do not know how they divide it into their dispensations as it just does not make any sense at all, but then I am told that I will not understand it as it is not revealed to me by the Holy Spirit. The fact that I can pray in the spirit and speak in the spirit has no bearing on the discussion.

As far as I know, the Bible has always been divided only in two sections, the Old Covenant, where animal sacrifices were held, and the New Covenant with Jesus as sacrifice. But I am told that the covenant is also only applicable to Israel, and seeing that I am not a Jew, I am not part of the covenant and never will be. What our role is still hidden to me as I cannot figure it out using their theology. So we will have a ball in heaven when Jesus returns to earth to rule for a thousand years on earth so we don't even need to know what the covenant is, as it is not applicable to us.

Not even one of the Church fathers before 1800ad preached this lie. They fought about which books were inspired and which were not. That is why we find that the Epistle of Barnabas was included in the original Bible but as they could not 100% say that it was written by Mark or Barnabas, it was demoted to the apocrypha. But we read the following about Barnabas and Mark. *“Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.”* (Act 11:25-26) This was the time also that Mark wrote the first Gospel, and an interesting subject we find is that the Gospel of Mark starts with the baptism of Jesus and end with his instructions on what we should do as His followers. Mark probably also wrote the Acts of Barnabas which tells us what happened to Barnabas after Paul split up from them. As he also knew how Paul and Barnabas shared the gospel of Jesus with the people in the synagogue, I am also of the opinion that hit is quite possible that he was the writer of the Epistle to the Hebrews. Many people originally ascribed it to Paul, but it does not follow Paul's typical way of thinking, although it follows the thinking of Barnabas. It is also close to the same reasoning exhibited in the Epistle of Barnabas. I found the following in one of the books of the old Church Fathers: *“The earliest suggestion of authorship is found in Tertullian's De Pudicitia, 20 (c. 200), in which he quotes from **“an epistle to the Hebrews under the name of Barnabas.”*** From the letter itself it is clear that the writer must have had authority in the apostolic church and was an intellectual Hebrew Christian well versed in the OT. Barnabas meets these requirements. He was a Jew of the priestly tribe of Levi (Ac 4:36) who became a close friend of Paul after the latter's conversion. Under the guidance of the Holy Spirit, the church at Antioch commissioned Barnabas and Paul for the work of evangelism and sent them off on the first missionary journey (Ac 13:1-4).”

The Epistle of Barnabas was written sometime after the destruction of Jerusalem and before the call of Rome to rebuild it in 132AD. “Furthermore he says again, 'Behold, those who tore down this

temple will themselves build it.' It is happening. For because of their fighting it was torn down by the enemies. And now the very servants of the enemies will themselves rebuild it." Wikipedia. You can get a copy of the Epistle of Barnabas as written by Mark from my website. This will show you that the person believing in the rapture does not have an idea of what was taught in the early Church. But we already know that even Paul struggled with the Jews as they thought they were "better" citizens than the others in his days, as can be seen in Romans 1 to 3, so it doesn't surprise me that we still struggle with the Zionist Christians today.

So these people are putting down a stumblingblock before me without them even thinking that it is a stumblingblock, but they will get their surprise when the sixth seal is opened and the heaven and earth as we know it today, disappears. Some of the followers of the theology will rise when Jesus returns, but many will stumble over the first hurdle as described by Jesus where 50% of all Christians will be found wanting. You can read my interpretation of the Sermon on the Mount my website.

So my call today is that if you believe in this theology, that you will repent and remove yourself from the place where they teach this lie, and become part of the covenant of righteousness. That way you can save your soul from the lake of fire when the sixth seal is opened. This is also useful to other people who want to ensure that they follow the right gospel. What do you have to lose? Maybe that you will understand the Bible in a new light as I try and let the Bible explain the Bible.

I would like to end of this chapter quoting from the same "antichrist" forum I mentioned earlier. This is what was shared:

"The Early Church believed Rome would be divided into 10 Kingdoms.

The early church believed the Roman Empire was the 4<sup>th</sup> beast of Daniel, and would be divided into 10 kingdoms. Their quotations make that clear.

In a still clearer light has John, in the Apocalypse, indicated to the Lord's disciples ... concerning the ten kings who shall then arise, among whom the empire which now rules the earth shall be partitioned. He teaches us what the ten horns shall be which were seen by Daniel. **(Irenaeus 130–202 AD)**

"A fourth beast, dreadful and terrible; it had iron teeth and claws of brass." And who are these but the Romans? - the kingdom which is now established ... After this, what remains, but the toes of the feet of the image, in which part is iron and part clay, mixed together? And mystically by the toes of the feet he meant the kings who are to arise from among them. (Hippolytus (170–235 AD)

For the mystery of lawlessness is already at work, but only until the one who now restrains it is removed. What obstacles are there but the Roman state, the rebellion of which, by being scattered into the ten kingdoms, will introduce the Antichrist upon its own ruins? (Tertullian 160–220 AD)

The fourth beast shall be a fourth kingdom upon earth, which shall surpass all kingdoms. And that this kingdom is that of the Romans, has been the tradition of the Church's interpreters ... There shall rise up together ten kings of the Romans, reigning in different parts , but all about the same time; and after these an eleventh, the Antichrist, who by his magical craft shall seize upon the Roman power; and of the kings who reigned before him, three he shall humble, and the remaining seven he shall keep in subjection to himself ... (Cyril of Jerusalem 313–386 AD)



We should therefore concur with the traditional interpretation of all the commentators of the Christian Church, that at the end of the world, when the Roman Empire is to be destroyed, there shall be ten kings who will partition the Roman world amongst themselves. Then an insignificant eleventh king will arise, who will overcome three of the ten kings... after they have been slain, the seven other kings also will bow their necks to the victor. (Jerome 347-420 AD)”

And then the response:

“Re: The Early Church believed Rome would be divided into 10 Kingdoms

So, the early church writings do not support most of our modern end time theories. Instead, they seem to support the '**Historicist**' view that the prophecies of Daniel and Revelation would gradually fulfil over church history. With that in mind, I’m attaching a map of the Roman Empire at its fullest extent.”



#### REBUILDING OF THE TEMPLE AS INSTRUCTED BY THE ROMAN CAESAR.

“During the past two thousand years they have made repeated attempts to accomplish their goal. Perhaps the best-known attempt was that in the days of the Roman Caesar, Julian, the Apostate, who enthusiastically backed them in their attempt. All those conversant with history remember the tragic failure. The united effort to rebuild the temple by Julian and the Jews is recorded by Sozomen: "He thought to grieve the Christians by favouring the Jews, who are their most inveterate enemies . . . he gave them public money, commanded them to rebuild the temple, and to practice the cult similar to that of their ancestors, by sacrificing after the ancient way. The Jews entered upon their undertaking, without reflecting that, according to the prediction of the holy prophets, it could not be accomplished. They sought for the most skillful artisans, collected materials, cleared the ground, and entered so earnestly upon the task, that even the women carried heaps of earth, and brought their necklaces and other female ornaments toward defraying the expense. The emperor, the other pagans, and all the Jews, regarded every other undertaking as secondary in importance to this . . . they reckoned upon its ultimate success, and hoped by this means to falsify the prophecies of Christ." He goes on to relate how, as they were about to lay the first foundation of the temple, their work was stopped by a great earthquake which killed and wounded many. Neither pagan nor Jew was willing to stop in spite of the unusual earthquake, which belched stones forth from the earth. Sozomen continues the story: "But all parties relate, that they had scarcely returned to the undertaking, when fire burst suddenly from the foundations

of the temple, and consumed several of the workmen . . . A more tangible and still more extraordinary prodigy ensued; suddenly the sign of the cross appeared spontaneously on the garments of the persons engaged in the undertaking . . . Many were led to confess that Christ is God, and that the rebuilding of the temple was not pleasing to Him . . . If any one does not feel disposed to believe my narrative, let him go and be convinced by those who heard the facts I have related from the eyewitnesses of them, for they are still alive. Let him enquire, also, of the Jews and pagans who left the work in an incomplete state, or who, to speak more accurately were able to commence." (The Ecclesiastical History, Post-Nicene Fathers, Vol. 11, pp. 343, 344.)

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## CHAPTER 2

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### NOW WE CAN MOVE ON THE PERIOD UP AND INCLUDING THE REFORMATION

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I still feel like someone who admits that he did not make a study of all the early church fathers, as my main objective is to bring people back to what the Bible teaches, so I do not spend a lot of time on studying something that is not going to help me in my work. My writings are aimed at Christians, and not on Muslims or Buddhists or those types of religions as we have enough problems within Christendom and my main calling is to show shepherds that they are not looking after the sheep, but only looking after themselves. This was the first message I got from the LORD after asking Him where He wants to use me: *“Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the LORD; As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the LORD; Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.”* (Eze 34:2-10)

I want to look at who made up the first Church, and then continue from there. *“And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as*

*Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. **Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.** And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.” (Act 11:1-30)*

We see the sitting of the first “Synod” meeting of the Church to find out how to handle people from other nations that accepted the teachings of Paul and Barnabas. So the first believers were the disciples and the remnant that Jesus spoke of amongst the Jews. We then learn how Peter saw the vision of the blanket with all the unclean animals on and where he learned that the message of salvation was not only meant for the Jews, and the remnant are also mentioned by Paul in Romans 11. Furthermore we read of how Paul always went to the synagogue to preach the message of salvation to the Jews, I read nowhere in the Bible that there was a message for the Jews and a different message for the gentiles.

But this is easy to understand as the LORD told Abraham he will be a father of many nations, and we find in history that those Israelites who left the main grouping was not seen as part of Israel any longer.

So I want to start at the stumblingblock that the Jews pose to us in the church today, and especially in the Zionist Christians.

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## FIRSTLY I WANT TO LOOK AT WHO THE JEWS WERE AND STILL ARE TODAY

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### JEWS – NATION OR CHURCH GROUPING?

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I want to look at our belief system of today and will try and prove to you the reader that Israel was never a nation as portrayed today, but should in reality be seen as the first Church.

Why am I saying this? Even from the days of Moses up and to the times that Jesus came they operated as a Church under the Old Covenant. It will then also clear up so many misconceptions about the difference between Church and Israel or Jews. These are the people that label you as someone preaching replacement theology the moment that you mention that the Church is also Israel or Jews. This article will try and prove that the Church has been there from the early days, and I believe that is also the way the people of the Old Covenant saw it.

Where did the CHURCH start? To me it started with Abraham. The LORD started talking to Abraham long before He entered into a covenant with him. Abraham had to listen and do everything the LORD told him to do. So what does this teach us? There are two actions that speak volumes about this relationship. The first principle is that Abraham had to believe the LORD and then he had to obey the LORD. This to me speaks of how a church should respond. We have to believe what He

tells us to do, and then have to obey Him in everything we do. This is also what we read of in Hebrews 6 verse 1: *"Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,"* (Heb 6:1) So we see that Abraham had to lay down his life, repentance, and do what the LORD commanded him to do, so believe Him, which is faith..

After this we find that the covenant is started with communion, where Melchizedek brought the wine and break. *"And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed him and said, "Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him a tenth of everything."* (Gen 14:18-20)

What we learn from this is that even before the LORD made the covenant with Abraham, that peoples from other nations were also serving the LORD, even to the point where they had their own priests.

Only now do we find that the LORD enters into a covenant relationship with Abraham: *"After these things the word of the LORD came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir." And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son shall be your heir." And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be." And he believed the LORD, and he counted it to him as righteousness. And he said to him, "I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess."* (Gen 15:1-7)

What does this mean? That he believed and it counted him as righteousness. Without righteousness it is impossible to be part of the CHURCH of the LORD. We now find that Abraham only had to supply the livestock needed for the covenant. He had to cut the heifer in two and lay the sides next to each other. The meaning being that if either one of the partners of the covenant could do this to the other partner should they break the covenant. This also features when the LORD told Abraham to go and sacrifice Isaac. So for Abraham it was not difficult to follow the instructions of the LORD, as the LORD told Abraham that his descendants will come from Isaac. The LORD had to stay true to His word, and had two choices. He either had to provide a substitute for Isaac, or He had to bring Isaac back from the dead if Abraham sacrificed Isaac, as the LORD promised that Abraham's family would come from Isaac. So Abraham knew that the LORD cannot lie, so he knew that if the LORD expected him to sacrifice his son, then the LORD had to be willing to do the same. He also knew it was impossible to kill the LORD, so he obeyed Him. This also points to us the first time that Jesus would become God's sacrificial Lamb for our sins. That is also why Jesus can only come once to fulfil the covenant and pay for all sins, and not have a shuttle service during the end times.

For those who want to know more about what the Covenant of Righteousness means, you can read it [here](#). I do suggest that you read this or if you have the time, look at the YouTube version which will run as a [playlist](#) for about 4 hours.

The next step only followed 25 years later when the LORD instituted circumcision as a sign of the covenant. A very interesting part we find here is that we find a sequence of events from this piece of history. It started with Abraham deciding to change his life and to follow the LORD, he then had to believe the LORD (faith), and then he had to have communion. Then only do we find circumcision. We find the same sequence after Jesus came to be the complete sacrifice, in that we have to repent from our sinful life, put out faith in Him alone, and then share communion. That is one reason we find so many arguments in Church today, as we find that leaders of churches have

done these steps, but their hearts have not been circumcised. This is why we find so many leaders trying to justify the sins of people being enforced onto the church.

So we find that the church started with Abraham, and that every person who puts their faith in the completed works of Jesus, is part of CHURCH. Only now can we start with Israel.

So the first question is why do I say that the Old Testament Israel is the Church? Before Israel left Egypt we find the first clue. People from all nations could join Israel before the Exodus. ***“All the congregation of Israel shall keep it. If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native and for the stranger who sojourns among you.”*** (Exo 12:47-49) ***“You shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.”*** (Lev 24:22)

This already intimates that the people that left Egypt with Moses did not only belong to the Jewish tribe, but also included foreigners. So they all shared the same theology and believed in the one LORD. So this already shows us that they operate as a Church, and not as a nation. This confirms the promise made to Abraham: ***“And when Abram was ninety years old and nine, the LORD appeared to Abram, and said to him, I am the Almighty God; walk before me, and be you perfect. And I will make my covenant between me and you, and will multiply you exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you. And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you. And I will establish my covenant between me and you and your seed after you in their generations for an everlasting covenant, to be a God to you, and to your seed after you. And I will give to you, and to your seed after you, the land wherein you are a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said to Abraham, You shall keep my covenant therefore, you, and your seed after you in their generations.”*** (Gen 17:1-9)

So here we find that even before the exodus and the long trek to Canaan that Israel operated as a Church and not as a nation. That is what they are referred to, as a congregation in Exodus 12 verse 47 above, and not as a nation. One further point to make here is that when we look at the first five books of the Bible, and especially those written by Moses, we find that the word congregation, referring to those people who left Egypt, is used 250 times in these books. This I believe is enough proof that even Moses and the LORD saw them as a Church, a congregation, and not as a nation.

**225 verses found, 250 matches**

Exodus	48 verses found	49 matches
Leviticus	50 verses found	57 matches
Numbers	120 verses found	134 matches
Deuteronomy	7 verses found	10 matches

If we include the rest of the Old Testament we find that they are referred to as a congregation 363 times in 330 verses.

This is also what the whole book to the Hebrews in the New Testament is all about.

Quite a number of very influential people including Martin Luther wanted to keep this book from the Bible as they believed it had no relevance to us as Christians. But they are the people who believe that the book was only applicable to Israel or Jews as a nation, and not to all believers. Those that are part of the LORD's congregation.

But this is exactly where I start differing from them. But why? Because even today we find that most Christians see Israel as nation and not as the first Church. That is one of the most prominent teachings of today across all types of Christians. But they fail to see that the book of Hebrews actually has the covenant as a central theme and not Israel as a central theme.

So it was not written for Israel as nation, but to Israel or the Jews as Church. But what is the difference? I want to use certain texts from Paul to Corinth and John in Revelation to explain my viewpoint. Paul says the following: *"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be you idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur you, as some of them also murmured, and were destroyed of the destroyer. **Now all these things happened to them for ensamples: and they are written for our admonition, on whom the ends of the world are come.**" (1Co 10:6-11)*

We find the words of Jesus as recorded by John: *"I know your works, and tribulation, and poverty, (but you are rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." (Rev 2:9) "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you." (Rev 3:9)*

So I will use this as a basis to show that Israel functioned as a Church and not as a nation. But let us start at the beginning. Who will end up in heaven? I believe those that are there already are people like Moses, David, Samuel and many more of the people of the Old Testament. If we look at the New Testament it would be people like Peter, Paul and John. You might wonder why I only mention the names of people that descended from Jacob. The reason being is that they will definitely be there, as they belonged to the nation of the LORD, Israel. We learn from the Old Testament that only those people that were chosen by the LORD ended up in heaven, in other words only people from Israel. *"But with many of them God was not well pleased: for they were overthrown in the wilderness." (1Co 10:5)*

The LORD says the following through Moses to Israel: *"For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations," (Deu 7:6-9)* This sounds more like a promise to a Church than a promise to a specific nation.

I want to start at the beginning. Now when I quote from the book of Revelation you might think that I am starting at the end, but fortunately Jesus is speaking. He was there right at the beginning of time, even when Adam and Eve were formed. Revelation 3:9: *"Behold, I will cause those of the synagogue of Satan, who say that they are Jews and are not, but lie--I will make them come and bow down at your feet, and make them know that I have loved you." Jesus is telling us here that even though people are from the synagogue of Satan; they are still saying that they are Jews. These*

people are from Philadelphia, and definitely not Jews from Israel. This confirms the scripture from Revelation 2:9: *"I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan."* This piece of information is extremely important, in that Jesus is saying that all believers are Jews, and that only Jews will be saved. This confirms the scripture that Moses gave to Israel in Deuteronomy 7:6-7: *"For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples."*

Once we realise that God does not and will not change His word, we will realise that there seems to be a problem with interpreting this verse in the light of the verses from Revelation. How is it possible then that God declares in one place that He has chosen only Israel, and then later on declares that all true believers are Jews? The answer comes partly from the book of Acts chapter 10:34-35: *"Opening his mouth, Peter said: 'I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him.'"* So all people who fear God and accept His righteousness, is accepted. This however still does not satisfy the requirement of Revelation, as we are still not Jews. The answer is given to us as part of the exodus from Egypt. Here the LORD gave them a commandment that they had to keep forever. The scripture comes from Numbers 15 verse 15 and 16: *"As for the assembly, there shall be one statute for you and for the alien who sojourns with you, a perpetual statute throughout your generations; as you are, so shall the alien be before the LORD. There is to be one law and one ordinance for you and for the alien who sojourns with you."* Exodus 12 verse 48 gives us the final answer: ***"But if a stranger sojourns with you, and celebrates the Passover to the LORD, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it. The same law shall apply to the native as to the stranger who sojourns among you."***

In the history of Israel we find that whenever someone from another nation wanted to join them to Israel, they had to do whatever was required to become part of the covenant and then they were treated as people from Israel. A very good example is Ruth. Although she had the right to return to her people after her husband's death, she chose to go with Naomi. Her words were as follows: Ruth 1 verses 15 to 17: *"Then she said, 'Behold, your sister-in-law has gone back to her people and her gods; return after your sister-in-law.'" But Ruth said, "Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God. 'Where you die, I will die, and there I will be buried. Thus may the LORD do to me, and worse, if anything but death parts you and me.'" Ruth answers that she chooses to go with Naomi, and that only death will part them, but that she, Ruth will die where Naomi dies. She will worship Naomi's God, and never return to her original nation. Who was Ruth? David's great grandma. Where did Jesus come from? From David's tribe.*

How do all these various pieces fit together? The LORD chose Israel as His nation. We as gentiles must chose to become Jews by joining Israel and its tribes. How is this done? The same way it was done in Israel's time, by becoming part of the covenant with the LORD. In the time of Israel it was by circumcision, and after Christ it is by being born again. That means we have to receive the righteousness of Jesus. As we know that Jesus came to fulfil the Old Covenant by fulfilling all its requirements, it now gives us the opportunity to become part of the Israel of God. ***"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and on the Israel of God."*** (Gal 6:14-16) This sounds again more like a promise to the Church that a promise to a nation. So Israel did not receive a blanket redemption from the LORD, but only those that became part of the covenant and kept His commandments, were His children.



Where do we find the first apostasy from the Church? It happened when each tribe received their inheritance in Canaan. The Rubenites, the descendants from Gad, and the descendants from Manasseh all decided that they wanted to stay outside of Canaan, the Promised Land, and not receive that which the LORD had in store for them. So they chose not to get what they were promised. If we look at the descendants of these tribes we find that they did not feature in the history of Israel after deciding to follow their own plans. That is exactly what is happening today. People are leaving the Church and cannot be counted as Christians any longer as only people who confess Jesus as the Christ, and live a life worthy of Him forms part of the real Church. This is how Hebrews 6 puts it: *“And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”* (Heb 6:3-6) That is also what happened to Saul after he visited the medium at Endor. *“Then said Saul to his servants, Seek me a woman that has a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that has a familiar spirit at Endor.”* (1Sa 28:7) This also meant that he died as a sinner, and did not receive everlasting life, but everlasting death. When Israel sinned, and was chastised by the LORD to bring them back to Him, they were safe. If they continued in their wickedness they died as sinners. Even after David the Church, or Israel, divided into two camps. We find very little of the grouping that moved away from David in the Bible. So they started their own ‘church’ and was rejected by the LORD. We also see in the New Testament that Jesus did not speak to the two factions of the ‘church’, the Pharisees and Sadducees, but He went and spoke to the people. In fact He always pitted the two groups against each other. And they were the ‘church’.

So in the history of Israel we find that the tribes started serving other gods and religions, the same people they were supposed to exterminate when they went into Canaan. Now we find people today saying that Jesus first have to return to the physical earth to save the Jewish faith people or the lost tribes although they already made their choices years ago. The LORD did not choose a specific nation, but only those people who believe that Jesus is the Christ. That is what all the prophets tried to say. They were preaching revival messages to the Jews to get them to return to the God of their fathers. There were some specific messages that pointed to the coming Saviour, but it always asked them to return to the LORD. So all these messages we expect to find in the Church of today, and not messages to a specific nation.

We also found then and today that membership of a church grouping or nation can never mean that you receive everlasting life, but only belief in Jesus can make that possible.

So Israel was the Church under the Old Covenant, and we are Church under the New Covenant. So there is no replacement theology as people would like you to believe, but only messages to the Church of the LORD. And this all started with Moses who gave them the following choice they had to make: *“For this commandment which I command you this day, it is not hidden from you, neither is it far off. It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it? Neither is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it? **But the word is very near to you, in your mouth, and in your heart, that you may do it.** See, I have set before you this day life and good, and death and evil; **In that I command you this day to love the LORD your God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that you may live and multiply: and the LORD your God shall bless you in the land where you go to possess it.** But if your heart turn away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them; I denounce to you this day, that you shall surely perish, and that you shall not prolong your days on the land, where you pass over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: **therefore choose life, that both you and your seed may live: That you may love the LORD your***

***God, and that you may obey his voice, and that you may hold to him: for he is your life, and the length of your days: that you may dwell in the land which the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”*** (Deu 30:11-20)

So just like Israel had to choose to follow the LORD, we have to make the same choice today. I do not find a blanket statement in the Old Covenant that every person will receive everlasting life. No, I only find that people, who chose to follow and obey Him, were His children and His nation.

So when we return to the book of Hebrews, we see that it describes the different viewpoints of the Churches. There are those that understand the New Covenant and believe that Jesus did everything to fulfil the Old Covenant. Then we find those that believe that Jesus is the Christ, but they also believe that you have to do certain things to get saved. So they still believe you have to comply with certain rules, rules like the Sabbath etc. And then there are those of the Jewish faith today, those that reject Jesus as the Christ. And that is what the writer of Hebrews is trying to show people, that Jesus did everything that was necessary according to the law, and that He went through the Heavenly Tabernacle for us in order for us to receive everlasting life. No works will make that we are part of the real Church.

So the writer shows us that we do not have to work to get our way into heaven, as Jesus did away with all the works and that only faith in His completed work will bring everlasting life. That is what Hebrews 3 and 4 are about. You must have faith, because without it you are condemned, and stuck in the sixth day and do not enter into the rest promised by the LORD.

That is why we find new prescriptions of how we should live our lives under the New Covenant in Hebrews chapter 13.

*“Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Marriage is honorable in all, and the bed undefiled: but fornicators and adulterers God will judge. Let your conversation be without covetousness; and be content with such things as you have: for he has said, I will never leave you, nor forsake you. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do to me. Remember them which have the rule over you, who have spoken to you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever. 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. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Why Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore to him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”* (Heb 13:1-21)

So these are commandments to the Church. This now enables you as an ordinary member to see if you are taught the correct message of the Bible or not. I do not find any scripture or clause in the

New Covenant anywhere in the Bible that teaches that you can turn your back on the LORD, and then get a second chance. So this also indicates that He chose Israel as a Church, and not as a nation or piece of real estate. And that Church includes me in you that have decided to become part of His covenant.

So there is now replacement theology. You both believe this Truth and receive everlasting life, or you do not believe this Truth and die the second death. Those people who serve the LORD are part of His Israel, the Church. *“And as many as walk according to this rule, peace be on them, and mercy, and on the Israel of God.”* (Gal 6:16) So the Bible only teaches the Church, and cannot be used to judge the unbelievers.

I would like to use the example of Paul in Romans to describe how and where we fit in. *“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. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. **For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?** For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. **Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.**” Rom 11:11-21)*

I believe all of us know how to graft a new growth unto an older or prepared root-stock. When we buy the end product, it has the flowers or fruit that we want, and not that of the root-stock. The new growth depends on the root-stock for its nutrients and will die without it. And that is how we as Christians became children of the LORD. He removed the original growth, Israel, and grafted us into Him as the root-stock. We also know that when you allow the original plant to start bringing forth its original branches, that the plant grafted in will die. And that is what will happen to us as Church if we start following the Jewish root doctrines. We, as Church, will die. That is why there will be no rapture or anything connected to the Jews of today, as the moment we believe that they must be grafted back using a different way as what we have to follow, we as Church will die. So run from anyone teaching these false doctrines, or as the Bible calls them, the antichrist teachings. The Jews have to follow the same road as us to be grafted into the root-stock. Unfortunately nearly 80% of Americans believe this lie of the rapture, so it really makes me sick to the core when they do not see their teachings as that of the antichrist

We also have to remember that the first people who became Christians were Jews, and they were also the first people to be called Christians. *“When they heard these things, they held their peace, **and glorified God, saying, Then has God also to the Gentiles granted repentance to life.** Now they which were scattered abroad on the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, **preaching the word to none but to the Jews only.** And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, **spoke to the Grecians, preaching the LORD Jesus. And the hand of the Lord was with them: and a great number believed, and turned to the Lord.** Then tidings of these things came to the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would hold to the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added to the Lord. **Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him to Antioch. And it came to pass, that a***

***whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.***” (Act 11:18-26)

So these people were Jews, but were called Christians. So those that speaks about replacement theology only shows their lack of knowledge of the Bible.

We also find in the first sermon by Peter in Acts 2 that 3000 people were added to the Church that day. But who were they? Jews. *“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. **And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”*** (Act 2:2-24)

So who were the first converts? Jews from every tribe and nation under the sun.

So there won't be a rapture to allow the Jews to come to Christ and all the other people to get a second chance. If we believe that then Jesus and the Bible does not mean anything at all. So run from these people before they take you down the canyon of death with them. I know that you might feel that I am taking on people that have such a passion for Christ, **but unfortunately only those that believe the full message of the Bible will be saved.** I only confirm that which Jesus spoke about when He told them that they were rejected. *“Jesus said to them, Did you never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I to you, **The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.** And whoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.”* (Mat 21:42-46) The original was already mentioned in Isaiah 5 verses 1 to 7. *“Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved has a vineyard*

*in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the middle of it, and also made a wine press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard. What could have been done more to my vineyard, that I have not done in it? why, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor dig; but there shall come up briars and thorns: I will also command the clouds that they rain no rain on it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.” (Isa 5:1-7)*

“Jesus also speaks about a nation as the true Church, the Bride, did not yet exist, as He was still alive.

That is why the book of Revelation says that two thirds of the people that call themselves Christians will die the second death, as they believe the Bible, but only through their interpretation of the Bible. They will fight with you to prove you wrong and quote large parts of the Bible to convince you, but did you know that the Satan also quoted the Bible to convince Jesus, but Jesus showed him all the flaws in his quotes of scripture. My only purpose is to show you that we there are incorrect interpretations of scripture, that we must take personal responsibility for our own lives, and not depend on the teachings of others to receive everlasting life. The same story is used in the Bible, there were ten woman who waited for the Bridegroom, but only five expected Him and were prepared for His coming, while the others waited for the rapture and all its stories, but they missed the wedding feast.

*“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; He is proud, knowing nothing, but doting about questions and strifes of words, whereof comes envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw yourself. But godliness with contentment is great gain.” (1Ti 6:3-6)*

Paul declares the following: *“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside to vain jangling; **Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for murderers, For fornicators, for them that defile themselves with mankind, for enslavers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust.” (1Ti 1:5-11)***

So if someone wants to place you back under the law, know that according to Paul that he is not righteous. So he will try to convince you that you have to believe his interpretation. They will tell you to ignore days like Christmas, Easter and numerous other days, but all that they are trying is to place you under the law again. *“Tell me, you that desire to be under the law, do you not hear the law? For it is written, that Abraham had two sons, the one by a female slave, the other by a free woman. But he who was of the female slave was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which engenders to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children. **But Jerusalem which is above is free, which is the mother of us all.** For it is written, Rejoice, you barren that bore not; break forth and cry, you that travail not: for the desolate has many more children than she which*

has an husband. Now we, brothers, as Isaac was, are the children of promise. **But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what said the scripture? Cast out the female slave and her son: for the son of the female slave shall not be heir with the son of the free woman. So then, brothers, we are not children of the female slave, but of the free.**" (Gal 4:21-31)

So those that believe that Jesus is the Christ and that He came to take us from the bondage of the law are the true Church of the LORD, and not those that keep the law and boast in their heritage. *"However, then, when you knew not God, you did service to them which by nature are no gods. But now, after that you have known God, or rather are known of God, how turn you again to the weak and beggarly elements, whereunto you desire again to be in bondage? You observe days, and months, and times, and years. I am afraid of you, lest I have bestowed on you labor in vain. Brothers, I beseech you, be as I am; for I am as you are: you have not injured me at all. You know how through infirmity of the flesh I preached the gospel to you at the first. And my temptation which was in my flesh you despised not, nor rejected; but received me as an angel of God, even as Christ Jesus."* (Gal 4:8-14)

So who is the real Israel? Those people that do what the LORD commands to become part of His Covenant, and that started with Moses. So only those that choose Him are His Church.

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WE WILL NOW LOOK AT ALL THE SCRIPTURES TO SEE WHERE THE MESSAGE WAS FIRST  
PREACHED

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***"And dwelling at Jerusalem there were Jews, devout men out of every nation under heaven. But this sound occurring, the multitude came together and were confounded, because they each heard them speaking in his own dialect. And they were all amazed and marveled, saying to one another, Behold, are not these who speak all Galileans? And how do we each hear in our own dialect in which we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya around Cyrene, and strangers of Rome, Jews and proselytes, Cretans and Arabians, we hear them speaking the great things of God in our own languages. And they were all amazed, and were in doubt, saying to one another, What does this mean? But others mocking said, These men are full of sweet wine. But Peter, standing up with the Eleven, lifted up his voice and said to them, Men, Jews, and all who dwell at Jerusalem, let this be known to you, and listen to my words. For these are not drunk as you suppose, for it is the third hour of the day. But this is that which was spoken by the prophet Joel: "And it shall be in the last days, says God, I will pour out of My Spirit upon all flesh. And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And in those days I will pour out My Spirit upon My slaves and My slave women, and they shall prophesy. And I will give wonders in the heaven above, and miracles on the earth below, blood and fire and vapour of smoke. The sun shall be turned into darkness and the moon into blood, before that great and glorious Day of the Lord. And it shall be that everyone who shall call upon the name of the Lord shall be saved." **Men, Israelites, hear these words. Jesus of Nazareth, a man approved of God among you by powerful works, and wonders and miracles, which God did through Him in your midst, as you yourselves also know, this One given to you by the before-determined counsel and foreknowledge of God, you have taken and by lawless hands, crucifying Him, you put Him to death; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it"**.* (Act 2:5-24)**

***"And in those days, the disciples having multiplied, a murmuring of the Hellenists against the Hebrews occurred, because their widows were overlooked in the daily serving. And the Twelve called near the multitude of the disciples and said, It is not pleasing to us, leaving the Word of God, to serve tables. Therefore, brothers, look out among you seven men being witnessed to, full of the***

Holy Spirit and wisdom, whom we may appoint over this duty. But we will give ourselves continually to prayer and to the ministry of the Word. And the saying pleased all the multitude. And they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch. They set these before the apostles. **And having prayed, they laid hands on them.** And the Word of God was increasing. And the number of the disciples in Jerusalem was multiplying exceedingly; even a great crowd of the priests obeyed the faith".(Act 6:1-7)

**"Then, indeed, they who were scattered abroad by the persecution that rose about Stephen travelled as far as Phoenicia and Cyprus and Antioch, preaching the Word to no one except the Jews.** And some of them were men of Cyprus and Cyrene; who, when they had come to Antioch, spoke to the Hellenists, preaching the gospel of the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. And the Word was heard in the ears of the church in Jerusalem. And they sent out Barnabas, that he should go as far as Antioch; who was glad when he had come and had seen the grace of God. And he exhorted all with purpose of heart to remain near to the Lord. For he was a good man and full of the Holy Spirit and faith. **And many people were added to the Lord. And Barnabas went out to Tarsus to seek Saul. And finding him, he brought him to Antioch. And it happened to them a whole year they were assembled in the church. And they taught a considerable crowd. And the disciples were first called Christian in Antioch.**" (Act 11:19-26)

**"And at that time Herod the king threw on his hands to oppress some of those of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he went further to seize Peter also. (And they were days of Unleavened Bread.) And capturing him, he put him in prison, and delivered him to four sets of four soldiers to keep him; intending to bring him out to the people after the Passover."** (Act 12:1-4)

**"Then having fasted and prayed and laid hands on them, they let them go. Then these indeed sent out by the Holy Spirit went down to Seleucia. And from there they sailed to Cyprus. And when they were at Salamis, they announced the Word of God in the synagogues of the Jews. And they also had John as an assistant.** And when they had gone through the island to Paphos, they found a certain conjurer, a false prophet, a Jew whose name was Bar-jesus; who was with the proconsul of the country, Sergius Paulus, a prudent man. He called for Barnabas and Saul and asked to hear the Word of God. But Elymas the conjurer (for so his name is, if translated) withstood them, seeking to turn the proconsul away from the faith. Then Saul (who is also Paul), filled with the Holy Spirit, set his eyes on him and said, O son of the Devil, full of all deceit and all craftiness, enemy of all righteousness, will you not stop perverting the right ways of the Lord? And now, behold, the hand of the Lord is on you. And you shall be blind, not seeing the sun for a while. And immediately a mist and a darkness fell on him, and he went about seeking some to lead him by the hand. Then, seeing the thing happening, the proconsul believed, being astonished at the doctrine of the Lord. And Paul and those around him sailed from Paphos and came to Perga of Pamphylia. And John left them and returned to Jerusalem. **But going through from Perga, they came to Antioch in Pisidia and went into the synagogue on the sabbath day and sat down.** And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, Men, brothers, if you have any word of comfort for the people, speak. And rising up and signaling with his hand, Paul said, Men, Israelites, and those fearing God, listen. The God of this people Israel chose our fathers and exalted the people in their residency in the land of Egypt, and He brought them out of it with a high arm. And about the time of forty years He tenderly bore them in the wilderness. And when He had destroyed seven nations in the land of Canaan, he gave their land to them as an inheritance. And after that He gave them judges for about four hundred and fifty years, until Samuel the prophet. And afterward they asked for a king. And God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. And when He had removed him, He raised up David to them to be their king; to whom He also witnessed and said, I have found David the son of Jesse to be a man after My own heart, who shall

fulfil all My will. Of this man's seed God has raised to Israel, according to His promise, a Savior, Jesus; John having before proclaimed the baptism of repentance to all the people of Israel, before His coming. And as John fulfilled his course, he said, Who do you think that I am? I am not He. But behold, One comes after me, the sandals of whose feet I am not worthy to loose. Men, brothers, sons of the race of Abraham, and whoever among you fears God, the Word of this salvation is sent to you. For those living in Jerusalem, and their rulers, not having known this One, and the voices of the Prophets being read throughout every sabbath, condemning Him, they fulfilled the Scriptures. And finding not one cause of death in Him, they begged Pilate to do away with Him. And when they had fulfilled all that was written concerning Him, taking Him down from the tree, they laid Him in a tomb. But God raised Him from the dead, who appeared for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. And we preach the gospel to you, the promise made to the fathers, this God has fulfilled to us their children, raising up Jesus, as also it is written in the second Psalm, "You are My Son, this day I have begotten You." And that He raised Him up from the dead, no more to return to corruption, He spoke in this way: "I will give you the holy promises of David." Therefore he also says in another psalm, "You shall not allow Your Holy One to see corruption." For after he had served his own generation by the will of God, David fell asleep and was added to his fathers and saw corruption. But He whom God raised again saw no corruption. Therefore be it known to you, men, brothers, that through this One the forgiveness of sins is announced to you. And by Him all who believe are justified from all things, from which you could not be justified by the Law of Moses. Therefore beware lest that come on you which is spoken of in the Prophets: **"Behold, you despisers, and marvel, and perish; for I work a work in your days, a work which you shall in no way believe, though a man declare it to you."** And the Jews having gone out of the synagogue, the nations begged that these words might be preached to them the next sabbath. And the synagogue being broken up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And on the coming sabbath day almost all the city came together to hear the Word of God. But when the Jews saw the multitudes, they were filled with envy and contradicted those things which were spoken by Paul, contradicting and blaspheming. But speaking boldly, Paul and Barnabas said, It was necessary for the Word of God to be spoken to you first. But since indeed you put it far from you and judge yourselves unworthy of everlasting life, lo, we turn to the nations. For so the Lord has commanded us, saying, "I have set You to be a light of the nations, for salvation to the end of the earth." And hearing, the nations rejoiced and glorified the Word of the Lord. And as many as were ordained to eternal life believed. And the Word of the Lord was carried throughout all the country. But the Jews stirred up the devout and honorable women, and the chief ones of the city, and raised a persecution against Paul and Barnabas. And they threw them out of their borders. But shaking the dust of their feet off on them, they came into Iconium. And the disciples were filled with joy and with the Holy Spirit." (Act 13:3-52)

**"And it happened in Iconium, they both went together into the synagogue of the Jews, and spoke so as a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the nations and made them evil-hearted against the brothers. Therefore they stayed a long time, speaking boldly in the Lord, who bore witness to the word of His grace, giving miracles and wonders to be done by their hands. But the multitude of the city was divided. And part held with the Jews, and part with the apostles. And when there was an assault made by both the nations and the Jews, with their rulers, in order to insult and to stone them, they were aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the country around them. And there they were preaching the gospel."** (Act 14:1-7)

**"And Jews from Antioch and Iconium came there, who, having persuaded the people, and having stoned Paul, they drew him out of the city, supposing him to have died. But the disciples surrounding him, he rose up and came into the city. And the next day he departed with Barnabas to Derbe. And preaching the gospel to that city, and having made many disciples, they returned to Lystra and Iconium and Antioch, confirming the souls of the disciples, calling on them to continue in**



the faith and that through much tribulation we must enter into the kingdom of God. And having hand-picked elders for them in every church, and had prayed with fastings, they commended them to the Lord into whom they believed.” (Act 14:19-23)

**“And he came to Derbe and Lystra. And behold, a certain disciple named Timothy was there, the son of a woman who was a Jewess and who believed. But his father was a Greek. He was well reported of by the brothers at Lystra and Iconium. Paul wanted him to go with him, and taking him he circumcised him, because of the Jews who were in those places; for they all knew that his father was a Greek. And as they passed through the cities, they delivered to them the commandments to keep, the ones that were ordained by the apostles and elders in Jerusalem. Then indeed the churches were established in the faith and increased in number daily.” (Act 16:1-5)**

**“And traveling through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And according to Paul's custom, he went in to them and reasoned with them out of the Scriptures on three sabbaths, opening and setting forth that Christ must have suffered, and to have risen again from the dead; and that this Jesus whom I preach to you is Christ. And some of them believed and joined themselves to Paul and Silas, both a great multitude of the worshiping Greeks, and not a few of the chief women. But the disobeying Jews becoming jealous, and having taken aside some wicked men of the market-loafers, and gathering a crowd, they set all the city in an uproar. And coming on the house of Jason, they sought to bring them out to the mob. And not finding them, they drew Jason and certain brothers before the city judges, crying, These who have turned the world upside down have come here too, whom Jason has received. And these all act contrary to the decrees of Caesar, saying that there is another king, Jesus. And hearing these things, they troubled the crowd and the city judge. And taking security from Jason and from the rest, they let them go. And the brothers immediately sent Paul and Silas away by night to Berea. They, when they arrived, went into the synagogue of the Jews. And these were more noble than those of Thessalonica, in that they received the Word with all readiness of mind and searched the Scriptures daily to see if those things were so. Therefore many of them believed, and quite a few of honorable Greek women and men. But when the Jews from Thessalonica knew that the Word of God was preached by Paul at Berea, they came there also and stirred up the people. And then immediately the brothers sent Paul away to go towards the sea, but both Silas and Timothy stayed there. And those conducting Paul brought him to Athens. And receiving a command to Silas and Timothy to come to him with all speed, they departed. But awaiting them in Athens, Paul's spirit was pained within him, seeing the city full of idols. Then indeed he addressed the Jews in the synagogue, and those worshiping, and daily in the market, to those happening to be there.” (Act 17:1-17)**

**“And after these things Paul departed from Athens and came to Corinth. And finding a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla (because Claudius had commanded all Jews to depart from Rome) Paul came to them. And because he was of the same trade, he stayed and worked with them; for they were tentmakers by occupation. And he reasoned in the synagogue on every sabbath, persuading both Jews and Greeks. And when Silas and Timothy had come from Macedonia, Paul was pressed in the spirit and testified to the Jews that Jesus is the Christ. And they resisting and blaspheming, shaking his garment, he said to them, Your blood is on your own heads. I am pure from it. From now on I will go to the nations. And he departed from there and entered into the house of one named Justus, one worshiping God, whose house was next to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. And hearing this, many of the Corinthians believed and were baptized. And the Lord spoke to Paul in the night by a vision, Do not be afraid, but speak, and be not silent. For I am with you, and no one shall set on you to hurt you, for I have many people in this city. And he continued there a year and six months, teaching the Word of God among them. But Gallio being pro-consul of Achaia, the Jews with one accord rushed against Paul and brought him to the judgment seat, saying, This one persuades men to worship God contrary to the Law. And**

*Paul being about to open his mouth, Gallio said to the Jews, If indeed then, it was anything wrong or wicked criminality, O Jews, according to reason I would endure you. But if it is a question of a word and names, and of your law, you look to it. For I do not wish to be a judge of such things. And he drove them from the judgment seat. And all the Greeks seized Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio did not care for any of these things. And Paul having remained many days more, taking leave of the brothers, he sailed from there into Syria. And Priscilla and Aquila were with him. And Paul had shorn his head in Cenchrea, for he had a vow. And he came to Ephesus and left them there. But he himself entered into the synagogue and reasoned with the Jews.” (Act 18:1-19)*

***“And going into the synagogue, he spoke boldly for three months, reasoning and persuading the things concerning the kingdom of God. But when some were hardened and did not believe, speaking evil of the Way before the multitude, he departed from them and separated the disciples, reasoning daily in the school of one Tyrannus. And this happened over two years, so that all those living in Asia heard the Word of the Lord Jesus, both Jews and Greeks.” (Act 19:8-10)***

*“But we think it right to hear from you what you think. For truly as concerning this sect, it is known to us that it is spoken against everywhere. And they having appointed him a day, many came to him in his lodging; to whom he expounded, testifying the kingdom of God, and persuading them the things concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning until evening. And some indeed believed the things that were said, others did not believe. And disagreeing with one another, they were let go, **Paul saying one word: Well did the Holy Spirit speak through Isaiah the prophet to our fathers, saying, "Go to this people and say: Hearing you shall hear and shall not understand; and seeing you shall see and not perceive. For the heart of this people was fattened, and they have heard with their ears dully; and they closed their eyes; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."** Therefore be it known to you that the salvation of God is sent to the nations, and they will hear. And he having said these words, the Jews departed, having much discussion amongst themselves. And Paul remained two years in his own hired house. And he welcomed all who came in to him, proclaiming the kingdom of God, and teaching those things concerning the Lord Jesus Christ, with all freedom, and without hindrance.” (Act 28:22-31)*

As you can see there really are not too many chapters in Acts where we do not read that the Jews were given a chance to hear the message of Jesus. So to now say that He has to return to personally tell them is a message of total junk and devoid of all truth. But Jesus knew what would happen and John recorded it for us: *“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. **But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses,***

*in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (Joh 5:30-47)*

Jesus also shows us in this section that someone else, the antichrist, will come and that he will be accepted. That is the message of the rapture that is so easily accepted by so many and is the cause of so many people that will not receive everlasting life. How did Jesus end this previous passage: *"if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. **For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"***

After the early Church age we find numerous letters between various people but it had really either no or only a small impact on the lives of Christians. We find that the Roman Church grew rapidly and soon became everybody's Political leaders proclaimed it as the Official Church and many people were killed because they did not accept the authority of the Roman Church. This is still causing people not to accept the Jesus as they cannot believe that the Church could be responsible for so many atrocities.

In our own history we find that probably 90%+ of all people who came to South Africa from Europe did so as they were fleeing from the murders that were being done in the name of the Church. That is also probably one of the reasons we find that the white South Africans cannot stand together as a large number came to South Africa after the discovery of diamonds and gold, and those that still remember that their forefathers came here for religious freedom, have turned their back on Christianity as our teaching institutions have also fallen and are no longer teaching the message of the Bible, but a message that does not offend any person. We find it even at provincial level where certain beliefs are only applicable to certain areas. That is why we find that the "Boesak" confession is only applicable in the southern provinces and optional in the others. Then we also find that the southern areas are also more liberal than the more northern areas.

To illustrate this point I would like to use the following as a discussion. I must stress this is my own personal standpoint so I do not think that many people will agree with me. When we look at the current situation in South Africa we find that those people from European descent will very easily accept viewpoints that I would never accept as they never had to fight against the British or even the local tribes for their existence. But when you look at my history many of my ancestors were killed by the British during the Anglo Boer war where women and children were thrown into concentration camps and left to die, or had to fight the local tribes who would "agree" when you negotiate with them for grazing grounds only to find them attacking you the next day and killing most of the settlers. No wonder I still do not like the British because they still think they are God's gift to mankind, and do not trust most of the tribes people because they are still the same. A classic example played off this week with Jacob Zuma who only did things to enrich himself or his family and those that he could use to strip more money from the fiscus, and then cannot understand when he is told to resign why he should. Even with more than 700 charges of fraud against him that would probably be renewed now that he has lost his stronghold on the police. And those cases only add up to 2007. What else has he done in the past 11 years if he could do that in just one transaction?

My father in law had to hide in the veld during the rebellion in the 1920's, and my one brother in law is still heading the Trichardt foundation where most of his ancestors were killed the day after entering into an agreement with the local tribe. Then you find that my father in law spent many months looking after his wife's brother after he was shot in the back by police because he was defined by the British as an "enemy of the state" because he did not agree with the South Africans fighting with the British during the second world war.

So for me it is impossible to even think that I would agree with anything the ANC does as I know how brutal they were against my own ancestors, and this is ongoing today as farm murders. None of the other parties of our “rainbow” nation understands that I was the first person able to complete matric in our house and paid for my own university tuition. During that time I worked from 8 to 5 everyday, and then attended classes at university from 5:15 to 9:40pm. I did not get anything on a golden platter.

So I am a “Boer” in spirit and in heritage. I am happy to see that every person gets the same chances in life. My dad started a business later in his life and he had Indians as partners that took over the business when he was too weak to continue, but he built it up from nothing. We joined my grandfather and his workers every night when visiting them in Bible reading and prayer, and in the day played with their children. I just do not like the British and their ancestors when all the problems of South Africa is laid before the Afrikaners feet as they were the first people who passed apartheid laws in South Africa. I was raised with English newspapers and that is where I learned to be totally bilingual. So much so that during my working years some people were surprised to find out that Afrikaans was actually my first language. That is why you can find the same videos in both Afrikaans and English on my YouTube channel. But remember I am not an “Afrikaanser” but a “Boer” in every way and thought.

And when we look at the Bible where all our political parties stand today, and I must confess that the scripture in Genesis 11 concerning the tower of Babel has an influence on my thinking, it is not easily understood. Not even by some old Afrikaans speaking guy who was doing canvassing for the DA party when I asked to explain the difference in labour legislation and outlook between his party and the ruling ANC and he couldn't, because there is none. Both of them wants to give everything away to the majority blacks and ensure that no white Afrikaans speaking male will ever get any work as it only leads to conflict as the blacks cannot even think straight. With pupils in grade four who cannot comprehend what they are reading and with an IQ of 70 or less, it is difficult for them to compete with European background people who because of apartheid where we really had to put our thinking caps on to do it ourselves and their average IQ of 105+. That is why we as a country with an economy of less than 1% of the USA, have the biggest political cabinet in the world. And the USA does not even have 25% of our cabinet.

The only request I have is that all people are given the same rights to business in South Africa. You are not supposed to be told that you must use this or that company as a BEE company and that you must use these people as your contractors. That is when you turn around as I did and walk away from their business . Then suddenly they try and get the overseas company to tender directly only to find that the company cannot do business in South Africa as I am their only supplier. Eventually they cancel the tender and then bring out a new tender 4 years later. I know it meant the end of my business, but I will not pay or take bribes from anyone.

So to many people I am a racist, but I am only looking after my own rights. My whole life centres around and is built on Biblical guidelines. So don't come to me quoting Matthew 5 and tell me I have to give the other cheek also, as you then just showed that you do not understand what that scripture actually means. The whole meaning of that chapter is that I cannot work my way into heaven, as I can only get to heaven through Jesus Christ.

But back to the history part. We see that there are people quoting that the Koran was not written by Muhammad but by members of the Roman Catholic Church. ““To know your history is to know your future. Now Mohammed married Khadija, when he was 25 and she 40 years old, and she was a Catholic NUN. her cousin Warhguh was a Roman Catholic meccan. Mohammed Mustafa was born in 570 A.D. died in 632 A.D. fled to Madina in 622 A.D. after Khadija's death. He marched on Mecca in 630 A.D. two years before he died, and 4 years before Omar become Caliph. The Koran was compiled in 650 A.D. Mohammed could not read or write, so the Catholic side of things wrote

the Koran, and has been used to deceive them ever since.” This is part of the comments on some of the following links. <https://hillsongchurchwatch.com/2014/03/17/brian-houston-the-muslim-and-you-we-actually-serve-the-same-god/>. If we look at the Bible we find that it was written by more than 40 people and both archaeology and history proves the events of the Bible. But the Koran was written by one person, without any proven documentation of its events. An interesting fact is that the RCC can erect buildings in all countries as long as the country also allows that Muslim temples can also be erected. We find that Cyprus is actually divided into two countries because neither part will allow the other part that right. Look at what other people has to say about this subject.

<http://www.remnantofgod.org/PopeKoran.htm> and here :

[https://www.bibliotecapleyades.net/vatican/esp\\_vatican33.htm](https://www.bibliotecapleyades.net/vatican/esp_vatican33.htm)

There are even suggestions that Muhammad’s wife who happened to be a member of the RCC taught him the Bible and that the RCC told him that he will be the saviour of the muslim world. And what he had to do was destroy the Ethiopian Church as they would not give in to the authority of the RCC. The interesting fact that we find though is that some of the books that were thrown out of the Bible by the RCC, are still in the Bible of the Ethiopian Bible. One example is the books of Enoch that is quoted from by Jesus, and a number of New Testament writers.

There are many writing available on the internet covering that part of church history, but it comprises mostly writings between different persons in the Church to address some difficult doctrines. This link is an example of one of these places that has most of the writings. <http://www.ccel.org/fathers.html>

I will not write much more about this subject as I do not know everything about that period. I know that even after the reformation, some of the doctrines are still the same in these protestant churches as they did not see the need to change it. One such a subject is baptism as they know what Peter says about it, and the RCC even baptised dead people in order for them to be saved. That is why we still find infant baptism in the Calvinist Churches as the infants will end up in hell if they are not baptised. But they forget that Moses told the Israelites that the LORD holds the fathers responsible for their children and their acts until they reach the age of 21. So if we really want to apply this rule in our Churches of today, the fathers should be summoned to the Church if their children misbehaved before age 21, as they are still responsible for the deeds of the children.

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## CHAPTER 3

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### WE CAN NOW MOVE TO THE NEXT PHASE, THE REFORMATION

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The reformation came about when the Bible became available to the person in the street. People like Martin Luther translated it into German and as such the average German speaking person also had access to the Bible. The most important writing that took place during the early reformation was the 95 thesis that Martin Luther wrote. I have included a short description from Wikipedia.

#### 95 THESIS OF 31 OCTOBER 1571 AUGSBURG

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The Ninety-five Theses or Disputation on the Power of Indulgences<sup>[a]</sup> are a list of propositions for an academic disputation written in 1517 by Martin Luther, professor of moral theology at the University of Wittenberg, Germany, that started the Reformation, a schism in the Catholic Church which profoundly changed Europe. They advance Luther's positions against what he saw as the abuse of the practice of clergy selling plenary indulgences, which were certificates believed to reduce the temporal punishment for sins committed by the purchasers or their loved ones in purgatory. In the Theses, Luther claimed that the repentance required by Christ in order for sins to be forgiven involves inner spiritual repentance rather than merely external sacramental confession. He argued that indulgences led Christians to avoid true repentance and sorrow for sin, believing that they could forgo it by purchasing an indulgence. They also, according to Luther, discouraged Christians from giving to the poor and performing other acts of mercy, believing that indulgence certificates were more spiritually valuable. Though Luther claimed that his positions on indulgences accorded with those of the Pope, the Theses challenge a 14th-century papal bull stating that the pope could use the treasury of merit and the good deeds of past saints to forgive temporal punishment for sins. The Theses are framed as propositions to be argued in debate rather than necessarily representing Luther's opinions, but Luther later clarified his views in the Explanations of the Disputation Concerning the Value of Indulgences.

Luther sent the Theses enclosed with a letter to Albert of Brandenburg, the Archbishop of Mainz, on 31 October 1517, a date now considered the start of the Reformation and commemorated annually as Reformation Day. Luther may have also posted the Theses on the door of All Saints' Church and other churches in Wittenberg in accordance with University custom on 31 October or in mid-November. The Theses were quickly reprinted, translated, and distributed throughout Germany and Europe. They initiated a pamphlet war with indulgence preacher Johann Tetzel, which spread Luther's fame even further. Luther's ecclesiastical superiors had him tried for heresy, which culminated in his excommunication in 1521. Though the Theses were the start of the Reformation, Luther did not consider indulgences to be as important as other theological matters which would divide the church, such as justification by faith alone and the bondage of the will. His breakthrough on these issues would come later, and he did not see the writing of the Theses as the point at which his beliefs diverged from those of Rome.

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#### BACKGROUND

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Martin Luther, professor of moral theology at the University of Wittenberg and town preacher,<sup>[2]</sup> wrote the Ninety-five Theses against the contemporary practice of the church with respect to indulgences. In the Catholic Church, practically the only Christian church in Western Europe at the time, indulgences are part of the economy of salvation. In this system, when Christians sin and confess, they are forgiven and will no longer receive eternal punishment in hell, but may still be liable to temporal punishment.<sup>[3]</sup> This punishment could be satisfied by the penitent's performing works of mercy.<sup>[4]</sup> If the temporal punishment is not satisfied during life, it would need to be

satisfied in purgatory. With an indulgence (which may be translated "kindness"), this temporal punishment could be lessened.[3] Under abuses of the system of indulgences, clergy benefited by selling indulgences and the pope gave official sanction in exchange for a fee.[5]

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### WOODCUT OF AN INDULGENCE-SELLER IN A CHURCH FROM A 1521 PAMPHLET

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Popes are empowered to grant plenary indulgences, which provide complete satisfaction for any remaining temporal punishment due to sins, and these were purchased on behalf of people believed to be in purgatory. This led to the popular saying, "As soon as the coin in the coffer rings, the soul from purgatory springs". Theologians at the University of Paris had criticized this saying late in the 15th century.[6] Earlier critics of indulgences included John Wycliffe, who denied that the pope had jurisdiction over purgatory. Jan Hus and his followers had advocated a more severe system of penance, in which indulgences were not available.[7] Johannes von Wesel had also attacked indulgences late in the 15th century.[8] Political rulers had an interest in controlling indulgences because local economies suffered when the money for indulgences left a given territory. Rulers often sought to receive a portion of the proceeds or prohibited indulgences altogether, as Duke George did in Luther's Electoral Saxony.[9]

In 1515, Pope Leo X granted a plenary indulgence intended to finance the construction of St. Peter's Basilica in Rome.[10] It would apply to almost any sin, including adultery and theft. All other indulgence preaching was to cease for the eight years in which it was offered. Indulgence preachers were given strict instructions on how the indulgence was to be preached, and they were much more laudatory of the indulgence than those of earlier indulgences.[11] Johann Tetzel was commissioned to preach and offer the indulgence in 1517, and his campaign in cities near Wittenberg drew many Wittenbergers to travel to these cities and purchase them, since sales had been prohibited in Wittenberg and other Saxon cities.[12]

Luther also had experience with the indulgences connected to All Saints' Church, Wittenberg.[13] By venerating the large collection of relics at the church, one could receive an indulgence.[14] He had preached as early as 1514 against the abuse of indulgences and the way they cheapened grace rather than requiring true repentance.[15] Luther became especially concerned in 1517 when his parishioners, returning from purchasing Tetzel's indulgences, claimed that they no longer needed to repent and change their lives in order to be forgiven of sin. After hearing what Tetzel had said about indulgences in his sermons, Luther began to study the issue more carefully, and contacted experts on the subject. He preached about indulgences several times in 1517, explaining that true repentance was better than purchasing an indulgence.[16] He taught that receiving an indulgence presupposed that the penitent had confessed and repented, otherwise it was worthless. A truly repentant sinner would also not seek an indulgence, because they loved God's righteousness and desired the inward punishment of their sin.[17] These sermons seem to have ceased from April to October 1517, presumably while Luther was writing the Ninety-five Theses.[18] He composed a Treatise on Indulgences, apparently in early autumn 1517. It is a cautious and searching examination of the subject.[19] He contacted church leaders on the subject by letter, including his superior Hieronymus Schulz (de), Bishop of Brandenburg, sometime on or before 31 October, when he sent the Theses to Archbishop Albert of Brandenburg.[20]

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### CONTENT

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The first thesis has become famous. It states, "When our Lord and Master Jesus Christ said, 'Repent,' he willed the entire life of believers to be one of repentance." In the first few theses Luther develops the idea of repentance as the Christian's inner struggle with sin rather than the external system of sacramental confession.[21] Theses 5–7 then state that the pope can only release people from the punishments he has administered himself or through the church's system

of penance, not the guilt of sin. The pope can only announce God's forgiveness of the guilt of sin in his name.[22] In theses 14–29, Luther challenged common beliefs about purgatory. Theses 14–16 discuss the idea that the punishment of purgatory can be likened to the fear and despair felt by dying people.[23] In theses 17–24 he asserts that nothing can be definitively said about the spiritual state of people in purgatory. He denies that the pope has any power over people in purgatory in theses 25 and 26. In theses 27–29, he attacks the idea that as soon as payment is made, the payer's loved one is released from purgatory. He sees it as encouraging sinful greed, and says it is impossible to be certain because only God has ultimate power in forgiving punishments in purgatory.[24]

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### 1525 WOODCUT OF FORGIVENESS FROM CHRIST OUTWEIGHING THE POPE'S INDULGENCES

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Theses 30–34 deal with the false certainty Luther believed the indulgence preachers offered Christians. Since no one knows whether a person is truly repentant, a letter assuring a person of his forgiveness is dangerous. In theses 35 and 36, he attacks the idea that an indulgence makes repentance unnecessary. This leads to the conclusion that the truly repentant person, who alone may benefit from the indulgence, has already received the only benefit the indulgence provides. Truly repentant Christians have already, according to Luther, been forgiven of the penalty as well as the guilt of sin.[24] In thesis 37, he states that indulgences are not necessary for Christians to receive all the benefits provided by Christ. Theses 39 and 40 argue that indulgences make true repentance more difficult. True repentance desires God's punishment of sin, but indulgences teach one to avoid punishment, since that is the purpose of purchasing the indulgence.[25]

In theses 41–47 Luther criticizes indulgences on the basis that they discourage works of mercy by those who purchase them. Here he begins to use the phrase, "Christians are to be taught..." to state how he thinks people should be instructed on the value of indulgences. They should be taught that giving to the poor is incomparably more important than buying indulgences, that buying an indulgence rather than giving to the poor invites God's wrath, and that doing good works makes a person better while buying indulgences does not. In theses 48–52 Luther takes the side of the pope, saying that if the pope knew what was being preached in his name he would rather St. Peter's Basilica be burned down than "built up with the skin, flesh, and bones of his sheep." [25] Theses 53–55 complain about the restrictions on preaching while the indulgence was being offered.[26]

Luther criticizes the doctrine of the treasury of merit on which the doctrine of indulgences is based in theses 56–66. He states that everyday Christians do not understand the doctrine and are being misled. For Luther, the true treasure of the church is the gospel of Jesus Christ. This treasure tends to be hated because it makes "the first last", [27] in the words of Matthew 19:30 and 20:16. [28] Luther uses metaphor and wordplay to describe the treasures of the gospel as nets to catch wealthy people, whereas the treasures of indulgences are nets to catch the wealth of men. [27]

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### FIRST PAGE OF THE 1517 BASEL PRINTING OF THE THESES AS A PAMPHLET

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In theses 67–80, Luther discusses further the problems with the way indulgences are being preached, as he had done in the letter to Archbishop Albert. The preachers have been promoting indulgences as the greatest of the graces available from the church, but they actually only promote greed. He points out that bishops have been commanded to offer reverence to indulgence preachers who enter their jurisdiction, but bishops are also charged with protecting their people from preachers who preach contrary to the pope's intention. [27] He then attacks the belief allegedly propagated by the preachers that the indulgence could forgive one who had violated the Virgin Mary. Luther states that indulgences cannot take away the guilt of even the lightest of venial



sins. He labels several other alleged statements of the indulgence preachers as blasphemy: that Saint Peter could not have granted a greater indulgence than the current one, and that the indulgence cross with the papal arms is as worthy as the cross of Christ.[29]

Luther lists several criticisms advanced by laypeople against indulgences in theses 81–91. He presents these as difficult objections his congregants are bringing rather than his own criticisms. How should he answer those who ask why the pope does not simply empty purgatory if it is in his power? What should he say to those who ask why anniversary masses for the dead, which were for the sake of those in purgatory, continued for those who had been redeemed by an indulgence? Luther claimed that it seemed strange to some that pious people in purgatory could be redeemed by living impious people. Luther also mentions the question of why the pope, who is very rich, requires money from poor believers to build St. Peter's Basilica. Luther claims that ignoring these questions risks allowing people to ridicule the pope.[29] He appeals to the pope's financial interest, saying that if the preachers limited their preaching in accordance with Luther's positions on indulgences (which he claimed was also the pope's position), the objections would cease to be relevant.[30] Luther closes the Theses by exhorting Christians to imitate Christ even if it brings pain and suffering. Enduring punishment and entering heaven is preferable to false security.[31]

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### LUTHER'S INTENT

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The Theses are written as propositions to be argued in a formal academic disputation,[32] though there is no evidence that such an event ever took place.[33] In the heading of the Theses, Luther invited interested scholars from other cities to participate. Holding such a debate was a privilege Luther held as a doctor, and it was not an unusual form of academic inquiry.[32] Luther prepared twenty sets of theses for disputation at Wittenberg between 1516 and 1521.[34] Andreas Karlstadt had written a set of such theses in April 1517, and these were more radical in theological terms than Luther's. He posted them on the door of All Saints' Church, as Luther was alleged to have done with the Ninety-five Theses. Karlstadt posted his theses at a time when the relics of the church were placed on display, and this may have been considered a provocative gesture. Similarly, Luther posted the Ninety-five Theses on the eve of All Saints' Day, the most important day of the year for the display of relics at All Saints' Church.[35]

Luther's theses were intended to begin a debate among academics, not a popular revolution,[34] but there are indications that he saw his action as prophetic and significant. Around this time, he began using the name "Luther" and sometimes "Eleutherius", Greek for "free", rather than "Luder". This seems to refer to his being free from the scholastic theology which he had argued against earlier that year.[36] Luther later claimed not to have desired the Theses to be widely distributed. Elizabeth Eisenstein has argued that his claimed surprise at their success may have involved self-deception and Hans Hillerbrand has claimed that Luther was certainly intending to instigate a large controversy.[1] At times, Luther seems to use the academic nature of the Theses as a cover to allow him to attack established beliefs while being able to deny that he intended to attack church teaching. Since writing a set of theses for a disputation does not necessarily commit the author to those views, Luther could deny that he held the most incendiary ideas in the Theses.[37]

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### DISTRIBUTION AND PUBLICATION

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Letter to the Archbishop of Mainz

On 31 October 1517, Luther sent a letter to Archbishop of Mainz, Albert of Brandenburg, under whose authority the indulgences were being sold. In the letter, Luther addresses the archbishop out of a loyal desire to alert him to the pastoral problems created by the indulgence sermons. He assumes that Albert is unaware of what is being preached under his authority, and speaks out of

concern that the people are being led away from the gospel, and that the indulgence preaching may bring shame to Albert's name. Luther does not condemn indulgences or the current doctrine regarding them, nor even the sermons which had been preached themselves, as he had not seen them firsthand. Instead he states his concern regarding the misunderstandings of the people about indulgences which have been fostered by the preaching, such as the belief that any sin could be forgiven by indulgences or that the guilt as well as the punishment for sin could be forgiven by an indulgence. In a postscript, Luther wrote that Albert could find some theses on the matter enclosed with his letter, so that he could see the uncertainty surrounding the doctrine of indulgences in contrast to the preachers who spoke so confidently of the benefits of indulgences.[38]

It was customary when proposing a disputation to have the theses printed by the university press and publicly posted.[39] No copies of a Wittenberg printing of the Ninety-five Theses have survived, but this is not surprising as Luther was not famous and the importance of the document was not recognized.[40][b] In Wittenberg, the university statutes demand that theses be posted on every church door in the city, but Philip Melancthon, who first mentioned the posting of the Theses, only mentioned the door of All Saints' Church.[c][42] Melancthon also claimed that Luther posted the Theses on 31 October, but this conflicts with several of Luther's statements about the course of events,[32] and Luther always claimed that he brought his objections through proper channels rather than inciting a public controversy.[43] It is possible that while Luther later saw the 31 October letter to Albert as the beginning of the Reformation, he did not post the Theses to the church door until mid-November, but he may not have posted them on the door at all.[32] Regardless, the Theses were well-known among the Wittenberg intellectual elite soon after Luther sent them to Albert.[40]

The Theses were copied and distributed to interested parties soon after Luther sent the letter to Archbishop Albert.[44] The Latin Theses were printed in a four-page pamphlet in Basel, and as placards in Leipzig and Nuremberg.[44][1] In all, several hundred copies of the Latin Theses were printed in Germany in 1517. Kaspar Nützel (de) in Nuremberg translated them into German later that year, and copies of this translation were sent to several interested parties across Germany,[44] but it was not necessarily printed.[45][d]

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## REACTION

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Albert seems to have received Luther's letter with the Theses around the end of November. He requested the opinion of theologians at the University of Mainz and conferred with his advisers. His advisers recommended he have Luther prohibited from preaching against indulgences in accordance with the indulgence bull. Albert requested such action from the Roman Curia.[47] In Rome, Luther was immediately perceived as a threat.[48] In February 1518, Pope Leo asked the head of the Augustinian Hermits, Luther's religious order, to convince him to stop spreading his ideas about indulgences.[47] Sylvester Mazzolini was also appointed to write an opinion which would be used in the trial against him.[49] Mazzolini wrote A Dialogue against Martin Luther's Presumptuous Theses concerning the Power of the Pope, which focused on Luther's questioning of the pope's authority rather than his complaints about indulgence preaching.[50] Luther received a summons to Rome in August 1518.[49] He responded with Explanations of the Disputation Concerning the Value of Indulgences, in which he attempted to clear himself of the charge that he was attacking the pope.[50] As he set down his views more extensively, Luther seems to have recognized that the implications of his beliefs set him further from official teaching than he initially knew. He later said he might not have begun the controversy had he known where it would lead.[51] The Explanations have been called Luther's first Reformation work.[52]

These commemorative doors were installed at All Saints' Church, Wittenberg, on Luther's 375th birthday in 1858.[53]

These commemorative doors were installed at All Saints' Church, Wittenberg, on Luther's 375th birthday in 1858.[53]

Johann Tetzel responded to the Theses by calling for Luther to be burnt for heresy and having theologian Konrad Wimpina write 106 theses against Luther's work. Tetzel defended these in a disputation before the University of Frankfurt on the Oder in January 1518.[54] 800 copies of the printed disputation were sent to be sold in Wittenberg, but students of the University seized them from the bookseller and burned them. Luther became increasingly fearful that the situation was out of hand and that he would be in danger. To placate his opponents, he published a Sermon on Indulgences and Grace, which did not challenge the pope's authority.[55] This pamphlet, written in German, was very short and easy for laypeople to understand.[45] Luther's first widely successful work, it was reprinted twenty times.[56] Tetzel responded with a point-by-point refutation, citing heavily from the Bible and important theologians.[57][e] His pamphlet was not nearly as popular as Luther's. Luther's reply to Tetzel's pamphlet, on the other hand, was another publishing success for Luther.[59][f]

Another prominent opponent of the Theses was Johann Eck, Luther's friend and a theologian at the University of Ingolstadt. Eck wrote a refutation, intended for the Bishop of Eichstätt, entitled the Obelisks. This was in reference to the obelisks used to mark heretical passages in texts in the Middle Ages. It was a harsh and unexpected personal attack, charging Luther with heresy and stupidity. Luther responded privately with the Asterisks, titled after the asterisk marks then used to highlight important texts. Luther's response was angry and he expressed the opinion that Eck did not understand the matter on which he wrote.[61] The dispute between Luther and Eck would become public in the 1519 Leipzig Debate.[57]

Luther was summoned by authority of the pope to defend himself against charges of heresy before Thomas Cajetan at Augsburg in October 1518. Cajetan did not allow Luther to argue with him over his alleged heresies, but he did identify two points of controversy. The first was against the fifty-eighth thesis, which stated that the pope could not use the treasury of merit to forgive temporal punishment of sin.[62] This contradicted the papal bull Unigenitus promulgated by Clement VI in 1343.[63] The second point was whether one could be assured that they had been forgiven when their sin had been absolved by a priest. Luther's Explanations on thesis seven asserted that one could based on God's promise, but Cajetan argued that the humble Christian should never presume to be certain of their standing before God.[62] Luther refused to recant and requested that the case be reviewed by university theologians. This request was denied, so Luther appealed to the pope before leaving Augsburg.[64] Luther was finally excommunicated in 1521 after he burned the papal bull threatening him to recant or face excommunication.[65]

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## LEGACY

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Print made for the 1617 Reformation Jubilee showing Luther enscribing the Theses on the Wittenberg church door with a giant quill

Print made for the 1617 Reformation Jubilee showing Luther enscribing the Theses on the Wittenberg church door with a giant quill

The indulgence controversy set off by the Theses was the beginning of the Reformation, a schism in the Roman Catholic Church which initiated profound and lasting social and political change in Europe.[66] Luther later stated that the issue of indulgences was insignificant relative to controversies which he would enter into later, such as his debate with Erasmus over the bondage

of the will,[67] nor did he see the controversy as important to his intellectual breakthrough regarding the gospel. Luther later wrote that at the time he wrote the Theses he remained a "papist", and he did not seem to think the Theses represented a break with established Catholic doctrine.[43] But it was out of the indulgences controversy that the movement which would be called the Reformation began, and the controversy propelled Luther to the leadership position he would hold in that movement.[67] The Theses also made evident that Luther believed the church was not preaching properly and that this put the laity in serious danger. Further, the Theses contradicted the decree of Pope Clement VI, that indulgences are the treasury of the church. This disregard for papal authority presaged later conflicts.[68]

31 October 1517, the day Luther sent the Theses to Albert, was commemorated as the beginning of the Reformation as early as 1527, when Luther and his friends raised a glass of beer to commemorate the "trampling out of indulgences".[69] The posting of the Theses was established in the historiography of the Reformation as the beginning of the movement by Philip Melancthon in his 1548 *Historia de vita et actis Lutheri*. During the 1617 Reformation Jubilee, the centenary of 31 October was celebrated by a procession to the Wittenberg Church where Luther was believed to have posted the Theses. An engraving was made showing Luther writing the Theses on the door of the church with a gigantic quill. The quill penetrates the head of a lion symbolizing Pope Leo X.[70] In 1668, 31 October was made Reformation Day, an annual holiday in Electoral Saxony, which spread to other Lutheran lands.[71] 31 October 2017, the 500th Anniversary of Reformation Day, was celebrated with a national public holiday throughout Germany.[72]

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### LUTHER'S STUMBLINGBLOCKS

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We all know Luther because of his 95 thesis, but actually not many people know much more about him. He died at a relatively young age and tried from his early years to evangelize the Jewish followers. So his first problem was that he wasn't speaking to real Jews, but people who accepted the Jewish religion and was known as Ashkenazi Jews. These people were caught earlier between the Muslims on the one side and the RCC on the other, and decide that an easy way out was to accept the Jewish faith. Their main reading therefore was not the Torah that Luther used to convince them, but the Talmud. As the Torah was available to Luther that was what he used, but the Talmud was not as that was the unspoken words of the "Lord", and as such he could not convince them. That was his biggest problem with the Jews.

That is also the main purpose later in his life when he wrote one of his most offence works, "On the Jews and their Lies" which was used by people like Julius Streicher in his court case as defence after the second world war centuries later saying they only did what Luther told them to do with the death camps in the second world war. On Luther's birth date in 1938 Streicher also wrote in his newspaper that what Luther told them to do with the Jews was happened that night, as the synagogues were set alight, their properties seized and they were forced into slavery.

So the anti-Semitism of the Germans were based on this book of Luther, and the Lutheran Church only distanced themselves from it with the easier access the internet brought in the early nineties. So this is one of the stumblingblocks I found in Luther and that was that he was extremely destructive against his opponents.

Of his best known works is probably his commentary on Galatians that is still in high regard today. The main point used by Calvinists of this commentary is grace, but this will be discussed later as it has a two pronged approach and hence different meanings.

Some of his own statements I also find worrying is that he was so convinced that the more you sin the more grace you receive. This is definitely in sharp contrast to what Paul and the other disciples taught, as they preached holiness.

I also found the following quote from him: ““Indeed, he stated: “Even if the Church, Augustine, the doctors Peter and Paul and even an Angel of heaven should teach the opposite, my doctrine alone exalts the grace and glory of God and condemns human justice in its wisdom” (2). He pretended that any of his followers, even children, who studied his teachings knew more about religion and Christianity than all the Prelates of the past and all the Catholic teaching institutions (3). What a delirium of pride! Even more vivid examples of his frenetic state of mind are these words, unparalleled in the records of despotism and pride: “Whoever does not believe as I do is destined to hell. My doctrine and God’s doctrine are the same. My judgment is God’s judgment” (4). “I am sure that my dogmas come from heaven ... They shall prevail and the Pope shall fall, despite the gates of hell or the powers of the air, earth and sea” (5).

“We should not yield anything to the impious papists ... Our pride against the Pope is imperative. ... We shall give in to nobody, not to all the Angels of heaven, not to Peter or Paul, not to one hundred emperors, not to a thousand Popes, not to the whole world ... I cede nothing to no one” (6). “Does this Luther appear to you an extravagant man? I believe he is God. Otherwise, how could his writings and his name have the power to transform beggars into lords, donkeys into doctors, criminals into saints, and mud into pearls?” (7)

Is this a wild display of satanic pride or an extreme case of mental pathology?”

1. M. Luther, *Werke*, Weimar: Kritische Gesamtausgabe, 1883-1914, vol. XXX, p. 3, Abteilung 317;
2. *Ibid*, vol. XL, p. 1, Abteilung 132;
3. W.M.L. De Wette, *Briefe, Sendshcreiben und Bedenken*, Berlin, 1825-1828, vol. IV, p. 21;
4. Weimar, vol. X, p. 2, Abteilung 107;
5. *Ibid*, Abteilung 184;
6. *Ibid*, vol. XV, p. 1, Abteilung 180-181;
7. Ed. Wittemb. 1551, vol. IV, p. 378;

It is also interesting to note that he changed his mind regularly. Even his thesis was originally meant only as discussion points but they were already copied and distributed widely before he realised it. He was also not fully convinced of all his thesis. There are instances where he changed his mind within 24 hours. One such an example was about baptism where he said that if someone did not understand the true meaning of baptism he did not need to baptised again, only to change his mind the next day to say such a person should be baptised again.

We have to remember that Luther was till fairly young when he departed from the RCC and did not have an alternative doctrine penned down yet. So he handled subjects as they were raised and then did not really give time for the Holy Spirit to enlighten him on the subject before he would publish his views. And then at times like with the baptism example above, had to change his standpoint again. This is also clear in his views on the Jews where he at first wanted them to see Christ for who He is, and then later to write the most anti-Semitic works ever.

If I can use a Biblical example, Paul did not go and speak to the disciples immediately after his Damascus road intervention, but sources say it was only 15 years later that he met Peter. He also spent three years in the dessert alone where the LORD could show him where Jesus slotted in before he could used to explain the Gospel of Jesus to both Jew and Gentile. Luther did not do this and was very egocentric. He also blamed everything that went wrong on the devil, and not wrong decisions made by men. This is highlighted in one of his writings as follows: “In the essay against Duke Henry of Brunswick, the Devil is honoured by being named 146 times; in the book on the councils he mentioned the Devil 15 times in four lines (17). He accused the adversaries of the Reformation of having “a satanist, super-satanist and hyper-satanist heart.” 17. Erlangern, vol. XXXII, p. 89.

Most of his problems were levelled against the authority of the church, but he never looked at basic Christian doctrines as found in Hebrew 6 verses one and two. We see this in baptism where people followed the strongest philosopher and not the one with the most Biblical answer.

“The voice of conscience was, for Luther, not that of grace, but the voice of the Devil.

For this reason he wrote to a friend that a man tempted by the Devil should at times “drink more abundantly, gamble, divert himself, and even commit some sin out of hatred and defiance for the Devil, in order to not give him opportunity to disturb his conscience with trifles ... The whole Decalogue should be wiped away from our eyes and souls because we are so persecuted and molested by the Devil” (Luther, Briefe, Sendschreiben und Bedenken, ed. De Wette, Berlin, 1825-1828, in L. Franca, op. cit., pp. 199-200).

Along these lines, he also wrote: “God only obliges you to believe and to confess. In everything else, He leaves you free to do whatever you want, without any danger to your conscience. Further, it is certain that He does not care if you leave your wife, flee from your master, or are not faithful to any obligation. What is it to Him if you do or do not do such things?” (Werke, ed. de Weimar, 12, pp. 131ff., in *ibid.*, p. 446).

Perhaps even more categorical is this incitement to sin, written in a letter to Melancton dated August 1, 1521: “Be a sinner, and sin boldly (*esto peccator et pecca fortiter*) but even more boldly believe and rejoice in Christ, the conqueror of sin, death and the world. **During this life we must sin.** It suffices that, by the mercy of God, we know the Lamb who takes away the sins of the world. **Sin will not separate us from Him, even if we were to commit a thousand murders and a thousand adulteries a day**” (Briefe, Sendschreiben und Bedenken, 2, p. 37, in *ibid.*, p. 439)”

“On July 13, he wrote to another Protestant leader, Melancton: “Here I find myself, mindless and hardened, established in idleness. Oh woe! Praying little and no longer waiting for the Church of God because I burn and blaze in my untamed flesh. In short, I who should have fervor of spirit, have fervor of the flesh, licentiousness, sloth, idleness and somnolence (*Ibid*, 2, p. 22, in *ibid.*, p. 198).

In a sermon preached in 1532: **“As for me, I confess – and many others could undoubtedly make the same confession – that I am as neglectful in discipline as in zeal, much more negligent now than under the papacy. Today, no one has the zeal for the Gospel that they used to have in the past”** (*Saemtliche Werke*, ed. de Plochman-Irmischer, 28 (2), p. 353, in *ibid.*, p. 441)”

It is also told that he spent many a night in the local pub and that the people there were used to carrying him home as he could not get there by himself.

This ends my quick look at Luther and I want to end it with a scripture that I have to ask myself about him. *“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.”* (Heb 13:7) I really do not think that I would follow in his footsteps.

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## CHAPTER 4

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### JOHN CALVIN

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Many people have written about John Calvin and in South Africa the majority Afrikaans Churches are Calvinist. We have detected a move away from this in the past decade or so as we find more and more of these churches moving away from their Calvinistic roots and accepting more and more human right doctrines to either keep their members, or to attract members from other Calvinist churches who try and stick to the original teachings. Where human rights during the reformation meant to go back to the original scripture and its meaning, or also known as Sola Scripture, Some of these congregations are moving more towards the liberal thinking and liberal human rights. The fact that most of our forefathers fled Europe to be able to exercise their religion freely has long been forgotten. We are trying more and more to make the church accessible to people living in sin and human rights friendly in that sin is no longer sin, and stressing that we must be more tolerant towards sinners.

I also do not intend to make this just another anti Calvinistic document as the internet is flooded by these type of documents. So my position is that I will try and be as short and concise as possible and that you can decide for yourself if I am correct or not. The “not” part will be difficult to prove as you find many Calvinists saying that they are only a three or two point Calvinist, and this actually means that you do not agree with Calvin but you do not really want to say that you don’t agree with him.

In my search to see where Calvinism has failed, I found that nearly all Calvinists do not understand the New Covenant. As Calvin tried to ensure that his followers must feel very comfortable, he steered away from the teachings of Paul saying that Israel is our example, as this would mean that his followers would then feel that they can never be convinced that they are saved from eternal death. That is why they all believe in the doctrine of once saved, always saved.

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#### WE CAN NOW LOOK AT HIS SO-CALLED TULIP DOCTRINE

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The T stands for total depravity, which means that I am not able or capable to do anything to be acceptable to the LORD. That is in contrast with what John says in his gospel that the Holy Spirit will come to convince us of our fallen nature and sin. So only when I understand that I am lost can I try and find a saviour. So it is not that I cannot do anything to the situation, but that the LORD has already made provision for this fallen state I find myself in through the Holy Spirit. Just as a quick example of where this doctrine fails the first time round, we can look at Adam and Eve in Paradise. Adam and Eve had a choice to make to believe the LORD or to sin. A website called Calvinist corner, describes it as follows. “Sin has affected all parts of man. The heart, emotions, will, mind, and body are all affected by sin. We are completely sinful. We are not as sinful as we could be, but we are completely affected by sin.”

The next doctrine, the U, stands for “Unconditional Election”, and that is one of the biggest failure of Calvinists. They believe that the LORD has already decided before my birth if I will be saved or not. So they remove the responsibility away from me to be obedient to the LORD. Prior to the fall of Adam, he was allowed to choose between right or wrong. So by removing this choice from me, they automatically make the LORD the author of sin. But the LORD says the following in Genesis 3 verse 22: *“And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:”* When we look at history, we find that certain people were chosen to do certain things, but to now say that the LORD is micro managing everything on earth is to ignore large parts of the Bible.

The L stands for Limited Atonement, or stated differently, Christ did not die for all people. So all the expressions of Jesus that he came to save all sinners and that we have to believe Him that He was the perfect offer for sin, is not applicable to all people. So they will send people to do missionary work as they do not know who is elected and who is not elected. So those people that are elected will respond positively to the message of salvation. So if I am caught in sin and cannot rid myself from it, it is really not my problem as the LORD decided that I will never be saved. This fits in with Luther's total absurd teaching that you can be involved in sexual sin a thousand times a day, and murder a thousand people a day, you will not lose your destiny as you just increase the amount of grace you receive from the LORD. I can only shudder to think what will happen to these people who live this way. But their preachers get away with it as who am I to take them on? What do I as an outsider know about this subject? So I will only quote what Jesus had to say about this, which is also the part I referred to earlier: *"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. **I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.**"* (Joh 12:44-50) **"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."** (Joh 16:7-15)

The I stands for Irresistible Grace meaning that I will not be able to say no if I am one of the chosen ones. So I only have to believe what someone from the pulpit says and I am always saved, as discussed in the previous point. So all choices that I have to make in my life is taken away from me and given to the LORD to decide what will happen and is His responsibility. This is the most important point of difference between Calvinists and those like me that says I have a choice to make to decide if I accept that which the Bible teaches. They will now accuse me that I place my will on a higher pedestal than the LORD and He cannot do anything before I decide to accept His promises. But, what these people do not realize is that the Holy Spirit has been working in me from the time of my birth to convince me that I am a sinner, and only He can convince me of that. So it is not that the LORD stands by and has no influence in my life, as His Holy Spirit is the one that convinced me that I am a sinner and in need of a saviour. When I chose to follow Him, my life will change to the point we find in Malachi: *"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, **and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.**"* (Mal 3:16-18) I believe this is also the book that Jesus will open in Revelation 20 when he will judge between those that believed His full gospel and those who did not. The same choice is applicable today as according to Calvin's theology everything happens because the LORD has already decided that it will happen. So if someone murders me tonight then he was actually told by the LORD to do it. So the choice that Adam and Eve had was never valid.



The P stands for Perseverance of the Saints, meaning I can never lose my everlasting life. The fact that the LORD opened the earth in the days of Moses and all the people and animals belonging to Korah ended up being swallowed up by the earth: *“And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also”* (Num 16:28-34) Then he also killed all the Israelites during the time of Jeremiah that returned to Egypt for protection apparently does not have any impact on us. Then we find the following in Ezekiel: *“Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? **When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.** Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?”* (Eze 18:25-31) And then we find the following in Hebrews for those that believe things are only applicable if it is repeated in the New Testament: *“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”* (Heb 6:4-6)

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## SUMMARY

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My own viewpoint is that it finds acceptance by people who like philosophy. They can think and write about subjects from all sides and enjoy coming to conclusions that ask questions from their readers. These results most of the time cannot be substantiated by the real message of the Bible. And then, like so many other people before and after him, they do not want to look at Israel as an example for us to follow, as they are worried that the LORD will reject them as He did Israel. I remember a service I attended years ago where the preacher used Israel as an example in his sermon, and he was immediately confronted by the elders following his message and nearly got shunned by them for using Israel as a parallel in his sermon. So Calvin built a philosophy and doctrine only on the New Testament disregarding the covenant, or only taking parts of the covenant that will enhance his doctrine. But, that is what happens when you build your doctrine only on selected parts of the Bible, just like the Catholics, Luther and his saying, and a bunch of other groupings. Remember that Luther and Calvin both came from the Roman Catholic Church and only modified their doctrine where they disagreed with the official standpoint. The fact that the apostles and disciples only had the Old Testament to use and to preach the gospel of Jesus is apparently not important. Acts chapter 17 teaches us the following: *“The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, for they received the*

word with great eagerness, **examining the Scriptures daily to see whether these things were so.** Therefore many of them believed, along with a number of prominent Greek women and men.” (Act 17:10-12) I assume the only scriptures they could check were Moses and the prophets. Something else that negates Calvin as someone to follow comes from Hebrews: *“Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.”* Calvin’s own testimony is as follows: *“Honour, glory, and riches shall be the reward of your pains; but above all, do not fail to rid the country of those scoundrels, who stir up the people to revolt against us. **Such monsters should be exterminated, as I have exterminated Michael Servetus the Spaniard.**”* Calvin disqualifies himself by his own admission in not only that he took someone else’s life, but encourages his followers to follow him and commit murder, and is certainly not something worth following. *“These things I have spoken to you so that you may be kept from stumbling. “They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. “These things they will do because they have not known the Father or Me. “But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you”.* (Joh 16:1-4)

They also do not believe that you must first come to the realization of the need for a redeemer, as you are one of the elect. That means that you do not have to come to the cross and accept what Jesus did for you to establish the covenant of righteousness, as you are fine just as you are. With the exodus of Israel from Egypt and their rebellion over the Promised Land, the LORD did not punish the children under the age of twenty years old. No, the Bible declares it is follows: Num 14:29 **“your corpses will fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me.”** Thus the children first had to reach the age of 21 before they were treated as adults. Only then can they decide that they need to leave Egypt and take responsibility for their own lives. Only then can they be baptised. Trying to baptise infants has absolutely no effect on their lives. That is one of the reasons Calvinists give in to temptation more quickly than those who were not baptised as babies, as they still find themselves under the jurisdiction of the Pharaoh. They are still in Egypt and have to make bricks to expand his kingdom. They are members of the covenant, and that is one reason they will only learn after they die who the LORD really is. *“And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. **If the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths. This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths.**”* (Zec 14:17-19) What is so special about the Feast of Booths? “It had to remind them of the time the time they left Egypt. *““Speak to the sons of Israel, saying, **‘On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD. ‘On the first day is a holy convocation; you shall do no laborious work of any kind. ‘For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work. ‘These are the appointed times of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD--burnt offerings and grain offerings, sacrifices and drink offerings, each day's matter on its own day-- besides those of the sabbaths of the LORD, and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD. ‘On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a rest on the first day and a rest on the eighth day. ‘Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God for seven days. ‘You shall thus celebrate it as a feast to the LORD for seven days in the year. **It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. ‘You shall live in booths for seven days; all the native-born in Israel shall live in*****

**booths, so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God."** (Lev 23:34-43)

Children that have not come of age yet are the responsibility of the father and he has to take responsibility for them and what they do. *"Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, but he is under guardians and managers until the date set by the father."* (Gal 4:1-2)

A further major problem I have with Calvin and his teachings is his limited atonement as Jesus only came for the elect. John recorded Jesus as saying: ***"And He, when He comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me;"*** (John 16:8-9) So no person in the world will be able to say that they did know about sin and righteousness, as that is the work of the Holy Spirit. So that in a nutshell negates the limited atonement of his teaching.

We find that Calvinists ignore the whole concept of righteousness otherwise they would see where their whole doctrine falls apart. I suggest you read through the part again on righteousness. [You can find it here.](#)

Ezekiel also wrote the following: *"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."* (Eze 33:8-9) And **this is applicable to All people.**

Paul also states the following in 1 Corinthians: *"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. 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."* (1Co 10:11-13)

The biggest stumblingblock I have found that causes huge divisions between Christians come from Calvin's doctrine and those who support the Armenian teachings. So I am deliberately placing this section here near the end of Calvin's in order to answer questions that stem from both sides. The way I see it is everybody is concentrating on only these two major teachings, but leaves out the third option, which I think answers the question from the Bible, and that is keeping track of who and what and where the Holy Spirit fits into all these differences. Lets just look at what the Holy Spirit is doing everyday in everybody's lives today: ***"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged."*** (Joh 16:7-11) This clearly indicates that I can only be baptised when I know that I need a saviour, and that I need to leave Egypt, the abode of the pharaoh, the devil, and place myself under the jurisdiction of the LORD. That is the reason Mark end his gospel as follows: ***"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."*** (Mar 16:15-16) So the people will not be judged because they did not get baptised, but because they did not believe and had faith in Jesus. You first have to understand that we are all born in a broken world where satan is our master. Then I have to understand that the only way out of this is to accept my state of damnation, call out to the LORD to lead me out of this place, follow the steps of the covenant as Moses taught Israel, and then leave Egypt by being baptised. Then only will I be completely sure that I am now under the jurisdiction of the LORD, as I have left the territory where satan rules.

One of the most proliferate writers of the 20th century was Lorraine Boettner. He made the follows absurd statement: "By virtue of the fact that God has created everything that exists, He is the absolute Owner and final Disposer of all that He has made. He exerts not merely a general influence, but actually rules in the affairs of men (Acts 4:24-28). Even the nations are as the small dust of the balance when compared with His greatness (Is. 40:12-17). Amid all the apparent defeats and inconsistencies of our human lives, God is actually controlling all things in undisturbed majesty. **Even the sinful actions of men can occur only by His permission and with the strength that he gives the creature. And since He permits not unwillingly but willingly, then all that comes to pass - including even the sinful actions and ultimate destiny of men - must be, in some sense, in accordance with what He has eternally purposed and decreed.** Just in proportion as this is denied, God is excluded from the government of the world, and we have only a finite God. **Naturally, some problems arise which in our present state of knowledge we are not able fully to explain. But that is not a sufficient reason for rejecting what the Scriptures and the plain dictates of reason affirm to be true."**

This is truly not the message of the Bible, but Boettner's interpretation of those passages. And then just to ensure that nobody can argue with him, he adds the last sentence again saying all problems even with interpretation is caused by the LORD. So you cannot point a finger at him. So if all that he says is true, then the LORD must have made Adam and Eve knowing that they will sin, and that it really wasn't their problem, but that was the way the LORD made them, to falter. But when we read a little wider in some of the books that did not make it to the Roman Bible but are included in the Ethiopian Bible, we find the following passages in The Book of the Secrets of Enoch. *"12 I conceived a cunning saying to say, I created man from invisible (spiritual) and from visible (physical) nature, of both are his death and life and image, he knows speech like some created thing, small in greatness and again great in smallness, and I placed him on earth, a second angel, honourable, great and glorious, and I appointed him as ruler to rule on earth and to have my wisdom, and there was none like him of earth of all my existing creatures.13 And I appointed him a name, from the four component parts, from east, from west, from south, from north, **and I appointed for him four special stars, and I called his name Adam, and showed him the two ways, the light and the darkness, and I told him: 14 This is good, and that bad, that I should learn whether he has love towards me, or hatred, that it be clear which in his race love me. 15 For I have seen his nature, but he has not seen his own nature, therefore (through) not seeing he will sin worse, and I said After sin (what is there) but death?16 And I put sleep into him and he fell asleep. And I took from him A rib, and created him a wife, that death should come to him by his wife, and I took his last word and called her name mother, that is to say, Eva (Eve).31.1 Adam has life on earth, and I created a garden in Eden in the east, that he should observe the testament and keep the command.2 I made the heavens open to him, that he should see the angels singing the song of victory, and the gloomless light.3 **And he was continuously in paradise, and the devil understood that I wanted to create another world, because Adam was lord on earth, to rule and control it.4 The devil is the evil spirit of the lower places, as a fugitive he made Sotona from the heavens as his name was Satanail (Satan), thus he became different from the angels, (but his nature) did not change (his) intelligence as far as (his) understanding of righteous and sinful (things).5 And he understood his condemnation and the sin which he had sinned before, **therefore he conceived thought against Adam, in such form he entered and seduced Eva (Eve), but did not touch Adam.6 But I cursed ignorance, but what I had blessed previously, those I did not curse, I cursed not man, nor the earth, nor other creatures, but man's evil fruit, and his works.32.1 I said to him: Earth you are, and into the earth whence I took you you shalt go, and I will not ruin you, but send you whence I took you.2 **Then I can again receive you at My second presence.3 And I blessed all my creatures visible (physical) and invisible (spiritual). And Adam was five and half hours in paradise.4 And I blessed the seventh day, which is the Sabbath, on which he rested from all his works."** The Book of the Secrets of Enoch 32-34*******

We find here that the LORD told Adam that he had to make certain choices in life. The end result of my choice will be directly related to my choices on earth. Jesus used very similar words in one of His parables. *“And he said to them all, **If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.** For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.”* (Luk 9:23-26) This definitely looks like I have some choices to make in life, and depending on my choices, that is were I will spend eternity. Nothing insinuates that my choices have already been made for me. I will quote two passages from the Old testament to show that even Israel had to make certain choices. *“And **when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.”*** (Exo 12:48-51) And then the biggest choice they ever had to make: *“But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.”* (Deu 30:14-20)

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### CALVIN'S PERSONAL LIFE

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We find quite a lot of information about Calvin in the annals of Geneva.

“The city of Geneva was ruled by the clergy, which was composed of five pastors and twelve lay elders chosen by Geneva’s Council. But Calvin’s voice was the most influential in the city.

Here are some laws and facts about Geneva under Calvin’s authority:

- \* Each household had to attend Sunday morning services. If there was preaching on weekdays, all had to attend also. (There were only a few exceptions, and Calvin preached three to four times a week.)
- \* If a person came to the service after the sermon had begun, he was warned. If he continued, he would have to pay a fine.
- \* Heresy was regarded as an insult to God and treason to the state and was punished by death.
- \* Witchcraft was a capital crime. In one year, 14 alleged witches were sent to the stake on the charge that they persuaded satan to afflict Geneva with the plague.

\* Clergy were to abstain from hunting, gambling, feasting, commerce, secular amusements, and had to accept annual visitations and moral scrutiny by church superiors.

\* Gambling, card-playing, frequenting taverns, dancing, indecent or irreligious songs, immodesty in dress were all prohibited.

\* The allowable colour and quantity of clothing and the number of dishes permissible at a meal were specified by law.

\* A woman was jailed for arranging her hair to an “immoral height.”

\* Children were to be named after Old Testament characters. A rebellious father served four days in prison for insisting on naming his son Claude instead of Abraham.

\* To speak disrespectfully of Calvin or the clergy was a crime. A first violation was punished by a reprimand. Further violations with fines. Persistent violations were met with imprisonment or banishment.

\* Fornication was punished by exile or drowning.

\* Adultery, blasphemy, and idolatry was punished with death.

\* In the year 1558-1559, there were 414 prosecutions for moral offenses.

\* As everywhere in the 16th century, torture was often used to obtain confessions or evidence.

\* Between 1542-1564, there were 76 banishments. The total population of Geneva then was 20,000.

\* **Calvin’s own step-daughter and son-in-law were among those condemned for adultery and executed.**

\* In Geneva, there was little distinction between religion and morality. The existing records of the Council for this period reveal a high percentage of illegitimate children, abandoned infants, forced marriages, and sentences of death.

\* In one case, a child was beheaded for striking his parents. (Following Old Testament Mosaic law, Calvin believed it was scriptural to execute rebellious children and those who commit adultery.)

\* During a period of 17 years when Calvin was leading Geneva, there were 139 recorded executions in the city. Sabastian Castellio, a friend of Calvin’s who urged him to repent of his intolerance, made the shocking remark, “If Christ himself came to Geneva, He would be crucified. For Geneva is not a place of Christian liberty. It is ruled by a new pope [John Calvin], but one who burns men alive while the pope at Rome strangles them first.” Castellio also made this remark: “Can we imagine Christ ordering a man to be burned alive for advocating adult baptism? The Mosaic laws calling for the death of a heretic were superceded by the law of Christ, which is one of mercy not of despotism and terror.”

Calvin believed that Jewish people were impious, dishonest, lacked common sense, were greedy, and should die without pity.

Calvin wrote, “I have had much conversation with many Jews: I have never seen either a drop of piety or a grain of truth or ingenuousness – nay, I have never found common sense in any Jew.” Calvin is also quoted as calling Jews “profane dogs” who “under the pretext of prophecy, stupidly devour all the riches of the earth with their unrestrained cupidity.”

He also stated that “their rotten and unbending stiffneckedness deserves that they be oppressed unendingly and without measure or end and that they die in their misery without the pity of anyone.”

References: “Patheos.com-shocking beliefs of John Calvin” as well as others that are freely available on the internet and as listed below. Only one of these points is disputed, while others are not. For example the point about his stepdaughter is disputed as it could also point to his brother’s wife or stepdaughter, but not the fact that he boasted about exterminating Michael Servetus, the Spaniard or any of the other points. So with only one of these points being disputed, while the other eighteen are not disputed, you have to decide for yourself if you want to follow him and his doctrine.

1. Calvin, Institutes of the Christian Religion, tran. by Henry Beveridge (Hendrickson Publishers, 2008), Book Third, chap. IV, n. 38; Opera, vol. 2, p. 489.
2. Jean Jacques Rousseau, Lettres de la Montagne (Amsterdam, 1764), vol. 1, p. 103.
3. Opera, vol. 11, p. 217.
4. J.B. Galiffe, Notices genealogiques sur les familles genevoises, (Genève: 1836), vol. 3, p. 545.
5. J.B. Galiffe, Nouvelles pages d’histoire exacte, 1863, p. 60.
6. J.B. Galiffe, Notices genealogiques sur les familles genevoises, vol. 3, p. 538.
7. J.B. Galiffe, Nouvelles pages d’histoire exact, pp. 105-106.
8. J.B. Galiffe, Notices genealogiques sur les familles genevoises, vol. 3, p. 544.
9. J.B. Galiffe, Nouvelles pages d’histoire exact, p. 100.
10. Jean Tet, Histoire de la persecutions religieuse à Genève (Paris: Lecoffre, 1879), p. 473.
11. Calvin à Genève, art. 141.
12. J.B. Galiffe, Notices genealogiques sur les familles genevoises, vol. 3, p. 381.
13. Ibid, vol. 3, p. 528.
14. J.B. Galiffe, Nouvelles pages d’histoire exact, pp. 95-98
15. Patheos.com. 2017. This was a copy from a web page, including the references, where these points were made and are no longer available as they are now forming the basis of a book being written that will be released in 2019 by the website owner, Frank Viola.

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## CHAPTER 5

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### SUMMARY OF THE ROMAN CHURCH AND THE REFORMATION

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Revelation actually reveals quite a bit about this time in history of the RCC and the reformation. I know I quoted this earlier also but I believe it is necessary to add it again as we can then understand what John was writing about. When we look at the first Church that John had to write to, we find the following letter:

*"To the angel of the church in Ephesus write: The One who holds the seven stars in His right hand, the One who walks among the seven golden lamp stands, says this: 'I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; and you have perseverance and have endured for My name's sake, and have not grown weary. 'But I have this against you, that you have left your first love. 'Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lamp stand out of its place--unless you repent. 'Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate. 'He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.'" (Rev 2:1-7)*

Who were these people? We find that these people know the Lord as they are acknowledged for their works, and they persevere in the faith. They also do not tolerate evil people but put them to them to the test, especially those people that call themselves apostles but are not. They know that there are false prophets and they have persevered and have not grown weary. They are also known to hate the deeds of the Nicolaitans, a message that free sexual relations and fornication are acceptable. This doctrine of the Nicolaitans also said that every woman and every man were married to every person in their church, and could thus have sexual relationships with everyone in their church and that it was acceptable and thus did not qualify as sin. This doctrine also declared that they could eat meat sacrificed to other gods, sheltering them from persecution as Christians.

This group to me sounds very acceptable and living a pure life, but the LORD still finds something wrong with them. They are asked to do the first deeds again, as they have left their first love.

But what are these first deeds? The writer of Hebrews lists it as follows: *"Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment."* (Heb 6:1-2) So these people are asked to start at repentance from dead works, and then to follow the steps laid out in Hebrews. So they do not understand that we are saved through the love of Jesus only and that we show our love for Him by loving our neighbour and by abiding in His word. So they must believe that Jesus was the complete sacrifice for sin and that He already paid the price for us which will rid us of our sinful nature, and then to be baptized. So this group today are those that do not believe that we have to repent of their sins by stopping with their sinful life, having faith in Jesus that He did everything required for us to be saved, and then to be baptized. No, they believe in infant baptism and that as the only requirement. When we use our example method we see that Israel had to believe that the LORD would lead them out of Egypt, but they first had to be circumcised, eat unleavened bread, come under the blood of the Lamb, and then leave Egypt by going through the sea. So these people are still in Egypt as they have never left the place where Satan rules. This means we can read the judgements spoken to Egypt in the Old Testament to find out exactly what will happen to them.

We find the following Judgement in Ezekiel: *"In the eleventh year, in the third month, on the first of the month, the word of the LORD came to me saying, "Son of man, say to Pharaoh king of Egypt*



and to his hordes, 'Whom are you like in your greatness? **'Behold, Assyria was a cedar in Lebanon With beautiful branches and forest shade, And very high, And its top was among the clouds. 'The waters made it grow, the deep made it high. With its rivers it continually extended all around its planting place, And sent out its channels to all the trees of the field. 'Therefore its height was loftier than all the trees of the field And its boughs became many and its branches long Because of many waters as it spread them out. 'All the birds of the heavens nested in its boughs, And under its branches all the beasts of the field gave birth, And all great nations lived under its shade. 'So it was beautiful in its greatness, in the length of its branches; For its roots extended to many waters. 'The cedars in God's garden could not match it; The cypresses could not compare with its boughs, And the plane trees could not match its branches. No tree in God's garden could compare with it in its beauty. 'I made it beautiful with the multitude of its branches, And all the trees of Eden, which were in the garden of God, were jealous of it. 'Therefore thus says the Lord GOD, "Because it is high in stature and has set its top among the clouds, and its heart is haughty in its loftiness, therefore I will give it into the hand of a despot of the nations; he will thoroughly deal with it. According to its wickedness I have driven it away. "Alien tyrants of the nations have cut it down and left it; on the mountains and in all the valleys its branches have fallen and its boughs have been broken in all the ravines of the land. And all the peoples of the earth have gone down from its shade and left it. "On its ruin all the birds of the heavens will dwell, and all the beasts of the field will be on its fallen branches so that all the trees by the waters may not be exalted in their stature, nor set their top among the clouds, nor their well-watered mighty ones stand erect in their height. For they have all been given over to death, to the earth beneath, among the sons of men, with those who go down to the pit."** 'Thus says the Lord GOD, "On the day when it went down to Sheol I caused lamentations; I closed the deep over it and held back its rivers. And its many waters were stopped up, and I made Lebanon mourn for it, and all the trees of the field wilted away on account of it. "I made the nations quake at the sound of its fall when I made it go down to Sheol with those who go down to the pit; and all the well-watered trees of Eden, the choicest and best of Lebanon, were comforted in the earth beneath. "They also went down with it to Sheol to those who were slain by the sword; and those who were its strength lived under its shade among the nations. "To which among the trees of Eden are you thus equal in glory and greatness? Yet you will be brought down with the trees of Eden to the earth beneath; you will lie in the midst of the uncircumcised, with those who were slain by the sword. So is Pharaoh and all his hordes!" declares the Lord GOD.' (Eze 31:1-18)

In this passage we learn of a tree that became extremely large, even though it was in Assyria. It was even bigger than the trees in Paradise. Ezekiel now describes what the LORD did to this tree. **The country of Assyria points us to the mother and child image of Semiramis which found its way to the Roman Catholic Church.** He then describes how the LORD cut down this tree which happened during the Martin Luther, John Calvin and other reformers timeframe. Ezekiel now describes how the LORD showed the leaders of the church in Egypt, so those that believe in infant baptism, what He did to the RCC, so they have seen the example and the results of not doing what the LORD requires, but they still do not want to move out of Egypt. [You can read more about Semiramis at the end of my book about revelation in Addendum 3 which you can find here.](#) Just as a short example the following about Semiramis and why it is applicable to the church in Ephesus. **"Semiramis was worshiped in Ephesus as the pagan fertility goddess DIANA who represented the generative powers of nature.** She was referred to as a fertility goddess because she mothered all the numerous pagan gods representing the god-incarnate Tammuz. Diana was pictured with numerous teats so that she could nurse all the pagan gods, and she wore a tower-shaped crown symbolizing the Babylonian tower of Babel."

We find that this grouping of believers have grown into an extremely large group, but they still find themselves in Egypt. They are quite content to be under the jurisdiction of the Pharaoh (Satan), and have decided not to leave Egypt. They do not believe in the baptism of believers. So their end will be with the uncircumcised, with the sinners. But Jesus calls on them to repent and to do the

first deeds of a Christian again, and then they will eat with Him of the tree of life. They will then not see the second death, but they will be with Him in Paradise. Ezekiel here uses the example of what happened to the Roman Catholic Church as they denied Him. So if you find yourself in Egypt, do not think that He will deal with you differently, and will be rejected. Fortunately for us we find that both these groups will get a chance to find out who the LORD really is, even though they are in Egypt and Assyria. Isaiah prophesies as follows: *"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. And many peoples will come and say, "Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; **That He may teach us concerning His ways And that we may walk in His paths.**" For the law will go forth from Zion And the word of the LORD from Jerusalem. And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war."* (Isa 2:2-4)

The first lesson we have to learn from this is that even if I think that I have done everything correctly, but there is still some things that are not quite right, we still are not acceptable to the LORD. We read in the book of Exodus that Israel had to remove all yeast from their homes and that they had to eat unleavened bread. This shows us that even if we only have this small sin in our lives, our bread will still contain yeast which makes us to not conform to the LORD's requirements. The other lesson I have to learn from this is that every person will be judged for his or her own life. No one will be judged because of belonging to a particular church or nation. I will only be judged on my own relationship with the LORD as expressed by Paul in Galatians 6: *"For if anyone thinks he is something when he is nothing, he deceives himself. But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another. For each one will bear his own load."* (Gal 6:3-5)

So the first group of Christians are those that do not believe that baptism has any effect on your salvation. They are reminded to do the first works again, and only then will they receive everlasting life. *"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God."* (Rev 2:7) We have to be able to live as overcomers and only then will we be able to eat of the tree of life, as described in Genesis: *"Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden."*

From this passage we read in Revelation, we find that John had to write about the fall of the RCC. That is why he can say to the people of the reformation: ***"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."*** (Rev 2:5) We find here that the people of the reformation must remember their roots and what happened to the tree (church) they came from, and return to the first works again. Those works we have already mentioned, and that means repentance. But we do not find that preached any longer in the Calvinist Churches, as most of the people have been elected already. Just to quote the passage from Luther again: ***"Be a sinner, and sin boldly (esto peccator et pecca fortiter) but even more boldly believe and rejoice in Christ, the conqueror of sin, death and the world. During this life we must sin. It suffices that, by the mercy of God, we know the Lamb who takes away the sins of the world. Sin will not separate us from Him, even if we were to commit a thousand murders and a thousand adulteries a day"*** (Briefe, Sendschreiben und Bedenken, 2, p. 37, in *ibid.*, p. 439)

I am still shocked that people can make these types of declarations, and still be worshipped today. I know that most people reading here will be shocked to find out about the lives of these two people.

Then within the Calvinist movement we find that in order to stop people from questioning the basics of Calvinism, they brought out on 6 May 1619 the Canons (Doctrinal Rules) of Dort were announced – this became the third confessional formula of the Reformed Church in the Netherlands next to the Dutch Confession of Faith (1561) (Confessio Belgica) and the Heidelberg Catechism (1563). And these rules were given the same status of the Bible, so you cannot question anything in there.

Article 3: The Preaching of the Gospel. In order that people may be brought to faith, God mercifully sends messengers of this very joyful message to the people and at the time he wills. By this ministry people are called to repentance and faith in Christ crucified. For “how shall they believe in him of whom they have not heard? And how shall they hear without someone preaching? And how shall they preach unless they have been sent?” (Rom. 10:14-15). Now you may ask what is wrong with this statement. It is true, but only a half truth. And we all know that a half truth is as good a complete lie. I come back to what Jesus declared in John 16. *“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.”* (Joh 16:7-11)

So people are not called through other people to repentance, but through the Holy Spirit. The messenger does have a major role to play as he has to teach repentance, but if the Holy Spirit did not do the preparation, then the preachers word is worth nothing. That is why Jesus used the parable of the sower: *“And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.”* (Luk 8:4-8)

And this is only one of the half truths that we find in this document. The doctrine of election in the first three chapters of the Bible as man was now capable of knowing good from bad: *“And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. **Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of***

*the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. And the LORD God said, **Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:** Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” (Gen 3:4-24) So we do know the difference between good and bad.*

So I have to make the choice of either accepting the calling of the Holy Spirit in my life, Or decide not to listen to Him. Just remember the words of Jesus that the Holy Spirit came to convince all people, not only certain people. We also find a further incidence in the exodus of Israel, our example, were they had to choose to go into the Promised Land or not. We find that every person over the age of twenty that did not accept the offer was killed in the forty years wandering in the dessert. Hebrew also refers to this incident: *“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. **For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.** For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. **Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.”** (Heb 4:1-7) They two sections I highlighted show that in both instances the people did not have faith in the LORD. We do not find any reference that they did not enter into Canaan because they were not elected.*

We find in the Book of Ezekiel three passages that show election as a false doctrine. The first is in chapter 18 and then twice in chapter 33. Then we find Jeremiah that gives the people two options that the LORD gave to him for Israel. They could stay in Jerusalem and be taken captive to Babylon, or they could go to Egypt and get killed there. Johanan told Jeremiah they would rather go to Egypt and they were all killed in Egypt. This also shows us another problem with the doctrines of Calvin and Luther in that they both state that you cannot loose your salvation, but all the examples I used from Genesis to Hebrew so far dismisses that notion. Chapter 6 in Hebrews occludes as follows: *“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” (Heb 6:4-6)*

When we examine The Heidelberg Catechism we find exactly the same faults. So I will not even try to show it, as I believe that the Bible is the only authority, and documents prepared by men will always try and use short passages to prove their point. Hence my elaborate quotes, as I believe we have to look at the passage in its totality to see what it means. And to elevate such writing to the same level as the Bible is really saying that these works are required as you cannot get them from the Bible, and giving these writers the same authority as the biblical writers. But that was one of the problems that the reformers brought with them from the RCC in that the Pope and his interpretations are on the same level as the Bible.

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## SOME OF THE OTHER PROBLEMS WITH CALVIN

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Another point we have to understand is that many of Calvin's writings were based on what St Augustine wrote, and that none of his teaching ever had any authority in the church. It was just somebody else somewhere who tried to explain his ideas. A further problem is that Both Calvin and Luther only touched the areas they had problems with in the RCC, and never based their writings on the message of the Bible as a whole. I believe they never took into account the whole Bible when writing their own writings.

The following is a quotation I found from someone with all the references at the bottom of the document.

“Jean Jacques Rousseau describes him: **“Who was ever more caustic, imperious, strong-willed and more divinely infallible, according to his own opinion, than Calvin? For him the least opposition, the least objection that someone dared to present was always considered a work of Satan, a crime deserving to be punished by fire.”**(2)

When fellow pseudo-reformer John Eckius, who disagreed with him on various points, got sick in Geneva, Calvin wrote this about him: “One says that Eckius will recover: The world still does not deserve to be delivered of this wild beast.”(3) Is this the language of charity appropriate for one who pretended to be the restorer of evangelical Christianity?

Calvin, whose political influence grew enormously in Geneva from 1546 to 1564, imposed severe penalties on those who would return to Catholicism, not attend his sermons or speak a word against his doctrines or his person. Even Protestant authors, such as J.B. Galiffé, acknowledge the despotism of Calvin:

“For years people were obliged to report in minute detail every word spoken against him and the doctrine of predestination, with which he identified himself to such a degree that to speak against the dogma became as dangerous as to speak against him. The poor were dragged to prisons, scourged, reviled, obliged to walk in the streets barefoot wearing a penitential habit and carrying a torch to expiate for what Calvin arbitrarily called blasphemies.”(4)

For having disagreed with him on some points of doctrine, Sebastian Castillo, rector of a boys school in Geneva and an old friend of Calvin, was fired from his position and expelled from the city. For accusing the Calvinist doctrine of being absurd, Jérôme-Hermès Bolsec was sent to prison for weeks and then banished from Geneva.

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## MIGUEL SERVET, CALVIN

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Miguel Servet, condemned to burn for disagreeing with Calvin

Michael Servetus was a Christian living in the 1500's who incurred the wrath of John Calvin and was murdered by him and his cronies for illegitimate reasons. He was accused of heresy and railroaded through a mock trial and put to death being burned alive at the stake. Yet such an atrocity was praised by even well-known Calvinists as Bullinger and others for generations.

A couple of quotes from John Calvin himself:

7 years before the incident: *“If he [Servetus] comes [to Geneva], I shall never let him go out alive if my authority has weight.”* Written by John Calvin in a letter to Farel Feb. 13, 1546  
During the incident Again Calvin writes Farel in a letter dated Aug 20th 1553 where he has Servetus arrested. *“We have now new business in hand with Servetus. He intended perhaps passing through this city; for it is not yet known with what design he came. But after he had been recognized, I*

thought that he should be detained. My friend Nicolas summoned him on a capital charge. ... **I hope that sentence of death will at least be passed upon him**" After the incident: "Many people have accused me of such ferocious cruelty that (they allege) I would like to kill again the man I have destroyed. Not only am I indifferent to their comments, but I rejoice in the fact that they spit in my face." "Whoever shall now contend that it is unjust to put heretics and blasphemers to death will knowingly and willingly incur their very guilt. The strongest recorded statement from Calvin on the Servetus affair is a 1561 letter from Calvin to the Marquis Paet, high chamberlain to the King of Navarre, in which he says intolerantly: "**Honour, glory, and riches shall be the reward of your pains; but above all, do not fail to rid the country of those scoundrels, who stir up the people to revolt against us. Such monsters should be exterminated, as I have exterminated Michael Servetus the Spaniard.**"

Servetus' final words while being burned alive tied to a stake: "*Jesu, thou Son of the eternal God, have compassion upon me!*"

Yet a heartless modern day Calvinist comments on this saying "*This phrase epitomizes the essence of his Trinitarian error*" for he said "*Son of the eternal God*" rather than "*eternal Son of God*" Some Official Reasons for being burned alive:

Accused of teaching against infant baptism

Accused of defaming John Calvin

Accused of refraining from marriage for a "long time"

Accused of denying the Trinity

For criticizing Calvin at a banquet, Pierre Ameaux, a city official, was forced to make expiation by parading through the city squares in a hair-shirt and begging God for forgiveness. These are the words of the official sentence:

"He is condemned to go around the city in penitential clothing, bareheaded, carrying a torch in his hand. When arriving before the tribunal, he must kneel, confess having evilly and maliciously spoken vile words, and manifest his repentance; then, he must beg for mercy before God and the justice of man. He is condemned to pay all the expenses. This sentence should be publically announced."(5)

Others were still more unfortunate and had to pay with their lives for the crime of opposing the tyrant of Geneva. For having accused Calvin of being a heretic, Jacques Gruet was tortured and beheaded in 1547. Spanish physician Miguel Servet was sent to the flames for having censured the opinions of the master; he asked for a lawyer but this right was denied to him. Italian Valentino Gentile was condemned to a similar penalty but was forgiven after he humbly repented. Later, however, he was beheaded in Berne by the Swiss Protestants there.

It is horrifying to review the many criminal processes in Geneva during the autocratic reign of "this tyrant priest who submitted Geneva to the most infamous servitude," Galiffé continues.(6) He reports that the number of judgments by public tribunals normally made in one year in the city "was easily surpassed in a single month or even a week under the rule of Calvin. Often there were many of these spectacles in a single day."(7) Further on, he affirms that "two years of Calvin's government produced 414 criminal processes. ... There were hundreds of processes of this kind in that epoch, which some dare to call the most beautiful of our history."(8)

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## CALVINIST ATROCITIES

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Multiple death sentences are also reported by this same Protestant scholar, Galiffé, who delved into the records of that time. Describing a short period of Calvin's rule he says, "One counts 30 executions of men and 28 of women, subdivided by method of death: 13 persons hanged, 10 beheaded, 55 quartered, 35 burned alive after being tortured."(9)

Reporting the religious persecutions of Calvin, author Jean Tet affirms that "from 1542 to 1546, which was the softer period of his government, we count 58 capital executions, 76 banishments and 900 imprisonments."(10)

In the blindness of his pride, the head of Swiss Protestantism issued the most extravagant moralizing prohibitions. He forbade sweets to be served at wedding banquets.(11) He forbade all kinds of amusement – especially gambling, singing and dances – as inventions of the Devil.(12) His despotism reached the point of forbidding people to drink from a mountain spring that was famous for healing the fever under the pretext that it was a form of idolatry. There were en masse denunciations of persons who were interrogated, placed under arrest and punished because they were healed in that manner.(13)

Notwithstanding this "moralization," Galiffé concludes, never before did immorality take hold and spread as it did in the period of Calvin's government.(14)

#### References:

1. Calvin, Institutes of the Christian Religion, tran. by Henry Beveridge (Hendrickson Publishers, 2008), Book Third, chap. IV, n. 38; Opera, vol. 2, p. 489.
2. Jean Jacques Rousseau, Lettres de la Montagne (Amsterdam, 1764), vol. 1, p. 103.
3. Opera, vol. 11, p. 217.
4. J.B. Galiffe, Notices genealogiques sur les familles genevoises, (Genève: 1836), vol. 3, p. 545.
5. J.B. Galiffe, Nouvelles pages d'histoire exacte, 1863, p. 60.
6. J.B. Galiffe, Notices genealogiques sur les familles genevoises, vol. 3, p. 538.
7. J.B. Galiffe, Nouvelles pages d'histoire exact, pp. 105-106.
8. J.B. Galiffe, Notices genealogiques sur les familles genevoises, vol. 3, p. 544.
9. J.B. Galiffe, Nouvelles pages d'histoire exact, p. 100.
10. Jean Tet, Histoire de la persecutions religieuse à Genève (Paris: Lecoffre, 1879), p. 473.
11. Calvin à Genève, art. 141.
12. J.B. Galiffe, Notices genealogiques sur les familles genevoises, vol. 3, p. 381.
13. Ibid, vol. 3, p. 528.
14. J.B. Galiffe, Nouvelles pages d'histoire exact, pp. 95-98."

Calvin also did not always agree with Luther, and he actually became known as the Pope of the reformation and with it all the authority the Pope had in the RCC. We see remnants of this still today where only certain people can do certain functions, and that the so called "learned People" are still put on pedestals and that you cannot question their actions. If you want to point to a problem area, it most times takes years before it reaches the higher echelons, if it reaches it at all.

But that is what we find in most areas concerning Christianity. I have first hand experience of this in that I have sent many of my writings to publishers of Christian books and received some excellent feedback, but at the end of the day I am not a known Scribe or Pharisee which means they cannot publish my works.



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## CHAPTER 6

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### THE POSITIVES OF THE REFORMATION

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I know I spent a lot of time on some of the negative and positive side of the reformation, but would like to include some of the better things that happened during this time. If we look at Luther's commentary on Galatians it is probably still the best commentary available on that specific letter. Like always you will find people trying to hijack the commentary and use it to make their group more exclusive, but unfortunately things like that always happens.

Some of Luther's main points was to point out that the RCC has given the Pope more power than any person ever had. He could make a decree and even rulers of countries had to oblige. So the Pope and his cronies could declare certain things and even overrule a king or leader of a country. In his one writing he says that he does not want to bring the German nation to rebel against the RCC, but that he wants to reform the way certain practices took place. In order to show the people what the RCC elite was doing, he wrote an article explaining who the people hide behind three walls, and then the people themselves could decide if they agreed with Luther or with the high ranking people in the RCC.

I have included the complete writing of Luther here.

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### LUTHER'S "THREE WALLS"

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The Protestant Reformation was, in many ways, the product of manifold political, social, and religious forces crashing together at a God-ordained moment in history. Still in other ways, it began with a man. In his 16th century German Reformation, Martin Luther stood defiantly against an institution that had pontificated for over a millennium. Yet, in his theological and moral challenge to the Catholic Church, he did not stand alone. In 1520, while lecturing on the Psalms, Luther wrote an Address to the Christian Nobility of the German Nation in order to gather support for his reform.

In his new biography entitled *Martin Luther: Visionary Reformer* (2015), Scott H. Hendrix explains Luther's aim for the address: "The goal was not to foment a German uprising against Rome but to reform the practice of religion in Christendom. Because the clergy were shirking their duty, the only recourse was an appeal to laypeople in authority who could twist arms and force change." (90)

Luther begins his open letter by identifying the "three walls" of the Romanists: (1) their decrees erroneously stating that no temporal power has authority over them, (2) their claim that interpretation of Scripture belongs to no one except the pope, (3) and their assertion that no one is able to call a council except the pope himself. The first section of Luther's Address to the Christian Nobility of the German Nation is an invective against these three walls.

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#### THE FIRST WALL THAT THE TEMPORAL POWER HAS NO JURISDICTION OVER THE SPIRITUALITY.

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Let us, in the first place, attack the first wall. It has been devised that the Pope, bishops, priests, and monks are called the spiritual estate, princes, lords, artificers, and peasants are the temporal estate. This is an artful lie and hypocritical device, but let no one be made afraid by it, and that for this reason: that all Christians are truly of the spiritual estate, and there is no difference among them, save of office alone. As St. Paul says (1 Cor. xii.), we are all one body, though each member does its own work, to serve the others. This is because we have one baptism, one Gospel, one faith,

and are all Christians alike; for baptism, Gospel, and faith, these alone make spiritual and Christian people.

As for the unction by a pope or a bishop, tonsure, ordination, consecration, and clothes differing from those of laymen-all this may make a hypocrite or an anointed puppet, but never a Christian or a spiritual man. Thus we are all consecrated as priests by baptism, as St. Peter says: "Ye are a royal priesthood, a holy nation" (1 Peter ii. 9); and in the book of Revelations: "and hast made us unto our God (by Thy blood) kings and priests" (Rev. v. 10). For, if we had not a higher consecration in us than pope or bishop can give, no priest could ever be made by the consecration of pope or bishop, nor could he say the mass, or preach, or absolve. Therefore the bishop's consecration is just as if in the name of the whole congregation he took one person out of the community, each member of which has equal power, and commanded him to exercise this power for the rest; in the same way as if ten brothers, co-heirs as king's sons, were to choose one from among them to rule over their inheritance, they would all of them still remain kings and have equal power, although one is ordered to govern.

And to put the matter even more plainly, if a little company of pious Christian laymen were taken prisoners and carried away to a desert, and had not among them a priest consecrated by a bishop, and were there to agree to elect one of them, born in wedlock or not, and were to order him to baptise, to celebrate the mass, to absolve, and to preach, this man would as truly be a priest, as if all the bishops and all the Popes had consecrated him. That is why in cases of necessity every man can baptise and absolve, which would not be possible if we were not all priests. This great grace and virtue of baptism and of the Christian estate they have quite destroyed and made us forget by their ecclesiastical law. In this way the Christians used to choose their bishops and priests out of the community; these being afterwards confirmed by other bishops, without the pomp that now prevails. So was it that St. Augustine, Ambrose, Cyprian, were bishops.

Since, then, the temporal power is baptised as we are, and has the same faith and Gospel, we must allow it to be priest and bishop, and account its office an office that is proper and useful to the Christian community. For whatever issues from baptism may boast that it has been consecrated priest, bishop, and pope, although it does not beseem every one to exercise these offices. For, since we are all priests alike, no man may put himself forward or take upon himself, without our consent and election, to do that which we have all alike power to do. For, if a thing is common to all, no man may take it to himself without the wish and command of the community. And if it should happen that a man were appointed to one of these offices and deposed for abuses, he would be just what he was before. Therefore a priest should be nothing in Christendom but a functionary; as long as he holds his office, he has precedence of others; if he is deprived of it, he is a peasant or a citizen like the rest. Therefore a priest is verily no longer a priest after deposition. But now they have invented characters indelebiles, [2] and pretend that a priest after deprivation still differs from a simple layman. They even imagine that a priest can never be anything but a priest-that is, that he can never become a layman. All this is nothing but mere talk and ordinance of human invention.

[2: In accordance with a doctrine of the Roman Catholic Church, the act of ordination impresses upon the priest an indelible character; so that he immutably retains the sacred dignity of priesthood.]

It follows, then, that between laymen and priests, princes and bishops, or, as they call it, between spiritual and temporal persons, the only real difference is one of office and function, and not of estate; for they are all of the same spiritual estate, true priests, bishops, and popes, though their

functions are not the same-just as among priests and monks every man has not the same functions. And this, as I said above, St. Paul says (Rom. xii.; 1 Cor. xii.), and St. Peter (1 Peter ii.): "We, being

many, are one body in Christ, and severally members one of another." Christ's body is not double or twofold, one temporal, the other spiritual. He is one Head, and He has one body.

We see, then, that just as those that we call spiritual, or priests, bishops, or popes, do not differ from other Christians in any other or higher degree but in that they are to be concerned with the word of God and the sacraments-that being their work and office-in the same way the temporal authorities hold the sword and the rod in their hands to punish the wicked and to protect the good. A cobbler, a smith, a peasant, every man, has the office and function of his calling, and yet all alike are consecrated priests and bishops, and every man should by his office or function be useful and beneficial to the rest, so that various kinds of work may all be united for the furtherance of body and soul, just as the members of the body all serve one another.

Now see what a Christian doctrine is this: that the temporal authority is not above the clergy, and may not punish it. This is as if one were to say the hand may not help, though the eye is in grievous suffering. Is it not unnatural, not to say unchristian, that one member may not help another, or guard it against harm? Nay, the nobler the member, the more the rest are bound to help it. Therefore I say, Forasmuch as the temporal power has been ordained by God for the punishment of the bad and the protection of the good, therefore we must let it do its duty throughout the whole Christian body, without respect of persons, whether it strikes popes, bishops, priests, monks, nuns, or whoever it may be. If it were sufficient reason for fettering the temporal power that it is inferior among the offices of Christianity to the offices of priest or confessor, or to the spiritual estate-if this were so, then we ought to restrain tailors, cobblers, masons, carpenters, cooks, cellarmen, peasants, and all secular workmen, from providing the Pope or bishops, priests and monks, with shoes, clothes, houses or victuals, or from paying them tithes. But if these laymen are allowed to do their work without restraint, what do the Romanist scribes mean by their laws? They mean that they withdraw themselves from the operation of temporal Christian power, simply in order that they may be free to do evil, and thus fulfil what St. Peter said: "There shall be false teachers among you, . . . and in covetousness shall they with feigned words make merchandise of you" (2 Peter ii. 1, etc.).

Therefore the temporal Christian power must exercise its office without let or hindrance, without considering whom it may strike, whether pope, or bishop, or priest: whoever is guilty, let him suffer for it.

Whatever the ecclesiastical law has said in opposition to this is merely the invention of Romanist arrogance. For this is what St. Paul says to all Christians: "Let every soul" (I presume including the popes) "be subject unto the higher powers; for they bear not the sword in vain: they serve the Lord therewith, for vengeance on evildoers and for praise to them that do well" (Rom. xiii. 1-4). Also St. Peter: "Submit yourselves to every ordinance of man for the Lord's sake, . . . for so is the will of God" (1 Peter ii. 13, 15). He has also foretold that men would come who should despise government (2 Peter ii.), as has come to pass through ecclesiastical law.

Now, I imagine, the first paper wall is overthrown, inasmuch as the temporal power has become a member of the Christian body; although its work relates to the body, yet does it belong to the spiritual estate. Therefore, it must do its duty without let or hindrance upon all members of the whole body, to punish or urge, as guilt may deserve, or need may require, without respect of pope, bishops, or priests, let them threaten or excommunicate as they will. That is why a guilty priest is deprived of his priesthood before being given over to the secular arm; whereas this would not be right, if the secular sword had not authority over him already by Divine ordinance.

It is, indeed, past bearing that the spiritual law should esteem so highly the liberty, life, and property of the clergy, as if laymen were not as good spiritual Christians, or not equally members of the Church. Why should your body, life, goods, and honour be free, and not mine, seeing that we are equal as Christians, and have received alike baptism, faith, spirit, and all things? If a priest is

killed, the country is laid under an interdict [3]: why not also if a peasant is killed? Whence comes this great difference among equal Christians? Simply from human laws and inventions.

[3: By the Interdict, or general excommunication, whole countries, districts, or towns, or their respective rulers, were deprived of all the spiritual benefits of the Church, such as Divine service, the administering of the sacraments, etc.]

It can have been no good spirit, either, that devised these evasions and made sin to go unpunished. For if, as Christ and the Apostles bid us, it is our duty to oppose the evil one and all his works and words, and to drive him away as well as may be, how then should we remain quiet and be silent when the Pope and his followers are guilty of devilish works and words? Are we for the sake of men to allow the commandments and the truth of God to be defeated, which at our baptism we vowed to support with body and soul? Truly we should have to answer for all souls that would thus be abandoned and led astray.

Therefore it must have been the arch-devil himself who said, as we read in the ecclesiastical law, If the Pope were so perniciously wicked, as to be dragging souls in crowds to the devil, yet he could not be deposed. This is the accursed and devilish foundation on which they build at Rome, and think that the whole world is to be allowed to go to the devil rather than they should be opposed in their knavery. If a man were to escape punishment simply because he is above the rest, then no Christian might punish another, since Christ has commanded each of us to esteem himself the lowest and the humblest (Matt. xviii. 4; Luke ix. 48).

Where there is sin, there remains no avoiding the punishment, as St. Gregory says, We are all equal, but guilt makes one subject to another. Now let us see how they deal with Christendom. They arrogate to themselves immunities without any warrant from the Scriptures, out of their own wickedness, whereas God and the Apostles made them subject to the secular sword; so that we must fear that it is the work of antichrist, or a sign of his near approach.

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### THE SECOND WALL THAT NO ONE MAY INTERPRET THE SCRIPTURES BUT THE POPE

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The second wall is even more tottering and weak: that they alone pretend to be considered masters of the Scriptures; although they learn nothing of them all their life. They assume authority, and juggle before us with impudent words, saying that the Pope cannot err in matters of faith, whether he be evil or good, albeit they cannot prove it by a single letter. That is why the canon law contains so many heretical and unchristian, nay unnatural, laws; but of these we need not speak now. For whereas they imagine the Holy Ghost never leaves them, however unlearned and wicked they may be, they grow bold enough to decree whatever they like. But were this true, where were the need and use of the Holy Scriptures? Let us burn them, and content ourselves with the unlearned gentlemen at Rome, in whom the Holy Ghost dwells, who, however, can dwell in pious souls only. If I had not read it, I could never have believed that the devil should have put forth such follies at Rome and find a following.

But not to fight them with our own words, we will quote the Scriptures. St. Paul says, *"If anything be revealed to another that sitteth by, let the first hold his peace"* (1 Cor. xiv. 30). What would be the use of this commandment, if we were to believe him alone that teaches or has the highest seat? Christ Himself says, *"And they shall be all taught of God."* (St. John vi. 45). Thus it may come to pass that the Pope and his followers are wicked and not true Christians, and not being taught by God, have no true understanding, whereas a common man may have true understanding. Why should we then not follow him? Has not the Pope often erred? Who could help Christianity, in case the Pope errs, if we do not rather believe another who has the Scriptures for him?

Therefore it is a wickedly devised fable-and they cannot quote a single letter to confirm it-that it is for the Pope alone to interpret the Scriptures or to confirm the interpretation of them. They have assumed the authority of their own selves. And though they say that this authority was given to St. Peter when the keys were given to him, it is plain enough that the keys were not given to St. Peter alone, but to the whole community. Besides, the keys were not ordained for doctrine or authority, but for sin, to bind or loose, and what they claim besides this from the keys is mere invention. But what Christ said to St. Peter: "I have prayed for thee that thy faith fail not" (St. Luke xxii. 32), cannot relate to the Pope, inasmuch as the greater part of the Popes have been without faith, as they are themselves forced to acknowledge; nor did Christ pray for Peter alone, but for all the Apostles and all Christians, as He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word" (St. John xvii.). Is not this plain enough?

Only consider the matter. They must needs acknowledge that there are pious Christians among us that have the true faith, spirit, understanding, word, and mind of Christ: why then should we reject their word and understanding, and follow a pope who has neither understanding nor spirit? Surely this were to deny our whole faith and the Christian Church. Moreover, if the article of our faith is right, "I believe in the holy Christian Church," the Pope cannot alone be right; else we must say, "I believe in the Pope of Rome," and reduce the Christian Church to one man, which is a devilish and damnable heresy. Besides that, we are all priests, as I have said, and have all one faith, one Gospel, one Sacrament; how then should we not have the power of discerning and judging what is right or wrong in matters of faith? What becomes of St. Paul's words, "But he that is spiritual judgeth all things, yet he himself is judged of no man" (1 Cor. ii. 15), and also, "we having the same spirit of faith"? (2 Cor. iv. 13). Why then should we not perceive as well as an unbelieving pope what agrees or disagrees with our faith?

By these and many other texts we should gain courage and freedom, and should not let the spirit of liberty (as St. Paul has it) be frightened away by the inventions of the popes; we should boldly judge what they do and what they leave undone by our own believing understanding of the Scriptures, and force them to follow the better understanding, and not their own. Did not Abraham in old days have to obey his Sarah, who was in stricter bondage to him than we are to any one on earth? Thus, too, Balaam's ass was wiser than the prophet. If God spoke by an ass against a prophet, why should He not speak by a pious man against the Pope? Besides, St. Paul withstood St. Peter as being in error (Gal. ii.). Therefore it behoves every Christian to aid the faith by understanding and defending it and by condemning all errors.

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### THE THIRD WALL THAT NO ONE MAY CALL A COUNCIL BUT THE POPE

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The third wall falls of itself, as soon as the first two have fallen; for if the Pope acts contrary to the Scriptures, we are bound to stand by the Scriptures, to punish and to constrain him, according to Christ's commandment, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican" (St. Matt. xviii. 15-17). Here each member is commanded to take care for the other; much more then should we do this, if it is a ruling member of the community that does evil, which by its evil-doing causes great harm and offence to the others. If then I am to accuse him before the Church, I must collect the Church together. Moreover, they can show nothing in the Scriptures giving the Pope sole power to call and confirm councils; they have nothing but their own laws; but these hold good only so long as they are not injurious to Christianity and the laws of God. Therefore, if the Pope deserves punishment, these laws cease to bind us, since Christendom would suffer, if he were not punished by a council. Thus we read (Acts xv.) that the council of the Apostles was not called by St. Peter, but

by all the Apostles and the elders. But if the right to call it had lain with St. Peter alone, it would not have been a Christian council, but a heretical conciliabulum. Moreover, the most celebrated council of all—that of Nicaea—was neither called nor confirmed by the Bishop of Rome, but by the Emperor Constantine; and after him many other emperors have done the same, and yet the councils called by them were accounted most Christian. But if the Pope alone had the power, they must all have been heretical. Moreover, if I consider the councils that the Pope has called, I do not find that they produced any notable results. Therefore when need requires, and the Pope is a cause of offence to Christendom, in these cases whoever can best do so, as a faithful member of the whole body, must do what he can to procure a true free council. This no one can do so well as the temporal authorities, especially since they are fellow-Christians, fellow-priests, sharing one spirit and one power in all things, and since they should exercise the office that they have received from God without hindrance, whenever it is necessary and useful that it should be exercised. Would it not be most unnatural, if a fire were to break out in a city, and every one were to keep still and let it burn on and on, whatever might be burnt, simply because they had not the mayor's authority, or because the fire perchance broke out at the mayor's house? Is not every citizen bound in this case to rouse and call in the rest? How much more should this be done in the spiritual city of Christ, if a fire of offence breaks out, either at the Pope's government or wherever it may! The like happens if an enemy attacks a town. The first to rouse up the rest earns glory and thanks. Why then should not he earn glory that descries the coming of our enemies from hell and rouses and summons all Christians?

But as for their boasts of their authority, that no one must oppose it, this is idle talk. No one in Christendom has any authority to do harm, or to forbid others to prevent harm being done. There is no authority in the Church but for reformation. Therefore if the Pope wished to use his power to prevent the calling of a free council, so as to prevent the reformation of the Church, we must not respect him or his power; and if he should begin to excommunicate and fulminate, we must despise this as the doings of a madman, and, trusting in God, excommunicate and repel him as best we may. For this his usurped power is nothing; he does not possess it, and he is at once overthrown by a text from the Scriptures. For St. Paul says to the Corinthians "that God has given us authority for edification, and not for destruction (2 Cor. x. 8). Who will set this text at nought? It is the power of the devil and of antichrist that prevents what would serve for the reformation of Christendom. Therefore we must not follow it, but oppose it with our body, our goods, and all that we have. And even if a miracle were to happen in favour of the Pope against the temporal power, or if some were to be stricken by a plague, as they sometimes boast has happened, all this is to be held as having been done by the devil in order to injure our faith in God, as was foretold by Christ: "*There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect*" (Matt. xxiv. 23); and St. Paul tells the Thessalonians that the coming of antichrist shall be "*after the working of Satan with all power and signs and lying wonders*" (2 Thess. ii. 9).

Therefore let us hold fast to this: that Christian power can do nothing against Christ, as St. Paul says, "For we can do nothing against Christ, but for Christ" (2 Cor. xiii. 8). But, if it does anything against Christ, it is the power of antichrist and the devil, even if it rained and hailed wonders and plagues. Wonders and plagues prove nothing, especially in these latter evil days, of which false wonders are foretold in all the Scriptures. Therefore we must hold fast to the words of God with an assured faith; then the devil will soon cease his wonders.

And now I hope the false, lying spectre will be laid with which the Romanists have long terrified and stupefied our consciences. And it will be seen that, like all the rest of us, they are subject to the temporal sword; that they have no authority to interpret the Scriptures by force without skill; and that they have no power to prevent a council, or to pledge it in accordance with their pleasure, or to bind it beforehand, and deprive it of its freedom; and that if they do this, they are verily of the fellowship of antichrist and the devil, and having nothing of Christ but the name.

Luther in this discussion shows how the papacy surrounded it with walls, but he managed to show the people that none of these arguments hold any truth. So the Church is called to fulfil the great commission, and all people have their part to play, but there is no truth in the papacy's argument that one person is higher in status than the next.

Another item Luther touched on was that accused Rome of being the antichrist, and many people and church groupings still see it this way today. Unfortunately by only accusing the RCC of being the antichrist, many other groupings have started and some very popular groups who have the antichrist standing on the podium at every service, without even thinking that they are being taught the antichrist teaching.

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## CHAPTER 7

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### THE NINETEENTH CENTURY

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These years were characterized by different groups being formed and groups breaking away from other groups with all of them bringing with them different interpretations of the Bible.

One of the biggest groups that are also divided into smaller groups are those that gave a new meaning to the position of Jews in today's life. Just about all people at that point and accepted that they were aware of the fact that the Jews rejected by Christ and as such knew that the Bible said that Christ would be a stumblingblock for the Jews. All agreed with the passage that stated that Christ is the way and the life, and that those that rejected this would face everlasting death. I would just like to repeat some of the passages I quoted in the beginning of this book:

I have included verses that do not actually contain the word stumbling block, but also those that implicate a stumblingblock, like offence(s).

*Luk 17:1-4: Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.*

*Lev 19:14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.*

*1Sa 25:31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid. In this passage we see how David got Abigail as his wife after her husband was killed by the LORD. She prophesies that David will not face any stumbling blocks.*

*Psa 119:165 Great peace have they which love thy law: and nothing shall offend them. This Psalm tells us that there won't be any stumbling blocks or things that offend them for those who love the Law and abide in Him.*

*Jer 6:21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.*

*Isa 57:14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.*

*Eze 3:20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Eze 7:19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity. Eze 14:3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?*

*Eze 14:4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity*



*before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;*

*Eze 14:7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:*

*Eze 18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.*

*Eze 21:15 I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.*

*Eze 44:12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.*

*Zep 1:3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.*

*Mat13:40-41: As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;*

*Mat 16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*

*Mat 18:7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!*

*Luk 17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!*

*Rom 11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:*

*Rom 14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.*

*1Co 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;*

*1Co 8:9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.*

*2Co 11:29 Who is weak, and I am not weak? who is offended, and I burn not?*

*Gal 5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.*

*Rev 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.*

We know find a certain person from England, John Nelson Darby that came up with a completely different approach. His approach is what is today commonly referred to as the dispensational view and it is based on the so called notion that Christ never told them that He was the Messiah. So just because he did not spell it out to them but spoke to them through parables these people looked at how they can change the interpretation of scripture to now represent their doctrines. They maintain that there is a break in the 70 weeks of Daniel between week 69 and 70, and that this is the "church" age that nobody knew of before.

Their main motivation for this is that both the Father and Jesus did not know that the Jews would reject Jesus, and that is why this break in Daniel's prophecy appeared. The claim that Jesus was supposed to take over the physical rule of Israel and rule as king, and with that also free them from their current position as being subjects of the Roman empire. So He had to be a political figure. We still find this today being spread like John Haggee in his book *The Four Blood Moons* that claimed that a huge war would start sometime between 2013 and 2015, and that during this time the father Himself would have destroyed Russia, and Iraq.

I am now still waiting for his follow on book that will explain why it did not happen. The first book put millions of Dollars in his pocket, and I believe should he bring out a follow-up it would put even more money into his pocket. He is therefore one of the stumblingblocks that people are just following nilly willy, and so he succeeds in spreading the gospel of the antichrist.

But he is not the only person doing it. It started with Darby in England and was then promoted by Cyrus Ingerson Scofield in the US, and is today basically the only doctrine being preached in the US. Europe and most other countries followed Luther and Calvin, but with the Pentecostal movement in the US, this view of Scofield of the rapture gained international acceptance, and so millions of people unknowingly become part of the antichrist. But we have to remember Paul already knew it would happen in his time: *"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; **Who opposed and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.** Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: **Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.** And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."* (2Th 2:1-12)

I do not really want to write about this subject as it is basically all I wrote about the past 12 + years. You read all my books and find why I vehemently oppose this doctrine. You can start with the book ["The Covenant of Righteousness"](#) and see how this evil doctrine found its place in our modern churches, When I saw this error in their doctrine I was initially worried about those that do not do their homework as the people in Berea did when Paul taught them. It tells us that they examined the scriptures daily to see if what Paul told them was the truth, and remember they only had the Old Testament, and then believed. People today have access to the same information that I have access to, but like the people during Luther's time they believe everything their "king" tells them.

I have written this piece and highlighted it for a specific reason, and that reason being on what the rapture theory is based on. It is based on the fact that not one of the three persons in the Godhead, so Jesus as the Son, God the Father and the Holy Spirit knew that the Jews would reject Jesus as the Messiah. This then implies that if you agree with this theory, that you also believe that God does not know everything in life, and a further point is that you agree with them that Jesus was a liar. When Jesus declared on the cross "It is finished", he lied because He was not finished yet, and is still not finished today. So Jesus knew at that point in time that the Jews rejected Him. What He then should have said if you believe this theory, is that He failed to convince the Jews and that He would return at a later stage to convince them. This time He would come in all His glory as a physical king and force every person to see Him as the Messiah. I also do not know looking at the Bible how this is going to be possible as I read that when the sixth seal is opened, the world and universe as we know it will be destroyed completely. So there will not be any science fiction as so well described in the "Left Behind" series of books, as even in the introduction the writers confirm that the books are based on fiction, and that is also all the awards they received as the best series of the twentieth century were for Christian fiction.

I also would not encourage you to leave your current congregation and look for another congregation that does not support this lie, as you will probably end up in some Calvinist type congregation and find yourself back in Egypt. So I suggest that you stay put and just ignore the whole rapture theory unless you get confronted with it on a continual basis. If you do not believe that Jesus failed and agree that the Jews must follow the same road you and I have to follow, you will probably end up in either Sidon or Tyre in heaven, a hairs breath away from Jerusalem. But fortunately you will be given a chance to sort out your theological differences. To describe who will be where and what will be the deciding factors as to where you will be, I suggest you read my books "[Is Egypt in Heaven](#)" and "[A Wakeup Call](#)". I have added the link to their respective names where you can download them from. Links are also available on [my website](#) at the link to free books as well as links at the end of this book just before the addendum on CI Scofield.

Speaking from my personal experience I can mention that we were very active members of two congregations that actually believed this lie, but never did we hear a sermon or message on this subject. But I know that there are congregations that will force this lie down your throat just about every week, as we have experienced this also. My suggestion is that you find yourself a congregation that will teach you about Jesus and Him as the Messiah. I have first hand experience where I asked more than one pastor/teacher to explain the rapture theory to me and most times they will refer you to a book as they themselves do not have all the answers. These are also those congregations where you would very seldom hear this lie being advanced.

But unfortunately, many people will not believe the information I have given you here and in all my other writings. And they will probably treat me the same way the RCC treated Martin Luther. Luther looked outside the box to see how he could eliminate the three walls, and that is what I have done, but I cannot change peoples minds if they continually look inside the box of lies. I believe that is why Jesus tells us in Matthew 25 that 50% of all Christians will fall away when the first judgement is passed when he separates the sheep from the goats. That is why Jesus declares in Matthew 23 the following: *"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!"* (Mat 23:14-16)

Go back to page 35 and check all the passages that clearly states that Paul always went to the Jewish synagogue first to tell them why Jesus came and what He did, before he turned to the gentiles. I have included a complete book as Addendum 1 that discusses the doctrine and life of CI

Scofield and the history of “his” Bible. The only way I can describe these people are that they are Christian Zionists. That is the only name I have for them, except off course that they are the rapture cronies. And the Left Behind series made millions of people join the antichrist.

But there were other groups also that were formed during this time. We find the British Israel people who profess that they are the ten lost tribes, so they never heard the message of Jesus but they don’t think for one moment that the only reason they did not hear the message was because they fell for other gods soon after entering the Promised Land and as such severed their ties with the LORD.

The one aspect that I have found is that most of these groups cling to an exclusivity that only they have the true gospel.

If only we will go back and learn from Israel’s faults many problems would disappear. Jesus also referred to this in the parable of Lazarus and the rich man: *“Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”* (Luk 16:29-31) And that is precisely what happened. Jesus rose from the dead and still they do not believe it.

Isaiah states the same argument in two places in his writings: *“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. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: **yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.**”* (Isa 28:9-13) *“Bind up the testimony, seal the law among my disciples. And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? **To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.**”* (Isa 8:16-22)

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## CHAPTER 8

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### AND NOW WE CAN LOOK AT THE CORNERSTONE OF OUR TEMPLE

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I would like this chapter by giving you the full definition of a cornerstone.

**Noun:** cornerstone - /'kɔr.nər.,stəʊn/

1. A stone at the outer corner of two intersecting masonry walls.
2. A stone in the exterior of a large and important building; usually carved with a date and laid with appropriate ceremonies.
3. The fundamental assumptions from which something is begun or developed or calculated or explained.

**Thesaurus**

- Synonym:* base, basis, foundation, fundament, groundwork.
- Hypernym:* assumption, stone, supposal, supposition.
- Hyponym:* meat and potatoes.
- Holonym:* building, edifice, explanation.
- Derived:* cornerstones.

**Etymology**

- From Middle English **cornerstōn**, **kerner-stōn**, **quarner-stōn** . Equivalent to:
  - corner**, from Middle English **cornēr**, **cornare**, from Anglo-Norman **cornere**, from Old French **corner**, **cornier**, from Vulgar Latin **cornā**, from Latin **cornua**, plural of **cornū**, from Proto-Indo-European **koru**, **kr̥-no-**, **kr̥nom**, from **kerh<sub>2</sub>-**, **ker-**.
  - stone**, from Middle English **stōn**, **stoine**, **stane**, from Old English **stān**, from Proto-Germanic **stainaz**, from Pre-Germanic **stoyh<sub>2</sub>nos**, from Proto-Indo-European **steyh<sub>2</sub>-**.  
Attested 13th century.

And now all the scripture references to this word:

- *Job38:6 On what were its bases set? Who laid its corner stone*
- *Psa 118:22 The stone that the builders rejected has become the cornerstone.*
- *Isa 28:16 therefore this is what the LORD God says: "Look! I am laying a foundation stone in Zion, a tested stone, a precious cornerstone for a sure foundation: Whoever believes firmly will not act hastily.*
- *Jer 51:26 They won't get a cornerstone or a foundation stone from you, because you will be a wasteland forever," declares the LORD.*
- *Zec 10:4 From them arises the cornerstone and tent peg, from them the battle bow, from them arise all sorts of oppressive rulers.*
- *Mat 21:42 Jesus asked them, "Have you never read in the Scriptures, 'The stone that the builders rejected has become the cornerstone. This was the Lord's doing, and it is amazing in our eyes.'?"*
- *Mar 12:10 Haven't you ever read this Scripture: 'The stone that the builders rejected has become the cornerstone.*
- *Luk 20:17 But Jesus looked at them and asked, "What does this text mean: 'The stone that the builders rejected has become the cornerstone'?"*
- *Act 4:11 He is 'the stone that was rejected by you builders, which has become the cornerstone.'*
- *Eph 2:20 having been built on the foundation of the apostles and prophets, the Messiah Jesus himself being the cornerstone.*
- *1Pe 2:6 This is why it says in Scripture: "Look! I am laying a chosen, precious cornerstone in Zion. The one who believes in him will never be ashamed."*

- (1Pe 2:7) *Therefore he is precious to you who believe, but to those who do not believe, "The stone that the builders rejected has become the cornerstone"*

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## THE CORNERSTONE

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All these verse mentions that there is only one cornerstone and His name is Jesus the Christ, the Son of God. And that is what the real Church will be built on, not many different exclusive "churches".

And that is where we find one of the major Stumblingblocks, and that is that you find so many people laying claim that only their members are going to be in heaven as also proclaimed by Luther and Calvin, and then we also find those that wants to include all people. Then we find within certain groups that they say all people will be given a chance as not every person knows about Jesus, or like the people claiming that their has to be a rapture so that Jesus must come to earth again so that the Jews can get a second chance to see Jesus for who He is. But we read in the last passage that quoted above that Peter says; ***"Therefore he is precious to you who believe, but to those who do not believe, "The stone that the builders rejected has become the cornerstone"***

They also forget, most probably for convenience sake, that John documented the following: *"However, I am telling you the truth. It is for your advantage that I am going away, because if I do not go away the Helper will not come to you. But if I go, I will send him to you. When he comes, he will convict the world of sin, righteousness, and judgment; of sin, because they do not believe in me; of righteousness, because I am going to the Father and you will no longer see me; and of judgment, because the ruler of this world has been judged."* (Joh 16:7-11) So we can see from this quote that the Holy Spirit will convince the world, i.e. all people and no person will get a second chance. So we also do not find different cornerstones for different belief system like Jim Houston of Hillsong declared at one conference that we who read the Bible see God the Father as Abba Father, and in the Koran as Allah. Isaac and Ishmael had the same father namely Abraham. But the covenant the LORD made was with Abraham and Isaac, not Ishmael. The fact that the Muslims see Jesus as a prophet and that they try and kill all Christians is not covered by these preachers and not given any air time.

Then we find some new groupings like Chrislam with Rick Warren from Saddleback church as their leader. Herewith a short quote from one of the sites that do a lot of research around these subjects, and the also cover other false preachers. [www.exposingchrislam.com](http://www.exposingchrislam.com):

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## RICK WARREN PARTNERING WITH MOSQUES TO TEACH THAT GOD AND ALLAH ARE THE SAME

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Saddleback Church in Orange County, California, home to super-pastor Rick Warren (Obama inauguration, Purpose Driven Life, etc.) has joined forces with Southern California mosques to adopt a three-step plan for ending enmity between evangelical Christians and Muslims.

The plan's first step calls for Muslims and Christians to recognize they worship the same God. Interfaith reconciliation has been proceeding for years between Muslims and more liberal-leaning mainline Protestant denominations.

This is the first such effort I've heard of by an evangelical mega-church. Many evangelicals regard Islam as Christianity's number one enemy, and they do not at all agree that the two faiths worship the same God. This is likely to make waves.

The Rev. Rick Warren, pastor of Saddleback Church in Lake Forest and one of America's most influential Christian leaders, has embarked on an effort to heal divisions between evangelical

Christians and Muslims by partnering with Southern California mosques and proposing a set of theological principles that includes acknowledging that Christians and Muslims worship the same God.

The effort, informally dubbed King's Way, caps years of outreach between Warren and Muslims. Warren has broken Ramadan fasts at a Mission Viejo mosque, met Muslim leaders abroad and addressed 8,000 Muslims at a national convention in Washington D.C."

So here we find one of the antichrist preachers. Then we can move on to the "name it and claim it" preachers or prosperity preachers who have already fallen to the love of money, and the Mormons saying we all can become a christ for a different group somewhere in the universe and that all marriages just continue in heaven.

But Jesus is the only cornerstone, and those that reject Him and place their theology before Him will be rejected for ever. And that is what we find in the Jewish faith that does not believe that Jesus was the Christ as their "christ" still has to come. And now they are supported by the followers of the rapture teaching, as we as Christians will twiddle our thumbs for a millennium in heaven while Jesus will rule the earth and all the Jews will be saved. This is in direct contrast to Matthew 25 and Revelation 6. And then in Matthew 7 we find the following; *"Beware of false prophets who come to you in sheep's clothing but inwardly are savage wolves. You will know them by their fruit. Grapes aren't gathered from thorns, or figs from thistles, are they? In the same way, every good tree produces good fruit, but a rotten tree produces bad fruit. A good tree cannot produce bad fruit, and a rotten tree cannot produce good fruit. Every tree that doesn't produce good fruit will be cut down and thrown into a fire. So by their fruit you will know them."* *"Not everyone who keeps saying to me, 'Lord, Lord,' will get into the kingdom from heaven, but only the person who keeps doing the will of my Father in heaven. Many will say to me on that day, 'Lord, Lord, we prophesied in your name, drove out demons in your name, and performed many miracles in your name, didn't we?' Then I will tell them plainly, 'I never knew you. Get away from me, you who practice evil!'"* (Mat 7:15-23)

We are given our opportunity on this earth to accept Him as our Saviour even though our doctrines might differ, as that will be sorted out in heaven. *"But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever."* (Mic 4:1-5)

The one thing we must learn is that the Old Testament prophets saw different countries based on how people believed, while John saw different Churches. That is when we will be stripped of our own doctrines and all will be left with truth. The interesting part is that we will still be separated into different groups, as every group will still sit under their own vine and under his own fig tree.

Zechariah actually describes one of the groupings, those that believe in infant baptism as people who are still in Egypt even though they became part of the covenant with Jesus. We find the following in the last chapter of Zechariah when he sees the end of the world and the start of the new earth. *"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the*

north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts." (Zec 14:4-21)

So our first priority is to ensure that we are building on the correct cornerstone. There are so many preachers who do not touch on repentance today at all in their churches as they do not want to upset people and make them feel rejected. The preachers want to be known for their good motivational speeches, and that is what people like Joel Osteen of Lakewood Church and Jim Houston openly declares. Warren is also the person that started with the idea of a multi campus church, as that way everyone will hear the same message in every campus every service. So it does not matter if your campus is in South Africa or Australia or New Zealand or the US, everyone hears the same message. I do not want to point fingers to groupings in South Africa as I will leave that to each individual. Then you can decide if you hear the correct message, or the all accepting Jesus (sinners prayer) message that is preached by the prosperity teachers. They teach the Jesus without any teeth that will never ask you to do introspection to see if you serve the correct Jesus, or the one you have to pay tithes for before he will listen to you.

I remember some incidents in my own life where I was approached by local pastors asking if I would run a Bible school at their congregations, only to find at the one one that the Sunday night service my wife and myself decided to visit their congregation and he did not know what to do, as unfortunately he took my course outline and launched his own Bible School that night with his son presenting the bible school at tariffs I would never charge, in fact 4 time my charges, but then he had a captive audience. Then I found another pastor who wanted to know if I would mind if Muslims and Hindu's attend the Bible School as that they were already



contribution their tithes to his church, he could not stop them from attending. And the proviso was that I could not tell them that Jesus was the only way to heaven.

Then we find that children when they grow up just disappear from the various church groupings when they grow up. That is especially true in South African Calvinist groupings that all these people do is they go to church to be confirmed as full members of the congregation and then they disappear. The their “chief elder” tells them that they now have their drinking license. How can this be tolerated in a congregation? The moment these people go to university or find their own place to live they never go to any service again. But then we find these “revival” congregations that cater for this group with an easy way to heaven as you only have to lift you hand up while someone is playing some very sombre music, and if you want to someone will pray this “sinners prayer” with you and whalla, you’re in heaven. Or they put up such a “worship” performance that most rock singers or groups would feel comfortable with or cannot even afford to put up, and this attracts the younger people as that is what “church” is supposed to be like. **I can take my talents** and use it for a good cause. But they probably have never been told what happened when the two eldest sons of Aaron did it as priests in the temple : ***“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp; as Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.”*** (Lev 10:1-7)

Something that we do not realise today is that we cannot take our way of worship and use it for the LORD, as it is strange fire, and you will die. I know firsthand of a person who really had a huge anointing on his singing and which I really thought highly of, how he ended up going out with all his Harley Davidson worship buddies from various congregations across town and tried to impress each other with their interpretation and feedback of the latest and greatest gospel hit. But they do not realise that they are bringing strange fire to the LORD, as He is not their playmate. And then in another town some of the worship leaders were openly gay and told people that David and Jonathan were also in a gay relationship.

What Jesus died for and that you have to take your life to the cross daily will never be mentioned, and many of the people in these congregation never get it told either. That Jesus came to fulfil the Old Covenant and entered into a New Covenant you will never hear from these people as the covenants are only applicable to the Jews and us as gentiles are not part of any covenant. So these people live in a make-believe relationship that is not built on Jesus as the cornerstone.

I can remember how we were taught to use our Bibles, and mine still has all the highlighted passages, that we could use in convincing someone to accept Jesus. Unfortunately I never marked the starting passage and so have given up on finding it as it really does nothing to anyone. This makes us people who I would call “verse Christians”, as they will always have the applicable verse available for any circumstance in your life, even if it is used totally out of line. Over the years these people will have a complete library of all their verses and you will find that they are on so many distribution lists just to receive their daily verse and prayer for the day. The fact that we must build our faith on Jesus as cornerstone and what it means they are not even able to describe to any other person, but they will have a verse for every occasion. The fact that you must first realise that you

need a saviour and that you must call out to Him does not even fit into their vocabulary. The fact that only Jesus can make you part of His church these people are never taught, although they will be quick to tell you how many people they lead to Christ. The fact the only Jesus can give you the gift of being born again, is something they cannot comprehend.

One of the largest organisations that has used this easy way out for years is Campus Crusade for Christ. I know as I used to help our local representative to do his work. In fact I still have my original version of the Jesus film that we used to show to masses of people and then we followed the movie up with the four, spiritual laws. Unfortunately it is a one-sided view of what Jesus came to do, but it never changes the heart of the person receiving the message, as it does not show and meditate on what sin is, what the results are except in a superficial way. Nobody has to change as you just need to pray this prayer found in this little booklet and you are an instant child of God. So the man and his sin are never exposed in order for him to understand that he needs to change his ways. If I do not understand this, all I am making is someone who is a good person but still end up in hell, and a disciple of Campus Crusade. I then moved on to the EE3 or Evangelical Explosion way of sharing the gospel of Jesus. Hettie my wife even ended up as an instructor of the organisation. As they work on the basis, and that is where the 3 comes from, that you always have a senior member, a member in training, and someone with a good testimony when you do field work. I was the one that everybody was fighting to have on their team as I was the guy with the testimony. That was after I ended up in hospital for one procedure, to remove my appendix, and found something else, Carcinoid or better known as Neuro Endocrine Cancer or simply just NET cancer inside of me. And then when you hear from the doctors that if they did not find it really by “accident” I had less than a year that I would have lived after that operation. Today it is now two further operations and 23 years later. During that time I was also told by a person that really taught me a lot that I was setting the bar to high for people to become children of God as these people felt guilty going to Sun City to gamble and visit some of the adult entertainment shows. Oh, and as I said that was 23 years ago. I still can't figure out why I was wrong according to this evangelist. Or did this guy not know what Jesus said according to John 17 verses 18 and 19: *“As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.”* This was based on a quote from Leviticus 11: *“For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.”* (Lev 11:44-47) These words are also repeated in Leviticus 19 verse 2 and 20 verse 7.

Even in Paul's time people were making the numbers of people they apparently lead to the LORD the big thing. *“As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.”* (Gal 6:12-16)

I want to mention something here that I have experienced first-hand. At the end of 2017 I decided to design a calendar for our various facebook groups for 2018 that features Zebras as the common picture used for every month. The Zebra is the character that is used worldwide by all NET cancer institutions as it depicts the problem that the doctors face in their diagnoses of this cancer. Not all hooves that you hear in nature turns out to be horses, as it can also end up as Zebras, especially in the part of South Africa where I live as we are in the only wildlife sanctuary that caters for Zebras

as their main species, hence the name of The Mountain Zebra National Park. I also added in my post that although we feel at times that we can give up we should not, as I am probably one of the longest living survivors of this cancer. It has been 23 years since the discovery and diagnoses of this cancer inside of me where I was told that they could not remove it all as some of the tumour was inoperable, and then the one tumour the removed during the first operation was already 100mm in length, meaning I had this cancer probably since the age of 15, or in total now 52 years. This way I reached more than 1000 people all over the world with a message of hope and when I get down and at times disgusted by people preaching another Jesus, Hettie reminds me to look at my website statistics that show on average that I have nearly 500 new visitors per month, so people that have never been to my website over the past 10 years. Now I wonder how many pastors can say that they reached out to 500 new people on a monthly basis. But the difference is that these people appear on my website as an internet IP address, so I will never know who they are, just as I will probably also know your name as you are reading this.

My favourite article which I always smile about is my wedding day sermon, which is downloaded probably on average about 90+ times per month. I always picks it up on a Tuesday or Wednesday that pastors search the web for a sermon or message for a wedding and there on my website he can find a canned message for free.

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### SO WHO IS THE WRONG JESUS?

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The problem about worshipping the wrong Jesus is that you will not be able to withstand the time when Jesus returns to collect His people, and that you will be found wanting. Or maybe you did everything correct but believed that Jesus had to come again to convince the Jews without really understanding the impact of that teaching, and you will find yourself somewhere in Sidon or Tyre, but not in Jerusalem. Then you suddenly realise the same as what I quoted from an antichrist forum where the one person said: "So, the early church writings do not support most of our modern end time theories."

So the wrong Jesus is the one that you are told about that you do not have to do anything from you side to receive ever lasting life. So in order to establish who the wrong Jesus is, we have to look at who the right Jesus is. Then it is a lot easier to identify the wrong Jesus.

In order to ensure that we all know who the right Jesus is, I will quote a long piece from my book "The Covenant of Righteousness" that describes the covenant and the effects on us as Christians fully. I will only quote the part about the various steps that the covenant entails in order for us all to be on the same wavelength. So what did Jesus have to do when he said He came to fulfil and not to destroy the Old Covenant?

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### WHAT DOES THIS COVENANT ENTAIL?

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For me, we have to start with Abraham, the father of all believers. We also have to remember that Abraham had eight sons in total. The eldest was Ishmael, then Isaac, and later on six more sons. "Now Abraham took another wife, whose name was Keturah. She bore to him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah." (Gen 25:1-2) The Bible teaches us about the life of the one son He had a special covenant with, Isaac. "But My covenant I will establish with Isaac, whom Sarah will bear to you at this season next year." (Gen 17:21) The Bible does not teach us anything about the lives of the other sons including Ishmael even though they were sons of Abraham.

Is Israel the only nation of the LORD? No. "As for Me, behold, My covenant is with you, And **you will be the father of a multitude of nations.**" No longer shall your name be called Abram, But your name shall be Abraham; **For I have made you the father of a multitude of nations.** "I will make you

exceedingly fruitful, and **I will make nations of you, and kings will come forth from you.**" I will establish My covenant between Me and you and your descendants after you throughout their generations **for an everlasting covenant, to be God to you and to your descendants after you.** "I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God." God said further to Abraham, **"Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations."** (Gen 17:4-9)

Ephesians chapter 2 teaches the following: **"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. AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; for through Him we both have our access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.** (Eph 2:11-22)

In Genesis 14 we learn of someone else. **"And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. He blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand." He gave him a tenth of all."** (Gen 14:18-20). So even before Isaac, there were peoples from other nations that served the LORD. Israel is given to us as an example as confirmed by Paul in 1 Corinthians 10 verse 11. **"Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come."**

Here we find that the first covenant was celebrated with communion between Abraham and Melchizedek, where Melchizedek brought the wine and bread. If we look at the book of Hebrews in chapter 5 from verse 5 we find the following scripture: **"So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"; just as He says also in another passage, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. Although He was a Son, He learned obedience from the things which He suffered. And having been made perfect, He became to all those who obey Him the source of eternal salvation, being designated by God as a high priest according to the order of Melchizedek"**. (Heb 5:5-10)

What does this scripture mean? Melchizedek was a priest and was appointed by the LORD himself. He was not a priest appointed because of his heritage, and also not related to Abraham. Jesus was appointed as a priest according to the order of Melchizedek, in other words, by the Father himself. That is the reason he instituted communion again the night before He was crucified with wine and bread. He had to show the world he was not a priest according to the tradition of the Levites, but appointed again by the Father, and also made King of God's people as Melchizedek was also a king.

But what did the covenant with Israel entail? The first point I want to emphasize is that there are always two sides to a covenant. There is a positive side telling us what the benefits are, and a

negative side that tells us what the detrimental effects would be if we do not keep the rules governing the covenant. If we look at Deuteronomy chapter 30 we find the rules of both sides of the covenant: *"See, I have set before you today life and prosperity, and death and adversity; in that I command you today to love the LORD your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the LORD your God may bless you in the land where you are entering to possess it."* ***But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them, I declare to you today that you shall surely perish. You will not prolong your days in the land where you are crossing the Jordan to enter and possess it. "I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants, by loving the LORD your God, by obeying His voice, and by holding fast to Him; for this is your life and the length of your days, that you may live in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them."*** (Deut 30:15-20)

The last part of the passage is extremely important to me. I have to choose to keep my side of the covenant, and then the LORD will keep His side. The ability to choose between right and wrong was given to us and recorded for us in Genesis 3:22 ***"Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever"***. This confirms that because of Adam and Eve's sin, they knew what was right and what was wrong. So my whole life is about choices I make, some that are beneficial to me and some detrimental.

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### STEPS TO FOLLOW IN THIS COVENANT

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The second point I want to investigate is the steps required in a covenant relationship. This is clearly described to us during the exodus of Israel from Egypt. Israel had to get to Canaan, the Promised Land, and they had to confirm all the steps of the covenant during this time. That is what Israel had to do physically, and what we have to do to inherit our Canaan, our destination as God's people. That is what the LORD has in store for us. I will look at what Israel had to do and then explain what we as Christians should do.

But firstly, why did the LORD decide that it was time for Israel to leave Egypt? *"Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God. So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. God saw the sons of Israel, and God took notice of them."* (Exo 2:23-25) *"The LORD said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. "So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite. ***Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them."***" (Exo 3:7-9)*

The LORD also tells us about the roles of the various people in this scenario. *"And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and*

Aaron did as the LORD commanded them, so did they." (Exo 7:1-6) So Moses represents the LORD, Aaron the prophet and the Pharaoh the Satan.

With this as background, we can now look at the various steps of the covenant.

## 1. CIRCUMCISION

- Covenant before Christ: **Circumcision, as they had to have a physical sign that they belonged to the LORD.** : *"The LORD said to Moses and Aaron, "This is the ordinance of the Passover: no foreigner is to eat of it; but every man's slave purchased with money, after you have circumcised him, then he may eat of it. "A sojourner or a hired servant shall not eat of it." It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it. "All the congregation of Israel are to celebrate this." But if a stranger sojourns with you, and celebrates the Passover to the LORD, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it." The same law shall apply to the native as to the stranger who sojourns among you." (Exo 12:43-49) "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers." (Deu 6:20-23)*
- Covenant with Christ as the Lamb: **Our hearts have to be circumcised.** All people are born in Egypt, a life separate from the LORD, a life in bondage to Satan (Pharaoh). Just like Israel cried out to the LORD for mercy and for Him to lead them out of Israel, I have to call out to the LORD to lead me to His land, Canaan. I have to change my ways and leave my sinful life behind me. I have to come to the realisation that I cannot do anything to save myself. I have to believe that Jesus did everything required to put me in a right relationship with the LORD. I have to realise that I am a sinner and that I will perish if I continue with my life on my own. I have to start living a life of love as explained in 1 John 3. I have to start showing in my daily life that I am forgiven. "So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him." (Mal 3:18) *"But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people". Jer 31:33.*

*"And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God. "But as for those whose hearts go after their detestable things and abominations, I will bring their conduct down on their heads," declares the Lord GOD. (Eze 11:19-21)*

*"For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority; and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead." (Col 2:9-12)*

What does Paul say about this? *"Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law." (Rom 3:29-31) "But he is a Jew who is one inwardly;*

**and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God".** (Rom 2:29)

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## 2. BREAD

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- Covenant before Christ: They had to eat unleavened bread, as yeast has the same effect as sin, it makes you puffed up. Eating unleavened bread indicates that you have received forgiveness of sin. *"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."* (1Co 5:6-8)
- Covenant with Christ as the Lamb: Jesus is the bread of life. He was sinless as He is also God. *"Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die." I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.*" (John 6:49-51) *"While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, Take, eat; this is My body."* (Mat 26:26)

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## 3. SLAUGHTER A LAMB

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- Covenant before Christ: They had to slaughter a lamb as the blood would bring forgiveness of sin. *"Speak to all the congregation of Israel, saying, On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. Now if the household is too small for a lamb, then he and his neighbour nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight".* (Exo 12:3-6)
- Covenant with Christ as Lamb: **"And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth. And He came and took the book out of the right hand of Him who sat on the throne. When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation."** You have made them to be a kingdom and priests to our God; and they will reign upon the earth." Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, **"Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honour and glory and blessing."** (Rev 5:6-12) I have to come to the place in my life where I need the workings of the cross in order to receive everlasting life. He gave up His life in order for us to live. Even in the time of Adam and Eve we find that they could cover their sin by hiding it behind fig leaves, but the LORD showed them that blood has to flow in order to forgive. That is why He slaughtered a goat to give them clothes to wear.

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## 4. BLOOD OF THE LAMB

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- Covenant before Christ: They had to put some of the blood on the doorposts and lintels. *"For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land*

of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments--I am the LORD. 'The blood shall be a sign for you on the houses where you live; **and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.**' (Exo 12:12-13)

- Covenant with Christ as Lamb: We have to place ourselves under His blood. "And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; **for this is My blood of the covenant, which is poured out for many for forgiveness of sins.**" (Mat 26:27-28) This confirms to us that when we share communion death has no hold on me as I have received everlasting life.

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#### 5. WHERE WAS THE LAW?

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- Covenant before Christ: on stone tablets. Exodus 20. Moses also highlights another aspect: "Moreover, the LORD showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household; He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.' "So the LORD commanded us to observe all these statutes, to fear the LORD our God for our good always and for our survival, as it is today." It will be righteousness for us if we are careful to observe all this commandment before the LORD our God, just as He commanded us."(Deu 6:22-25) **So their righteousness was obtained through keeping of the law.**
- Covenant with Christ as the Lamb: Written on our hearts. "And when He had taken a cup and given thanks, He gave it to them, saying, "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "**I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people**" (Jer 31:33) "Behold, the days are coming," declares the LORD, "When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. "In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, '**The LORD our righteousness.**'" (Jer 23:5-6). Our righteousness will be through Christ alone.

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#### 6. WHO WAS THE COVENANT APPLICABLE TO?

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- Covenant before Jesus: Both Israel and foreigners. "**The same law shall apply to the native as to the stranger who sojourns among you.**" (Exo 12:49) "**A mixed multitude also went up with them, along with flocks and herds, a very large number of livestock.**"(Exo 12:38) This scripture confirms that strangers became part of the covenant nation during the exodus of Egypt. This is a confirmation of what the LORD promised Abraham. "**No longer shall your name be called Abram, But your name shall be Abraham; For I have made you the father of a multitude of nations.**" (Gen 17:5) So here we find that even before the exodus and the long trek to Canaan that Israel operated as a Church and not as a nation. That is what they are referred to, as a congregation in Exodus 12 verse 47 above, and not as a nation. One further point to make here is that when we look at the first five books of the Bible, and especially those written by Moses, we find that the word congregation, referring to those people who left Egypt, is used 250 times in these books. This I believe is enough proof that even Moses and the LORD saw them as a Church, a congregation, and not as a nation.



### 225 verses found, 250 matches

Exodus	48 verses found	49 matches
Leviticus	50 verses found	57 matches
Numbers	120 verses found	134 matches
Deuteronomy	7 verses found	10 matches

If we include the rest of the Old Testament we find that they are referred to as a congregation 363 times in 330 verses.

- Covenant with Christ as Lamb: There **is no change as it does not need to change**. The rules governing the covenant already made provision for everyone to become part of God's people, His nation. Jesus did not need to change any provisions as He had to come and take the sins of the world and die in order for everyone, Jew and gentile, to be saved by His blood only. This covenant is for everyone that believes that Jesus is the Lamb, both Jew and gentile. *"In those days Judah will be saved and Jerusalem will dwell in safety; and this is the name by which she will be called: **the LORD is our righteousness.**"* (Jer 33:16) **We can now live in righteousness, as Jesus is our righteousness.** *"Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."* (Heb 4:16)

Now that we have found the correct Jesus, the one we stand with in a covenant relationship, can we go to the next step and that is how to use Jesus as our cornerstone to build our spiritual temple on. We now also know that if what you read about here is not what you have been taught, that it is most probably the wrong Jesus that you have been taught about.

For the old builders the cornerstone was the first stone laid for any building and was normally placed in the north-eastern corner of the area. This represented the direction or corner of prosperity and favour. They spent a lot of time in finding the exact spot for this cornerstone as it influenced the direction it faced plus all the measurements. So not only was the cornerstone itself a valuable stone, but also the position how're it was placed, and that is still the same today in that if the position of the cornerstone is not correct in our lives, all we do is in vain.

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## CHAPTER 9

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### PETER AS THE ROCK OF THE CHURCH

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*“When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? **And Simon Peter answered and said, Thou art the Christ, the Son of the living God.** And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.”**” (Mat 16:13-20)*

After ensuring that we have the correct cornerstone in our lives, we can now move on to the above passage and see how we can use those scriptures that Peter used to build our spiritual temple with. If you do not believe that we should use Peter as our spiritual building blocks then you will never be able build it as that is what Jesus said we should use. The same with the wrong Jesus, then we are building using the wrong cornerstone and all our efforts will be in vain. These two truths run hand in hand.

But this is where our troubles start, as people are hesitant to use Peter and refer to his writings, as that is what the RCC did and still does. The only difference being that they proclaim that every new pope actually has the same authority as what was given to Peter. So people shy away from Peter as they might be associated with the RCC, and as the reformers and many other people still believe, is that the RCC is the antichrist. Another problem we find is that people would rather use Paul and his writings as even Peter said that Paul wrote many things that were difficult to understand even for him, who was one of the closest disciples Jesus had on earth. They also try and shy away from Peter as his writings actually refer to us having to do things to ensure our full salvation, and that is something people do not want to do. But, one of the other disciples that also wrote about the Gospel of Jesus, James, had the following to say about works: *“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? **Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.**”* (Jas 2:14-26)

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#### BUT WHAT DOES PETER ACTUALLY TEACH IN HIS TWO LETTERS HE WROTE?

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Peter actually wrote things in such a way that it is so easy to understand that you cannot really say that it could have a different meaning as to what he actually meant. The first couple of verses I will

not say anything about as I actually covered the subject of who to correct Jesus is in detail in the previous chapter of this book, so I believe we can now look at the next subject that Peter actually wrote to us. Again I do not believe that it needs any explanation, so we just have read it and take note of it. *“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, **Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”*** (1Pe 1:13-25)

With chapter 1 behind us, we can now start looking at chapter 2. *“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.”* (1Pe 2:1-12)

Peter starts of saying we have start by laying of aside all malice, and all guile, and hypocrisies. Here we learn exactly what I covered in the previous chapter on the covenant about turning away from all the sin that I was used to and make a clean and complete break from it. (Eating unleavened bread) So I have to change my life and that is known as repentance. And this also means as I have pointed out in the last paragraph of the previous chapter that I have to place The Cornerstone at the exact place required before starting to build my spiritual temple.

Paul expresses it is follows: *“For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he*

*himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's." (1Co 3:9-23)*

This whole passage teaches us one thing. And that is that our whole life is a training event. Like babies we have to start with milk doctrines and only then can we move on to real food. We see it defined in Hebrews as follows: *"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."* (Heb 5:12-14) The writer then continues the subject in chapter 6: *"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, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."* (Heb 6:1-2)

This is what Peter refers to when he says *"As newborn babes, desire the sincere milk of the word"*, so we have to understand the milk doctrines first before we can proceed with the building of our spiritual temple. I want to stress it again that unless we understand these six milk doctrines, we will not understand the rest of the Bible. And the six principles are what the covenant is based on and is regarded as milk principles.

Once we understand these milk doctrines, we can now start building our spiritual temple. Now we can use the living stones that Peter wrote about, and can we ourselves be the living stone in building the Church of God on earth. This Church or as some will like to call it Nation, is made up of all believers in Jesus Christ. ***"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."*** (1Pe 2:9-10)

There are so many people whose first introduction into church is by visiting a building, instead of the real Church, the people comprising and making up of the Church. I am not against buildings, but I also know that Church buildings are no different than any other building. We cannot keep the LORD locked up in a building for six days of the week and go to visit Him on one day of the week. Jesus tells us in both John 2 and John 4 that we have to worship Him in Spirit and in Truth, and that he cannot be confined to a building or place, ever.

Paul again states on three occasions in his letters to the Church in Corinth exactly the same thing. That God lives in living, human temples. Christ's earthly address is now wherever you see someone doing the work that a disciple is doing. He is always on the move, never static in a building or place.

Meeting places is places where the Church can gather and use these building as symphony halls to praise the LORD in unison. It is gymnasiums where people's faith is strengthened. It is used as hospitals where those who got hurt during the week while doing their job as disciples, can receive attention by the Holy Spirit to heal their wounds.

But being church continues unabated during the week when members of His Church may find themselves. All Christians are in the full time employ or ministry of the LORD.

The measurement of an active Church is not in the number of programmes that the offer or actions to get people to attend their “services” on a Sunday, but rather how many living temples gather to bring praise to the LORD or receive further instruction that they can use during the following week again. How many people are involved in ministry to the poor, those that are lonely, the support of the sick, the youth with all their questions, the elderly and those who search for the meaning of Life? And this does not have to be done as a result of a church board or any controlling body. It is just normal people doing normal things.

Only once we serve others with our love, do we start seeing the need to gather in one place to bring praise to the LORD for what He did for each and every person during the week. Then we find that being church is a continual symphony of thanks 7 days a week, 24 hours per day. Then we can be used in the gymnasium or hospital or wherever the Spirit leads us to serve. That is when the church really works where it is required.

This means one thing only in our lives, and that is that we special, he has a special calling on your life. It is not a result of your background or your achievements, but as a result of the Living Cornerstone of the Church, Jesus Christ our LORD and Saviour.

So our first calling is to be Church as a full time calling, every day of the week. There is no time off where I can leave this calling behind and return to the worldly pleasures for a day or two. No people have to see everyday that you are a child of the Living God.

We then find in Chapter 3 of the letter of Peter, something that is confusing to many people as they do not understand baptism and what He did after dying on the cross. *“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: **By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. **The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.**”*** (1Pe 3:18-22)

I have highlighted two things that happened during the time that Jesus died, and before his resurrection, and that is what Peter is referring to here. We see that He had to go and preach to those who died before the destruction of all life in the days up to Noah to give them a chance to become part of the covenant, Those that accepted Him then were taken with Him to heaven

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#### BUT WHAT DOES IT MEAN THAT HE HAD TO DIE AND THEM BE RESURRECTED?

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Have you ever thought about this subject? Maybe you know exactly why this happened. Something that interested me this morning while thinking on this subject was that the disciples always taught Jesus, and Him as the crucified one.

This had me thinking that maybe there are people out there that do not know what everything means to us as Christians. Why did it have to happen? What did God intend to achieve with this?

I want to start with what Jesus proclaimed while walking on the earth. Mark 14:58; "We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands." You might even wonder why I quote this part of scripture, as it does not seem to have any relationship to His death. We might know that it sort of points to the fact that Jesus had to die, but it does not give us a clear reason for the question at hand.

The second scripture I want to quote is from Luke 12:50; *"But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"* It is quite interesting to note that Jesus uses the word baptism, as baptism is always associated with water, and not death. Jesus uses this word specifically as He wants to tell us that it is a process He has to go through, but also wants to inform us what our baptism should mean to us..

Let us start with the first quote, the temple.

The temple as it existed in the time of Jesus, was built by the people who returned from exile in Babylon. That is why the people were surprised by what Jesus said, as this temple took forty-six years to build after they returned from captivity. They could not work out how Jesus could destroy the old temple and build a new one in just three days. King Solomon built the temple that existed before this one. The history of this temple is portrayed in 1 Kings 6, 7 and 8. Before this temple was built, Israel used the tabernacle of Moses, who received the instructions regarding the layout and function of the tabernacle from God himself.

Exodus 25 verse 8 and 9 gives us some history: *"And let them make me a sanctuary; that I may dwell among them. 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."*

Why did Moses have to build the tabernacle? It was a place the tribe of Israel could go to get forgiveness of sins. There they had to bring offers to the LORD for forgiveness of sins, and depending on the offence, had to pay either a dove or a lamb or whatever was prescribed. The Israelites could also bring offers to the LORD to show thanks for what He did. The only person who could bring these offers to the LORD was a priest. No other person could do this. If you wanted to bring your own sacrifice the same punishment was meted out to you as was imposed on Saul when he decided he would bring the sacrifice instead of Samuel, the priest. To Saul it meant that the LORD did not confirm his kingship, and as a result of this David was crowned as king of Israel.

But wasn't there anything before the tabernacle? No, as we read in the Bible that the tabernacle was imposed on Israel as a direct subsequence of them not doing what the LORD wanted them to do. Every person, you can confirm this in Genesis, had the right to offer a sacrifice to the LORD. There were no prescriptions on how and where it could be made, or anything to that nature at all. Sometimes, like in the case of Abraham, the LORD told people where to offer, but normally it could be done anywhere. *"And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."* (Exo 25:8-9) But we find that Israel were not pleased with the fact that everybody could bring sacrifices to the LORD, especially after the events at mount Horeb. *"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. **And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.**"* (Exo 20:18-21)

The most important factor that we have to realise is that the presence of the LORD actually manifested in the temple that Moses built. *"Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle."* (Exo 40:34-35) Today he actually makes His temple in our hearts and lives through His Spirit. *"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this*

*is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:” (Heb 8:8-10)*

The tabernacle had to be sprinkled with blood. The High Priest only went in once a year into the holy of holies after repenting of his own sin, and was cleansed by sprinkling of blood on himself. Then he had to sprinkle more blood for the congregation of Israel, as only through the blood could they become confirmed their covenant relationship with the LORD.

The tabernacle itself comprised of three distinct parts. The outer court was where the bronze altar of sacrifice was and then the priest would be cleansed by washing himself in the bronze basin. After this we find that the priest actually went into the holy place where the golden candlestick was found, the table and show bread, and the altar of incense. We then found the last part known as the holy of holies, where we found the ark of the covenant and the mercy seat.

Only after Abiram, Korah and Dathan revolted against Moses and Aaron, did the LORD impose that only Levites could do service in the tabernacle on Israel’s behalf. What we can learn from this is that before the time of the exodus, every person stood in a relationship with the LORD, but only during the exodus when Israel did not want to listen to the LORD, did He impose a way of offering sacrifices to Him. This is what Jesus referred to when He said he would destroy the temple in three days. In those three days, He restored the relationship with the LORD again, so that we can all offer our own sacrifices to Him again, without going to the priest to let him do it for you.

The old way of offering sacrifices had to be completely done away with. Jesus brought the one sacrifice that was acceptable to the Father. He was the perfect offer. He did this for us 2000 years ago. All that remains for me is to confess my sins, but this is easier said than done. We have to remember that Jesus reinstated the method of offering sacrifices to the LORD that the people enjoyed before the exodus. After the resurrection of Jesus I do not need anyone else to do any sacrifice for me, as Jesus was the perfect sacrifice. After His resurrection the Bible declares that He will now use our bodies as tabernacles. So we have to live like living temples of the LORD. That is why we find in the temple as described by Ezekiel that everything is still there and valid except for two requirements. We do not have to bring our first fruit to the temple as Jesus was our first fruits, and we do not have to bring whatever we wanted to sacrifice to the priests, as we are all priests of the Most High God. But that is easier said than done, as we know have to perform those functions ourselves by repentance and accepting that Jesus paid for all our sins. Hebrews actually confirms this change to us: *“For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life.”* (Heb 7:14-16) Jesus reinstated the same method Abraham and others had where they could all bring sacrifices. But with the Holy Spirit coming to live in us as born-again Christians, we have to remember that our bodies become living temples to the LORD. This also means that we have to behave like temples.

This brings me to the second scripture I quoted at the start of this section. Here Jesus declares that He has a baptism to go through, and that He is distressed by it. Why was He distressed? He knew He had to die. He knew he had to fight and overcome Satan. He knew He had to get the keys of death. He had to overcome death. He had to make an end to all the human ways of pleasing the LORD, and to start a new way of pleasing the LORD.

Do you know that He had such a horrid time that He actually perspired blood in Gethsemane? That He could not carry His own cross to be crucified? Why? Because He carried my sins and yours with Him to the cross. This is what happens when you come to realise that you are a sinner. This is the way you and I should feel like when we come under the conviction of sin. When we realise that Jesus carried our sins to Calvary and that our sins caused Him to sweat blood. That He was ridiculed

for you and me. That is the time when we realise that maybe like Jesus, I need someone to help me. And just like Jesus found Simon of Cyrene to help Him carry His cross, we must look to someone that can help us, and that someone is Jesus. He did this for us 2000 years ago. But this is what Jesus meant that He had a baptism to be baptized with that He was distressed over. And that was only the beginning.

He still had to be crucified. It was the most horrific death anyone could wish for. It was meant for murderers and these types of people. He had to be on that cross from the time that the burnt offering was renewed in the morning, till it was renewed in the afternoon, as He had to be an acceptable sacrifice to the LORD. That is why He was offered outside the town, as all the sacrifices the high priest had to bring, the lamb had to be slaughtered outside the town. Read what the writer of Hebrews had to say about it in Hebrews 9: *" Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."* (Heb 9:6-15)" Reading through the book of Hebrews we find that it explains the new covenant in detail to us. Read through it a couple of times to ensure that everything sinks in, as it is to me certainly the most wonderful book in the Bible.

What happened to Jesus after he died and before He was resurrected? We find various scriptures shedding some light on it for us. The first comes from Psalm 68 verse 18, written by king David: *"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them."* Isn't it surprising to know that David knew what Jesus had to do? But are we sure about this? Let us look at what Peter wrote about this. 1 Peter 3 verses 18-22: *" For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 **By which also he went and preached unto the spirits in prison;** 20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 ¶ The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."* Peter continues with this in 1 Peter 4 verse 6 as follows: *" For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."* Peter is also quoted in Acts 2 verse 24: *"Whom God hath raised up, **having loosed the pains of death: because it was not possible that he should be holden of it."***

I trust that this gives you some idea of what Jesus had to do in those three days. He had to overcome death and tell the people that never formed part of the first covenant why He had to come to earth, in order for them to also become part of the covenant. That is why He had to descend to death, to overcome it and to fetch the dead and take them to paradise.



But why three days? Jesus proclaimed Himself that He will rebuild the temple in three days. *"Then some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You." But He answered and said to them, "An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth. "The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here."* (Mat 12:38-41)

We also find in medical terms that they say that flesh cannot recover after not receiving any blood or oxygen. But then there is another side to the story. **He was resurrected. He overcame death.**

Read what Hosea had to say about this event. Hosea 13:14: *"I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction".*

Do you now understand why Jesus had to die? He died in order for you and me to become part of His Kingdom. That is why Jesus referred to this part as a baptism, as this is exactly what happens when we are baptized. I have to realise that I cannot continue in my old life as a sinner any longer. I have to have a Gethsemane experience. I can then do as Jesus said, and that is to take up my cross and follow Him to die. I must allow my sins and transgressions to be nailed to cross with Jesus, in order to receive forgiveness. En route to Calvary, I might need someone to help me carry my burdens, but Jesus is more than willing. Then I have to die. As soon as I do it, Jesus will offer to Father His own blood and life in place of mine, in order for me to receive complete forgiveness. But remember Jesus was raised from the dead, and similarly I will receive His life and be raised never to die again. So as soon as I am raised from the water of baptism, I have received eternal life. I am now someone who will never die the death of a sinner, and be thrown in the pit with Satan. Jesus overcame Satan and death, and hence I will also follow Him in overcoming death and Satan. This is what Jesus declares in must happen in John 3 verses 5 and 6: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We can now understand that the example set by Jesus, is that life is always preceded by death.

Now we might also be able to understand what Peter declared in 1 Peter 3 verses 21 and 22 : *"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."*

I have a question for you as reader. What does your life reflect? A life in anticipation of Him, like a virgin waiting for her husband, or have you gone a whoring after other gods?

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### SUMMARY OF THIS SECTION

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Jesus declares that He will do away with the physical temple and that He will establish His new temple within our inner being. All our efforts to place us in the correct relationship with Him is fruitless, as He wants to establish a new way of serving and being obedient to Him. The Holy Spirit will come and dwell inside of us, and that can only happen when the might of sin has been broken in our lives when we become partakers of the covenant of righteousness with Jesus. He had to die, to take dominion over death, in order for me to be able to live with Him in Heaven, where we will spend eternity with Him in Paradise.

We also find the one scripture that causes so much consternation within Christianity, and that is the part where Peter says that we are saved by being baptised. When we follow the steps of the

covenant of righteousness as outlined in the previous chapter, we find that after sharing communion the first time, we have to leave Egypt by going through the water. That is the place that is reserved for baptism as the pharaoh, satan, and all his soldiers, demons, are killed in the water when we get baptised. And that can only happen when we decide to share communion with Him and to leave the jurisdiction of satan. And only adults can make that decision. That also confirms that I need to understand that I was born under the jurisdiction of satan because of Adam's sin, but that I need to realise that I need a Saviour, leave my sinful life behind, share communion, and then get baptised by leaving Egypt. Our lives are spent under the jurisdiction of our earthly fathers and they will have to stand in the gap for their children until the child becomes an adult at age 21 years old. And that is why satan is breaking up so many marriages, as how can I be held responsible as a father when I have no say over the upbringing of my children.

And this is a problem for most Christians, as it all requires work, and our reformers said we are saved by grace alone. But none of them understood how the covenant works, and that is why we have so many different theologies. Calvin had his own stepdaughter and husband killed but he was the person that had to take the responsibility of his stepdaughter. But it was easier to kill her than saying he failed as a father. I have certain choices that I have to make in my life, and not follow the easy way out of Calvin. I am not saying that I place myself above the LORD, but I have to listen to the Holy Spirit when He starts working inside of me to convince myself of sin and death if I do not listen to Him *"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged."* (Joh 16:7-11)

And now we can look at how Peter describes how we should live a life holy unto the LORD.

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## CHAPTER 10

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### THE VIRTUES OF THE MOST SUCCESSFUL CHRISTIANS – BASED ON 2 PETER.

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We are going to examine the virtues that the most successful people of all time have in common. But before we start talking about successful people, we must all have the same definition of success. How do we define success? Webster's dictionary says that success is "Favourable termination of a venture; often, specifically, the attainment of wealth, fame, etc." and this definition is certainly one with which most people would agree. Think of a person that most people in the United States would consider very successful: Bill Gates, Bill Clinton, Elizabeth Dole, Hillary Clinton, Ross Perot. How about Billy Graham? Well, most people would probably say that they admire Rev. Graham, but probably not classify as one of the most successful.

But I always wonder about the following verse: Mark 8:36: *"For what does it profit a man to gain the whole world, and forfeit his soul?"*

We also read in 2Cor 4:18, *"while we look not at the things which are seen; for the things which are seen are temporal, but the things which are not seen are eternal"*. This scripture tells us that the only reality is in things which have an infinite lifetime, and that is only the spiritual area of reality. We see then that Jesus was telling us that the only measure of real success pertains to the status of our soul. Thus, real success would be in achieving things related to our soul that last forever. We also read in 1Tim 4:7b-8: *"On the other hand, **discipline yourself for the purpose of godliness; for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come"***. Now we are getting somewhere in our pursuit for a meaning of success and the attaining of success. **A disciplined pursuit of godliness will profit us both in our physical and spiritual life here and in the life to come. This is a double dose of success!**

Success then is defined according to how much godliness we attain during our life here on earth.

Paul starts his wrings to the Church in Corinth as follows: ***"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."*** (1Co 2:1-9)

So biblical success can then only be measured by the level of godliness I have achieved in my life.

Now we have a goal: achievement of godliness. So we must discipline ourselves to the attaining of this goal in the same manner that an athlete disciplines himself/herself toward the achieving of the athletic goals or the persons with academic goals or business goals discipline themselves toward the achievement of their goals. We live and breathe the process of attaining the goal. We let nothing interfere with the attainment of the goal. The goal is always foremost in our minds.

So how do we approach this goal of attaining godliness? We find the answer to that question in a study of 2Peter 1:1-11, and we will start with the first verse and examine all the verses in some detail for we see that this goal is of critical importance and will give real meaning to our lives and to the question of "Why am I here?"

Verse 1. *"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:"* First we see who wrote this letter. The author is Peter who was an apostle and a bondservant of Jesus Christ. A bondservant is one who was a servant to someone and, after being set free, willingly becomes a servant to someone else. The Christian's freedom was purchased with the blood of Jesus Christ. *"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:"* (1Pe 1:18-19). *"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."* (1Co 6:19-20) We Christians were once servants to Satan, but after Jesus paid for our freedom from that slavery, we now are willing servants of Jesus. As His servants we want to do his will and to obey His commands. We also see that this letter is written to those who have received a faith. *"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."* (Rom 12:3) We find that God has allotted to His children a measure of faith. We, today, are children of God. *"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:"* (Joh 1:12) So we have also received this faith and thus Peter is also writing this letter to us readers of today.

We now get to verse 2. *"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,"* (2Pe 1:2) There are many rewards for life today mentioned in this verse. Our grace and peace can be multiplied -- not added, but multiplied to us now. How? Our grace and peace can be multiplied by knowledge of God and of Jesus our Lord. This word knowledge occurs 11 times in this short letter. The knowledge of God is a central theme of the Bible. Many false teachers claim to know God. *"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."* (Titus 1:16). But false knowledge does not lead to a multiplication of grace and peace.

Verse 3. *"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:"* True knowledge will lead to a multiplication of grace and peace in our lives and provides everything we need for our spiritual life. This is really good news! All this is granted to us by His divine power so we know that it will not ever fail.

Verse 4. *"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust:"* We can become partakers of the divine nature. His promises are ours. We can sit at the table with God and receive His blessings endlessly. The fact that God will share his nature with us is a concept that is as difficult to understand as why He loves us so much that He sent His only Son to die for us while we were sinners. We are His adopted sons and daughters and, as such are joint heirs with Jesus Christ. Incredible. I worry about you if the concept of being adopted children of God doesn't excite you. We have already received all His power and might. *"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth"* (Mat 28:18) Have you ever had a touch of that power in your life?

## THE VIRTUES

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Verse 5. *“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;”* Now we start detailing the eight virtues of a highly successful person. The three verses (2 Peter 1:5,6,7) tell us these virtues. They are like a ladder, or as we are building our spiritual temple; the attaining of one lead to the next, and so on. But note where they all start faith. The one thing we have to remember here right in the beginning is that these virtues are repeating themselves in our lives. Once we reach the last of these virtues or building blocks, we start at the beginning again. And you have to continue with this your whole life long. And you cannot rush through these building blocks, as you have to ensure that those that you have already laid, are safe and secure in their place and will not move or get ripped out in life. The other aspect you have to remember is that you do not concentrated on what you have already achieved, but that you always look up to see how far you still have to go, as this will give you the drive and the energy to complete this mission. And also by looking up, we see where our help comes from. Without faith, nobody can have these virtues, and only Christians can have faith as we have seen above. So in our faith we supply moral excellence. This moral excellence is, of course, as taught in the Bible. We then see that the world cannot accept our biblical moral standards because they don't have faith. When the Bible declares something's as sin we have to accept it as sin, and not try and circumvent that issue by giving a new meaning to the passage, or questioning the passage or saying that it is not applicable anymore in today's life. Or they change the emphasis to something else. We find one of our local groupings saying that Sodom and Gomorrah was not destroyed because of sexual sin, but because they did not love their neighbours. We can look through the press and see how many of these standards have been attacked. And that is where civil rights groups come from as they all want to change our views as it is hurtful to them even though they do not even believe in the Bible. And they have their rights, so we just have to obey them and their rights.

These people actually make me think of Jesus and one of his parables: *“His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”* (Mat 25:23-30) This reminds me of people who claim that they have faith, but they will confront you immediately if you say something that will put others in a bad light, as you as a Christian is not allowed to judge people. The fact that you have been building up this spiritual temple in your life will always be claimed by them as spiritual haughtiness.

The next building block we have to master is knowledge. Do you know your Bible? And the message of the Bible? Can you lead people to Christ by only using the Old Testament? This is the subject Peter is talking about. We have to know each person of the Godhead, Father, Son and Holy Spirit. You have to know Him as intimate as you know your husband or wife. That is off course if you don't use your partner as a slave. So we have to know and understand the message of salvation. We have to know why everything happened in the Bible and teach this to others. That is what a disciple is. Someone who has become the same as his Master. *“And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus*

saw that he answered discreetly, he said unto him, *Thou art not far from the kingdom of God. And no man after that durst ask him any question.*" (Mar 12:32-34) That is the knowledge we must possess. It has to be the same as the time when you met your partner when your heart felt like it was in your throat and you couldn't wait for the next time you see them again. Jesus is our bridegroom that we are going to marry according to Revelation. Do you know Him so intimately that you cannot wait to spend an eternity with Him? And only then will we know Him completely, like you know your husband/wife.

Verse 6. *"And to knowledge temperance; and to temperance patience; and to patience godliness;"* After we have attained some knowledge, we add self-control, or self-discipline. This is the opposite of the excess of the world. Having self-control means that we do not let our lusts, any kind of lusts, rule our activities.

Having added self-control to our virtues we can now add perseverance. Having perseverance means that we now view the unfolding of time with God's eyes. This is probably one of the most difficult virtues to attain and to own up to at all times of your life. But it is so much easier when we really understand that when we left Egypt, the place where satan rules and went through the water of baptism, that the might of satan and all his minions were killed and that they do not have a hold on you any longer. Then we will find the scripture of Ephesians 6 so much easier. *"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."* (Eph 6:10-20)

Patience also does not come by itself. It is something that we have to work for and be on the lookout for the whole time. We find the following passage in Luke: *"When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."* (Luk 11:21-22) We have to be on our guard every moment of our lives as you can fall prey to satan the moment you let your guard down. But we find in James the following: *"James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you."* I know that many times good meaning Christians will tell you not to judge people, but my standard answer is to read what David said about those that do not serve the LORD; *"A Psalm of David. LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. **In whose eyes a vile person is contemned; but he honoureth them that fear the LORD.** He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."* (Psa 15:1-5)

In 2 Peter 3: 8-9 we read: *"But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance."*

Seeing the unfolding of time with God's eyes means that we will not count the sufferings of this age as comparable to the magnificence of what waits for us. We will persevere as we fix our eyes on Jesus and seek first His kingdom.

Having added perseverance, we are now ready to add godliness to our virtues. This virtue means that we have a very practical awareness of God in every aspect of our life. We begin to learn what it means to pray without ceasing. We begin to learn how to look at every aspect of life from God's perspective. And this means that I have to show His righteousness in my life. That I will start bearing fruit that goes hand in hand with my calling as a Christian. I cannot hide behind excuses any longer as I have to eyeball all my shortcomings and all my deeds.

We are supposed to live a fruitful life, so we have to show His love to all people. We are in the presence of the LORD 24 hours a day, 7 days a week. A good example we find in the Bible comes from Acts 22: *"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him."* (Act 22:12-13) An interesting sentence we find in this passage is that Ananias had a **good report from all the Jews** that were there. Again I have to question the dispensationalist standpoint as even here we find that he was a Jew. **So why does Jesus have to come to earth again to save the Jews? They were the first Christians, so the dispensationalists are again proven to be the antichrist.** But back to godliness and here we can refer to Timothy. *"1Ti 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."* Ungodly people at times does things that is just totally against what is acceptable to the LORD. So any gentile, and Jew, has to change their ways in order to become acceptable to the LORD. We also read about this in Titus: *"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."* (Tit 2:12-14) This passage is really a double whammy, as not only does it tell us to change our ways, but it also instructs us to do good works. Which again Calvin and Luther would try to quickly shoot down, but that is what the message of the Bible is. It is a two-sided sword and you cannot get the one without doing the other.

Timothy also received instruction from Paul about what we will see in the world, and for that matter, in our modern day congregations: *"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."* (2Ti 3:2-5)

Verse 7. **"And to godliness brotherly kindness; and to brotherly kindness charity."** Now we are ready to add kindness to our virtues. You think it strange that it took this long to get to be kind? You think that you are already a kind person? Well you probably are, but what is described here is "philadelphia", the kind of love that we have for brothers and sisters. This kindness is a love for those within the family, a very special feeling about the people that leads us to actions of love toward them. This love utilizes all the preceding virtues to show love toward others. So this virtue goes beyond our usual definition of kindness.

But now we are ready for the top building block of the spiritual temple, the most magnificent virtue of all: Christian love, or as put here, charity. This love is "agape" and results in self-sacrificing action for another as described in 1 Cor 13. *"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. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I*

could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1Co 13:1-8) This love goes beyond kindness and is toward anyone, regardless of his actions toward us. When we do something for charity, we do not expect any payback. And that is what Jesus came to do. He gave His life without me asking for him to do so, and not deserving His sacrifice. God showed that love for us: John 3:16 and we are to be ready to show it toward our brothers and sisters in Christ: 1 John 3:16, "We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren." (As an aside, note how John 3:16 and 1 John 3:16 tie together.)

Verses 8 and 9. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Now we see that if we indeed have these virtues as an integral part of our being, and if they are continuing to increase as we apply them, then we lead a useful, fruitful life for Christ. How do they continue to increase? Well, the building is actually a building whose next building block is block number 1 again, but at a different level. As we have climbed up to have Christian love, we are now able to develop a deeper faith, an even better moral excellence, more knowledge, more self-control, more perseverance, more godliness, more kindness, and even a higher level of Christian love which can then lead to an even better moral excellence, etc. And our perseverance helps us to continue this spiral ladder as it leads us closer to the kingdom of God in our life. Stop a minute and visualize this spiral ladder with its 8 rungs continuing to lead into the heavens.

I can't amplify on this verse, verse 9. It is very clear: "For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins." This is a severe admonition to those who do not have these virtues as an integral part of their life!

Nobody is perfect except Jesus. So we will all make mistakes and fail a test every now and then. But we have to learn from our mistakes. Go back to where you find your building block lacks certain values, fix it and continue with your spiritual temple, and at the same time ensure that we do not step into the same trap again.

Peter actually encourage us even further in verse 10. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:" Now, another aspect of these virtues. As long as we practice these virtues, we will never stumble! Anyone never stumble? Me neither. But, we have the secret here to being able to live a life for Christ without ever stumbling. When we do stumble, look back at the building blocks and see what you were lacking when you stumbled. Then you have the reason for your stumbling and you can do something about it. Renew your determination, your dedication to the virtues and continue building. But the biggest most important part is the last phrase of this verse that if we do these things we will never stumble. So then we will know that we have reached the point where His temple has been made perfect inside of us.

Peter closes of this chapter which I would like to quote as a prayer to each of you reading here: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: **Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy**



**Ghost.”** (2Pe 1:19-21) So my prayer is that every person will be guided by the Holy Spirit and that the Spirit will unlock the real biblical truth of each prophecy, and not the truth as being told to us by some or other theologian or antichrist preacher.

So to recap, what are the virtues of the most successful Christians? *“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. **And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity.**”* (2Pe 1:4-7)

How far have you succeeded in building your spiritual temple? How many rows have you completed? Just remember your building is not complete until the day you put down your head for good.

My prayer is that we all will master this technique of building our temple in order for us to live in true brotherly love with our fellow believers.

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## CHAPTER 11

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### CONCLUSION

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The following seven paragraphs were added after I thought that I had completed the book on 2 March 2018 and wanted to upload it to my website in order for people to be able to read it. As per usual, I said my thanks to the LORD for carrying me through this period as I suffer from NET cancer for the past 30+ years, also known as Carcinoid Syndrome and cancer, a fairly rare type of cancer. I thanked Him for revealing to me what I still had to cover in my various writings, and I must admit that I also learned a lot during this writing exercise. While busy praying, I just saw this picture flashing through my brain and I knew that it was something I had to add to the book, and this is the correct place for that picture and its explanation.

I mentioned many times that we are building our spiritual temple, and that was when I saw this link to the temple of Ezekiel, and the temple described by John in the New Jerusalem. There were two points that immediately stood out for me. The first was that Ezekiel describes his temple that the LORD showed him and it stated that when we as His Church go through this temple we basically follow a straight line. So you enter on the one side and exit on the other a changed person. You cannot enter into the presence of the LORD and leave through the same door as you will never be the same person again. *“Eze 46:9 But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.”*

And then we move on to the outside where we find that there is living water flowing from underneath this temple. *“Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.”* (Eze 47:1-12)

Now what is the impact of this scripture on our temples that we are building in our lives as living temples? Jesus gives us a direct answer: *“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)”* (Joh 7:37-39)

So what is this living water? Exactly that what the Holy Spirit has implanted on my life. It is not to make me feeling better than the next person, but that the words, the water, that will come forth from me, will be words that will make others understand the message of Jesus as our Messiah. So now they can identify who the cornerstone is, and how to build their own lives up as spiritual temples for the LORD. And that is what this complete book is all about. It is there to give you the living water that we read of in Ezekiel and that it will pour from inside of us. And now we come to the second part that it reminded me of which comes from Revelation as described by John, the apostle. *“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”* (Rev 22:1-5)

We now reach the end of this book and I trust that I have managed to unlock some Biblical truths for you and that you now have a better understanding of what it means to be a Christian. We live in a time when so many doctrines of man are propagated through the world, but my prayer is that you could learn from this who the real Jesus is, and what stumblingblocks people are going to throw in your path. This will enable you to become part of the Church that Jesus is building, and that Church cannot be found in physical buildings.

The one thing we have to remember is a passage from Paul to the people in Galatians: *“For every man shall bear his own burden.”* (Gal 6:5) No other person can stand in your place when we all will be judged. And the outcome of that judgement is based on choices you made in your life and those that you are still going to make in your life. Ezekiel gives us the final answer about these choices: *“Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.”* (Eze 14:14) So neither your church affiliation nor any other contact except Jesus will ensure everlasting life for you.

Do you know I just cannot sit back and hope that I am on the one true way of finding the key to Jesus and everlasting life. I might not get a second chance to come to the truth of the Bible. And that is why I use so many quotations of the Bible when I write, as it make life a lot easier when one uses scripture to decipher scripture. I am not one that is good at philosophy as I grew up in a work industry where only facts counted. A computer is an exceptional stupid piece of machinery, as it can only do what it is programmed to do. And there is no way of blaming any faults on a computer. But if you feed it garbage, garbage is what you will receive from the computer.

I used to give many programming classes in my work environment and my opening problem was always the same example. My question was that seeing we are in South Africa, if I was in Johannesburg and had to go to Cape Town a thousand miles away, the students had to write down or tell me how they would go about to get me to Cape Town. This always led to a bit of humour which was a good way to start such a course, and the answers would vary from one liners to the most detailed of steps to follow. But I never found one person who would cover all the options.

And that is what I try to achieve in my writings. I tend to try and find all the different views on a subject and some are discarded very early on as they are just to wishy washy, and then try to answer all the questions a person can have on the particular subject. That is why I refer to other books that I have already completed about a specific subject and at times include large sections of other articles or books in order to eliminate some of the variables that we might have. But the moment we start understanding the subject, we find that the Bible just opens up like a jigsaw puzzle where everything just falls into place. Paul gives us such a good example in 2 Corinthians 3: *“Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”* (2Co 3:1-18)

So what I wrote about is for me really impossible to combine in one book. If I have to give you pointers to understand where I started I will send you to The Covenant of Righteousness, as even though I only completed that book about three years ago, that was the road that the LORD started me on in 1996, with Israel leaving Egypt, and how that fits in with our road that we have to travel with the LORD. I believe once you understand the book and its impact, you will see that it is really the foundation of all my other writings. And we can only build our spiritual temple when we have the correct foundation. I also have available on my website a book that I used shortly after starting on this journey with the LORD that I used in my first Bible school as a handbook. It is called The Shama Ministries Bible Course, which you can also use as it looks at Hebrews 6 verses one and two, and what it means to us today. You will find discrepancies with my newer writings, but that was something I used 20+ years ago, so yes like all people you will find that your perspective on some subjects will change over time. As I read through my book myself at times, I try to keep them updated, but sometimes it is impossible to remember where I used a specific section in my other writings.

I also try not to attack people deliberately, but just wants you to know that some highly esteemed people also had some skeletons in their cupboards. And things that you would never be told in Church. And at times it happens to be these things that is so extremely important that people shy away from. So if you feel that I have been harsh against people like Luther and Calvin, get over it and let it sink into you what I said. My basic scripture that I use to see if someone actually fulfils the requirement to be followed is found in Hebrews 13 verse 7: *“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.”* When I take a close look at their lives, not only their writings, I find a lot of things that I cannot justify. Like Luther that says you can murder 1000 people a day or sleep with

1000 different woman a day and you will still be saved, I believe is absolutely rubbish and not worthy of being followed. And then you find Calvin who actually is full of joy after murdering one of his opponents of his theology, and telling people to do the same to those that oppose his theology. And then if you did not agree with him you were burnt at the stake. I never see Jesus coming even close to this. The worst utterance I found was as follows: *“But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. **Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.**”* (Mat 15:13-14) Paul said the following: *“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. **But if any man be ignorant, let him be ignorant.** Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.”* (1Co 14:37-40)

So I trust that you will do some introspection of your own life to see if you are a living temple of the LORD or if you need to change some of your doctrines. I wish you every success and blessings on your road ahead and trust that you will learn the real message of the Bible in order for you to find yourself in the Jerusalem where Jesus is already reigning as King of kings and LORD of lords. And lets forget about all these fancy science fiction stories of the left behind series and all those that teach a similar theology.

*“Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. **But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.**”* (Gal 4:21-31)

So let us concentrate to get to this Jerusalem that Paul is talking about. The Jerusalem in Heaven or as John puts it, the New Jerusalem, the one where Christ rules as KING.

And let us always remember this scripture from Paul to the Galatians: *“For every man shall bear his own burden.”* (Gal 6:5) So you cannot be saved by anyone other than yourself. And that is the choice you have to make.

A urther section that I have attached in full as an addendum, takes a look at the life of CI Scofield that highlights the complete story from start to finish of the Scofield study/reference Bible. I touched on this subject earlier in this book, but I believe it is necessary as it gives you the full history of the antichrist teaching that is sweeping across the world at the moment. It is even mentioned that his work of 20 to 30 years, will lead millions astray and it would be near impossible to ever get rid of this greatest works of the antichrist.

So let us campaign to get to the Jerusalem that John speaks of. The Jerusalem in Heaven where Jesus is already reigning as King. This is also the place where, according to Revelation 22, the LORD will still serve us with His living water that flows from the temple, trees that will bear their fruit throughout the year as food for us, and whose leaves will be used to cure us of all illnesses.

So yes, you actually read it correctly that there will still be sickness in heaven, so those people who still claim today that you are sick because of either sin in your life or not having enough faith, let

them read the first two verses of Revelation 22 as well as the corresponding verses in Ezekiel 47. So these people are actually in for a big surprise. Just remember that Ezekiel describes the end of the world as seen through the eyes of the Old Covenant, while John describes it as he saw it where Jerusalem was the place where Jesus would dwell with a New Covenant background.

For those that quickly grab their Bibles to show me what Isaiah says in chapter 48 and that Jesus died for our sins, just a word to them. You do not understand what Isaiah is talking about here. We are all born with a deadly disease which is called eternal death. But through His wounds and by His stripes and by His crucifixion, He healed us from that disease. So every person that believes that Jesus is the Messiah, is freed from this sickness.

I would like to continue with my main theme and spend a little more time in summary about the reformation. And I will claim this as pointed out throughout this book as my take on reformation. I believe that God the Father served us with the most precious of all gifts that He could give to us. He gave His best, His only Son as a sacrifice to us without us ever asking for Him to do it or us deserving what He did.

So in the next section I would like to show how a disciple must act as a leader, and that example I will use comes from what He did for us.

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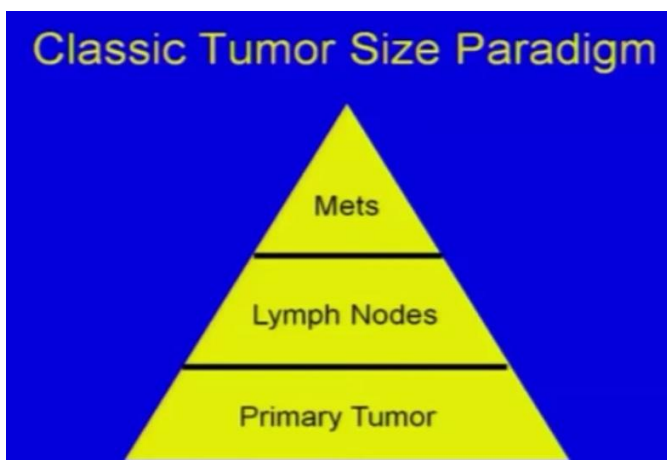
### THE UPSIDE DOWN TRIANGLE TEACHING

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I want to start of this section with a discussion I had with Hettie the other morning while enjoying our early morning coffee/tea in bed. We have this habit that one of us would get up and make coffee and tea, and then we will enjoy that in bed. For years it was my privilege to do it and maybe get a break over weekends, but our children grew up with this habit as they would then join us in bed at the bottom of the bed and cover themselves with our duvet, while I would use that time as a time where I could teach them about the LORD and have a real time of ministry together. They would normally choose which songs to sing, so it was a real family affair.

We have continued that custom even though my youngest is now thirty six years old and have been married for fifteen, but for Hettie and myself, we still do it most mornings. I told her that while lying awake during the night, the LORD showed me this triangle that I have used many times in discussing how this NET cancer that I suffer from, differs from the triangle students are taught at medical school. It is still a problem facing medical staff today because of the rarity of this cancer.

So the first triangle will show what is treated at medical school:

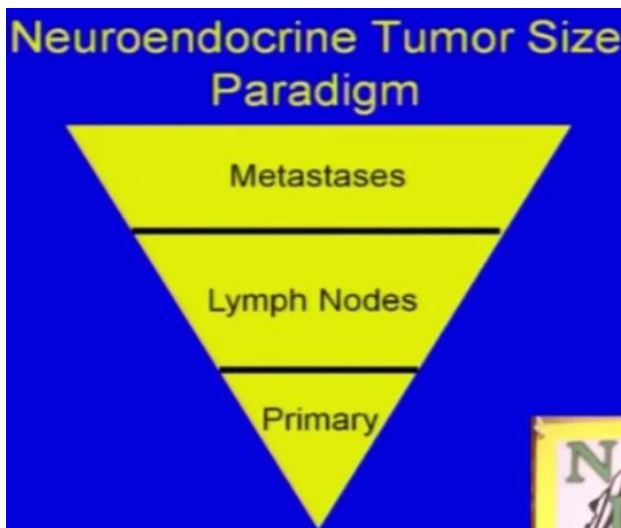


What you will notice is that the metastasis is shown at the top of the triangle, followed by lymph nodes, and then the primary tumour.

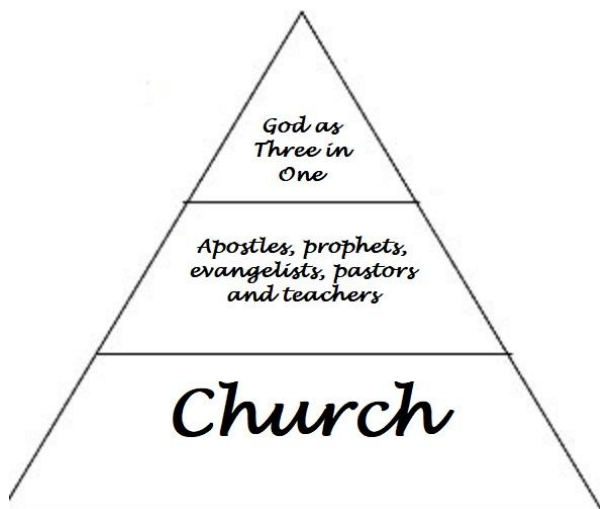
When a doctor sees mets, he knows the patient is in trouble as it is normally to late to save the life of the patient. The triangle shape also defines the size of each layer. We find that the primary tumour is usually the largest, while the mets are normally the smallest.

When we now look at the NET cancer triangle, it is upside down, as the mets or effect are very often the first sign of this cancer. And that is when this treasure starts. So you will find mets or mostly side effects first, and then they will find lymph nodes that have this cancer, and then they will try to find the actual tumour. The size of the tumour can be so small that in many cases it is never found. My story was easy. They found this tumour in 1995 while operating on me to remove my appendix, and the doctor actually made a bigger incision as he could not get a hold of the appendix, and was then faced with this whopper of just over 100mm in length surrounding and in my small intestine. This cancer loves one particular place and that is where they found it in a follow up operation, and that is it adheres itself to the mesentary artery, rending complete removal out of the equation. That is the "bottom aorta taking blood to your hips and below. The leftover from those days is again a whopper of 80mm by 34mm by 29 mm.

So what does the NET cancer triangle look like?



I can now look at how this triangle effect our relationship with the LORD. The following triangle will show us how our traditional triangle as we look at our "Church" hierarchy today.

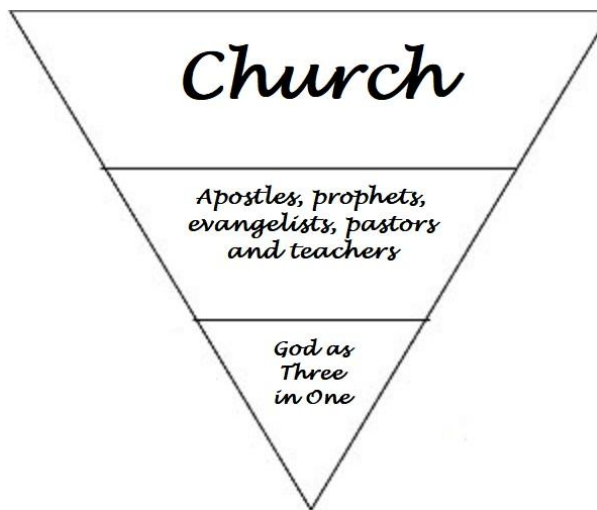


We see here that we place the LORD right at the top, followed by the fivefold ministry as outlined in Ephesians 4, and the the Church at the bottom. Now you may ask me what is wrong with that

picture? Probably nothing, but it lays down the principle of authority in an incorrect manner. If I happen to be a pastor or teacher, the people have to look up to me and place me on a pedestal. And this was one of the problems Luther also found with the RCC and fought against. It now makes people at the next level rulers and not servants.

I cannot find one place in either the words of Jesus or even Paul, where anyone of them place people on a higher bracket than others. We might hold a greater responsibility in the Church but it does not place me in a higher position than any other person of the Church. But that is the way we operate. The closer you get to the top, the less people you find, the more responsibility you carry, and then eventually you find the one in charge. He will then make all the decisions and these will then find there way down the chain of command until it reaches the bottom of the pile.

But as I saw it that morning, we have to turn that triangle upside down. And then it looks as follows:



All of a sudden we find that the LORD is at the bottom of the triangle, but there is a very special reason for this. When we look at what the LORD did for us as Christians, He gave His best, His only Son, Jesus Christ, for us without us asking for it or even deserving it. So he leads us as a servant leader.

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### BUT WHAT IS A SERVANT LEADER? HOW DOES GOD SERVE US?

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The measure of God is not the number of people who serve Him but the number of people He serves.

God is a *servant* leader. The idea of servant leadership is that the typical hierarchy where disciples are supposed to serve the LORD is turned upside down. Instead, the LORD serves His people.

Servant leadership is the foundation for leading others effectively. I define servant leadership as a disciple's dedication to helping others be their best selves at home, work, and in their community. Anyone can serve--and lead--from any position or role in a family, workplace, or community.

God shares two fundamental beliefs about the people He leads and engage in five practices that put these beliefs into action.

The LORD believes that:

1. Every person has value and deserves civility, trust, and respect.



2. People can accomplish much when inspired by a purpose beyond themselves.

The five practices of the Lord include the following:

1. Clarify and reinforce the need for service to others. The LORD educates the disciples of His team through their words and actions, and they encourage their people to set aside self-serving behaviours in favour of serving others.
2. Listen intently and observe closely. The LORD really listens to His people, and He actively solicit our participation, our ideas, and our feedback. In time, the disciples get to know the worldview of each one of his fellow disciples.
3. Act as selfless mentors. The LORD knows that by helping to guide the disciples who work for Him, they will help their people learn vital skills that will improve them as people.
4. Demonstrate persistence. The Lord realizes that one or two conversations may not have the desired change in a disciple's assumptions or mindset. So He is tenacious and invest whatever time it takes to educate and inspire servant leadership practices in the disciples of His team.
5. Lovingly hold themselves and others accountable for their commitments. The LORD knows that no one is perfect, and everyone makes mistakes. With that in mind, He pushes for high standards of performance, service quality, and alignment of values throughout the Church, and the Church should hold themselves and their people accountable for their performance.

So my expression of how great any leader is, is by looking at the number of people He serves. It is not how many followers he has, or how many "likes" his Facebook page has, but only once I start serving others, can I look to see how many people you serve with your gift that you received from Him. When we look even today at the LORD, we can see how many people He leads by those calling out to Him as their Saviour.

**So He is the greatest leader that ever was, is, and will be forever.**

Amen.

## DONATIONS / DONASIES

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We are trying to raise funds to buy a vehicle in order for us to be able to get to the shops 60 km away on our own. We lost our car due to what I would call absolutely bad service from a person at a Volvo dealership who would not let us use our warrantee when I had to get someone to stop a water leak from the air conditioner into the driver side footwell. I was told when I took it in to get fixed that I should have used a MIF accredited dealer of which there apparently was two that I could have used. They were Tiger Wheel and Tyre and SupaQuick. Now I do not know how someone who fits tyres could work as a workshop to temporarily fix my car 120 km from the agent. So I ended up giving the car back to the bank when even after paying out of my own pocket to get the car working after it blew a gasket originally after the temporary fix, the same thing happened while driving it six months later and blowing the top gasket again. So I referred Nedbank to Volvo Eastern Cape and that was the end of the story. But it left me without a car, as I am totally disabled due to NET cancer.

I would also like to say that all my savings for my retirement went down the drain due to Black Economic Empowerment (BEE) which is a racially inclusive programme launched by the South African government to redress the inequalities of apartheid by giving black people (African, Coloureds and Indians) South African citizens economic privileges that were taken away from Whites. As I am white I could not continue with my business and when you are dismissed at 49 years old, your savings only last for a few years, especially when it was used it to start my own business and was stopped for a second time when I was told that I could not continue my business on my own and I had to use consultants that my clients wanted which would have bankrupted me within six months.

So now after 23 years after being diagnosed the first time with NET cancer and nearly six years after having had to stop working all together as my condition has deteriorated to a point where I cannot leave home without a wheelchair, we would like to get an older car, before electronics, that we can use to move around.

So our aim is to raise around R45,000 or \$ 3,000 to be able to achieve this. I was hoping by making my books available for free on my website that it would supply us with an income, but now ten years after starting it I have only received 1 donation of R50 (\$3) despite the fact that more than 1000 books are downloaded on a monthly basis. I also designed and made calendars available to our worldwide NET cancer community which has now been downloaded more that 1000 per annum without any donation.

You can either donate on our website which will accept funds in US \$ up to a maximum of around \$ 600, or at our donation page at Payfast which will allow you to donate in ZAR.

The links are: US Dollars: <http://shamaministries.org.za/wp/shop/>

South African Rands: <https://www.payfast.co.za/donate/go/shamaministries>

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## WHO ARE WE?

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Louwrens and Hettie Erasmus are two people called by the LORD to make a difference in the lives of others. Hettie has been doing counselling for almost as long as she can remember, and has studied both formally and informally. She is still lead and taught by the Holy Spirit on a daily basis in her ministry.

Louwrens, that's me, is the person who wrote all the books and articles you will find on our website and on Amazon, Kindle and Smashwords. Unfortunately for myself, I am suffering from Carcinoid cancer, a slow growing but devious cancer. We are raising funds to fight this Carcinoid cancer I am suffering from in order for me to survive. After 21 years of fighting, our finances are depleted and we have no more resources to fight this cancer on our own any longer and have started a fundraising project to help us in this fight as I am no longer able to do any "real" work. Writing is not a real work to me but a commission from the LORD. You can contribute at any of the following places. The first place is directly at our payment processor who also handles all our transactions from our website, which has been virtually nonexistent. Their page is at

<https://www.payfast.co.za/donate/go/shamaministries>

If you would like to contribute on our website you can do so directly on our website at <http://shamaministries.org.za/wp/shop/>

Our contact details are:

Website: <http://www.shama.org.za>

Email: louwrens at shama dot org dot za. Replace the words with normal characters as in a normal email address, as we are trying to keep junk mail and spammers to the minimum.

The following books can be downloaded for free from our site:

**The Book of Moses.** This is a complete guide for any Christian explaining the way of a Christian, and answers most doctrinal questions, questions you have in your everyday walk with the LORD, on the end times and what heaven will look like, as well as questions about Church. Download link [here](#)

**Is Egypt in Heaven?** The book is based on a time in my life when I received major surgery in my fight against Carcinoid cancer, and had a near death experience. Some sections are based on the truth, and some is fiction to explain what heaven will look like. Download link [here](#)

**A Wake Up Call.** The book examines the doctrine of election, and then draws on the result to explain the effect on our everyday life. Download link [here](#)

**Evidences of a Christian.** Do I have to exhibit a different lifestyle as a non Christian, and if so, what should it be like? Download link [here](#)

**The Covenant of Righteousness.** This book does a detailed study of what the Covenant entails, what Jesus came to fulfil and then describes all the ramifications on all the various doctrines of today. Download link [here](#)

**The Revelation of John Revealed.** This book takes a completely different approach to how to interpret the book of Revelation. It uses as a basis the exact same lessons that are described in this book using Israel as our example, and then what the affect this has on our views of this book today. This book is absolutely different from anything you have read or heard. We have to remember that all the current viewpoints started somewhere in the Roman Catholic Church and was modified or

still viewed as the only view. They leave Israel as example completely out of all interpretations. Download link [here](#)

**The Olivet Discourse** – A description of the message about what will happen from the time of His death until the time He returns. I also look at how He will separate His sheep from the goats. You can download it from [here](#).

**On a trot through Romans** – In this book I tried to publish a non partisan view of how to interpret the Letter to Romans. This does not mean that I do not ignore incorrect interpretations, but I spend a lot of time on those part that both John Calvin and then another part that John Darby spent time on and completely missed the boat. I trust that you will also accept it in this light. You can download the book [here](#)

**Jews – Church or Nation?** In this short booklet I look at the reference to Israel in the Old Testament to find out if they were seen as a congregation of the LORD's people, or as a nation. There are so many antichrist messages found in the Church today, and I believe that this information will shock you as it shocked me when I looked at the subject. This is also possibly the biggest stepping stone used by the antichrist doctrine of the rapture. You can download it [here](#)

**Books by other writers** that can also be downloaded from this site include a book about the biblical interpretation of dreams and visions. Download link [here](#). I also have an old windows help file that cover dreams and visions, but can only run on PC's still running Windows 7 or older. The link is [here](#). Another book I referred to in some of my writings is The Epistle of Barnabas written by Mark. Download link [here](#). You will also find a book that I have used as part of our Bible School [here](#)

Other articles that you will find on my website are as follows:

Matthew 24 and 25 – The Olivet Discourse and a look at how Jesus described the end times

The Jews and the Book of Acts

My testimony and why I write

How do I spread the Gospel of Jesus Christ?

Escape from Christendom

Evidences of a Christian

Wedding day sermon

Charles Finney Letter 3 – conversion

SETTLERS and the PIONEERS theology

Who do you preach? The murdered or the murderer? Jesus or John Calvin

Feeding Sheep or Amusing Goats? Charles Haddon Spurgeon (1834-1892)

Israelvion or British-Israel World Federation

**DVD's** Some of the books have also been recorded as DVD's. These DVD sets contain most of the information in the book with the same name, but some points are expanded upon and it also includes a section on my life with Carcinoid cancer and the effect on my daily life. These DVD's are available in HD format and can be requested by sending me an email at louwrens at shama dot org dot za. The cost per set is R400 and is sent via speed couriers post office to post office service.

**YouTube** All the DVD's that I recorded of some of these books are also available on my YouTube channel at <https://www.youtube.com/user/LouwErasmus>

THE GOSPEL TRUTH

ANALYZING

Scofield

WHY WE PUBLISHED THIS BOOK

After sixty-five years of ordained ministry and studying and teaching the Scriptures around the world, I am convinced that C. I. Scofield was taken in by an immense deception that he unwittingly believed and included in his Bible notes to the detriment of all who believe in them.

If the Church is to be built on the foundation of the apostles and prophets with Jesus Christ the Chief Cornerstone, then the presumptions and errors of the Scofield Reference Bible must be exposed. We are not his judge. But concerning the Scriptures, we are compelled to judge, 1Th 5:21. We are publishing this booklet that others might be able to know the facts as we have found them to be.

C.G.W.

INTRODUCTION

It is incredible that only one book has been written about one of the most influential men in Evangelical history. That book is "The Life Story of C. I. Scofield" by Charles Trumbull, Oxford University Press, New York, 1920. In 1960, William BeVier, a Master's student at Southern Methodist University, completed a thesis, "A Biographical Sketch of C. I. Scofield." This has not been published, but it is found in some Evangelical school libraries and contains important information. In 1942-43, the late Arno Gaebelein wrote a series of articles for Moody Monthly, "The Story of the Scofield Reference Bible."

Until 1984, these were the only sources offered by Evangelicals for material on the life and credentials of their most prominent Bible teacher whose notes have influenced the church and changed its direction. Thorough research was begun in 1984 by Joseph M. Canfield to compile his book, The Incredible Scofield. His information was gleaned from many sources. Genealogical data was supplied by Ruth Scofield Kennedy from a branch of the Scofield clan.

Other records come from:

University of Michigan Historical Society.

Episcopal Historical Society.

Encyclopedia of the History of St. Louis

Missouri Historical Society, St. Louis.

Kansas Historical Society.

U.S. Department of Justice, National Archives.

U.S. Census for Michigan 1869, Lenawee County.

U.S. Census for Tennessee, Wilson County.

Confederate Research Center.

City Directories, court records, newspaper articles of the period, both American and British, ship sailings, etc. Information was obtained from the papers of Emeline Papin's Estate, Cyrus' sister, on file in St. Louis County Courthouse, Clayton, Missouri. Some facts were gleaned from Laura Scofield Lames, another sister, St. Louis Directory, 1877, public libraries, and many other sources too numerous to mention.

Canfield did a masterful job of searching out the material for his book, which may be obtained from J. M. Canfield, 129 Kyfields, Weaverville, N.C. 28887. He gave me permission to write a condensed version.

E.M.W.

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## THE STORY OF SCOFIELD'S LIFE

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by

EMMA MOORE WESTON

Condensed from J. M. Canfield's book "The Incredible Scofield"

In 1833, Elias and Abigail Scofield moved to Lenawee County, Michigan to help her father operate a sawmill on the Raisin River. Their home was on a cleared farm along the river.

They had four daughters from three to seventeen years of age. Their last child, Cyrus Ingerson Scofield, was born August 19, 1843. His mother died three months later. Not long after, Elias married again.

The older sisters soon married. Emeline married Sylvester V. Papin, from a prominent French family of St. Louis, March 19, 1850. He was a law student and became a clerk in the City Assessor's office and later became head of the department. In 1855, Laura married a young dentist, William Eames. They moved to Lebanon, Tennessee. Cyrus's sister, Victorine, was listed in the 1860 Census in Tennessee, as living with Laura and William.

Cyrus was not listed in the census records in either state. By April 1861, when Fort Sumter was fired upon, Cyrus was visiting his sisters in Tennessee. He never returned to Michigan.

Though not yet eighteen, Cyrus gave his age as twenty-one and enlisted in the Seventh Regiment of the Tennessee Infantry. In April 1862, he was listed as a patient in a hospital in Richmond, Virginia. There was no mention of a wound, so he may have become ill.

In July, he wrote to the Confederate Secretary of War asking for exemption from further duty stating that he was a minor and a citizen of Michigan. He also claimed that he had been visiting his sister in Tennessee when he enlisted, that he had never voted in the South and that his health was broken by exposure and battle fatigue. He promised that in a short time he would enter the militia in Tennessee.

On September 5, 1862, Cyrus was with the Tennessee Regiment when they crossed the Potomac during heavy fighting. A discharge was issued for Private Scofield in 1862 after one year of service. There is no definite record of where he was for the next four years.

Among the refugees forced out of the South by the war were the Lames family and Victorine Scofield. They moved to St. Louis, Missouri in 1863 where Sylvester Papin helped Lames open a dentistry office. Victorine married and settled there so that was also the place Cyrus settled. Sylvester placed Cyrus in his office in the Assessor's Department and directed his training in law.

While working in this office, Cyrus studied to become familiar with the law regarding land grants, titles, and deeds. He got his law education on the job rather than in school. His name is listed in connection with a case in Circuit Court of St. Louis County, December term, 1866. This is the first definite date that appears in Cyrus's life after the Civil War.

There were dinners, dances and parties in the French society and Cyrus met Leontine Cerre, a Catholic society lady. She seemed taken with the dashing young man from Tennessee. Cyrus married her on September 21, 1866 when he was twenty-four. Daughter Abigail was born July 13, 1867. Marie Helene was born in October 1869. The family then moved from St. Louis to Atchison, Kansas.

Kansas politics was viciously crooked at that time and anyone in Kansas politics was suspected of corruption. Cyrus was deeply involved in it. Some of the problems involved his brother-in-law's interests and squatters being ejected from illegally-occupied land. Cyrus had engaged a lawyer, John J. Ingalls, as legal counsel to serve the family interests. Ingalls later became State Senator and had to be aware of the corruption and bloodshed. Scofield had some sort of law partnership with Ingalls who seemed to sponsor him.

In 1871, Cyrus was elected Representative to the Lower House of the Kansas Legislature from the Fourth District for one term. Re-nomination from that District was blocked, so he filed from Nehama County and was elected from the Eighth District. There is no record to show he ever lived there during that period. The Atchison Directory for 1872-73 lists the same addresses as before. In June 1872, Scofield's first son, Guy Sylvester was born.

Though Ingalls served three terms in the Senate, he was very immoral and had no concern for the truth. He recommended his friend Scofield to President Grant for U.S. District Attorney for the Federal Judicial District of Kansas. Cyrus gave up his seat in the Legislature and took the oath of office on June 8, 1873. This ex-Confederate soldier solemnly swore that he had "never born arms against the United States."

That was rank perjury. We know he did military service in the South. Evidently in 1873, he was not concerned about perjury. However, a legal conflict of interest brought his term as District Attorney for Kansas to a sudden end in less than six months.



An article on December 14, 1873 in the Daily Times of Leavenworth suggested something was amiss in the D.A.'s office. A case was pending against ex-Senator Pomeroy, and there were hints that Pomeroy paid Cyrus to keep the case from coming to trial.

A later Daily Times item reported that Pomeroy, Scofield and Ingalls were involved in "the most infamous of all infamous political bargains ever transacted in Kansas." The reporter suggested that Ingalls and Scofield had received pay-offs from railroad officials and settlers in South Kansas. Cyrus resigned on December 20, 1873 and was not involved in politics again.

Now there is another mysterious time in Scofield's life. Though he was responsible for the support of a family of four, he disappeared for a period of three to five years. One acquaintance said, "Scofield had a bad reputation, and he just skedaddled out of town." In his story of Scofield's life, Trumbull gets around this by stating Cyrus did not like the type of life, associates, and activities related to the D.A.'s office.

Leontine Scofield had problems of her own in this period. The son, Guy Sylvester, died in December 1874, a year after Cyrus resigned from the D.A.'s office. In the Atchison City Directory for 1872-73 Cyrus's residence is still listed there. The St. Louis Directory for 1877 lists "Scofield, Cyrus I., lawyer. Res. 3029 Dickson, St. Louis, Missouri." This means Cyrus had written Kansas off--along with Leontine.

Mr. Trumbull's story states that Cyrus returned to St. Louis to practice law. But the publication, The Bench and the Bar of St. Louis County shows no evidence that C. I. Scofield was ever a member of the St. Louis Bar in the nineteenth century. Mr. Trumbull's story of a successful law practice is in question since the Court Records of St. Louis show that at one point Cyrus badly needed a lawyer of his own.

According to the court records, Cyrus had signed a note for a \$200 loan, which was to be repaid within sixty days. The note also bore the alleged signatures of Emeline Papin and C. E. Betts. When the borrower tried to collect on the note after sixty days, however, he was unable to locate either Cyrus's home or office. Between closing date for the 1877 City Directory and August, the "law" office had apparently been closed.

Both Cyrus's sister Emeline and Betts declined to pay the note. A Sheriff's Deputy stated that a petition was served to Betts on Sept. 14, 1877, although the other defendants could not be found in St. Louis. Emeline was later served a petition in Webster, Missouri. She claimed, though, that she had never seen nor signed the note and asked to be dismissed from the suit. In preparation for the hearing on March 1, 1878, Emeline's attorney subpoenaed Charles Bass, a teller at the Boatman's Bank, to testify on her behalf. After that, Simpson withdrew the action against Cyrus and Emeline, leaving Betts as the sole defendant with \$219.30 owed--with the interest still accruing. There is no record of payment.

Scofield must have needed funds badly. On May 28, 1877, he took out a ninety-day note for \$900, again with the supposed signature of Emeline Papin. This was case 46333. Again there was no payment. Emeline denied endorsement, and Scofield could not be located. A "successful lawyer" does not "blow town" to avoid a process server. It seems probable that Cyrus forged her name. There was a hearing on May 6, 1879, but the papers noted, "Dismissed on motion of the plaintiff." There is no evidence that the man involved ever got his \$900 or that Cyrus made any effort to pay.

Another case strengthens the belief that Scofield was quite active in forgery. Case 44326 involved another note with Emeline E. Papin's signature for \$250 on June 28, 1877. Emeline admitted later that she knew this note was a forgery. Her testimony on May 10, 1878 read: "Mr. Vollmer came out to the house and handed me a letter... I understood that there was a note due and that my brother was in great danger." It is hard to know whether she was a willing collaborator or if she was

unaware her name was being used. According to the understanding in dispensational circles, Cyrus was by this time in the Kingdom and starting on the road to righteousness.

There is no evidence that Cyrus was a successful lawyer serving a respectable clientele. There were periods unaccounted for in his life at this time. It has been assumed that Leontine decided to leave Cyrus at the time and returned to Atchison. In fact, she had never left Atchison. Cyrus's role as husband and father had been irregular ever since he entered politics. Without regular employment and income, he wandered. As Trumbull tells it, he led the life of a bachelor.

The charges in the forgery lawsuits were dropped without proper adjudication, suggesting that Scofield's career was in the hands of someone with greater "clout" than Pomeroy or Ingalls had ever known. However, that career meant Leontine, the Catholic wife, had to go. According to the Scripture (1Ti 5:8), a man who does not provide for his own household is worse than an infidel, although that did not appear to phase Cyrus; he never made any effort to clean up the black marks on his record.

The 1912 edition of Who's Who in America places Scofield's conversion sometime in 1879, and Trumbull indicates as much in his biography. However, the only definite dates in 1879 tend to raise doubts about what happened and when.

When did the conversion occur? Scofield says he was converted at the age of thirty-six, and it has been assumed the event did take place sometime before D. L. Moody's 1879-80 Evangelistic Campaign. This places the conversion sometime after his thirty-sixth birthday on August 19, 1879 and before the first meeting of Moody's ministers in St. Louis on November 25, 1879. As late as November 6, though, Cyrus was still involved with a forgery charge, and that case's records do not agree with the picture of a new convert trying to right matters of the past. Of course, God forgives the past and changes a man into a new creature if he is really born again (2Co 5:17), but one expects to see a change of behavior. The details of Cyrus's conversion are not supported by public records, so we do not know the whole truth about the conversion of a man who has profoundly influenced the church.

As the forgery cases were being dismissed with unseemly haste and without fair settlement, Cyrus entered his new role as a worker at the Moody meetings. Of course, until 1879, Cyrus was close to illiterate in things Christian, so it is unclear what role he could have played in Moody's campaign.

Scofield's Christian service was sponsored by Reverend James Brookes, the pastor of St. Louis's Walnut Street Presbyterian Church. As Scofield's ideas on prophecy began to take shape, they were sparked by the teachings of his sponsor who was in turn influenced by John Nelson Darby. About 1850, Darby began publishing his dispensationalist writings in Europe, and from 1862 to 1877, he made seven lecture trips to America and Canada to promote his teachings. Brookes's views of a failing church were also influenced by other theologians who wanted the same prophetic view taught and accepted.

Remarkably, with such limited theological background and training, as well as little real scholarship, Scofield was able to profoundly alter Christian theology. Indeed, the shape of fundamentalism, which has claimed to be Orthodox Christianity, has been determined by the influence of dubious characters like Scofield.

During this time, Friedrich A. Thollock was teaching something more apostolic. In his study, *Light From The Cross*, he states his belief in a triumphant church prevailing on earth against Satan (Moody Press, Chicago, 1852.) He places the "Great Tribulation" in A. D. 70, rather than modern doomsday prophecies which foresee freeways littered with driver-less cars. The failure of Thollock's views to remain prevalent in this country is largely due to the activities of Darby, Brookes and Scofield.

While involved in Moody's campaign, which remained in St. Louis until April 1880, Cyrus avoided the reality of securing an income for himself or support for his family left in Atchison, Kansas. He paid his room rent, but sent very minimal amounts of money to his wife, and only occasionally.

After the Moody meetings, Cyrus became Acting Secretary of the St. Louis Y.M.C.A. in August 1880. If he still had a law practice, it did not intrude on his Y.M.C.A. duties.

In July 1880, Cyrus joined the Pilgrim Congregational Church of St. Louis. Rev. D.C. Goodell, the pastor, was a personal friend of Brookes and apparently agreed with Brookes's views on prophecy. The church issued Scofield a license to preach. He organized and pastored the Hyde Park Congregational Church of St. Louis, where he continued until the summer of 1882. Then someone suggested that he might be the man to fill a vacancy in their Dallas, Texas church.

On July 28, 1881, about the time Cyrus was licensed, Leontine Scofield had divorce papers drawn up, although case number 2161 was not filed until December 9, 1881. Leontine charged that Cyrus had absented himself, abandoned the family, and neglected his duties. Further, she charged that he had failed to contribute to the family's economic well-being. Scofield denied each and every allegation. The Court issued a decree for Leontine, but somehow the divorce never became final. In March 1882, Cyrus's lawyer requested a dismissal, which was granted. The case remained in limbo.

Cyrus never disclosed that he had a wife to his congregation; in fact, he gave them the impression that he was a bachelor. In 1883, Leontine became a librarian at the Atchison Public Library. On October 1, 1883, she filed a second divorce petition, and on December 8, 1883 the divorce was granted. Divorce papers deemed Cyrus unfit for custody of the children.

It is assumed that the character of a candidate for a pastorate would be carefully evaluated. No such evaluation could have been made by the church in Dallas, Texas. Converted for less than four years at the time, Cyrus had no theological training and limited formal schooling. He had been admitted to the Bar in Kansas, but had abused that privilege. He was separated from his Catholic wife and family without the benefit of a divorce.

Scofield had received a fair amount of publicity during his political life in Kansas. His sudden disappearance at the beginning of 1874 left editors wondering. The contrast between the politician of 1873, the scalawag of 1874, and the minister of 1881 was too profound to ignore. So we find a Scofield story in the Atchison Patriot that was picked up by the Topeka paper, August 27, 1881. It follows, with the journalist's misspelling of Scofield's name intact:

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#### CYRUS I. SCHOFIELD IN THE ROLE OF A CONGREGATIONAL MINISTER

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"CYRUS I. SCHOFIELD, formerly of Kansas, late lawyer, politician and shyster generally has come to the surface again, and promises once more to gather around himself that halo of notoriety that has made him so prominent in the past. The last personal knowledge Kansans have had of this peer among scalawags was when about four years ago, after a series of forgeries and confidence games, he left the state and a destitute family and took refuge in Canada. For a time he kept undercover; nothing being heard of him until within the past two years when he turned up in St. Louis, where he had a wealthy widowed sister living who has generally come to the front and squared up Cyrus's little follies and foibles by paying good round sums of money. Within the past year, however, Cyrus committed a series of St. Louis forgeries that could not be settled so easily, and the erratic young man was compelled to linger in the St. Louis jail for a period of six months.

"Among the many malicious acts that characterized his career was one peculiarly atrocious that has come under our personal notice. Shortly after he left Kansas, leaving his wife and two children dependent upon the bounty of his wife's mother, he wrote his wife that he could invest some

\$1,300 of her mother's money, all she had, in a manner that would return big interest. After some correspondence, he forwarded them a mortgage, signed and executed by one Charles Best, purporting to convey valuable property in St. Louis. Upon this, the money was sent to him. Afterwards the mortgages were found to be base forgeries, no such person as Charles Best being in existence, and the property conveyed in the mortgage fictitious.

"In the latter part of his confinement, Schofield, under the administration of certain influences, became converted, or professedly so. After this change of heart, his wealthy sister came forward and paid his way out by settling the forgeries, and the next we hear of him he is ordained as a minister of the Congregational Church, and under the chaperonage of Rev. Goodell, one of the most celebrated divines of St. Louis. He causes a decided sensation.

"It was known that Schofield was separated from his wife, but he had said that the incompatibility of his wife's temper and her religious zeal in the Catholic Church was such that he could not possibly live with her.

"A representative of "The Patriot" met Mrs. Schofield today, and that little lady denies, as absurd, such stories. There were never any domestic clouds in their homes. They always lived harmoniously. As to her religion, she was no more zealous than any other church member. She attended service on the sabbath and tried to live as becomes a Christian woman and mother. It was the first time she had ever heard the objection raised by him. As to supporting herself and children, he had done nothing. 'Once in a great while, say every few months, he sends the children about \$5, never more. I am employed with A. L. Gignac and Co. and work for their support and mine. As soon as Mr. Schofield settles something on the children to aid me in supporting them and giving them an education, I will gladly give him the liberty he desires. I care not who he marries, or when, but I do want him to aid me in giving our little daughters the support and education they should have.'"

If the Dallas church officials had read the newspapers there might have been a different outcome to this story. The Scripture says, "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." (1Ti 3:7.)

Cyrus had a terrible report with the public but was on his way to take a pastorate. He seemed to arrive in Dallas with little luggage. New books came regularly and were used in preparing sermons. If Scofield began "cramming" for ordination as early as April 1882, either Goodell with Brookes's assistance, was doing a "snow job" among the Congregationalists or else someone not yet discovered had chosen Scofield for a ministerial role, as a step to something else.

On his first full day in Dallas, he spoke twice to small crowds. After one year, the membership was up to seventy-five, including, as new attendants, the VanWark family. Hettie VanWark and her sister joined in December 1883. Cyrus began paying attention to Hettie. Their marriage certificate is dated March 11, 1884, but Cyrus gave the date as July 14, 1884.

Scofield started cottage prayer meetings that were popular and added members to the church. His call as pastor for a one year term came October 22, 1882. In June 1883, his salary was set at \$1,500 a year. His ordination to the ministry in October 1883 was conducted while he was a defendant in the second divorce proceeding, which became final in December 1883.

His ordination statement, read in part: "I hold that such faith is always accompanied by that sincere repentance which involves a change of mind toward God, and in respect of the guilt of sin." His "repentance," however, did not include restitution to the men involved in the forgery cases or making up for the neglect of his family.

God seemed to bless Cyrus as his church grew numerically. After four years, the church was able to assume its own support. The American Home Missionary Society offered Cyrus the position of

Superintendent for Louisiana and Texas. He accepted and served for many years. It meant that he would be absent from July to October to minister at Bible conferences. He also taught classes at the Y.M.C.A. and training classes for ministerial students.

By 1888, the church had 250 more members and built a new church. Hettie was pregnant then and their son, Noel Paul, was born December 22, 1888.

A Southern Baptist minister, J. R. Graves, published a book, *The Work of Christ Consummated in Seven Dispensations* in 1883. It has a dispensational scheme quite similar to the one which Cyrus used later in the Scofield Reference Bible. Of course, both were similar to the writings and lectures of J. N. Darby of a few years earlier. This work of Graves was circulated in Scofield's area. Judging from his later dispensationalism, Darby, Graves, Trotter and Kelly must have contributed a great deal.

In 1888, Scofield printed *Rightly Dividing the Word of Truth* to teach his classes the dispensational view. In 1856, a godly Scot named Patrick Fairbairn wrote a scripturally-based refutation of the whole dispensational business. Unfortunately, Scofield was not enlightened on the matter. The Dallas church agreed to lengthy vacation periods so Cyrus could minister wherever called, carry on the Home Missionary Society work and speak at conferences. They wanted to keep him as their pastor, so they willingly let others fill in for the five months of the year during his absence. These Bible conferences were to reshape a significant part of American Protestantism.

During this time, Scofield was the head of Southwestern School of the Bible in Dallas, the forerunner of the Dallas Theological Seminary. This school is now a major center for spreading Scofield's views.

The heart of Scofield's system is the teaching of prophecy that proponents claim restores "lost truth," which has been lost since the early days of the church. These were actually the heresies lost since Cerinthus in the first century and Ribera in the sixteenth century. Darby's dispensational schemes were promoted at Bible conferences, particularly the ones at Niagara Falls. The leadership was in the hands of James H. Brookes until his death in 1897. Later, A. C. Gaebelein took the lead but was unable to keep it going. There was "rupture over the rapture" as differing views were held.

As one early writer said, "There is not a Bible teacher or anyone else living in the world today, who has found a secret rapture in the Bible by his own independent study of the Bible itself. These teachers come to the Bible with cut and dried theories which they have learned elsewhere, and twist and torture texts to fit the theory."

This Scofield teaching is concerned with a literal Jewish kingdom to last for a millennium. It was first brought into the early church by some Jews who still could not give up the hope taught to them by the scribes and Pharisees. The Bible does not teach it, and the disciples who had been taught it, rejected it after Pentecost. Jesus warned about it in Mt 16:6-12. Scofield's work was calculated to promote certain ideas. We must ask ourselves if Jesus ever offered or announced himself as an earthly King or claimed David's throne? Had he ever in any way suggested he was going to set up an earthly kingdom? He said to Pilate, "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence." (Jn 18:36.) They could not prove him guilty before Pilate of any offense against Rome.

Philip Mauro, author of numerous books on prophecy in the 1940s, has pointed out that in the New Testament the kingdom is mentioned 139 times. But Scofield avoids comment on 118 of them because they will not sustain the postponed kingdom theory.

In 1890, Scofield started a Bible Correspondence Course which he directed until 1914 when it was taken over by the Moody Bible Institute. Tens of thousands of students scattered over the world were indoctrinated with his dispensational ideas.

Dwight L. Moody was born in Northfield, Massachusetts and in his later years made his home base there. In 1895, Moody's home church called Scofield to be its pastor for a year which meant Cyrus had to leave Dallas and sever connections with the Missionary Society.

In January 1896, Cyrus submitted his final report for his ministry in Dallas reviewing his fourteen years there. Membership had grown from 14 to 812. The active membership was 533. He sent the report from Northfield, where he was already at work. He arrived there early in 1896, but there was no mention of Hettie or son Noel.

At the end of the year, the Dallas Church called for him to return at a salary of \$2,400 a year with two months annual leave. He declined the offer as two months would not be enough time for his wider ministry. He suggested that they seek another pastor and moved his membership to the Northfield church.

In April 1897, Cyrus received word that Dr. James Brookes had died. Later Scofield wrote of him, "My own personal obligations to him are beyond words. He sought me in the first days of the Christian life and was my friend and first teacher in the oracles of God."

Moody also established the Northfield Summer Conferences for Scripture searching and heart searching. These continued for many years. Robert Scott of Morgan and Scott, a British publishing house linked with the Plymouth Brethren, met Scofield there. That played a role in Cyrus's later life.

Friends raised money in 1898 to build a chapel on the Northfield campus for Moody's sixtieth birthday. It was finished in 1899, shortly before Moody died. The chapel was organized as a church in November 1899 and held its first service. Cyrus Scofield was called as pastor. He remained there three more years.

In 1901, several men wanted to revive the Niagara Conferences. A[n] estate was made available at Sea Cliff on Long Island. Arno Gaebelein was at one of the first conferences. Cyrus took leave of his church in Northfield. He reported later that he and Gaebelein walked on the shore until midnight, and Cyrus told him of his plan to produce a reference Bible.

At this time, Scofield purchased eight and a quarter acres of land in the village of Ashuelot, Cheshire County, New Hampshire. He was eager to erect a building on it.

In 1901, Scofield was admitted to membership in the Lotos Club in New York City. This is an exclusive club founded by prominent New Yorkers such as Whitelaw Reid of the N.Y. Tribune and Samuel Untermyer, the notorious criminal lawyer. Untermyer was on the Club's Literary Committee when Scofield's application was presented. "The club was to promote social intercourse among journalists, artists and members of musical and dramatic professions and representatives, amateurs, and friends of literature, science and the fine arts. At least one third of the members shall be connected with said classes." Someone must have thought Cyrus could qualify in the literary category. Scofield's "postponed kingdom" teaching was most helpful in getting Fundamental Christians to back the international interest in the Zionist movement. Scofield kept up his Club membership until his death. The selection of Scofield for admission to the Lotos Club strengthens the suspicion that someone was directing his career by concerns remote from fidelity to the truth of Jesus Christ.

Because Cyrus was in poor health, he resigned from the Northfield pastorate. By early February 1903, he had settled affairs in Northfield and returned to take up his duties in Dallas. He still

covered his summer circuit. Later that year, he realized he must either give up the church or the work on the Bible.

By early 1904, a trip to Europe was planned for research. (No mention is made of Noel on this trip that lasted nine months.) As Trumbull describes it, research there was presumably necessary for a full rounded understanding of all view points.

Mr. Scott, the Morgan and Scott publisher who first met Scofield at Northfield, took the Scofields to his home near Dorking. As Trumbull reports the story, the men discussed a publisher. Mr. Scott took Cyrus to see McHenry Frowde, head of the Oxford Bible Publishing House of Great Britain. He was interested and said he would consult Mr. Armstrong, head of the American Branch of Oxford University Press. And so it happened that the great publishing house of the English speaking world would publish the Scofield Bible.

After about two months in England, the Scofields went to Switzerland, settling at Montreux where Cyrus planned to work on the Bible. However, he was sick and unable to work for four months. Either Scofield or Trumbull slipped up on the story, though, for two pages later Trumbull reports that Scofield spent nine months at Montreux in uninterrupted labor. Gaebelein states that this illness was in 1906, although other sources have Cyrus in Michigan at that time.

Scofield had a supply of large page, wide margin notebooks purchased for the Bible work. While Cyrus was sick, Hettie cut up an entire Bible and pasted it page by page in the notebooks. Later, Cyrus put his notes beside the text.

Before that time, though, the Scofields returned to Dallas because of lack of funds. It was 1905. The church still wanted him for its pastor, but it needed more attention than he could give and work on his notes. The church called Reverend Irving Carrott as associate pastor at a salary of \$1,500 yearly and retained Scofield as pastor with a salary of \$1,000 a year. That hardly seems enough to support a family and pay his Lotos Club dues. In January 1906, though, the church raised the salary to \$3,000 a year, and gave him his freedom to travel.

Cyrus became ill again and went to a sanitarium in Clifton Springs, New York to gain strength and to work on his notes. It appears that they went by way of New York for he wrote to Gaebelein on Lotos Club stationery dated 2 Sept. 1905: "By all means follow your own views of prophetic analysis. I sit at your feet when it comes to prophecy and congratulate in advance the future readers of my Bible on having in their hands a safe, clear, sane guide through what to most is a labyrinth." Many believe Gaebelein had much to do with the shaping of Scofield's dispensational prophetic views.

Miss Ella Pohle, who had helped with the Bible Correspondence Course, joined the Scofields to help with the work for the next year. By May 1906, the three went to New York City with the notebooks. While Cyrus stayed at the Lotos Club, Hettie and Ella stayed some place where work was continued on cross references. Later in May, they moved to New Hampshire to the Crestwood Camp where they stayed in tents--one large one for living and a smaller tent for working.

Scofield's biographers do not agree on this period. Gaebelein has Cyrus going to Europe in 1904 for two years, falling ill in Montreux for four months in 1906 and arriving back in New York on May 27, 1906.

He supports this by a letter dated May 27, 1906 from Crestwood Camp. If that letter is valid, ship arrivals should show one which fits the travel story. Of the eleven ships arriving that day, none fit the story.

The Bible work continued through 1906, and Cyrus was in constant contact by mail with his seven consulting editors: Arno C. Gaebelein, Henry G. Weston, James M. Gray, Arthur T. Pierson, W. G. Moorhead, William Erdman and Elmore Harris.

In September 1906, Scofield wrote to the Dallas church of his need to go to London for more study. Again the notebooks went to Europe with the Scofields. Once more the biographers are mixed up. Trumbull states that the Scofields stayed in Europe for two years, but this conflicts with church records. Trumbull writes, "The treasures of the Oxford libraries were fully at the disposal of the man who was making himself a Bible scholar by mastering the Bible scholarship of the world...He covered the whole field of such scholarships whether friendly--to the Bible." (To cover the whole field is patently impossible in the time available.) He did not give a lifetime to study as real scholars have done.

There are so many discrepancies in the stories of this trip, which brings up the suspicion that the trips were for effect and publicity. Finally, in less than one year, the Scofields were back at Crestwood Camp and were again joined by Ella Pohle. The manuscript boxes were stored in a small workshop and the work was done in a small tent. A fire burned the living quarters, but the work tent and shed and all the notebooks were unharmed.

In June, they left Ashuelot and went to Lake Orion, Michigan to do the work. En route, Cyrus went via New York and, on June 5, 1907, signed the contract with the Oxford University Press for publication of the Scofield Reference Bible. It was officially published on January 15, 1909.

Harry Ironside, a dispensationalist and pastor of Moody Memorial Church, Chicago, said, "Alas, how ready are well-meaning people to put the ministry of human teachers in the place of the Holy Scriptures and almost unconsciously begin 'teaching for doctrines the commandments of men' never realizing his indictment could be applied to the very system he spent his life defending and propagating."

One wonders why Scofield's work took seven years. His ideas had been formulated (or handed to him) early in his ministry. His teaching and correspondence course had followed along the same lines. The Plymouth Brethren, his spiritual forebears, had extensively published Darby's writings, which he could have culled.

Trumbull said. "Scofield was concerned to find and state exactly what the Bible itself had to say on any and every point." But there are gaping omissions. Scofield does not comment on verses dealing with divorce, family responsibilities and breaches of moral and/or civil law:

His own litany of such breaches:

1873 --false oath of office

1874 --taking bribes

1874 --failure to provide for family

1877 --fraud and forgery

1879 --failure to pay notes

1883 --divorce

1909 --adding to the Word of God

When Scofield received a request from Chicago's Marquis Publishing Co. for information for an entry in Who's Who in America. Vol. 7, Cyrus filled it in and returned it. In this 1912 entry, year 1912, we note the following on page 1850:



#### A. Misstatements or inaccuracies

1. Reared in Wilson Co., Tenn.: no contact before 1858
2. University studies interrupted: no evidence
3. Served in Confederate Army to end of war: discharged 1862
4. Decorated for valor: utterly false
5. Wedding day, July 14, 1884: correct dates are Sep. 21, 1866, and March 11, 1884. Certificates available.

#### B. Omissions

1. Wife: Leontine
2. Children: Abigail, Marie Helene, Guy Sylvester
3. The divorce proceedings of 1882-83.

#### C. Items omitted but circulated in areas of his ministry

1. Story of birth in Tennessee
2. Existence of son, Noel
3. The law practice in St. Louis, Missouri

Some readers may feel that too much has been made of discrepancies in Scofield's stories. Some could have been through carelessness or misunderstanding, but that is not possible with this entry in Who's Who. The story of the law practice has no support in official records. It seems that whoever prepared this data was very selective and calculated the deception. Can the system be credible if its "patriarch" uses calculated falsehood?

In Trumbull's biography there are 38 errors in 130 pages. Some could be caused by careless editing or condensation, but there are discrepancies for which the most ready explanation is deliberate fabrication. If Scofield appeared to have a clear mind and memory in 1919, then he must be responsible for being inaccurate. What Trumbull related may be what Scofield wanted known. Trumbull, with Scofield's assistance, used a pitchfork to do a cover up.

The Scofields moved to Douglaston, in the borough of Queens, N.Y. His only guaranteed income was \$600 yearly from Dallas. How did they live, keep a son in school, buy a home, and keep up the dues in the Lotos Club? Scofield and others organized the Community Church of Douglaston. The first meeting was held May 2, 1915 in a store on Main Street leased for services. Their first social affair was a reception honoring Dr. and Mrs. Scofield on February 9, 1916, when he was seventy-three years old.

In 1917, Oxford University Press published a revised edition of the Scofield Reference Bible. The 1909 edition disappeared, and the most widely circulated issue is the one revised in 1917. The greatest change was in placing a date on each page of the text.

Scofield and Charles Trumbull met at the Southfield Bible Conference in Crescent City, Florida and were photographed together. In the winter of 1919, the two met for several days at a home that was made available to Cyrus at Crescent City. Trumbull stayed a while to interview Scofield to get material for a series of articles for the S. S. Times that appeared between May and September that year.

In 1920, the Oxford University Press issued the articles in the book, *The Life Story of C. I. Scofield*. These books seem to be almost unobtainable today. Trumbull was a competent and experienced journalist, but this writing differs from other writing that bears his name because of inaccuracies. The facts he wrote down do not agree with official public records.

Cyrus last attended service at the Douglaston church on May 22, 1921. In July, one month before his seventy-eighth birthday, the fierce heat of summer distressed him, and there were hours of intense suffering. The family realized recovery was impossible. He was unconscious for two days before the intense pain passed and he fell asleep for good. He passed away at 11:00 A.M. on July 24, 1921 as church bells were ringing. Cause of death: cardio vascular renal disease.

The funeral was on Wednesday, July 27 at the First Baptist Church in nearby Flushing. Several ministers spoke and praised the life and work of Cyrus I. Scofield. He was buried at Flushing.

The Scofield will, drawn up in May, was presented for probate in Queens County on August 2, 1921. Cyrus noted he had provided good and comfortable homes for his wife and son. The entire estate, estimated at \$23,004, was left to Hettie and Noel. There was no mention of his first family.

Value judgments are unpopular, but we have a statement from Scofield himself that offers its own judgment: "Character is what we are. Conduct is what we do. Reputation is what is said about us. Character is what we are. A bad man does not habitually do good actions, or a good man habitually do evil actions. We all know these things."

The most reasonable interpretation of the work of Scofield is that it is neither honest nor valid. As such, it should have the whistle blown, for it is properly outside the line of valid Christianity. It seems many evangelicals are trying to disengage themselves from what now appears to be a tottering wreck, a wreck erected by Darby, Arno Gaebelein and C. I. Scofield. The Scofield Reference Bible did, and is doing, a great disservice to the Kingdom of God.

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## SCOFIELD NOTES ANSWERED BY CHARLES GILBERT WESTON

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From the Scofield Reference Bibles

1917 and 1967 editions

(Referenced as SRB 1917 and SRB 1967)

As a very young Bible school teacher I obtained books on the Christian life, principles of interpretation, doctrine and prophecy that were duly approved in "Fundamentalist" circles. Also I was given a copy of the 1917 Scofield Reference Bible. I ran into problems of squaring what they taught with what I was learning as I studied and taught the Scriptures. Now I am past 80, having studied, ministered, and taught for 64 years around the world. Many others have helped and still help me. Please hear some Scriptures bearing on biblical interpretation that must be clarified.

I Sa 2:30: "Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever: BUT NOW the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." Definitely forever does not mean unconditionally. We see God's promises are conditioned by his person and sovereignty. Then we realize that IF a so called unconditional promise COULD be made it would nullify God's sovereignty -- an absolute impossibility. So any claim of this or that promise being unconditional is false. God says, "IF thou wilt...then will I." There is always an IF.

See also Jer 18:5-10, quoting 7-10, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom

I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it not obey my voice, then I will repent of the good, wherewith I said I would benefit them."

These words spoken to Israel were applicable to Israel as a nation. It totally eliminates all so called unconditional promises and prophecies to Israel or to any nation. God is no respecter of persons or nations, but is just and fair to all alike with abundant mercy to all who call upon him in truth.

Hope was not blotted out despite the destiny prophesied for the carnal apostates. (Isa 5:1-14.) Any person who would repent could find mercy and blessing with the godly Remnant. (Isa 1: 16-20; Joel 2:32.) Furthermore, God promised a sure attainment of the promises of Ex 19:5-6 when he would make a New Covenant with the house of Israel and the house of Judah. (Jer 31:31, 34-37.)

The Lord spoke of his Remnant in Mal 3: 16-17:"...they shall be mine saith the Lord of Hosts, when I make up my jewels." (Heb Cegulah). The same peculiar treasure (Cegulah) as at Ex 19:5-6. The same Remnant of Isa 10:22-23, and of Hos 1:10 and 2:23, spoken of by Jesus at Jn 1:11-13, by Paul at Ro 9:23-26, and by Peter at 1 Pe 2:3, 9:10. These who love God continually honor the Lord of that New Covenant as the Lord taught them, (Lk 22:19-20 ) and as Paul taught, (1 Co 11:23-26) for the Promised SEED gave himself for whosoever, for the Jew first and also for the Gentiles. (Ge 22:18; Jn 3:16; Gal 3:8-16, 29; Heb 8:6-13; 9:15; 12:22-28.)

Now we have moved scripturally and in boundaries of apostolic principles so far and have stepped on the toes of some holding unintended errors.

Jesus, the Impregnable Rock of the New Covenant, may not be chipped, altered, moved, obscured or ignored without disastrous consequences. His ministry was to bring this New Covenant, (Isa 42:6; 49:8; Jer 31:31-37; Mal 3:1-2; Mat 24:35,) bringing the fulness of divine revelation. (Jn 8:47; Dt 18:18-19; Acts 3:22-23.) Moses' great prophecy emphasizes that Christ would bring the fulness of the Word of God. Heb 12:1-2 is comparable to Moses' prophecy.

In Dt 18:18, God says. "I will put my words in his mouth, and he shall speak unto them all that I shall command him." Then Peter declares that whoever will not hear HIM shall be destroyed from among the people. (Ac 3:23. ) And Paul says, "If any man teach otherwise and consent not to the words of our Lord Jesus Christ, he is proud, knowing nothing, destitute of the truth; from such withdraw thyself." (1Ti 6:3-5.) Consider: Jesus is the Way, the Truth and the Life. Any omission or variation of his word is a departure from the Truth and the Way, and we fear, from the Life itself. (Col 2:8-9; Tit 1:9-11,14; 1Ti 3:3-4,7; 2Ti 4:2-4.)

The list of Scripture passages that are ignored, resisted, twisted, shaded, perverted, brushed by or veiled by diversionary notes is a testimony against its content in the preaching and Bible teaching of this 20th century, including the creeds and dogma on which it may seek to justify itself. Men today, as the Pharisees did, are doing these things to Christ.

When men preach a doctrine that finds no room for a full clear presentation of Mt 13:36-43 or of Acts 3:22-23, then they are committing that very sin. And when they build a doctrine that has no room for the full meaning of 2Pe 3, Ro 8:18-23 and 2Th 1:6-10, then they have built a false doctrine for itching ears. When men begin to see the truth in God's word and realize that to confess it would cost money, job, esteem or leadership, and fail to take a stand for truth, then they too have joined the Pharisees with their vested interest. Every sin mentioned here is rampant in our time.

I have often spoken against the Scofield Reference Bible notes as being an abomination and advised students against using a Scofield Bible lest their minds be affected because of the evil heresies it contains. Such statements must be substantiated or the person who makes them

repudiated. Some persons are so wedded to the error and so blinded by it, that they will receive no teaching, but Jesus said, "Why call ye me Lord, Lord, and do not the things that I say?" (Lk 6:46.) "Not everyone that saith to me Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven." (Mt 7:21.)

True Bible study takes time and labor and careful faithful attention to what a writer is saying without trying to make him say what we want him to say. Teaching in the Old Testament was veiled and much could not be understood until the Messiah came. The New Testament writers remove the veil for us. They taught the whole revealed will of God. Many teachers today are teaching doctrines the Apostles did not teach and some which they thoroughly condemned.

The dispensational scheme that Scofield picked up from others divided time into seven dispensations during which time man is tested, he said, in respect of obedience to some specific revelation of the will of God.

He lists seven periods of time:

1. Innocence -- creation to the Fall. (Ge 2:16-17.)
2. Conscience -- from the Fall to the Flood.
3. Human government -- from the Flood to Abram
4. Promise -- Abram to the giving of the Law on Sinai.
5. Law -- Sinai to the Cross of Christ.
6. Grace -- from the death of Christ to the judgments in Revelation.
7. Kingdom -- the last of the ordered ages -- the time Christ will restore the Davidic kingdom and reign one thousand years.

This is Scofield teaching, not the Bible. He gives no scriptural authority for there is none to be given. These divisions are arbitrary and they all overlap. God made a promise in Eden of a Coming One. Adam had a conscience for he hid after he disobeyed. No one can be saved apart from God's grace in any age.

In the Bible, the word *oikonomia* means stewardship, i.e., "Give account of thy stewardship." (Lk 16:2; 12:3; Col 1:25.)

INSTEAD, God dealt with his people by Seven Covenants:

1. Edenic -- a charge and a test. (Ge 1:26-31.)
2. Adamic -- the entry of sin required a hope and a discipline. (Genesis.)
3. Noahic -- a new start and promise of the SEED of a woman. (Ge 6:3, 9:1-17.)
4. Abrahamic -- a series of revelations to Abraham make up the Covenant (Ge 12:1-3; 13:14-17; 15:1-21; 17:1-27; 18:1-53; 21: 1-13; 22:1-18.)
5. Mosaic -- this Covenant was written and dedicated with blood. (Ex 19:1-9; 20:1-22; 24:1-18; Dt 5:2-5.)
6. Davidic -- 2Sa 7:10-17; 1Ch 17:9-15; major portions are found in Psalms 16;22; 89:3-4, 34, 37; 110:1-4.

7. The New Covenant in our Lord. (Mt 25:26-28; Lk 22:20; Jn 12:47-50; 14:6; Heb 1:1-3; 2:1-4; 4:16; 5:9-10; 12:22-28; Ro 14:9; 10:9; Ac 2:33; Eph 4:8; 1Ti 2:5.) (From The Seven Covenants by Charles G. Weston.)

When Albertus Pieters wrote about the Scofield Bible in 1938, he said it was one of the most dangerous books on the market.

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### SCOFIELD'S BASIC ERRORS

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1. He disregards the witness, the doctrines and the examples of interpretation of the Old Testament that are given us by the apostles in the New Testament.
2. He usurps apostolic authority by contradicting their clear teaching and so setting himself above them.
3. He makes false statements exactly opposite to known facts to support his false doctrines.
4. The greatest reigning error of this century is his teaching that promises a millennial kingdom on the earth after Christ returns for his church. (cf. Ro 8:18-23.)
5. That the church was not foreseen and that the prophets never prophesy of the church. (Isa 54:1; Hos 1:9-10; 2:23; Gal 4:21-30; Ro 9:22-26 and 1Pe 2:9-10.)

The leaven of these teachings has permeated everywhere, even where his notes are unknown. For proof to back up my accusations see the following:

SCOFIELD note (SRB 1917, 1967) from the Introduction to THE FOUR GOSPELS: "All (gospels) record Christ's offer of Himself as King."

ANSWER: That statement is plainly false. Nowhere does Jesus ever suggest in the faintest way that he is waiting for popular or national approval to establish his kingdom or to be an earthly king. Jn 6:15, "When Jesus perceived that they would come to take him by force to make him a king, he departed..." His offer of the kingdom is the same he made to Nicodemus at the beginning of his ministry, "Except a man be born again, he cannot SEE the Kingdom of God," Jn 3:3. Also Jn 3:14-16. Take it and be saved; neglect it and be lost.

SCOFIELD note (SRB 1917, 1967) on Mt 4:17: " 'At hand' is never a positive affirmation that the person or thing said to be at hand will immediately appear, but only that no known or predicted event must intervene." The verse reads "From that time, Jesus began to preach and say, repent for the kingdom of heaven is at hand."

ANSWER: Scofield is speaking pompous nonsense. Mk 1:15 reads: "The time is fulfilled for the kingdom of heaven is at hand. Repent ye and believe the gospel." The Scripture gives us plenty of examples as to what the term at hand means. In Mt 26:46, Jesus said, "He that betrayeth me is at hand." And while he was yet speaking Judas came and kissed him and betrayed him. 'At hand' means something within your reach. So the Scripture uses it continually.

SCOFIELD note (SRB 1917, 1967) on Mt 4:17: "When Christ appeared to the Jewish people, the next thing, in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom. In the knowledge of God, not yet disclosed, lay the rejection of the kingdom and the King, the long period of the mystery-form kingdom, the worldwide preaching of the cross and the out-calling of the church. But this was as yet locked up in the secret counsels of God." Then he gives Mt 13:11,17 and Eph. 3:3-10.

ANSWER: The first statement -- "When Christ first appeared to the Jewish people the next thing should have been the setting up of the kingdom," is the error of the Pharisees, that Christ should appear as a mighty warrior conquering the world for Israel and setting up such a kingdom on earth. Scofield's notes reveal this as his understanding of the kingdom. He declares that is what should have been according to the revelation to that point. Nothing could be further from the truth. That is absolute heresy. Israel, clinging to this false hope, lost everything in A.D. 70. Scofield falsely assumed that the Davidic Covenant prophesied an earthly enthronement of Christ upon the throne of David with Jews ruling over all.

The first year of Christ's ministry is given in the first four chapters of John. In Jn 3:1-2, we read, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews, the same came to Jesus by night and said unto Him, 'Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him.'" Who came? Nicodemus, a ruler of the Jews, a member of the Sanhedrin. He came by night to talk with Jesus alone.

The Sanhedrin knew that Jesus was a teacher come from God. What then was on their minds? The Messiah! They were looking for the kingdom. They knew the prophecy that Messiah should come 490 years or so, after the commandment to rebuild Jerusalem and the Temple. It was now time for Messiah to appear. That is why they sent inquirers to John the Baptist and why Nicodemus has come to question the Lord.

Jesus answered him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? Jesus answered, Verily, verily I say unto you except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again." (Jn 3:5-7.) That was the beginning of Jesus' ministry and at its very beginning he is preaching the kingdom. What kind? A kingdom with a sword-rattling, warrior Messiah? No way! A Messiah who will be lifted up as Moses lifted up the serpent in the wilderness, that whosoever believeth in him should not perish but have eternal life. (Jn 3:14-15.)

"You mean that Jews cannot see the kingdom of God unless they are born again?" Nicodemus, you are Jewish flesh, a member of the Sanhedrin, a Pharisee. Your Mosaic religion, Abrahamic descent, your Jewish flesh with all its pride, none of it can get you into the kingdom of God--only the new birth."

This is the kingdom that Jesus preached from the beginning of his ministry, but Scofield twists things up to make it appear Jesus was preaching the Pharisees' earthly kingdom.

Look at the second statement where Scofield says, "In the knowledge of God, not yet disclosed lay the rejection of the kingdom and King." Scofield thereby denies great and clear prophecies where the rejection, crucifixion, death, burial, resurrection and enthronement of Christ in glory are all set forth. (Isa 53; Ps 2; Ps 16:8-11, Ps 110:1-4) Was he totally ignorant of these wonderful prophecies?

The third statement reads: "The long period of the mystery-form kingdom, the worldwide preaching of the cross and the out calling of the church. But this was as yet locked up in the secret counsels of God." (Mt 13:11,17; Eph 3:3-10) Using mystery in this context defines it as something beyond our knowing in this age. Jesus spoke to this age in Mt 13:11, saying, "...it is given unto you to know the mysteries of the kingdom of heaven" and Mark says "... unto you it is given to know the mystery of the kingdom of God..." (Mk 4:11.) The prophets caught the reality of the Messianic, that is, the Christian, age. For example, in 1Pe 1: 12, "Unto whom it was revealed..." Also David, (Ac 2:25-31) and Moses, (Ac 3:22-23) concerning Israel. And Peter and Paul. (Ac 3:24 with 26:22, 23) Christ unveiled the mysteries of the kingdom for this age.

SCOFIELD note (SRB 1917) on Mt 6:33: "The kingdom of God is to be distinguished from the kingdom of heaven." Part (4), The kingdom of God ... is chiefly that which is inward and spiritual; while the kingdom of heaven is organic, and is to be manifested in glory on the earth." Scofield implies that one does not enter the kingdom of heaven by being born again, this is required only for entering the kingdom of God. See also Scofield note (SRB 1917, 1967) and (I Co 15:24 part 4)

ANSWER: Such a view causes more problems. Jesus said, "Except ye be converted ... ye shall not enter into the kingdom of heaven." (Mt 18:3) "Except a man be born again he cannot see the kingdom of God." (Jn 3:3) The kingdom of God and the kingdom of heaven are one and the same.

SCOFIELD note (SRB 1917, 1967) on Mt 11:11: "John Baptist was as great morally, as any man 'born of woman,' but as to the kingdom he but announced it at hand. The kingdom did not then come, but was rejected, and John was martyred and the King presently crucified. The least in the kingdom when it is set up in glory ... will be...in the fulness of power and glory. It is not heaven which is in question, but Messiah's kingdom."

ANSWER: Scofield here, as often, makes anti-christian Israel sovereign over God, as if their opposition spoiled God's plans and purpose and the kingdom had to be postponed. What impossible nonsense! (Cf. Isa 46:10)

SCOFIELD note (SRB 1967) on Jn 18:36: "'My kingdom is not of this world' -- this verse has erroneously been taken to mean that Christ was disavowing that his kingdom would be established on earth."

ANSWER: Read Eph 1:19-23, which shows this Scofield teaching is utterly false. This is God's description of Christ's present exaltation. It is described again in Php 2:9-10; 1Ti 6:15-17 and Mt 28:18.

SCOFIELD note (SRB 1917, 1967) on Mt 11:28: "Come unto me all ye that labor and are heavy laden and I will give you rest." "The new message of Jesus. The rejected King, now turns from the rejecting nation, and offers, not the kingdom, but rest and service to such in the nation as are conscious of need. It is a pivotal point in the ministry of Jesus (1917).

ANSWER: Mt 11:28: "Come unto me all ye that labor and are heavy laden and I will give you rest, take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls. For my yoke is easy and my burden is light." How beautifully these words fit together with the very beginning of Jesus' message. These blessings are for those who are born again, finding rest in the loving care of Jesus.

"In old Israel when the Jews said the Shema, it was their formula for taking the yoke of the kingdom." (Life and Times of Jesus, pg. 267, par. 3, by Edersheim). "Take my yoke" in Jewish context meant entering the kingdom. Jesus never changed his message.

Scofield overlooked verse Mt 11:27. Jesus said, "All things are delivered unto me by my Father." Also Mt 28:18: "All authority is given unto me in heaven and in earth." He is speaking of his kingship. (Ps 2:6-7; Ac 13:33. What is he saying? "Come unto me all ye that labor and are heavy laden and I will give you rest unto your souls." You will have entered the kingdom that cannot be moved. I am able to care for you. All things are delivered into my hands. Scofield says the new message, "The rejected King now turns from the rejecting nation and offers, not the kingdom but rest and service to all who are in conscious need of his help," (1967). In Mt 12. Jesus healed a man deaf, blind and possessed of the devil. "And all the people were amazed and said, Is this not the son of David, the King?"

If he had withdrawn the offer of the kingdom, why would the kingdom be so much on the people's minds? But the Pharisees said, "This fellow does not cast out devils but by Beelzebub, the prince of

devils." What disturbed the Pharisees? These people were getting the idea that Jesus was indeed the king. They didn't like it. So they smeared the name of Jesus, saying he was possessed of the devil.

Jesus said, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself cannot stand. If Satan cast out Satan, he is divided against himself, how then shall his kingdom stand? If I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges, but if I cast out devils by the Spirit of God, then The Kingdom of God has come unto you."

Casting out devils manifested authority over Satan's realm. This must indeed be the Messiah, the people thought. "Is not this the son of David'?" How that disturbed the Pharisees with their idea of a warrior king. They didn't want anything like this. The kingdom was not waiting to come. It had not been postponed to the millennium. It was there and in action then and if they could believe and accept it, they could be born into that kingdom. Jesus never changed his message. They did kill the King, but three days later God gave him his eternal throne. Rev 1:4-6 is the present kingdom. (Cf. Mt 28:18; Ps 16:8-11) We know he arrived in heaven because he sent the Holy Spirit back. (John 7:39; Ps 110: 1-4)

SCOFIELD note (SRB 1917, 1967) on Mt 3:2: "The kingdom of heaven ... signifies the Messianic earth rule of Jesus Christ." (1917) "The kingdom of heaven will be realized in the future millennial kingdom" (1967).

ANSWER: That is heresy! Jesus told Pilate, "My kingdom is not of this world, if my kingdom were of this world then would my servants fight." His kingdom is of the new creation. Peter in Acts 2:22-26 and Paul in Acts 13:22, 33, 47, their first recorded sermons, make it clear that the Davidic Covenant is fulfilled with its accompanying Messianic Psalms, 2 and 110:1. Paul comments on 110:1 at 1Co 15:24-26, showing Christ in his present session working from his heavenly throne conquering every enemy. There is no honest teaching that would bring that throne to earth for the Father says it is in heaven and the Son is to sit there UNTIL he puts all enemies under his feet. Ps 110:2 indicates he has enemies in Zion.

Those wedded to the millennial heresy seem to be capable of any atrocity against the Word of God to try to support that teaching, even if Scripture has to be flatly contradicted to fit it.

SCOFIELD note (SRB 1917, 1967) on Mt 8:11-12: HE HAS NO NOTE on these verses, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth."

ANSWER: These verses are Jesus' tremendous prophecy of the fate of Israel at his Second Coming. Scofield ignores it and teaches just the opposite elsewhere. These Scriptures show all the evil persons burning in hell fire and all the saved ones in the glory of God's kingdom. (cf. Lk 13:24-28) Scofield flatly denies this and the words of Mt 13:37-43. He says, No, the millennium comes next and the judgment pictured here is one thousand years later. In all these contradictions, he is contradicting him whom he calls Lord. "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Mt 16:27) The final day of judgment is at the end of this age--the end of all things of this fallen creation.

SCOFIELD note (SRB 1917, 1967) on Ro 11:1-6, last paragraph: "That the Christian now inherits the distinctive Jewish promises is not taught in Scripture. The Christian is of the heavenly seed of Abraham and partakes of the spiritual blessings of the Abrahamic Covenant, but Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God."



And SCOFIELD note (SRB 1917, 1967) on Ro 11:26, last paragraph: "According to the prophets, Israel regathered from all nations, restored to her own land and converted, is yet to have her greatest earthly exaltation and glory."

ANSWER: This is the millennium of the Pharisees, not of the Bible. It contradicts the plain prophecies of Jesus himself. Israel's only hope is Ro 11. Paul says they were cast away because of unbelief but verse 23 says, "If they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." See Israel's end as in Jer 23:39-40; 24:9-10; 29: 10-11 and Isa 65:1-15. Israel after the flesh is not an heir of God and never, ever will be. Israel is cast out. 1Co 15:50, "Flesh and blood cannot inherit." Gal 4:21-30 says. "Shall not be heir with...."

See also 2Th 1:6-10: "...And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe."

See also Lk 17:26-27; Mt 24:35-39: "As it was in the days of Noah, so shall it also be in the days of the Son of Man. They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all." Why not believe the Lord? Oh, but that millennium.

See also Lk 17:29-30: "The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed."

If the flood takes away all the unsaved in this one day, where does a millennium come in? Only those in the ark are saved. There are no others left. Scofield has no note on this. He cannot give an honest comment for it would ruin his teaching, such as in his note on Mt 3:2: "The prophetic aspect, the kingdom is to be set up after the return of the King in glory."

You cannot ignore any Scripture and pretend honesty in interpretation. Jesus has all power. What more could be given him? He is above all now. ( Mt 28:18; Eph 1:20-21)

In Lk 19:11-27, Jesus teaches by parable, about his kingdom because the Jews supposed it should immediately appear. But, in verse 12, he taught them he must leave and go to a far country to receive his kingdom and after that return; but his citizens hated him, and sent a message after him, saying, "We will not have this man to reign over us." Upon his return he would judge his servants and his enemies. The parable illustrated his judgments of his servants, good and bad. He said, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." (v. 27.)

"Oh no," some would say. "We have a greater revelation. After he comes again he is crowned king and the kingdom is set up and those, who would not have him, now see him in his glory and believe in him and with him reign over the Gentiles for a thousand years."

Now, that is something indeed! Isn't it amazing what can be done by just a little art of interpretation?

Mt 13:47-50 gives the parable of the net cast into the sea, in which good and bad fish are drawn in and sorted. The bad are thrown away. "So shall it be at the end of the 'aion' age: the angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." This is an ignored text, as some prefer to teach the opposite.

In Ps 110:1, Jehovah, the Father, says to the Son, David's Lord, "Sit thou at my right hand until I make thine enemies thy footstool." In 1Ch 29:23 we see David's throne: "Then Solomon sat on the throne of the Lord, i.e., of Jehovah as king instead of David his father." The same throne, not a make do, nor a special throne just for Jesus, but the throne of Jehovah in each case, and now Jesus sits upon it in heaven. It is God's throne and kingdom, and God has promised that Jesus would be there forever. (1Ch 17:14.) The same throne at 1Ch 28:5; 29:23 and 2Sa 7:5, 16 is also called David's throne forever. So it is one eternal throne over one eternal kingdom of God and of Christ, which was shown on earth in type form as David's.

But David in Hebrew means, The Beloved, and is the name of Christ at Eph 1:6 and at several prophetic references, including Eze 34:23-24; 37:24-25; Isa 55:3-4; Ps 89. God has exalted Jesus to sit upon that throne forever. And Jesus took that throne at his Resurrection.

If it is "forever" then why does the Psalmist prophesy "till I make thine enemies thy footstool?" That is a set time, the time of the struggle with evil, the measure of this age with its gospel work and mercy For whosoever will. John in Rev 1:9 calls it "His kingdom and patience." Peter speaks of the time measure and its work in Ac 2:29-36; 3:20-21. It is 2Pe 3:8-10. David says in Ps 110:2. "Rule thou in the midst of thine enemies." It is now and it will end at his coming, for this session of his reign will bring every enemy into submission, and that from his heavenly throne, not after he comes back to earth, but definitely before. (1Co 15:24-26 and verses 50-54) The early church, the reformers, Calvin, Luther. Melancthon, Ridley, Arminius, Latimer, Whitefield, John and Charles Wesley and Spurgeon all saw this truth. Eph 1:19-23 shows the Scofield teaching utterly false. This is God's description of Christ's present exaltation, described again in Php 2:9-10 and 1Ti 6:15-16 and Mt 28:18.

SCOFIELD note (SRB 1917, 1967) on Dt 30:3: "It is important to see that the nation (Israel) has never as yet taken the land under the unconditional Abrahamic Covenant, nor has it ever possessed the whole land."

ANSWER: The conditional physical land promise to Moses and the nation, (Ex 3:8, 17; Lev 18:28) was completely fulfilled. (Jos 21:43,45) "And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. There failed not ought of any good thing which the Lord had spoken unto the house of Israel, all came to pass."

The unconditional land promise to Abraham's SEED was a different promise. The Apostle Paul defined this different promise in Gal 3:16, saying God made promises to Abraham concerning Abraham's SEED that the promises were to the single descendant, Jesus Christ, in whom all the nations would be blessed, (Ge 22:17-18); the same to Isaac, (Ge 26:4) and to Jacob, (Ge 28:13-14.) Scofield very conveniently HAS NO EXPLANATORY NOTES on these Scriptures. Many modern Bible translations have furthered Scofield's Abrahamic Covenant error by changing SEED from the singular (Christ) to the plural "descendants" and thus have substituted the many physical descendants as heirs to the promises in place of the one true spiritual inheritor, Jesus Christ! This is a crucial error of immense import. Paul further develops the meaning of SEED to include all those who are one in the Body of Christ. (Gal 3:26-29; Ro 12:5.) The promises of the land and of multiplying the SEED are fulfilled forever in the saints of the Body of Christ who have, do now, and will occupy his Kingdom in this present age. (Heb 11:8-16.)

SCOFIELD note (SRB 1917, 1967) on Lev 23:24: "...these trumpets, always symbols of testimony, are connected with the regathering and repentance of Israel after the church, or pentecostal period is ended."

And SCOFIELD note (SRB 1917, 1967) on Lev 23:27, last lines: "Historically the fountain of Zec 13 was opened at the crucifixion, but rejected by the Jews of that and succeeding centuries. After the regathering of Israel the fountain will be efficaciously 'opened' to Israel."

ANSWER: Scofield speaks above as if he were God. But Lk 13:25-28 says, "When once the master of the house has risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord open to us; and he shall answer and say unto you, I know you not whence you are ... depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob and all the prophets, in the kingdom of God, and you yourselves shut out."

SCOFIELD note (SRB 1917, 1967) on Lk 13:28: HE HAS NO NOTE HERE. What could he say that would not contradict Jesus?

Jesus also gives the parable of the tares in the field that shall be destroyed first at his coming at the harvest at the end of the age: (Mt 13:37-43; 13:47-50) No second chance. The end of the age will bring every person to his eternal destiny.

Any doctrine that clearly contradicts a plain, clear statement of Scripture, be it prophecy or the words of Jesus, cannot be true, no matter how many Scriptures are quoted in an attempt to prove otherwise or that contradict Moses' statement in Ac 3:22-23: "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you ... Every soul which will not hear that prophet shall be destroyed from among the people."

God said upon condition of your disobedience, "I will make Jerusalem a curse to all nations of the earth." (Jer 26:4-8) Those pinning their hopes on an earthly city will be cursed along with her. There is no salvation at all for the earthly city, as Gal 4:22-30 plainly teaches.

The book of Revelation is a book of signs and symbols; if a few verses in chapter 20 about a thousand year period contradict Jesus, Peter, Paul and Moses, something is wrong with the interpretation of the passage. Scofield is the arch heretic of all church history and his notes have influenced, and in some cases have controlled, a large portion of church thinking for this century.

These strong words may draw blood, but the Scripture warns, "Cursed be he that doeth the work of the Lord deceitfully and cursed be he that keepeth back his sword from blood." (Jer 48:10) There is much good material in the Scofield 1917 notes, and more in the 1967 edition, but the old heresies are still there. No poison pill is all poison, only enough to kill you.

SCOFIELD note (SRB 1917, 1967) from Introduction to THE FOUR GOSPELS part 1: "...the mind should be freed from presuppositions, especially the notion that the Church is the true Israel."

ANSWER: Scofield asks you to free your mind from the truth of the biblical teaching of the Church and swallow his false teaching. Listen to Paul, (Ro 2:28-29): "For he is not a Jew, which is one outwardly; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God." See also Ro 9:6b-8: "They are not all Israel which are of Israel. Neither because they are of the seed of Abraham, are they all children; but, in Isaac shall thy seed be called." That is, "They which are the children of the flesh, these are NOT the children of God; but the children of the promise are counted for the SEED." (cf. Hos 1: 10; Ro 9:24-26)

G. Campbell Morgan, in 1943, two years before he passed to be with the Lord, wrote to a correspondent concerning the union of Israel and the church: "I am quite convinced that all the promises made to Israel are found, are finding and will find their perfect fulfillment in the church. It is true that in time past, in my expositions, I gave a definite place to Israel in the purposes of God. I have now come to the conviction, as I have just said, that it is the new and spiritual Israel that is intended." (Letter to Rev. H.F. Wright, New Brunswick, Victoria. From A New Heaven and a New Earth, Archibald Hughes, Presbyterian and Reformed Press, Box 185, Nutley, N.J.)

SCOFIELD note (SRB 1917, 1967) on Mt 28:18-20: The Great Commission. He gives a dissertation concerning the name of the Trinity, but nothing about the exalted authority of Christ or the command to go and teach all nations to observe whatever he commanded his disciples. Nothing about Christ backing them up and being with them all the days.

ANSWER: Then what do these notes amount to? They are an extensive diversion to turn your mind away from the real meaning of the passage, for Scofield is against these teachings having anything to do with the Church of Jesus Christ.

Look at the Great Commission: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." (Power here is Greek -- authority). "All authority is given unto me." ALL AUTHORITY. There is no other. "Go ye therefore, and teach (or disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even to the end of the world." Whatever he commanded his disciples, all nations were to be taught to keep and obey. Then he said that he would be with them to the end of the world. A literal rendering would be, "I am with you all the days, even unto to the end of the age."

This word has come to us, and Jesus has commanded us to keep all the commandments that he gave his disciples when he was with them. Shall we send back word to the Lord that we are not about to do so on the authority of Scofield?

SCOFIELD note (SRB 1917) on Introduction to 2 Corinthians: (This outrageous heresy has been removed from the 1967 Scofield Bible. However, millions of copies of the 1917 Bible are still being used around the world so I am including this note from p. 1230.)

"It is evident that the really dangerous sect in Corinth was that which said, 'And I of Christ.'" He puts in parenthesis, (1Co 1: 12) and continues, "They rejected the new revelation through Paul of the doctrines of grace, grounding themselves, probably, on the kingdom teachings of our Lord as a minister of the circumcision, (Ro 15:8) seemingly oblivious that a new dispensation had been introduced by Christ's death. This made necessary a defense of the origin and extent of Paul's apostolic authority."

ANSWER: What made it necessary? Some people said, "I am of Christ," and they were wrong? Is PAUL the one who has the new revelation for this dispensation? This completely rejects all the teachings of Christ and acceptance of his death. Scofield says his teaching as a minister of the circumcision had been blotted out by his death. His teachings had been kingdom teachings, which according to Scofield, are postponed until his hypothetical millennium and they were oblivious to Paul's new revelation.

See 1Co 1:10-17. Paul says, "It is reported to me that every one of you is saying, I am of Paul. I am of Apollos and I of Cephas and I of Christ." Then, he points out it was not Paul or Cephas who died for them, but Christ. Paul, Apollos, Cephas are only those who helped, but Christ is the center. Then concluding, he says, "All things are yours, whether of Paul, or Cephas or life or death or things present or things to come, but all are yours and ye are Christ's and Christ is God's." (1Co 3:21-23.) Paul rebukes them for some things, but he never rebukes the ones who said, "I of Christ." In that you are right, you are of Christ.

Scofield is saying that Paul is the mediator of the new covenant. That the new dispensation begins with Paul. That he reveals the gospel. That Jesus was only teaching law. Scofield makes that clear in his notes (SRB 1917, 1967) on Mt 5:2-20 where he claims, when you look closely, that Jesus taught law and that it was not our privilege or duty to keep all his words. Here we have heresy of the first water. Jesus, over and over in his discourse to the disciples in the upper room, emphasizes the

necessity of keeping his commandments because they are the will and Word of God. Scofield says, "No, put it all away."

This is major heresy. This is what Paul says to withdraw yourself from. Scofield takes the death of Christ as the turning point of the dispensation, whereas Jesus took the coming of John Baptist as the turning point. (Lk 16:16. Satan deceived Scofield.)

See Heb 2:1-4: "Therefore we ought to give the more earnest heed, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward: How shall we escape, if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

Where did the gospel begin? "...which at the first began to be spoken by the Lord, [not by Paul, but by the Lord] and was confirmed unto us by them that heard him," --the twelve plus Paul, for Paul heard him also. The source of the gospel is not Paul, as Scofield teaches. The gospel of grace came by our Lord Jesus Christ. "The law was given by Moses, but grace and truth came by Jesus Christ." We all agree that anyone who gets saved gets saved by the grace of God, forgiveness of sins, and the regenerative work of God through the Holy Spirit, and only then. But when this has taken place, it will manifest itself in obedience. Note Heb 5:8-9: "Though he were a son, yet learned he obedience through the things which he suffered. And being made perfect, he became the author of eternal salvation, unto all them that obey him." Now that's clear. In 1Jn 2:4, we read: "He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him."

SCOFIELD note (SRB 1917, 1967) on Mt 5:17: "Christ's relation to the law of Moses may be thus summarized: 1. Christ was made under the law. 2. He lived in perfect obedience to the law. 3. He was a minister of the law to the Jews, clearing it from rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it."

ANSWER: "For this is the love of God, that we keep his commandments, for his commandments are not grievous." (1Jn 5:3.) Even the Ten Commandments could not be called grievous, that a person should be true to God and not depart to idols. That was not grievous, or that one should honor God and not take his name in vain. Was that a painful commandment, or to honor his father and mother, to keep the Sabbath day of rest, to refrain from lying about his neighbor, or not to commit adultery, or not to covet things that were not his own? Are these things pitiless? Scofield speaks as if they are. He speaks of Christ as being a minister of the law to the Jews clearing it from rabbinical sophistries and enforcing it in all its "pitiless severity." My Bible says the law was added because of sin, but grace did much more abound, cf: Jn 8:1-11 I don't see anything pitiless about God dealings with the Jews. Certainly, there is none in the Sermon on the Mount.

SCOFIELD note (SRB 1917, 1967) on Jn 14:6: "Jesus saith unto him, I am the way, the truth and the life; no man cometh to the Father but by me." Scofield HAS NO NOTE on Jn 14:6.

ANSWER: Scofield denies Jn 14:6 elsewhere by teaching that Israel is still God's people, walking with the Father, but at Christ's Second Coming they will then accept Christ. See 1Jn 2:22-23, "Who is a liar but he who denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, hath not the Father." See also 1Jn 4:1-6.

SCOFIELD note (SRB 1917) on Mt 13:47 last lines: "He sees the redeemed of all ages, but especially his hidden Israel, yet to be restored and blessed."

SCOFIELD notes (SRB 1917, 1967) on Rev 3:21 and 2Sa 7:16: These notes advocate that we are not to assume 'the throne of his father David,' is synonymous with 'my Father's throne,' or that the

'house of Jacob' is the Church composed of both Jew and Gentile. (cf. 1Ch 29:23; Ps 110:1; Ac 2:29-35 of the throne and 1Ch 17:14.)

ANSWER: See Lk 1:32-33. "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." One throne forever, all others are destroyed. Ac 3:22-23 describes the house of Jacob.

SCOFIELD note (SRB 1917); Ro 4:2-6: "Paul speaks of that which justifies man before God; faith alone, wholly apart from works."

ANSWER: False, for works of obedience are the fruit of faith, Jas 2:14-26; 1Co 9:25.

SCOFIELD note (SRB 1917, 1967); Ac 7:38: "Israel in the land is never called a Church (SRB 1917)." "A better translation would be 'the congregation' (SRB 1967)."

ANSWER: He is against the church being in the Old Testament; see 1Ch 28:8; 29:1,10, 20; Dt 23:1-8, Israel the Church of God, Ac 7:38. The Church in the wilderness -- ekklesia is Greek for Church. This appears over eighty times in the Old Testament. Qahal, Hebrew for Church, appears 133 times and is translated congregation. Edah, a synonym for Qahal, appears over 120 times. The Old Testament Church was a type of the New Testament Church. (Dt 23:1-8; Heb 9:7-10, 15, 23, cf. Ex 24:4-8) All are now New Testament. (Heb 12:22-24; Eph 2:11-22) Qahal equals Church in Salkinson's Hebrew New Testament. Congregation is not merely a better translation. It is synonymous with Church. It is the Church in the land.

SCOFIELD note (SRB 1917, 1967) on 1Co 14:1: "Tongues and the sign gifts are to cease, meantime they are to be used with restraint."

ANSWER: Scofield spins his prohibition to cease out of thin air. Nowhere do the Apostles, who gave us instructions for this age, call for a ceasing of the gifts of the Spirit. "Wherefore, brethren, covet to prophesy. and forbid not to speak with tongues." (1Co 14:39.)

God set the ministry gifts in the Church: apostles, prophets, gifts of healing, helps, governments and diversities of tongues. These gifts of the Spirit were to empower the Church to carry out the Great Commission.

Lennard Darbee makes a thought provoking comment in Tongues the Dynamite of God: "Unlike ancient Israel, the Church no longer kills the prophets, it simply ignores them, and it is not so much the neglect of the fruits, but rather the contempt of the gifts that hamstring the Church of our day. Does God go to great length describing the gifts of the Spirit--of which he would not have us ignorant, line them up like ninepins and then with love for a bowling ball, do away with them? We are to desire spiritual gifts." (pp. 26-27.)

Three chapters, 1 Corinthians 12, 13 and 14, give instructions for the Church about the value and use of the gifts of the Spirit.

SCOFIELD: This note on Mt 5:2-12 (SRB 1917) was also removed from the 1967 Bible. "For these reasons, the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church. These are found only in the Epistles." Scofield explains that these words mean very little to you. They are reserved for a future kingdom.

ANSWER: That is rank heresy! Jesus says you will not get into his kingdom unless you are busy keeping his words. 1Ti 6:3-5 says "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine according to godliness," (That, believe me, is the Sermon on the Mount). "He is proud, knowing nothing but doting about

questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. perverse disputings by men of corrupt minds and destitute of the truth ... From such withdraw yourself." Scofield calls Jesus, "Our Lord," but says it is not your duty or privilege to keep his sayings.

Peter quotes Moses in Acts 3:22-23, as he has told the people of Israel, "to repent and be converted that your sins may be blotted out ... For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." Peter's preaching is quite different from Scofield's notes. Which one is the heretic?

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## A FINAL WORD

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There are many more errors in the Scofield notes. He was untaught in the Scriptures before being converted. He was pushed forward and licensed to preach in three years. He pastored and traveled for the Missionary Society and was very busy for years. But in 1901, he told Gaebelein he was thinking of producing a reference Bible. In 1904, he made a trip to England (to the birthplace of John Darby's Dispensationalism) for research. In 1909, the Bible was put on the market with advertising puff extraordinaire. It was swallowed by the Evangelical world and many Bible schools.

It was an absolute impossibility for one man to do the study and research necessary to annotate a whole Bible in seven or eight years. He had to use other men's material and the notes indicate that he must have used work firm John Nelson Darby, James Brookes and J R. Graves whose beliefs were similarly close to the Plymouth Brethren.

We have his own statement in the letter he wrote to Gaebelein, "By all means follow your own views of prophetic analysis. I sit at your feet when it comes to prophecy and congratulate in advance the future readers of my Bible on having in their hands a safe, clear, sane guide through, what to most is a labyrinth." It is noticeable that he avoids notes on subjects where his personal life did not square with the Scriptures.

His followers have a picnic using the captivity promises of the prophets to bring Israel back to Palestine, "Now being fulfilled before your eyes." They ignore Isa 10:22-23; 65:1-15; Gal 4:21-30 and deny the words of Jesus, Mt 8:10-12; Lk 13:24-29; etc.

I love the Jewish people and deeply desire to see them accept Jesus as their Messiah and be born into his Kingdom, but I cannot go beyond Scripture in showing the future of antichrist Israel as a nation. I feel that this Dispensational teaching is giving them false hope and in holding to it they could lose everything as their ancestors did in A.D. 70.

Charles Gilbert Weston

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## DANIEL'S 70 WEEKS

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by

CHARLES GILBERT WESTON

Taken from cassette tapes and notes from

The Weston Study Bible by EMMA MOORE WESTON

Daniel's mind was troubled and his soul shaken by what he read in the scrolls of Jeremiah the prophet. Jeremiah prophesied a return from their 70-year captivity in Babylon. That was good, but

there were other terrible prophecies that he did not understand. God said that he would visit them to perform his good word toward them in causing them to return from all nations where he had driven them and give them "an expected end."

But Jeremiah saw two baskets of figs, some very good and some so bad that they could not be eaten. These represented people. God would give the good figs a heart to know him (Jer 24:7), and they would be his people and he would be their God for they would return to him with all their heart.

But the bad figs would be removed to all the kingdoms of the earth to be a reproach and a proverb, a taunt and a curse in all the places where he would send them. Jeremiah took a bad vessel out and broke it before the elders of the people so it was beyond repair and told them that God would do just that to this people and city. (Jer 24:8.)

Daniel put on sackcloth and ashes and gave himself by prayer and fasting to seek God. In deep distress and repentance, he prayed.

"Then Gabriel was caused to fly swiftly and touched me about the time of the evening oblation and informed me. Now, Daniel I have come to give thee skill and understanding ... Now therefore understand the matter and consider the vision. I have come to show thee and give thee understanding." (Da 9:21-23) What matter? What vision? The vision that Jeremiah gave him of what was to take place when the Messiah would come.

"Seventy weeks are determined upon thy people and the holy city to finish the transgression and to make an end of sin and to make reconciliation for iniquity and to bring in everlasting righteousness and to seal up the hidden prophecy and to anoint the most Holy. From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." (Da 9:24-25) A day for a year is the proper method of interpretation for the time measure present here. In these verses the calculated days equal 483 years. In the first seven weeks of years (49 years) they had a job to do in rebuilding the city.

Who could ask for anything more specific? Now they can know when he is coming and have time to prepare. The scholars knew it was time for Messiah to come when the rumors went through the land that angels had announced his coming at the birth of Jesus.

They had thirty more years to wait before Jesus walked down to the Jordan to be baptized. As he went up out of the water, they saw a dove descend on him and a voice from heaven said, "This is my Son in whom I am well pleased." (Mt 3:17) This was the end of the 69th week, which fills the 483 years before Messiah should come. It is marked by the end of the time and by the special name, The Prince. The Father identified him as "David" (Strong's #1732): the Hebrew form of the English "the beloved." The literal Greek is, "This is my Son, the Beloved, that is the prophesied David:" (Ps 89:3 and 26-37; Isa 55:3-4; Jer 30:5-9; Eze 34:23; 37:24; Hos 3:5; Eph 1:6 and Col 1:13) God publicly identified and gave witness to Messiah-King explicitly as his elect Prince of David's line:

"After threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that should come shall destroy the city and the sanctuary; and the end shall be with a flood and to the end of the war desolations shall be determined." (Da 9:24:27) ("The prince to come to destroy" is a parenthetical statement, for it does not fit into the things that were to be done in the 70th week.) "He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease and for the overspreading of abomination he shall make it desolate even until the consummation."



This 27th verse of Daniel 9 has been wrongly interpreted. "He shall confirm the covenant with many." Some say, "The Antichrist will make a treaty with the Israelis to bring peace in the Middle East. He breaks the covenant in the middle of the week and then we have the great tribulation." That isn't what it says. "He shall confirm the Covenant with many for ONE WEEK." Confirm means to prevail; it is a military word -- one side wins over the other side. He causes the Covenant to prevail for SEVEN years. What Covenant? "Well, the Antichrist comes and he makes the covenant." Where did they get the Antichrist? Jeremiah says nothing about an Antichrist. A New Covenant is to be made with Israel by Messiah, the Prince, and he forgives their sins and writes his word in their hearts. It is the New Covenant and it is Messiah who makes it.

All time and eternity hang upon this seven year Visitation. Seventy weeks of years (490 years) are determined to accomplish the six prophecies, not one of which was done in the sixty-nine weeks (483 years). All six prophecies are fulfilled in the 70th week. If the 70th week was postponed, then all awaits to be fulfilled. Then the 70 means nothing. And Calvary? And Pentecost?

See Da 9:24: One week of seven years contains fulfillment of the objectives stated:

1. "To finish the transgressions." Finish, kala (Strong's #3607 Heb) restrict, hold back, to restrain sin, starts with the work of John the Baptist. (Mal 4:5-6; Jn 1:23)
2. "To make an end of sins." Chatham (Strong's #2856 Heb): seal up, fill up, referring to Mt 23:13-36; 1Th 2:15-16 and Ro 9:22-29. "The Lord hath laid on him the iniquity of us all." (Isa 53:6b)
3. "To make reconciliation for iniquity." Kaphar (Strong's #3722 Heb). See Jn 3:15-17; Ro 5:8-11; 2Co 5:17-21 and Heb 10:5-17; 7:18-19 and 8:6-13. Reconciliation as Eze 45:15, 17. "Christ died for us." (Ro 5:8b)
4. "To bring in everlasting righteousness." As Isa 51:5-8; Ro 3:21-26; Php 3:7-11; 1Co 1:30 and Eph 2:1-10, "to declare his righteousness." (Ro 3:26)
5. "To seal up the vision and prophecy." Chatham (Mt 5:17-18; Eph 1:9-13; 2Co 1:18-20; Col 1:12-23; 2:8-17; 1Jn 5:10-12; 4:16 and Gal 1:8-12)
6. "To anoint the most holy." After Mt 3:13-17 and Heb 2:9-10 came the anointing in Ac 2:22-36, v. 33. This is pictured in beautiful type in the anointing of Solomon (1Ki 1:32-40) with 1Ch 28:1 to 29:22-23. "Yet have I set [anointed] my king upon my holy hill of Zion." (Ps 2:6, Cf. Isa 28:16 with 1Pe 2:4-6; Ac 4:11; 13:32-39; Rev 2:26-27; Heb 12:22-28 and 1Ti 6:15-16)

This week is the dawn of the Son of righteousness, (Jn 12:47-50; 8:12; Isa 59:20; Ac 3:22-26; Lk 19:41-44) and the focal point of the Covenants of promise, of typology and of prophecy, (Mt 5: 17-18; Ac 3:24; 26:22-23; 26:6-7; 1Pe 1:9-12; Col 2:9-17 and 1Co 10:1-11) This one week is the historical, chronological, moral and redemptive fulcrum of all the ages of the human race.

All events in Da 9:24 occurred in the seven years AFTER the 69th week with no break. Study Jeremiah chapters 29 to 31 where these events are foretold and about which Daniel inquired.

"He shall make the Covenant to prevail for one week." Gabriel was speaking of the prophecy of Jer 31:31-37, not just any, but "THE COVENANT," a new one with God's laws written in their hearts. He will forgive their iniquity and remember their sins no more. (Da 9:21-27) Once the Messiah came, he was given one prophetic week of seven years to see it through.

At the end of the 69 weeks, God publicly identified Messiah, the Prince. (Mt 3:13-17) The 69 weeks (seven plus threescore and two) began in 457 B.C. with the decree of Artaxerxes, (Ezra 7:11-13) and were fulfilled in A.D. 27, 483 years later. (cf. Lk 3:22-23.)

The New Covenant is to be confirmed for seven years. The seven years began in A.D. 27 and ended in A.D. 34, three and one half years of Christ's earthly ministry, then Calvary. Israel betrayed and crucified her King in the midst of the week. He was cut off, but not for himself. "For the transgression of my people was he stricken." (Isa 53:8c) Then there were three and one half years of Christ's ministry, exclusively to the Jews, from his throne by the Holy Spirit -- thus ending the 490 years.

Some teachers read the prophecies that were given during the captivity about their return, as if they should now be brought back to Israel. They take those promises and say, "You see, God said he is going to bring them back and they are coming back now." That is not the way to handle Scripture. You have to take the context and their point of view. God says that at the end of the captivity in Babylon is when the promises are to be fulfilled. Not in A.D. 20th century.

"I know the thoughts I think toward you, saith Jehovah. Then shall ye call upon me and ye shall go and pray unto me, and I will hearken unto you, and ye shall seek me, and find me when ye shall search for me with all your heart. And I will be found of you, saith the Lord, and I will gather you from all the nations, and places where I have driven you, saith the Lord, and I will bring you again into the place where I caused you to be carried away captive." (Jer 29:11-14) The context shows he is talking about the Remnant who would serve him.

But from verses 17 to 19, the word to the ungodly majority is, "Behold, I will send upon them the sword, the famine, and the pestilence, and I will make them like vile figs that cannot be eaten they are so evil ... And I will deliver them to be removed to all the nations of the earth and will make them a curse and an astonishment and a hissing and a reproach among all the nations where they are driven: Because they have not hearkened to my words, saith the Lord."

Two things are involved here. One -- the destruction of the apostate group, two -- Jacob's trouble. God offers them no hope whatever. The salvation of Jacob out of it. That's the Remnant which became the Church of Jesus Christ. The ones that sought and found the Lord. See Ro 9:21-29.

The great work of God in Christ Jesus in the seven-year Visitation, was when God in person came down from the ivory palaces into a world of woe, took upon him the form of a servant, humbled himself and became obedient unto death to bring the New Covenant for all mankind. It is the greatest thing that ever happened in time or eternity; nothing could be greater. That is the Covenant it is talking about. It is explaining Jeremiah and the vision and hope that he laid before the children of Israel upon their return to the land in order to be there to receive the Messiah at the end of the 69 weeks. In spite of the fact that he was meek and lowly and coming to his people offering salvation, peace, love and a new life, they would not receive him, but rejected, condemned and crucified him. The reception God got from mankind was beyond understanding. The prophet said he came to set judgment in the earth and bring light to the Gentiles. He would not fail or be discouraged until he had accomplished his mission and that agrees with the comment that he would cause the Covenant to prevail. It is a warfare with all hell set against God in the flesh to destroy him and try to break this plan of God for the salvation of mankind. In spite of everything the devil could do against him, he was not discouraged. He went all the way to Calvary and down to hell and took captivity captive and is seated at the right hand of God, having wrought eternal salvation for us. He purged our sins and became the mediator of the New Covenant. He had brought the Covenant -- a wonderful thing. The Messiah is mentioned in the 24th verse explicitly as fulfilling the law and as sealing up prophecy and as being anointed and bringing reconciliation for sins, salvation and everlasting righteousness.

"He shall confirm the Covenant with many." (v. 27.) Why not the whole nation? The nation as a whole rejected him and his Covenant. Yet he was able to make it prevail for seven years -- with many. What Jesus began to do and to teach took him as far as Calvary and the Resurrection. After that he poured out the Holy Spirit on the believers at Pentecost.

Then he ministered from his throne through his followers for three and a half years until Stephen was stoned, the church scattered, and the gospel was taken to the Gentiles. It was the fulfillment of Da 9:27. Christ confirmed the Covenant and caused the sacrifice and oblation to cease. (Heb. 10:1-14, esp. v. 9) "He taketh away the first that he may establish the second." The New Covenant could not be confirmed except by the taking away of the Old Mosaic Covenant. It had to be done by the crucifixion of the Messiah. He took it out of the way, nailing it to his cross in the midst of that week and that did away with the sacrifice and oblation. When the veil was rent in twain in the temple, the fulfillment was absolutely precise. It had to be done in that week after the introduction of the Messiah at the Jordan when God identified him for exactly who he was. He was to make the Covenant prevail for seven years and that he did precisely.

Some teachers put the fulfillment at the end of this age and then they go to Thessalonians and find the Antichrist and bring him back to Daniel 9. Isn't that marvelous? How can you break the 70th week off and put it at the end of this age when God fulfilled it then?

This idea was first suggested by Francisco Ribera, a Jesuit priest of Salamanca, who about A.D. 1585 published a commentary on Babylon and the antichrist that taught that Daniel's 70th week was in the future. Ribera put a big rubber band on the 70th week and extended it to the end of this age. His purpose was to counter the Protestant Reformation and to set aside the Protestant teaching of the time that the papacy was the antichrist. He put the first chapters of the Revelation in the first century. The rest he put in a three and one half year period at the end of time. A Jewish temple would be rebuilt by an antichrist who would deny Christ, pretend to be God and conquer the world. Imagination is a wonderful thing!

Clarence Larkin has admitted that the material he got for his prophetic charts came from Francisco Ribera. Thousands of sincere ministers have used these charts -- not dreaming where the facts presented came from or for what purpose they were intended. The damage Ribera did to the Christian church with this concocted teaching is beyond calculation!

The 70th week has to follow the 69th -- three and one half years until he was cut off, then the rest of the week he ministered through his servants from heaven. Judgment waited as God gave Israel time to repent. They had until A.D. 70 before God totally destroyed -- completely wiped out the people -- and made the country an uninhabited desolation for fifty years.

Titus, the prince of the people who would come (Romans), and his soldiers who were gathered out of all nations of the empire, destroyed Jerusalem and the people. He was doing the bidding of Christ. The Remnant that accepted Christ left the city in obedience to Mt 24:15-22 and Lk 20:21, and escaped safely, but wrath was poured upon Christ rejecting Israel. (1Th 2:14-16; Mt 23:32-36.) Wrath fell only upon the disobedient and it came upon them to the uttermost. (See the Destruction of Jerusalem in The Weston Study Bible appendix.)

All scholars agree that in Daniel the divine time measure is a day for a year. (Eze 4:6.) The 70 weeks began in 457 B.C. and concluded in A.D. 34. The prophecy has already been fulfilled.

Moses gave a great prophecy of Christ, one like himself who would give to Israel all of God's word. If any man would not hear that prophet, God would require it of him. Peter quotes it as in fulfillment in this age, "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Ac 3:22-23.) Israel is the people from among whom they are to be destroyed. If the Apostles were here today, who would believe them?

The name Israel has several usages. To many, it has only one meaning. The first Bible usage is in Ge 32:24-29. Jacob was in a tight spot. He was on his way home with his wives, his children and his flocks -- a helpless little group moving along. His brother, Esau, who had sworn to kill him for cheating him, was coming to meet him with four hundred men. Jacob sent his family ahead, group by group, in a way calculated to soften Esau's heart. He stayed behind to pray and found himself wrestling with an angel of the Lord. As dawn came, the angel said, "Let me go."

Jacob said, "I will not let you go except you bless me."

The angel asked his name. Jacob told him his name, which means supplanter, one who supersedes another by trickery or treachery. The angel said, "Thy name shall no more be called Jacob, but Israel -- an overcomer, for as a prince thou hast power with God and with men and hast prevailed." The angel blest him there.

He had left Esau as Jacob, the cheat. He met him as Israel, a prince with God. Esau came peacefully, and they met as brothers. The angel of the Lord gave Jacob his own name. In Isa 49:3-4, Israel is the name of Christ, the one who overcame and purchased our salvation and brings us unto this experience to be called Israel, also to be overcomers.

Jacob's flesh descendants are called the children of Israel.

When the kingdom was divided the northern nation was called Israel; the southern nation was Judah.

The name Israel can also be applied to rank sinners. (Nu 25:6-14)

The godly Remnant within Israel was the true Israel. Elijah cried out to God that he alone was left serving God, and the Lord said, "I have seven thousand who have never bowed the knee to Baal." They were his true people who had resisted the temptation to bow to the idol and were overcomers. The rest had all failed. God had given them the name as something to live up to.

Apostate Israel is still called Israel even though they forfeited the right to use it. In Isaiah 1:2-4, the Lord grieves, "Hear, O heavens, and give ear, O earth ... I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they have gone away backward." He still calls them Israel showing them the terrible depths to which they have sunk. Their descendants crucified Christ.

God left a Remnant of true overcomers and a remnant of the apostate Israel. Some say, "You can't find that in the New Testament." Oh yes, you can. Look at John 7:19-20: "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people said, Thou hast a devil: who goeth about to kill thee?" See John 8:32, 41, 44a: "I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: ye do that which ye have seen with your father. They said, Abraham is our father. Jesus said, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth which I have heard of God: this did not Abraham. Ye do

the deeds of your father. They said, We be not born of fornication: we have one father, even God ... [Jesus said] Ye are of your father the devil and the lusts of your father ye will do."

There are two Israels mentioned. "Israel which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but by the works of the law." (Ro 9:31-32.) Israel which followed after the law is the very opposite of the elect Remnant of grace. (Ro 11:5, 7-10) "Israel hath not obtained that which he seeketh for; but the election hath obtained it; and the rest were blinded." Ro 11:7, 16b, 17a. "If the root be holy, so are the branches, and if some of the branches be broken off...."

Natural branches were broken off and wild olives were grafted in. One must identify the broken branches as a group. "Well, because of unbelief they were broken off." (Ro 11:20.) The Israel of God is noted in Hosea: "In the place where it was said unto them, Ye are not my people, there it shall be said unto them, ye are the sons of the living God." (Hos 1:10; 2:23.) "I say to them which were not my people, thou art my people, and they say, Thou art my God." The prophecies of Hosea identified by Paul show the true Israel is the Church at Ro 9:22-26. Notice Peter's use of Joel 2:32 as to where salvation is found: "In Zion and Jerusalem shall be deliverance ... and in the Remnant whom the Lord shall call."

Did the Remnant of Israel lose the name Israel by being true to God? Not according to the prophets. (Isa 54:1-13; Gal 4:22-30; 6:16; with Ro 9:22-26.) "Ye in time past were not the people of God ... but now have obtained mercy ... are now THE people of God." Not A people. (1Pe 2:10a)

Is there any hope for the broken off branches? Yes, indeed. The hope they rejected in unbelief is still offered to whosoever will. If they will believe in that Rock of safety, a true foundation stone, (Isa 28:16); he who died for them, (Isa 53), he who came at the appointed time, (Da 9); then they will come out of carnal Israel into the salvation and glory and life of the Israel of God, into the living Body and Church of Christ that is New Covenant Israel.

The present and closing age of grace will soon make an end of this opportunity of salvation, and sadly many of Christ-rejecting Israel will have waited too long. (Mt 8:10-12; Lk 13:25-29) "There shall be weeping and wailing and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob and all the prophets, in the kingdom of God, and you yourselves thrust out." Does this sound like setting up a kingdom? But look at this verse: "So all Israel shall be saved." "Yes, look, which Israel is that?" The Bible is very explicit, that out of old Israel only a Remnant would be saved. (Isa 10:22-23; cf. 5:1-14; Ro 9:27; Mt 23:32-38 and 8:10-12.) The same Old Testament tells of the "All Israel" that is saved. (Isa 45:17, 25) It is "in the Lord." Isaiah points out the one as descending into hell, the other "IN THE LORD." SAVED. Has the word of God been ineffective? The answer is NO. There are two Israels; the one foreknown of God before the foundation of the world is the one God has always been pointing to by promise, by typology, by prophecy, in song, poetry, prose, with its gates open by day and night for whosoever will. Let the weary and thirsty come and drink of eternal mercy, love and life. Amen. Abraham's seed and heirs according to the promise. (Gal 3:29)

But the prophet said the nation of Israel would be restored. That is true, read about it in Ezekiel 34. It tells of Christ coming to the lost sheep of the house of Israel in a great gathering, sifting and restoration. He gathers the wheat into his garner and the chaff goes into the fire. It was a great restoration, (Isa 53:6) and reformation. (Heb 8:6-13; 9:10-15; Mal 3: 1-3, 16-18 and Jn 1: 11-13. ) The New Covenant was the charter of the restoration, because the nation was lost under the Old. (Jer 31:31-32; cf. Dt 28:15) But it shall come to pass, if thou wilt not hearken unto the voice of thy God to observe to do all his commandments, and his statutes, which I command thee this day, that all these curses shall come upon thee." Did you ever read these curses and terrible, awesome judgments in Dt 28? Even so, they broke his Old Covenant and they rejected the New. "The harvest is past, the summer is ended, and we are not saved." (Jer 8:20.) Heart breaking words about Israel apart from Christ.

The proud Pharisees were well acquainted with the term all Israel. They were quite sure that it meant the natural descendants of Abraham through Jacob, that is, themselves. The warnings of Scripture were not for them. They had no need to be saved or born again. They had Abraham as their father. (Lk 3:7-9; Jn 8:39-48) The all Israel of Isa 45:25, "In the Lord shall all the seed of Israel be justified." "All thy children shall be taught of the Lord," Isa 54:13 is the same as that in Ro 11:26-27. Pertaining to it Paul quotes Isa 59:20-21: "All Israel shall be saved." "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my Covenant with them," and Paul paraphrases the obvious, "When I shall take away their sins." Isaiah is telling of what happened at the first coming of Christ. Peter preaching to the Jews in the temple declares the fulfillment of the same prophecy at Ac 3:25-26. Isaiah spoke of the new Israel upon whom God poured out his Holy Spirit and in whom Christ had planted God's word. (Cf. Isa 60:21 and 61:1-3.) The Deliverer certainly cleansed New Covenant Israel of all sins for only thus could they be filled with God's Spirit.

When quoting, "The gifts and calling of God are without repentance," (Ro 11:29) some intonate this as a final dictum meaning, "even though they are enemies, God called Israel his people so they still are and cannot be lost." Actually, it would rather mean, If God called you, then make sure you work out your calling, for God will certainly have an accounting with you. But read 1Sa 2:30; Jer 18:1-12: "They said ... we will walk after our own devices," 19:1-11 and Ro 11:22. "Behold the goodness and severity of God: on them that fell, severity; but toward thee, goodness, IF thou continue in his goodness, otherwise thou also shalt be cut off." These references should sober our thinking. See also Heb 2:1-3.

They are not all Israel who are of Israel. Neither are they Israel because they are children of Abraham for in Isaac shall thy seed be called. They of the promise are counted for the seed. If you are Christ's, then are you Abraham's seed and heirs according to the promise. In Christ all the families of the earth shall be blest. We are not children by a fluke, but we are heirs by immediate translation. The true Israel is not the type but the reality--the Church of Jesus Christ. They of the flesh do not serve God in Christ Jesus or obey his words.

Paul is talking to his Gentile brothers in Galatians, "Now we, brethren, as Isaac was are the children of promise." Isaac was the Covenant one. Ishmael in despising Isaac was cast out of the fellowship. Paul gives teaching of Christ by type found in Ge 21:1-12; Gal 4:19-31. Two women, two sons, two Jerusalems, two peoples. Hagar and Ishmael represented carnal Israel; Sarah and Isaac represented Christians. Nevertheless, "Cast out the bondwoman and her son, (the Jews) the son of the bondwoman shall not be heir with the son of the freewoman." Apostate Israel even though they crucified the Lord of Glory is still called Israel and in Isaiah 1:9-10, they are called Sodom and Gomorrah. But Isaiah says, "Though the number of them be as the sand of the sea a remnant shall be saved." (Isa 8:14; 28:16)

The Church is also called Israel. (Hos 1:10; 2:23) Scofield declares these refer to flesh Israel being restored, but that is exactly opposite of the teaching of the Apostles Paul and Peter. Hosea speaks of rejection of carnal Israel, "Ye are not my people and I will not be your God." And in talking to the Gentiles they said "Ye were not a people but now are THE people of God." It is safer to believe the apostles than the Scofield notes. If the apostles interpret Hosea as we see they do, it may have even greater meaning than we have grasped. "In the place where it was said ye are not my people, there shall ye be called the children of God."

That the Church never appears in the prophets is a teaching that appears over and over in some Bible notes and is the basis for much teaching. They take the promises that God intended for the overcomers and apply them to flesh Israel. Those that follow on to know the Lord are Israel whether Jews or Gentiles. In the fulness of time, God would gather all in one. The early Church was entirely Jewish. "Remember, that ye being in time past Gentiles in the flesh ... Ye were without

Christ being aliens from the commonwealth of Israel, strangers from the Covenant of promise having no hope and without God in the world." (Eph 2:11) "But now, in Christ Jesus ye who were far off are made nigh by the blood of Christ." (v. 13)

The ultimate promise to Israel, "IF ye keep my Covenants ye shall be a special treasure unto me above all people ... Ye shall be a kingdom of priests, and an holy nation." (Mal 3:16-17) Under the old Mosaic Covenant no one could be a priest but Aaron and his family. When the priesthood was set aside, there came a change of the law. (Heb 7: 12) The order of Melchizedek's priesthood was forever. Jesus was from the tribe of Judah of which tribe Moses said nothing concerning priesthood. We, in Christ, have been made kings and priests unto God. (Rev 1:6)

In the communion service, we have the words, "This is the New Covenant in my blood which was shed for you." We read in Hebrews that the blood of bulls and goats could not wash away sin, could not make them perfect so they could come to God. The way into the holiest was not yet made manifest because the blood of Jesus was not yet shed. It could not be fulfilled until the Old Covenant was taken away and the New Covenant brought in. Under the Old Covenant they could walk in God's favor, IF they walked in his Covenant. It did not bring cleansing from sin, make them new creatures, or kings and priests unto God. But it would keep them in the path that would lead to Jesus and his salvation blessings.

Exodus 19:1-8 is quoted in Jeremiah 7:23-26: "Obey my voice, keep my Covenant and I will be your God ... they hearkened not, but walked in the imagination of their evil heart. I sent prophets, they hearkened not. They did worse than their fathers. (v. 28.) This is a nation that obeyeth not the voice of their God, nor receiveth correction: truth is perished and cut off from their mouth." Israel disobeyed God after he had given them mercy after mercy. At last, God said they would go into punishment. Jeremiah 7:33-34 was explicitly fulfilled as God poured out his wrath to the uttermost on Christ rejecting Israel in A.D. 70 in the destruction of Jerusalem.

Jeremiah had a vision of figs--some good and some bad. Some were delectable and the others so bad that they could not be eaten. (Jer 24) This is Israel--some very bad, some a godly Remnant. All the curses are aimed at the bad figs, the disobedient ones. Malachi had to deal with the apostate Israel. God is distressed with them, but "they that feared the Lord spake often one to another and a book of remembrance was written ... for them that feared the Lord and thought upon his name. They shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him." (Mal 3:16-17)

God was looking for the time when he could gather together his Cegulah -- his special treasure -- his flock would be his children. (Mt 24, Isa 1:8-10) "He came unto his own and his own received him not, but as many as received him to them gave he the power to become sons of God even to them that believe on his name." (Jn 1:11-12) They were his Cegulah not because they were Abraham's seed or natural children of Israel, but they received Messiah and in him became a new creation. "He hath begotten us again to a lively hope by the Resurrection of Jesus Christ." (1Pe 1:3)

They could now say to the churches scattered across Asia Minor and to us in our time (to Gentiles but was written to Jews): "Whom having not seen ye love, and though ye see him not, yet believing ye rejoice with joy unspeakable and full of glory receiving the end of your faith, even the salvation of your souls." (1Pe 1:8-9)

"Ye were not redeemed with corruptible things as silver and gold ... but by the precious blood of Christ as of a lamb without blemish and without spot." (1Pe 1:18-19) "Being born again not of corruptible seed, but by the word of God which liveth and abideth forever." (1Pe 1:23) "Behold I lay in Zion a chief cornerstone, elect, precious and he that believeth on him shall not be confounded ... Unto them which be disobedient a stone of stumbling and a rock of offense." (1Pe 2:6-8) "You also as lively stones, are built up a spiritual house, an holy priesthood to offer up sacrifice," (1Pe 2:5) He

says unto them, "Ye are a chosen generation. a royal priesthood, an holy nation, a peculiar people."  
(v. 9)

Many Bible schools teach that the Church does not appear in the prophets and that the theme of the prophets is national Israel and all the glorious things spoken by them apply to the Israelis in the land now. That is exactly opposite to the apostles' teaching, contrary to the original apostles, the early Church and all the Reformers. Such teaching is false. (Ac 3:22-26) All the prophets spoke of these days.

**Hear the details from the Scofield note on Eph 3: "In his (Paul's) writings alone we find the doctrines, position, walk and destiny of the church."** The teaching that the prophets do not mention the church is a tremendous lie that has thrown a blanket of darkness over God's people and robbed them of the promises of God.

The born again new Israel was to be Israel and also Church, (1Pe 1:23-25) ecclesia--from Moses through the prophets. (Mt 16) Some think that when Jesus said, "Upon this rock I will build my church," that this was the first appearance of the word Church. It appears in Moses and Old Testament as prophecy of the people of God as a promise of the true people of God in the New Testament. They gave the Church the name qahal as it is God's true Israel. God divided his promises between the good Israel and the bad Israel. He says to the disobedient that all the curses of the law are their promises, that all the blessings are for the good Israel. God never refers to them as one block, but carefully distinguishes between the apostates and the obedient Israel including the Gentiles. In the apostles' teaching there is only one promise for the disobedient--damnation. The door of salvation is open to whosoever will. If a Jew receives Christ, he will be saved as will a Gentile. There is nothing that prevents a Jew from believing. There are Jews who love Jesus. I thank God for them. If Jews accept Jesus, they will be accepted of the Father. But the Scripture says, "Who is a liar but he that denies that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son ... HATH NOT THE FATHER." (1Jn 2:22-23a.)

**But Scofield knows better. On page 922 SRB, "Israel is to be restored and forgiven, wife of Jehovah; the church the virgin wife of the Lamb. Israel is Jehovah's earthly wife and the church the Lamb's heavenly bride." (Cf. 1Co 6:9-11; Gal 2:15) So says Scofield!**

Some kindhearted people object. "True they don't accept Jesus, but they have the Father." Not so! According to Jesus' own words in Jn 15:23, "*He that hateth me hateth my Father also.*" We dare not go along with teachers that say that Israel loves God when the apostle says they have not the Spirit of God, neither do they love God. In Php 3:2, Paul warns to beware of Israel after the flesh that they are the enemies of Jesus. "*Their minds are blinded because of false teaching and the veil upon their heart shall be taken away when they turn to the Lord.*" (2Co 3:14-16)

What about the verse that says, "*They shall look upon him whom they have pierced?*" Then they get saved? That is another false doctrine. Matthew tells us what will happen to the ones who have not believed on the Lord up to the moment of his coming. (Mt 8:12) "*The children of the kingdom shall be cast out into outer darkness and there shall be weeping and gnashing of teeth.*"

(A note from Scofield on Ro 11, p. 1204, SRB.) "*That the Christian church now inherits the distinctive Jewish promises is not taught in Scripture. The Christian is of the heavenly seed of Abraham and partakes of the spiritual blessings of the Abrahamic Covenant, but Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God.*"

What a distortion of the plain Scriptures that have just been cited. That is wishful thinking. God has no earthly people. (Jn 14:6; 1Co 1:29 and 15:45-50.) "Flesh and blood cannot inherit the kingdom of God."



"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you and to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God and obey not the gospel of the Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power when (Lk 13:25-28) he shall come to be glorified in his saints and to be admired in all them that believe." (2Th 1:6-10) These are the ones who love him and have been waiting for him. The true Church enters into rest on the day the Lord destroys the wicked, when they receive the sentence of eternal death. He makes it plain that he comes pouring out judgment. The great judgment is the day of their destruction. See 1Th 4:13-17. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works thereof shall be burned up." (2Pe 3:10)

It was to the Church of Jesus Christ that the gospel was preached by the Holy Ghost sent down from heaven. "Surely the Lord will do nothing that he does not reveal his secret unto his servants the prophets." (Amos 3:7)

Paul says in Ac 26:22, "I continue to this day witnessing to both small and great saying none other things than that spoken by Moses and the prophets." Everything about the Church is from the Old Testament and this is the burden of Paul's teaching. Isaiah 53 is about the head of the Church dying for his people. The Father has put Gentiles together with the commonwealth of Israel and made one new man in Christ Jesus. He did not make a Gentile Church. Salvation is of the Jews. "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." He took the kingdom away from apostate Israel and so built the Church. Paul, quoting Joel, tells the glory of the Church in Acts 2 indicating that Christ is risen from the dead and is seated on the right hand of God fulfilling the Davidic Covenant which is detailed in Ps 110:1. He is seated to reign through this age of grace when good and evil struggle together. This age is the end of that struggle. It is described in Mt 13:37-43. There will be no more struggle between good and evil after the end of this age. Paul taught the same thing: 1Co 15:24-26 refers to Ps 110:1. Peter preached the same on Pentecost as fulfilled by the Resurrection of Jesus Christ from the dead. Paul preached on it in reference to the close of the age and that Christ will remain on that throne UNTIL every enemy is conquered and the last enemy is death. Only then will he leave his glorious heavenly throne to come down to gather the saints still alive, bringing those who had died in Christ with him to receive their Resurrection bodies. Peter quoting Joel 2:28-32 about the outpouring of the Spirit, stops in mid verse because the rest of it is obvious, "For whosoever shall call on the name of the Lord shall be delivered." (v. 32.) Paul quotes it in Ro 10:13.

If you had been in Jerusalem on the day of Pentecost, there would have been only one place you would have found salvation, in the 120 and their preaching of the kingdom of God which is a spiritual reality that no man can see or enter except he be born again. Except he is a new creature in Christ nothing else matters.

Joel predicts that marvelous scene and that initial voice of the gospel in the crowning of Jesus. Some say it will be fulfilled in the millennium, but Jesus said that at the end of THIS AGE he would send his angels and gather out all that offend and they shall be cast into the fire. No more of the wicked and righteous mingling together to the torment and oppression of God's people. It is the end of this age. Then shall the righteous shine forth as the sun in the kingdom of their father. "Angels in flaming fire take vengeance on them that obey not the gospel of the Lord Jesus Christ who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power when he shall come to be glorified in his saints and to be admired in all them that believe." "We enter into rest the day the Lord destroys the wicked when they receive the sentence of eternal death and flaming fire is poured out on them that obey not the gospel. Some say that we

will be raptured away, but like a thief in the night he comes to destroy the wicked." (2Th 1:7-10 and 2Pe 3:10)

The Greek says they shall in no wise escape, he will in no wise miss the redeemed and he will not miss the wicked ... all those will be destroyed. We have the wicked consumed with the brightness of his coming exactly as is described. There are no wicked left to go into a millennium, Mt 13:40-42, 49, 50. When he comes it is to save his own. If the Jews turn to the Lord they can be saved also. "There is none other name under heaven whereby we must be saved." (Ac 4:12) This is the only way to be saved or to shed the spirit of antichrist. It must be done NOW while the door is open and they can say, blessed be he who comes in the name of the Lord.

Christians do the Jews a great wrong when they suggest that they will have a second chance or that being fleshly children of Abraham can bring salvation. The Jewish people suffered the worst destruction ever brought upon any people in A.D. 70 because they refused to believe the Scriptures that plainly prophesied of the coming of the Messiah. They knew when he was to come because of Daniel 9, but since he did not meet their preconceived ideas of what they expected Messiah to be, they crucified him and suffered the loss of everything. All those who refuse to believe God's more sure word of prophecy concerning Christ's Second Coming, are headed for everlasting destruction from the presence of the Lord when he shall come to be glorified in his saints.

Paul explains the reason for their blindness in 2Co 3:13-16: ***"And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ ... unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away."***

Only the Holy Spirit can remove the veil.

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#### ORIGIN OF SCOFIELD HERESIES BY EMMA MOORE WESTON

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"No greater mischief can happen to a Christian people than to have God's word taken from them, or falsified, so that they no longer have it pure and clear. God grant that we and our descendants be not witnesses of such a calamity" (Martin Luther, Table Talk.)

The modern teaching of a secret rapture of the church, a seven-year tribulation, and a literal thousand-year reign of Christ on earth are not found in the Bible. More and more scholars have begun to doubt the validity of this teaching and have done research to uncover the facts. Their search has led them to libraries in England to the Plymouth Brethren, John N. Darby, Edward Irving, and to a fifteen-year-old orphan, Margaret MacDonald. Several Jesuit priests were also involved as well as Cyrus I. Scofield.

To date, this is the information that has come down to us. The first recorded history of a heretic writing and preaching the idea of a one thousand year reign of Christ on this earth was Cerinthus. He was contemporary in time and place with the Apostle John and was his enemy. The historian Eusebius wrote about him in his book Ecclesiastical History, A.D. 324.

The Protestants were calling the papacy the Antichrist in the 16th century because of the millions of Protestant Christians being martyred. Hoping to take the heat off the Catholics, the Jesuit priests formulated doctrines calculated to counter the Reformation.

In 1585, Francisco Ribera published a prophetic commentary in which he put the first chapters of the Revelation in the first century and the rest off in the far distant future. He taught that the temple would be rebuilt in Jerusalem by an Antichrist who would abolish Christianity, deny Christ,

pretend to be God, and conquer the world. Ribera put a rubber band on Daniel's 70th week and stretched it to the end of time. This was the beginning of the futurist theory that is being taught today. There is no Scripture that warrants separating the 69th and 70th weeks of Daniel. He took Scriptures that have already been fulfilled and put them far off in the future.

S. R. Maitland, Librarian to the Archbishop of Canterbury, (about 1826) discovered Ribera's work and published it for general interest. Another Jesuit, Luis de Alcazar, put the fulfillment of prophecies of the Revelation in the past with his scheme now taught by preterists.

Another Jesuit, Emmanuel Lacunza, added his ideas in a book written in Spanish, but translated into English by Edward Irving and published in 1927. He suggested that the Second Coming of Jesus would be in two stages. Margaret Macdonald in Scotland also had a vision of the Second Coming being in two stages. Jesus would come first to catch some Christians in a secret rapture previous to the one Second Coming that the Church had believed in for centuries, and would return later with them. Copies of her vision were circulated in the area.

John N. Darby, of the Plymouth Brethren, and Edward Irving put all these ideas together and began to teach them as truth in the 1830's. The final form of the teaching ended up with a secret rapture, then a three and one-half or seven-year period of terrible tribulation under an Antichrist, before Jesus would return with all his saints at his revelation to set up a thousand-year reign in Jerusalem. The temple would be rebuilt, animal sacrifices re instituted and Christ would reign with the Jews for a millennium. However, the Greek words for rapture and revelation refer to the same event and are used interchangeably.

In 1994. Rev. John Bray obtained a copy of another book published in Pennsylvania in 1788 that teaches the same heresies. Its influence, if any, on the Brethren group is unknown. (His address is P.O. Box 90129, Lakeland, FL, 33804.)

In the last half of the past century, Darby made several trips to the United States and taught his new prophetic schemes in Bible conferences. It was accepted by many in the United States, among them Reverend James Brookes, who was sponsoring a new convert, a young man named Cyrus I. Scofield. Later on, all these ideas were incorporated in Scofield's notes and published in the Scofield Reference Bible in 1909. Millions of sincere Christians have accepted these ingenious theories as truth, knowing neither where they originated nor for what purpose they were intended. It has crippled the Church and the resultant date-setting has been disastrous. People need to know that the main differences in teaching on the Second Coming do not come from the Bible itself, but from these fabrications deliberately introduced to counter the Reformation and cause trouble. And have they ever! Added to this deception, the story of Scofield's life has been kept covered up because it would discredit, if not destroy, his teaching.

Dispensationalists call Jesus' coming as a thief in the night, when he comes for his saints, "the rapture" and the second stage when he returns with them "the revelation." However, Greek words for rapture and revelation refer to the same event and are used interchangeably. The Scriptures teach that, "Then shall that Wicked one be revealed whom the Lord shall consume with the Spirit of his mouth and shall destroy with the brightness of his parousia." If the brightness of his coming is to destroy the Wicked it can hardly be a secret known only to the saints. (2Th 2:8) How can the Antichrist begin to flourish at the parousia if he dies then? (Refs. on parousia 2Co 10:10; Mt 24:3, 27, 37; 1Co 15:23; 16:17; 1Th 3:13; 4:15; 5:23; 2Th 2:1, 8, 9 and Ja 5:7, 8)

The Reformers, Luther, Calvin and Knox, and the leaders of the Great Awakening, such as Wesley, Whitefield and Finney did not believe any of this teaching. However, the important issue is what did Jesus say about it? Absolutely nothing! He said, "My kingdom is not of this world." (Jn 18:36). The only way to get into his kingdom is to be born into it. It is a spiritual kingdom entered only by a spiritual new birth. (Jn 3:5)

What does the Apostle Paul say about it? Absolutely nothing!

What do the other Epistle writers say about it? Nothing!

What does the Apostles' Creed say about it? Nothing!

This centuries-old statement of the faith of the Church declares: *"I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. The third day he arose again from the dead, He ascended into heaven, and sitteth on the right hand of God, the Father Almighty. From thence He shall come to judge the quick and the dead."*

Some teachers would have it read, "From thence he shall come to set up an earthly kingdom for a thousand years, and after that, he shall come to judge the quick and the dead."

The earthly kingdom doctrine was taught by the Pharisees. The Messiah would come, conquer their enemies and set up a literal kingdom. This is what the disciples had in mind when they asked Jesus, "Wilt thou at this time restore the kingdom to Israel?" They did not understand why Jesus did not say about doing it. They had no conception of a dying Messiah, a resurrection and another coming. They still did not understand his first coming. Their eyes were blinded by previous teaching. However, after Pentecost they never mention again this "doctrine of the Pharisees" that Jesus had warned them about.

The whole contrived millennial theory of a reign of Christ on earth depends on a literal and incorrect interpretation of one portion of Scripture, Rev. 20:1-7.

The word "millennium" is not in the Bible. This symbolical Scripture, Rev. 20:1-7, cannot all be taken literally. You cannot bind a spiritual being with a literal chain. Even if it did mean a literal thousand years, Jesus said, "In the mouth of two or three witnesses every word may be established." This Scripture is the only witness. It is dangerous to build a whole doctrine on one portion of Scripture, especially if it is not backed up by the Gospel writers.

In Psalm 50:10, it says, "Every beast of the forest is mine and the cattle on a thousand hills." Does that mean only a thousand? "God keeps covenant and mercy to a thousand generations." (Dt 7:9.) Does his mercy stop there? Also see Ps 105:8. The thousand is not literal in any of these. Many scholars believe that it is a symbolical number representing the indefinite period between Jesus' first and second coming.

Did Jesus ever offer himself as a king or suggest in the faintest way that he was going to set up a literal kingdom? He said to Pilate, "My kingdom is not of this world." "When Jesus perceived that they would come to take him by force to make him king, he departed." His offer of the kingdom is the same he made to Nicodemus at the start of his ministry, "Ye must be born again." (Jn 3:3, 5,14,15) This is the kingdom that he preached, (Mt 4:20; 9:35; 24:14 and Lk 12:32) and that Paul preached. (Ac 28:31; Col 1:13) Some say that the Jews refused this so Jesus had to postpone his kingdom. They try to fit Old Testament Scriptures about the kingdom into the thousand-year reign, but Jesus' kingdom in the New Testament is everlasting.

The Apostle Paul does not agree with this modern teaching: (1Th 4:13-17) "Even so them which sleep in Jesus will God bring with him ...the dead in Christ shall rise first ... THEN we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." The rapture and the revelation happen at the same coming. Compare 1Co 15:23-24: "Christ the firstfruits, after that those who are Christ's at his coming, then cometh the end ... when he delivers up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign until he hath put all enemies under his feet." From where does he reign?

"Now this man, after he had offered one sacrifice of sins forever, sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool." (Heb 10:12-13; Ps 110:1) There is no time for a seven-year tribulation or thousand-year reign after Jesus raises the dead. That is not what the Scripture says. Many people love the millennium theory and are not impressed when shown that there is no Scripture to support it. Instead they accept the teaching of Scofield and others who contradict the Lord Jesus himself.

Thousands of devout believers have become brainwashed by the constant repetition of this teaching by evangelists, pastors and scores of books on prophecy and now base their hopes on man-made theories.

A new look at what the Scripture actually says should settle the minds of those who are confused:

He is coming again, "If I go away, I will come again." (Jn 14:5)

It will be as unexpected as a thief in the night. (1Th 5:2. )

It will not be secret. (Mt 24:26)

It will be as impossible to hide as lightning. (Mt 24:27)

It will be very noisy. There will be a shout, a voice, and a trump of God. (1Th 4: 16a-c.)

"The souls ... will God bring with him." (1Th 4:14b)

"And the dead in Christ shall rise first." (1Th 4: 6)

"Then we which are alive and remain shall be caught up together ... to meet the Lord in the air." (1Th 4: 17)

Then, not seven years later, he will take the resurrected dead and the living with him.

When will this be? When are the dead raised?

"I will raise him up at the LAST DAY." Jesus repeats this in Jn 6:40,44 and 54. On the last day, at the last trump, and in the twinkling of an eye (cf. 1Co 15:52)

"The hour is coming in which all that are in the graves shall hear his voice, and come forth, they that have done Good unto the resurrection of life; and they that have done Evil unto the resurrection of damnation." (Jn 5:28-29) (Jesus said that the good and bad are raised at the same time.)

In his note (SRB 1967) on Mt 25:32, Scofield states, "This judgment of individual Gentiles is to be distinguished from other judgments in Scripture, such as the judgment of the Church, the judgment of Israel, and the judgment of the wicked after the millennium. The time of this judgment is 'when the Son of man shall come in his glory,' i.e., at the Second Coming of Christ after the tribulation."

But Paul said, "He hath appointed A DAY in which he shall judge the world." (Ac 17:31) "We shall ALL stand before the judgment seat of Christ." (Ro 14:10b.) "It is appointed unto man once to die, but after this the judgment." (Heb 9:27)

Now, I ask you, if all the dead -- good and bad -- are raised for judgment on the last day, where do you find all these different judgments, a seven-year tribulation or a thousand-year reign of Christ after the judgment? There are no more days after the last day. Only judgment awaits unbelievers after that. See Mt 13:38-42, 47-49.

The day Noah entered the ark the flood came and destroyed all who were outside. (Lk 17:26)

"The same day Lot went out of Sodom it rained fire and brimstone and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Lk 17:29-30) The Scofield notes could cost those who believe in them their eternal souls. There is no time to get ready if you miss the "rapture." There will be no second chance. Books are being written to tell those who miss the rapture what to do. God help these writers and open their eyes to the truth.

"All that are in the graves shall hear His voice." (Jn 5:28b, 29) When He comes the door will be shut as Noah's Ark was shut after Noah's family was inside and the Flood came and destroyed the ungodly. The ones who are ready are taken, the others are left -- for certain destruction.

Preachers describe a secret, silent coming of Jesus as a thief in the night when millions of people will disappear and huge headlines in the papers will tell of the frantic families whose loved ones are gone without a trace. Don't you believe it! Jesus warned against believing any report that He had come secretly for His coming would be visible as lightning. Paul tells us in 1Th 4:16 that the Lord will descend with a shout, the voice of the archangel and the trump of God. A very noisy time!

Peter didn't believe in a secret rapture or a literal reign of Jesus on earth. He wrote in 2Pe 3:10, *"But the day of the Lord will come as a thief in the night [unexpectedly] in the which the heavens will pass away with a great noise, and the elements will melt with fervent heat, the earth and the works therein shall be burned up."* Who will be left then to publish a paper or establish a kingdom? The day after this will never come, for this is the end of life as we know it. With this word of Peter's, the whole contrived doctrine goes up in smoke.

The teaching that a terrible tribulation period is coming, after this secret catching away of the church, keeps people in great fear. If this were true that the Lord would come after a seven-year tribulation the exact time of his coming would be known. Since the two comings idea came from the Scottish girl's vision and not from the Scripture, you can throw out the whole argument as to whether Jesus' coming will be pre-, mid- or post- this seven-year tribulation between the comings. It is sheer imagination. Jesus said that in the world we would have tribulation. Around the world many are suffering now for their faith. But Jesus explicitly said that there never would be a repeat of the wrath of God poured out in the destruction that was just ahead for Jerusalem and the people of that very generation to whom he was speaking. (Mt 24:21) "Thine enemies shall cast a trench about thee, compass thee round ... lay thee even with the ground and thy children within thee ... because thou knewest not the time of thy Visitation." (Lk 19:43-44) He said to the women following him as he carried the cross, "Weep not for Me; weep for yourselves and your children." "This generation shall not pass, till all these things be fulfilled." "I will send them prophets and apostles and some ye shall slay and persecute; That the blood of all the prophets which was shed from the foundation of the world may be required of THIS generation. Verily I say unto you, it shall be required of THIS generation." They had murdered the prophets God sent and then brought their rebellion to a climax in crucifying His Son. Wrath came upon them to the uttermost. (Cf Mt 21:33-45)

He told his followers that when they saw Jerusalem surrounded with armies, the people in Judea were to flee to the mountains. (Lk 21:20-21) AND THE CHRISTIANS DID! They fled to Pella in the Decapolis where King Agrippa opened to them a safe asylum. This great tribulation was for a certain city, people and nation and has been fulfilled. The country was left desolate and devoid of inhabitants for over fifty years. Everything was utterly wiped out --Israel ceased being a nation. It seemed God's intention that when the siege came, the city was packed with thousands of people who had come to celebrate Passover and were destroyed with the city. The people were killed, starved, crucified or sold into slavery, and the glorious temple and all it stood for utterly destroyed. No country or people ever endured the wrath and judgment that came upon Jerusalem. No wonder Jesus wept over the city. "This generation shall not pass until all shall be fulfilled." (Mt 24:34)

"Immediately after the tribulation of those days the sun will be darkened, the moon will not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken," Mt 24:29. In commenting on this verse, Philip Mauro says, "Whatever may be the force of the word translated 'immediately,' it cannot be permitted to displace the tribulation foretold by Christ as coming and which did come in that generation and to remove it away off to the end of the age ... All we assert is that regardless of the nature and severity of afflictions which are yet to come, that particular "tribulation" the Lord spoke of as the "great tribulation" and as "the days of vengeance," (Mt 21:21; Lk 21:22, Mk 13:19) was the execution of divine judgment upon Daniel's people and the holy city for which God used the Roman armies under Titus in A.D. 70." (Mauro, The 70 Weeks and the Great Tribulation. pg. 272.)

Since the prophecies were literally fulfilled about the destruction of Jerusalem and the following verses were not fulfilled literally as some men assume, then there must be another interpretation of the prophecies. Such Old Testament symbols as "The sun shall be darkened, the moon shall not give her light, and the stars fall from heaven" were used over and over to describe the breakdown of governments and men in authority. Remember Joseph's dream? He saw the sun, moon and stars fall down before him. This was fulfilled later when his father and his brothers bowed before him in Egypt. The destruction of Jerusalem is shown by Joel 2:30-31, by wonders in heaven, darkening the sun and the moon turning to blood. So it seems to apply here concerning the final destruction and dissolution of the nation. The stars fell representing the downfall of the leaders.

The Jews and Jesus were familiar with the symbolic language used by the prophets. The heavenly bodies typified people. "For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened ... the moon shall not cause her light to shine." "I will shake the heavens, and the earth shall remove out of her place ... in the day of his fierce anger." (Isa 13:10,13) "The heavens shall be rolled together as a scroll and all their host shall fall down, as the leaf falleth from the vine" (Isa 34:4) This was a prophecy against Idumea. Also see Joel 2:30-31; Eze 32:7-8; Amos 8:9 and Isa 41:15-16. "Every valley shall be exalted, and every mountain and hill made low and the crooked be made straight" (Isa 40:4) was about the coming of John the Baptist. God is said to have "come down" in judgment many times in the Old Testament. Jesus uses the same kind of language in Jn 14:18, "I will come to you," and in 2Pe 1:16. These comings were not literal. The destruction of Jerusalem was to be swift as a vulture (Roman eagle) swoops down on a rotten carcass. The city was ripe for judgment. Can Mt 24:29 be literal, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken," any more than Isa 40:4 was literal and the mountains and valleys moved at the coming of John the Baptist?

Jesus told Caiaphas that he would see the Son of man sitting on the right hand of power and coming in the clouds of heaven. (Mt 26:64) He was saying in symbolic language, "You will see my power manifested." It was seen in the earthquake at Golgotha, darkness during the crucifixion, the splitting of the veil in the temple when He died, and the utter destruction of Jerusalem. The sun set on their kingdom, and it went down in blood as the old system was wiped out. The Christians who escaped from the destruction must have felt that Jesus had truly "come down" in judgment, established his New Covenant, and proved his royal reign. (Ps 18:9) This fulfilled the prophecy, "There be some standing here which shall see the Son of man coming in His kingdom." (Mt 16:28)

Jesus said, "This generation shall not pass, till all these things be fulfilled." (Mt 24:34) If they were not fulfilled for those who look for them with preconceived ideas, there must be a different interpretation of the prophecies. Jesus predicted a time would elapse before his Second Coming for the Jews would be scattered in all nations and Jerusalem would be trodden down until the times of the Gentiles be fulfilled. The kingdom of heaven was like a man traveling to a far country, and after a long time the Lord would return and reckon with his servants. (Mt 25:14-30) "Ye know not when

the Master cometh." "There will be wars and rumors of wars, but the end is not yet." (Mk 13:7) No special signs of warning will be given, only he will come suddenly.

Many denominations have never accepted this prophecy teaching. Their members know nothing about the "Rapture of the church," two Second Comings or "the millennium" -- this "other gospel." But the ones who do teach it are extremely vocal.

The Apostle Paul says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal 1:8-9) Then in Acts 20:27, Paul said, "I have not shunned to declare unto you all the counsel of God." Paul's teaching of the "whole counsel of God" did not include two separate comings, an earthly reign for a thousand years or a rebuilt temple with animal sacrifices. (See Heb 8, 9 and 10, especially vv. 12, 13, 14 of ch. 10) "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering, he hath perfected forever them that are sanctified."

It should not take a theologian to figure out that the church has been sold "another gospel" by teachers who support doctrines that Jesus warned against. Paul's curse is upon it. If the Lord has declared the full truth and things that are to come in the Bible, then all teaching and doctrines that are different from this is heresy, every one teaching it is a false prophet -- though perhaps unknowingly. Then the postponed earthly kingdom also must be classed with false theories and speculations of men.

Many follow Scofield only because that was their early training and is the source of their financial support. They have followed in the error of the rapturists not realizing that they are in error, but longing to serve the Lord. So God brings them to a place of usefulness. He does not honor the error, but the Lord has given freedom, and they must find the truth. Those that rise up against God in the vanity of their own minds and false doctrine and exalt their imagination above the Word of God, he will laugh to scorn. Now is coming the shaking; now is coming the loosing when the bands of deception are being loosed. Many leaders are seeing it, for it is happening now. Those that are in error would like to have the place of accepted and unchallenged teachers. They shall not have it. The Sword of the Lord is in this battle for truth, and it cannot be sheathed by man.

God put the ministry gifts in the church: apostles, prophets, teachers, miracles, gifts of healing, helps, governments, and diversities of tongues. (1Co 12:28) Scofield took it upon himself to remove them, SCOFIELD note (SRB 1917,1967) on 1Co 14:1-2, "Tongues and the sign gifts are to cease." Thus he takes the spiritual equipment that the Holy Spirit provided for Christians to carry on his work and leaves them sitting at a bus stop waiting for the Lord to snatch them out of the mess the world is in by a secret rapture. They forget that Jesus is to sit at the right hand of the Father until all enemies are put under his feet.

The very truth of the Bible has been destroyed. The alarm should have been sounded in 1909 when the boundaries were broken on all sides and the church accepted unscriptural teaching as truth.

We must take back our Bibles and return to apostolic foundations.

The Word is clear and specific. To put the 70th week off to the end of time takes the heart out of the gospel and makes a mockery of the Visitation of the Messiah who wrought our salvation in that one special week. It is time for all the church to search the Scriptures deeply, do some research on church history and re-think its positions on prophecy.

A long-needed Reformation has begun.



## C.I. SCOFIELD: FATHER OF THE HERESY OF CHRISTIAN ZIONISM BY KEVIN A. LEHMANN ON IN CHRISTIAN THEOLOGY

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

Are we under a biblical mandate to support and stand with the modern day nation of Israel and its war with the Palestinians? Who was Cyrus Scofield, and how did the publication of his 1909 reference Bible change the tide of American Christianity?

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

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

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

GREAT BECAUSE SHE IS GOOD, AND IF AMERICA EVER CEASES TO BE GOOD, SHE WILL CEASE TO BE GREAT.

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

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

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

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

The scheme was to alter the Christian view of Zionism by creating and promoting a pro-

Zionist subculture within Christianity. Scofield's role was to re-write the King James Version of the Bible by inserting Zionist-friendly notes in the margins, between verses and chapters, and on the bottoms of the pages. The Oxford University Press used Scofield, a pastor by then, as the Editor, probably because it needed such a man for a front. The revised bible was called the Scofield Reference Bible, and with limitless advertising and promotion, it became a best-selling "bible" in America and has remained so for 90 years.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This statement sounds like something from Ariel Sharon, or the Chief Rabbi in Tel Aviv, or Theodore Herzl, the founder of Modern Zionism. But these exact words are found between the covers of the 1967 Edition of the Oxford Bible that is followed by millions of American churchgoers and students and is used by their leaders as a source for their preaching and teaching.

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

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

The Oxford 1967 Edition continues on page 19:

"(2) GOD MADE AN UNCONDITIONAL PROMISE OF BLESSINGS THROUGH ABRAM'S SEED (a) TO THE NATION OF ISRAEL TO INHERIT A SPECIFIC TERRITORY FOREVER" "(3) THERE IS A PROMISE OF BLESSING UPON THOSE INDIVIDUALS AND NATIONS WHO BLESS ABRAM'S DESCENDANTS, AND A CURSE LAID UPON THOSE WHO PERSECUTE THE JEWS." (Page 19, 1967 Edition Genesis 12:1-3)

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

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

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

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

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

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

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

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

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

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

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

Now, for evidence of the intent of the Zionist deception of Christians, let us examine

some Scofield's notes THAT HAVE BEEN ALTERED OR REMOVED by Oxford after his death. In 1908 Scofield wrote in 1908:

"THE CONTRAST, 'I KNOW THAT YE ARE ABRAHAM'S SEED' – 'IF YE WERE ABRAHAM'S CHILDREN' IS THAT BETWEEN THE NATURAL AND THE SPIRITUAL POSTERITY OF ABRAHAM. THE ISRAELITISH PEOPLE AND ISHMAELITISH PEOPLE ARE THE FORMER; ALL WHO ARE 'OF THE PRECIOUS FAITH WITH ABRAHAM,' WHETHER JEWS OR GENTILES, ARE THE LATTER (ROM 9, 6-8; GAL, 4-14. SEE 'ABRAHAMIC COVENANT' GEN 15, 18, NOTE)." ( Scofield's 1945 page 1127, note to John 8:39)  
Compare that with the Oxford note substituted in the 1967 Edition:

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

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

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

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

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

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

And there is more of such boondoggery in the Oxford bible. On the same page 1137 we find yet another brand new Zionist-friendly note referring to the New Testament book of John 8:37.

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

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

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

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

“HE THAT COMMITETH SIN IS OF THE DEVIL; FOR THE DEVIL SINNETH FROM THE BEGINNING. FOR THIS PURPOSE THE SON OF GOD WAS MANIFESTED, THAT HE MIGHT DESTROY THE WORK OF THE DEVIL.” (1Jn3:8.King James Edition)

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

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

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

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

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

Benny Hinn is one of hundreds of acknowledged Christian Zionists who have no problem spouting outright race hatred and who join in unconditional support for Israel without regard for which or how many of Israel’s enemies are killed or crippled. His boldness stems from his knowledge that the vast majority of professing Christians from whom he seeks his lavish support—the Judeo-Christians, or Christian Zionists—do not shrink at his words, because they have been conditioned to accept them, just as Roman citizens

learned to accept Christian persecution, even burning alive, under Nero. Several evangelists in attendance affirmed their agreement with Hinn – “the line between Christians and Muslims is the difference between good and evil.”

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

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

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

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

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

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

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