Tracing the Futurist

A look at the history of the futurist method of prophetic interpretation

By Roger Carter
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Introduction

This study will cover a brief history of the only three prophetic methods of Biblical interpretation that exists in the churches today. The Preterist, the Historician, also known as the Continuous, and the Futurist method of interpretation. Now within each of these groups there might be some minor disagreements but overall generally are of a like mind on the more major points. We will cover a Brief history of the Jesuits, then beginning with Fransisco Ribera we will trace the Futurist view through history. We will cover the men that first asserted this view, up to the present time. This will also cover what dispensationalism is and where it originated, which will move us into the beginning of speaking in tongues, the “laying of the hands”, and the pre-tribulation rapture. We will cover Henrietta Mears, and her influence on the Evangelism Movement, and the generation of ministers that she helped influence. As things begin to unfold we will also look into Spiritual Formation and the impact of Ignatius Loyola’s Spiritual Exercises. We will take a look at Christianity as a whole and the main movements involved with the whole unity and world evangelization movement taking place right now.
Chapter One

Introduction to the different methods of interpretation, and general history.

God gave the prophecies, not to gratify men’s curiosity by enabling them to fore know things, but that after they were fulfilled they might be interpreted by the event, and His own providence, not the interpreters, be thereby manifested to the world.

Sir Isaac Newton (1642 - 1727)

Many questions have been raised, on how to interpret prophecies, contained in the Bible, especially in relation to the books of Daniel and Revelation. The two books primarily operate on the time line between Babylon, Nebuchadnezzar’s kingdom up to the second coming of Jesus Christ. There are 3 views when it comes to interpreting the prophecies of Daniel and Revelation. We will be engaging in a study to determine which of these three views holds to be the most stable, for the stability of the methods used to interpret prophecy and the reasons behind the origination of them are of the highest importance, as all Christian theological doctrine is based around one of these 3 views. It does not matter if you are Baptist, Adventist, Methodist, Catholic, Lutheran, Non-denominational, or any of the other Christian denominations, ALL CHRISTIAN DENOMINATIONS HOLD TO EITHER THE PRETERIST, THE HISTORICIST, OR THE FUTURIST views, when concerning end time prophecy, so it is of the most extreme importance that we KNOW what the truth is. As the events play a direct role in revealing particular events and key warnings which if not adhered to will result in being lost.

Hosea 4:1 “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.”

1 Samuel 2:3 “Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.”

Proverbs 2:3-7 “Yea, if thou criest after knowledge, and liftest up thy voice for understanding; (liftest...: Heb. givest thy voice) 4 If thou
seekest her as silver, and searchest for her as for hid treasures; 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God. 6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. 7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.”

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

The Bible is chalked full of verses from beginning to end that stress the importance of the knowledge of God, which most definitely includes an understanding of the prophecies contained within the Bible. We will study the different methods of prophetic interpretation in the order in which they first came to light, the first was known as the historicist (also known as the historical or continuous) which reaches as far back as Tertullian born 155- 222 A.D which was during the height of Rome’s power, the second was known as the futurist view, which began with a Jesuit priest by the name of Fransisco Ribera (1554- 1630) from Salamanca, Spain and Father Manuel de Lacunza who wrote under the name Juan Josafat Ben-Ezra. In the year 1585, Ribera along with Bellarmine were the first ones to assert the futurist view. Luis de Alcazar (1554- 1630) from Seville, Spain another Jesuit priest formed what became known as the Preterist system of interpretation. In order for us to better understand the reasons behind these two new views making their way onto the theological playing ground we must look back in history to the times in which these men lived, and what their motives were, what moved them.

John 14:29 “I have told you before it come to pass, that, when it come to pass you might believe.”
Why is this important, you might ask, because the time in which these men were living was extremely volatile. This was the time within which the Office of the Inquisition was in full swing, the office of the inquisition was created by Pope Innocent III (1198-1216) in Rome. Despite the fact that countless Bulls and edicts had been written previously, and people had been getting burned at the stake or dispatched via some other hideous manner as far back as 1100 (and if you count the persecution of the Jews it goes back as far as 711 A.D). One had to be very careful about their conversation concerning their beliefs in God, as it was forbidden under pain of excommunication, and death to read, study, or instruct anyone in the study of the Holy Scriptures, unless you were authorized by the Catholic Church to do so (in which the only ones allowed any such a privilege were priests, monks or nuns).

These are things we are required to look into when concerning the validity of the 3 methods of interpretation. It is of vital importance to know what the time was like for the people of that era, because invention lies at the forefront of necessity. On a side note the History Channel is doing a special called “witch hunt” during 1692 which falls within the same time period in which the title alone suffices to show the temperature of that era.

The introduction of the futurist and preterist views came into existence as a direct result of the historicist view; they were specifically designed with the intention of displacing the cumulative results of the historical method of interpretation, strategically, purely a defensive move, and an act of necessity. So it would first benefit us to know how the historicist method caused such a reaction. Only then can we gain a thorough understanding about which of the 3 will turn out to be the most biblically sound. Also in order to further our understanding it helps to know the players on all the sides of the/then ongoing debate of “end time” prophecy.
Chapter Two
Brief history of the time period.

As unsettling as this may be at times this is historical fact. We will begin by running through a summary of the types of events that lead up to the inception of the futurist view. It is here in which we will introduce the players on the field, beginning with Tertullian. Tertullian is one of the oldest known historically and archeologically proven figures to have used the historical method of prophetic interpretation concerning Daniel.

SAMUEL J. CASSELS, “CHRIST AND ANTICHRIST” PG.12, PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA 1846; EXTRACTED FROM “DE RESURRECTIONE CARNIS” CH.24 SPEAKING OF ROME
“Whose separation into ten kingdoms will bring on ANTICHRIST.”

What Tertullian had done, was pinpoint Rome as the terrible beast with iron teeth and ten horns with the little horn that rose up among them as well as he understood that the antichrist, also referred to in the Bible as the “man of sin” and the “son of perdition” would not arise until after the fall of Rome, which broke up into exactly ten kingdoms. He was only able to do this with the aid of history, he was able to look back in history and correlate the fall of Babylon, the Medes and Persians, and Greece and its subsequent breakup into four parts, with the beasts in Daniel, leading to the belief that when Rome (being the fourth beast) fell it would break into ten kingdoms. Tertullian lived and died during the height of roman power when it would have been absurd for anyone to assume such a thing, persecutions against the Christians were raging in the coliseum. He was also the person who first coined the term “Trinity” when concerning God, Jesus Christ and the Holy Spirit, and stated that the “blood of Christians is seed.” meaning the more they were martyred, the larger their movement became. He is one of the earliest to have used the historical method of interpretation. We will now move closer to the period in question, and study how the reaction came to be, ultimately resulting from a division of understanding. Let us begin with the Albigenses, Waldenses (also known as the Vaudois people) and the Huguenots, as they play a key role in the division of understanding, one could say the seeds of the reformation were planted here. We must
understand here that during this time the Pope ruled the entire known world, history has shown that the Pope ruled over the consciences of Kings thereby controlling their actions.

We will begin with Peter Waldo and the Waldenses.


“The Waldenses or Waldensians, Protestant religious group of medieval origin, called in French Vaudois. They originated in the late 12th cent. as the Poor Men of Lyons, a band organized by Peter Waldo, a wealthy merchant of Lyons, who gave away his property (c.1176) and went about preaching apostolic poverty as the way to perfection. Being laymen, they were forbidden to preach. They went to Rome, where Pope Alexander III blessed their life but forbade preaching (1179) without authorization from the local clergy. They disobeyed and began to teach unorthodox doctrines; they were formally declared heretics by Pope Lucius III in 1184 and by the Fourth Lateran Council in 1215. In 1211 more than 80 were burned as heretics at Strasbourg, beginning several centuries of persecution. The Waldenses proclaimed the Bible as the sole rule of life and faith. They rejected the papacy, purgatory, indulgences, and the mass, and laid great stress on gospel simplicity. Worship services consisted of readings from the Bible, the Lord's Prayer, and sermons, which they believed could be preached by all Christians as depositaries of the Holy Spirit. Their distinctive pre-Reformation doctrines are set forth in the Waldensian Catechism (c.1489).”

After the initial persecutions the Vaudois fled to the Alps and sought refuge there, which put Rome at a strategical disadvantage, but many persecutions were still waged against the Waldenses, all through the Dark Ages and the Reformation. These were the first along with the Albigenses of France to break away from the traditions of the Church, they didn't go to Mass, or believe in indulgences or praying to the saints etc. etc.

After the Waldenses or close to around the same time rather a man by the name of John Wycliffe who was known for being a very pious man, but became very disheartened by the number of friars that were spreading out all over Europe. After reading the Latin Vulgate Bible, he began to preach out against the deeds of the friars, as they were the ones who were really pushing for the sale of indulgences, which was beginning to drain the economy of his homeland. Wycliffe started using the Bible to preach against the sale of indulgences as well as many other traditions of the Church of Rome which he felt were unscriptural. After reading one of the waldensian Bibles (for they were among the first to translate the Bible into the language of the common tongue), he became inspired
to begin working on his own translation of the Bible, and eventually wound up being excommunicated from the Catholic Church. While he escaped execution due to having very influential connections in Parliament, his bones were still dug up 40 years after his death and burned to ashes and thrown into the Rhine River by the Pope due to his enlarging the movement of which in the years to come would be named the Reformation.

There were many others that took Wycliffe's place after his death, such as John Huss, Zwingle, John Calvin who was the founder of the French Huguenots in which 8000 were slaughtered in 3 days time at St. Bartholomew's massacre in the mid 1500's. Along the same time line arose Martin Luther, all of which began preaching the Bible without the traditions of the Church. In which all of these people as they began to study the Bible more and more began to study using the historical method of interpretation. This method pinpointed the papacy as the ruling power (beast of the sea in Revelation 13) that made war against the saints and ruled the world for 1260 years.

Upon this discovery the reformists began to refer to the Catholic Church (and catholicism) as the system of the antichrist and the seat of the Pope as the true seat of antichrist, in which this view spread like wildfire among the early reformists. As a result of the reformists preaching that the Catholic Church had apostatized and the Popes chair was the seat of antichrist, and the fact the persecutions did not seem to be having the effect they so desired, they reverted to tactics of a literary kind.

In order to suppress the accusations flying around during this time about the pope being antichrist and the papacy the beast that arises up out of the sea (Rev.13). They sought to outwit the reformists on their own ground, using the pen. The first and foremost important thing they needed to do was to deal with the situation of the 1260 prophetic years, as this was crucial in the identification of the power itself. The historicist view sought to let the Bible interpret itself on subjects of that nature, it interprets one prophetic day as one literal year, according to the way God had instructed many of the Old Testament prophets.

This will bring us to the mid 15th century and drop us right in the middle of the Catholic Counter Reformation put forward with the Council of Trent who used the Jesuit Order heavily. Jesuit priest Fransisco Ribera (1554-1630) from Salamanca, Spain had published a 500 hundred page study on the Apocrypha to counter the historical view of the reformers and later in 1585 opened the first futurist school of prophetic interpretation.

Father Manuel de Lacunza, (a catholic priest) who wrote The Coming of Messiah in Glory and Majesty under the assumed name Juan Josafat Ben-Ezra, a converted Jew, reasserted Fransisco Ribera's futurist view. The futurist view took the 1260 (forty and two
months) days spoken of in Revelation 13 and instead of understanding them to be “prophetic days” equaling literal years, he presented them as 1260 literal (evening to morning) days.

Placing them far into the future right before the second coming of Christ, and declared that for this reason the Catholic Church could in no possible way be the beast of Revelation 13, as the book of Revelation was only relevant to the people just before the coming of Christ, which was far away into the future at the very end of the time-line 3 ½ years before Christ’s second coming.

While the historical view showed that the Papacy (now called the Vatican), fit all of the criteria of the beast of the sea of Revelation 13, and the harlot that rides the beast of Rev.17, and fulfilled the spirit of antichrist, through her history and her actions. The futurist view attested that the antichrist would be a political figure who would start a one world government at the end of time which would be the beast of the sea of Rev. 13 and that the mark of the beast instead of being a spiritual mark that it would be a literal mark.

While at the time he wrote the paper, it was not widely received, it would later be rediscovered and receive a much warmer response by the protestant denominations, eventually taking hold in America.

So the lineal succession of futurism thus far is as follows, the Jesuit Francisco Ribera (father of futurism), Lacunza then reasserted the futurist view in The Coming of Messiah in Glory Majessty.
Chapter Three
Brief history of the Jesuits

Ignatius de Loyola was born Don Inigo Lopez de Recalde in the year 1491 in Azpeitia in the Basque province of Guipuzcoa in northern Spain. He was the youngest of thirteen children. His birth happened virtually during the same time period as Martin Luther. Don Martin García was Ignatius’s eldest brother, who wound up as his guardian in 1498, residing at the palace of Ocaños. King Ferdinand of Spain being Catholic felt that the Moors were an affront to the Catholic faith. During this period King Ferdinand was fighting with the Moors, with the intention of expelling them from Spain as well as continuing assaults in Africa.

Ignatius during this time became impassioned by all the religious tension and war in which he determined to make his mark with the great warriors in history. Ignatius as a soldier was known to be courageous and often took daring risks on the battlefield. His career in soldiery was fairly short lived though. In the year 1521 while Luther in Germany was stirring up all of Christiandom, Ignatius had meanwhile become hemmed in at the town of Pamplona in northern Spain east-southeast of Bilbao. Which at that time was under siege from the French.

Ignatius upon hearing the garrison discussing the idea of surrender (which for Ignatius was not an option), began declaring any such ideas as cowardice to his commrades. During this time he
sustained a severe musket wound to both of his legs, ending his military career. He earned so much respect that day it is said that he was carried off the battlefield by his enemy (the French) to the hospital in Pamplona.

He would, during his recovery spend countless hours daydreaming or reading books about valiant heros, battles and fair Princess's. Which he grew tired of after a time, in which he turned to reading about the Saints and martyrs of early Christianity. Then moving on to the monks and hermits that used to live in the caves in and around the thebaic deserts between 155-300 A.D. Ignatius became greatly moved by these stories, that he soon longed to emulate the discipline of those he'd read about. Ignatius now desired to be a soldier of God, his conversion was now rooted, his thoughts filled with the battling of evil spirits and temptations rather than battles like the ones in his past; as well as his heros had changed.

Ignatius became very interested in the spiritual world. The world of good and evil spirits and the discernment of spirits. As his faith grew so did his devotion to the Catholic Church. He began work on what became known as the “Spiritual Exercises” in which he referred to himself as the “Church Militant”. The Spiritual Exercises were made up of a strict set of tenets to follow, as well as repetitive prayer, penance etc. The tenets of faith consisted of eighteen rules. All of the rules exalted the traditions of the Church that Luther, Zwingli, Calvin and other reformers, were specifically preaching against.

Along with the spiritual exercises he endured long periods of seclusion as did the hermits, as well as frequent fasting periods. To the point where he suffered from as the Rev. J.A. Wylie put it “the morbidity produced by long seclusion, the irritation of acute and protracted suffering joined to a temperment highly excitible, and a mind that fed on miracles and visions till its enthusiasim turned to fanatacism”, many say this played a part in such a severe conversion. I myself being a veteran would also tend to wonder about things such as post traumatic stress syndrome (I am by no means saying he had it, it is just a curiosity).

In the year 1526 he began studying philosophy at the University of Alcal'a. At this university he began to gather a small following of students, in which they began their own small unofficial order. At the university his order began to attract the attention of an Inquisitor by the name of Figueroa. Upon this discovery he left and entered the University of Salamanca, Spain in the year 1527, in which he attracted attention there as well and wound up being thrown into a common prison chained to his friend Calisto. Ignatius now went to Paris and attracted minor attention there from the Inquisitors. While attending College Ste-Barbie he was publicly
flogged, then apologized to. Throughout all he maintained a small following though, which when he again attracted the attention of Figueroa he appealed to the Archbishop of Toledo. Here is a list of the location records of his precedings “Records of Ignatius’ legal proceedings at Azpeitia, in 1515; at Alcal´ in 1526, 1527; at Venice, 1537; at Rome in 1538, will be found in "Scripta de S. Ignatio", pp. 580-620.” which can be found at www.newadvent.org. Eventually the Pope wound up blessing his order which in 1538 he offered their services to the Pope. They were known as “Societas Jesu” or in english the Society of Jesus (or The Company of Jesus), but around 1544 they began to be called Jesuits. They were officially formed by issue of Papal Bull on September 27th 1540.

The Catholic Counter Reformation denotes the Churches attempt at a revival during the reign of Pope Pius IV from around 1560 to the end of the Thirty Years War. During this time the Pope had given the task to the Council of Trent. They in turn used the Jesuits heavily, during the counter reformation. They would go on missionary trips to India, Asia, the Middle East, even as far as the Americas. They would setup schools, universities and housing in most of the places they visited. They would preach, write and publish papers diametrically opposed to what the Reformers were preaching, writing and publishing for the common person to read as well as the upper class.

Ignatius had once called his followers together for a speech in which one of the things he stated was “Are we not to conclude that we are called to win to God, not only a single nation, a single country, but all nations, all the kingdoms of the world?” One of the sayings of the Jesuits was “What will I? If it already be kindled” in which the inscription came on a coin that pictured a dog with a lighted torch in his mouth, traversing the globe.

They basically considered themselves an army of God, to conquer the world for God. Ignatius was elected by his followers as the head of their order, the General of the Jesuits, in which he formed the constitution for the order as well as other tasks in order to make the Society of Jesus structurally sound. Jesuits would when in another country or one with a diversity of religions, acclaim themselves with the religions of the land, so as to better infiltrate the temples and gain converts or in some cases to cause dissension within the congregation.

In short the Jesuits did everything they could to revive Catholicism, and bring down or discredit the Protestant Reformers and/or the papers they were writing, which were in no short supply to the common people. The Jesuits were needed by the Pope desperately in some countries, as the Church by this time had lost some entire countries to Protestantism. Between the years of 1583
and 1606 in Hungary papal agents found not more than 300 roman clergy, spread throughout the southern province of Croatia flanking inner Austria, as well as in Transylvania there were less than 30 roman clergy and none of the Hungarian clergy had been to Rome since 1553. The Church was steadily having to publish papers to counter the reformers arguments. A major reason for this was the people in that time had been literally steeped in superstitions or traditions of the Church for so long. They longed for the truth found within the Scriptures.

Here is an excerpt from J.A. Wylies “History of the Jesuits” extracted from his “History of Protestantism”.

“All ranks, from the nobleman to the day-laborer; all trades, from the opulent banker to the shoemaker and porter; all professions, from the stoled dignitary and the learned professor to the cowled mendicant; all grades of literary men, from the philosopher, the mathematician, and the historian, to the schoolmaster and the reporter on the provincial newspaper, are enrolled in the society. Marshalled, and in continual attendance, before their chief, stand this host, so large in numbers, and so various in gifts. At his word they go, and at his word they come, speeding over seas and mountains, across frozen steppes, or burning plains, on his errand.

Pestilence, or battle, or death may lie on his path, the Jesuit’s obedience is not less prompt. Selecting one, the General sends him to the royal cabinet. Making choice of another, he opens to him the door of Parliament. A third he enrolls in a political club; a fourth he places in the pulpit of a church, whose creed he professes that he may betray it; a fifth he commands to mingle in the saloons of the literati; a sixth he sends to act his part in the Evangelical Conference; a seventh he seats beside the domestic hearth; and an eighth he sends afar off to barbarous tribes, where, speaking a strange tongue, and wearing a rough garment, he executes, amidst hardships and perils, the will of his superior.

There is no disguise which the Jesuit will not wear, no art he will not employ, no motive he will not feign, no creed he will not profess, provided only he can acquit himself a true soldier in the Jesuit army, and accomplish the work on which he has been sent forth. "We have men," exclaimed a General exultingly, as he glanced over the long roll of philosophers, orators, statesmen, and scholars who stood before him, ready to serve.”
Chapter Four
The Catholic Church
and
The Counter Reformation

The Catholic Church had been engaged in a propaganda war as well as one of a violent persecuting nature. The Society of Jesus having been formed in 1540 (officially), was well organized. Over the years while scirting their boundaries with the Church, which at one time they were even disbanded. Regardless though over the years they had built a stable reputation of being most effective. The Council of Trent had been given the task of dealing specifically with the culminating results of the predominant view held by the reformers. The common people were feeding off their sermons, disputations over the Scriptures and challenges to the traditions of the Church. In which the reformers were churning these things out an alarming rate. As the Canaanite woman had said in Matthew 15:27 “Truth Lord: yet the dogs eat of the crumbs which fall from their masters table.” So it was with the common people.

The Council of Trent's main point of concern lied within the understanding of specific lengths of time. The Reformers took a continuous approach when it came to understanding the prophecies of Daniel and Revelation. In particular the time spoken of in Rev. 13:5 12:6 and Daniel 7:25 as well as Rev. 17 which speaks of the Harlot and the Scarlet beast. Taking a continuous historical approach to the prophecies of Daniel and Revelation the reformers had pinpointed the Catholic Church as the antichrist power.

The foundational support for the Historical approach lied specifically with the way the time in the verses above was interpreted. This was the Churches Achilles' heal. The Council of Trent assigned the Jesuits the task of forming alternative interpretations of the prophecies. In order for this to be done the time spoken of in Daniel and Revelation had to be understood as a literal 1260 days, instead of 1260 prophetic days (where 1 prophetic day equals 1 literal year). After all for them to be declared antichrist was no worse than to be declared satan himself.
The Jesuit Francisco Ribera (1537-1591), of Salamanca Spain was one of the men given the task of dealing with writing new understandings to the prophecies. To the Jesuits this was nothing more than a literary infiltration of an enemy state. It was for nothing more than to cause discension in the ranks of the reformers. They were after all as Loyola himself stated the “Church Militant”. In the year 1585 the Jesuit Francisco Ribera released his first draft of what became known as the Futurist method of prophetic interpretation. It was titled “In Sacrum Beati Ioannis Apostoli, & Evangelistiae Apocalypsin Commentarij.” Which can be studied at the James White Library at Andrews University, in Berrien Springs, Michigan.
Francisco Ribera died in 1591 before he could refine the view any further. Robert Cardinal Bellarmine continued to carry the torch when he released another more refined Futurist view. In his paper “De Controversiis Christianae Fidei”
Manuel De Lacunza was born in 1731 in Chili finding his way to Spain in his mid-late teens. Jesuit Manuel De Lacunza resided in Spain until around 1751 when he was forced to leave as a result of the rising tensions between the Jesuit Order and Don Carlos the Prince of Spain. In which apparently the Jesuits had been spreading rumors of his illegitimacy, which that coupled with other things led to their expulsion from Spain. From Spain Lacunza went to Imola, Italy in which he claimed he was a converted Jew by the name of Juan Josafat Ben-Ezra. In 1790 Jesuit Manuel De Lacunza released another revision of the Futurist method in a book entitled “The Coming of Messiah in Glory and Majesty” under the assumed name of Juan Josafat Ben-Ezra.

“The Coming Messiah in Glory and Majesty”
and
Jesuit Manuel De Lacunza
**1st observation:** interprets the Image in Nebuchadnezzars dream as leading to the Catholic Church being the stone cut without hands that is forever established.

**2nd observation:** concerning the beasts of Daniel, he interprets them not to be literal ruling nations of the past, but different stages of different religions. The 1st beast he attests is Idolatry, the 2nd beast he claims to be Mohammetanism (or Islam), the 3rd beast he states is Christianity (although he states not “True Christianity” but false christianity), and as to the four heads of the 3rd beast (the leopard-like beast) he claims the first head to be Heresy, the second head to be Schism, the third head to be Hypocrisy, the fourth head to be Libertinism (the love of a sinful lifestyle). As well as he interprets the time spoken of in Rev. 13:5 12:6 and Daniel 7:25 as a period of 1260 literal days instead of 1260 years.

In interpreting the prophecies of Daniel in such a way he is able to remove the Vatican out of the fire of accusation, and in the interpretation of the great image, claims The Church (Vatican) as the mountain that smotes the image, supporting it to be the one true church of God, the fourth beast he states is “the religion of nature” or antichristianism, leaving identity of the fourth beast vague and open to interpretation as to whatever someone understands antichristianism to be.

So while, when God gave the vision of for instance the beasts He states that the beast is a symbolic representation of a literal nation, while Ezra (Lacunza) asserts that the beast is a symbolic representation of a nation (such as Babylon), the nation (whichever one it is Babylon, Medo-Persia, Greece or Rome) is a symbolic representation of a particular type of worship, for instance the 3rd beast or Greece he states represents false Christianity. The same type of method he applies to Nebuchadnezzars dream of the great image, while God says the Golden head (symbolic) for instance is Babylon (literal), Ezra (Lacunza) states that Babylon is yet another symbolic representation of a particular form of worship.

The Vatican attests that the counter reformation denotes the “period of catholic revival from the pontificate of Pope Pius IV in 1560 to the close of the 30 years war in 1648.”

www.newadvent.org/cathen/04437a.htm

I must say I disagree with this though, in light of Lacunza’s book as well as “Romes Challenge” by James Cardinal Gibbons (1877-1921). Romes Challenge in essence challenged the right of the Protestant Churches to worship on Sunday. He also offered $1000.00 to anyone who could show him anywhere in the Bible where it stated or taught that the sabbath (the seventh day) had been abrogated or changed. Claiming Sunday worship as a tradition
of the Catholic Church. While the persecution may have ended in 1798, I feel the counter reformation (in the literary sense) lasted much longer. Well past 1648 anyway. It seems to me that one would have to fight with natural reason and logic to think otherwise.

Charles Chiniquy (1809-1899) who was a priest (author of 50 Years in the Church of Rome), felt that it lasted well into his time. During Charles Chiniquy’s trial in which Abraham Lincoln defended him they shared thoughts on the Jesuit Order as well as the Churches attempt to topple the U.S. Constitution. The Church though it seems has had the uncanny ability to continue to wage an effective literary war as well as use protestants to help propagate their weapon of choice. Futurism.
Chapter Five

Edward Irving 1792- 1834

Edward Irving was born in Annan, Dumfriesshire, on the 4th of August 1792. He has by many been considered the founder of the Irvingite, or Catholic Apostolic Church. Edward Irving translated Manuel De Lacunza's book “The Coming Messiah in Glory and Majesty” in the year 1826. In which he began to incorporate the futurist view into his teachings at his Church. Since the fall of the Papal power in 1798, after the Napoleonic Wars in which the Papacy lost all political power. Prophecy had become the hot topic among the different protestant as well as catholic faiths. From the period of around 1800 to 1840 what was known as the first and second great awakenings. Edward Irving and his followers, along with applying a futurist interpretation to the prophecies, also believed in a restoration of the “gifts” mentioned in 1 Corinthians 12:1- 11. Thus they believed in speaking in tongues and utterances. During one of their prophecy meetings a Mrs. M.M apparently claimed to have had a prophecy in which the Second Coming of Christ would be split into to two parts. The first part would be a secret rapturing of the Church prior to the tribulation. The second part would be the coming that the whole world would see. There has been some debate as to whether Mrs M.M was in fact Margaret McDonald, who had become what she thought to be deathly ill, and had a similar vision as well.
John Nelson Darby (1800-1882), was ordained in the Angelican Church of Ireland in 1825. He was once known to have stated that Roman Catholics were converting to Protestantism to the number of 600-800 a week. He began having prayer meetings with influential friends and wound up becoming what many refer to as the founder of The Plymouth Brethren and the Father of Dispensationalism. Dispensationalism was a system of Biblical understanding that he began to incorporate into his teachings, which was strongly rooted in the futurist approach. Predominately because he had by 1826 obtained a copy of Jesuit “Juan Josaft Ben- Ezra” Manuel De Lacunza’s “The Coming Messiah in Glory and Majesty”. Darby it turned out had a friend by the name of Margaret McDonald who was a regular attendee of Edward Irving’s meetings. J.N. Darby and Edward Irving met through Margaret McDonald in which they wound up engaging in long studies together concerning end time prophecy. J.N. Darby wound up incorporating futurism along with some of Irving’s teachings and the two fold coming of Christ or pre-tribulation rapture from Mrs. M.M who was possibly Margaret McDonald. Darby claimed he "had come to an understanding of a new truth”. Which theology wound up becoming known as Dispensational Futurism. Darby wound up travelling somewhat and eventually brought his Dispensational Futurism to America which was right in the middle of the Century of the Great
Awakening as well. In which many of our current religions came out of. Some of the religions that wound up coming out of that era were the Mormons, the Omish, the Jehovah’s witness arriving a little late with Charles Taze Russell in 1872. The Seventh Day Church of God and the Seventh Day Adventist also sprang from that era, both from the Millerite Movement which was an offshoot of the Seventh Day Baptist. Both of which maintained strong roots in the Historical method of interpretation. So we see prophecy was not only a hot topic with Darby and Irving’s groups, but was of interest to virtually everyone hence the reason historians refer to the time period between around 1810 to the 1840’s as the Great Awakening.

Darby by his own admission at times stated he had been influenced through the writings of the Jesuit priest Manuel de Lacunza. Darby took the same system of interpretation Lacunza used in his book and applied it across the entirety of the Bible from beginning to end. He broke the Bible down in four different dispensations, 1) Patriarchal 2) Mosaic 3) Ecclesial (Church) 4) Zionic (subdivided into millennial and eternal- kingdom phases.) Darby had taken the futurist view originating from Ribera and expanded on it, further refining it. With or without his knowledge of it. According to Darby Daniel’s 70 weeks had not been fulfilled yet. He suggested a 2000 year gap between the 69th week and the 70th week. Darby proclaimed that the 70th week of Daniel was a future seven-year tribulation period that would take place at the end of the Christian era. Effectively removing the Papacy from the 1260 year period of the Historical timeline. Thus cementing the original intent of the Catholic Church. Upon one of his visits to America he wound up meeting a man by the name of Cyrus Ingerson Scofield.

Cyrus Ingerson Scofield in turn was connected closely to the founding members (considered one of them by some) of the Moody Bible Institute and the Dallas Theological Seminary.
Cyrus Ingerson Scofield (1843-1921) was born on August 19 in Lenawee County, Michigan, the youngest of seven children. Bible student and author, born in Lenawee County, Michigan, reared in Wilson County, Tennessee, and privately educated. Fought in the Civil War from 1861-1865 under General Lee, his distinguished service earning him the Confederate Cross of Honor. Admitted to the Kansas bar in 1869, elected to the Kansas House of Representatives where he served for one year. President Grant appointed him United States Attorney for Kansas in 1873. Worked as a lawyer in Kansas and Missouri from 1869 to 1882. Converted at 36, he was ordained to the Congregational ministry in 1882, and served as pastor of the First Church, Dallas, Texas (1882-1895), and again (1902-1907); and of the Moody Church, Northfield, Massachusetts (1895-1902). Later years were spent lecturing on biblical subjects on both sides of the Atlantic. The work for which he
is best remembered is his 1909 dispensational premillennial Scofield Reference Bible." (From "The Wycliffe Biographical Dictionary of the Church," page 362, Elgin S. Moyer, 1982, © Moody Press, Chicago, IL). Scofield became acquainted with Darby's work through the Niagara Bible Conferences. These conferences began as legitimate Bible study conferences however they soon became enamored with J.N. Darby's dispensational futurist theology. Scofield became such a strong advocate of Darby's dispensationalist view that he made trips to Ireland on a few occasions. J.N. Darby over the course of his lifetime traveled to America seven times over a period of twenty years, with the intention of enlarging his following in the states. Scofield came to the idea that it would be easier to teach the Ribera- Lacunza- Macdonald- Darby theology, if people had a Bible with references along side the verses. This would enable less confusion to the newly indoctrinated. As the theology could sometimes be confusing to newer students. Scofield released the "Scofield Reference Bible" in 1909, leaving him inextricably linked to Dispensational Futurism. This was also one of the main things that grafted Dispensational Futurism into the Protestant community. Another thing to help would be the Moody Bible Institute founded by Dwight Lyman Moody.
Dwight L. Moody (1837-1899) was born in Northfield, Massachusetts on February the fifth. The Moody Bible Institute was the second thing to further embed the Catholic rooted Futurism into the fundamental structure of protestantism. Dwight L. Moody was a travelling shoe salesman who never became a regularly ordained minister. After the great fire of 1871, which destroyed his church, the Young Men's Christian Association buildings, and his home, he made arrangements for rebuilding the church, and in June, 1873, went with Mr. Ira D. Sankey to Great Britain on an evangelistic tour which continued for a period of over two years, inaugurating one of the greatest evangelistic movements of the age. He founded the Northfield Seminary for Young Women in 1879, in 1881 the Mount Herman School for Young Men. The Moody Bible Institute was founded in 1886. He wound up attending some of the Plymouth Brethren meetings and other like minded conferences, and soon became a strong advocate for the Ribera-Lacunza-Irving-Macdonald-Darby dispensational futurist theology. He incorporated Darby's theology into the teachings of his schools cementing his place in history to the Dispensational Futurist theological chain. Thus we begin to see Ribera's baby growing into a young man.
Lewis Sperry Chafer was born in the year of 1871 in Rock Creek, Ohio on February 27, he graduated from the Oberlin College in 1892 and was ordained as a Presbyterian Minister in 1900. He was a close friend of Cyrus Ingersoll Scofield, who introduced him to the Ribera- Lacunza- Irving- Macdonald- Darby dispensational futurist theology. Chafer became an avid study of Dispensational Futurism, and in turn wrote many papers speaking of the danger of what he called “Covenant Theology” within the churches. By Covenant Theology he is actually referring to the theology resulting from a Historical perspective. In 1924 Lewis Sperry Chafer helped found and became president of the Dallas Theological Seminary. In which Dispensational Futurism (or what is now sometimes called “Systematic Theology”) was the main foundational structure used to interpret and teach the Scriptures. It is still lies at the core of their teachings to this very day. It is also the very same with the Moody Bible Institute, while possibly some minor differences might rest between the two they both still base their teachings on Darby's Dispensational Futurist view. These two institutions became major hinge points in propagating the Dispensational Futurist theology throughout the United States and eventually the world. Many of the ministers that graduated from them have gone on to become some of the most influential evangelists known by the majority of the world. From T.V. and radio preachers to book authors to some of these “mega church” pastors with congregations of 20- 30 thousand. Having influence in the political field as well as making
impressions in the film and television industry. They have taken the Jesuit Francisco Ribera's baby and nurtured and refined it into the dominant view held by most christians and even unwittingly some non-christians.

The desired challenge first started by the most prominent figures of that early era had been a task not indifferent to that of Ignatius De Loyola's when he spoke to his company of jesuits stating “Are we not to conclude that we are called to win to God, not only a single nation, a single country, but all nations, all the kingdoms of the world?” Hence began the Evangelical Movement. Men like Moody, Chafer, Darby and many others had often preached at schools and conventions all over not just the country but the world. It was not uncommon to launch massive evangelical crusades which could last anywhere from 7 months to 2 years sometimes.

Here is a quote from Albert James Dager's massive study from the World Christian Movement Evangelization vs. Evanangelism Volume 22 Number 1 which can be found at http://www.cephasministry.com/dagrwcm1.html “At the turn of the century, notable Christian leaders such as D.L. Moody and A.T. Pearson, put forth the challenge to evangelize the entire world by the year A.D. 1900. Their appeal was not only to churches, but to youth on college campuses. Recognizing the energy and idealism of youth, they sought to mobilize them into an army of missionaries that would be willing to sacrifice their lives for missions.”.

This is not surprising at all when we look into the history at that time. We find that conventions, missionary trips, year long evangelical crusades to other countries as well as all over the United States not to mention all the supposed “faith healers” and tent preachers at the time throughout the 1800's. All of this binding the name “Great Awakening” to that time period. In particular though the evangelical movement spread throughout the university campuses with such a prolific nature that it has in essence nearly swallowed up the whole of the christian populace to the present time. Here are some of the people that directly influenced the masses with the spreading of the Ribera-Lacunza-Irving-Macdonald-Darby dispensational futurism. John Nelson Darby (1800-1882), C. I. Scofield (1843-1921), Dwight L. Moody (1837-1899), Lewis Sperry Chafer (1871-1952), John W. Burgon (1813-1888), J. R. Graves (1820-1893), James M. Gray (1851-1935), Henry Halley (1874-1965), Harry Ironside (1876-1951) a pastor of Moody Memorial Church, J. Frank Norris (1877-1952), John Strombeck (1881-1959), Louis T. Talbot (1890-1976) founder of Talbot Theological Seminary Talbot greatly impacted the United States by popularizing the timeline charts now used by Tim Lahaye and John Hagee (in which followers have referred to him as the living Bible
due to his memorization of Bible verses). John Hagee is the founder and Senior Pastor of Cornerstone Church in San Antonio, Texas, a non-denominational evangelical church with more than 17,000 active members. Hagee is the President and C.E.O. of Global Evangelism Television which telecasts his national radio and television ministry carried in America on 120 full power T.V. stations, 110 radio stations, three networks and can be seen weekly in over 92 million homes.

John Hagee Ministries is also from coast to coast in Canada in prime time on the Vision Network, in most Third World nations, in Africa, and in Europe. The title of some of John Talbots books have been, Bible Questions Explained; Christ in the Tabernacle; God’s Plan for the Ages; The Prophecies of Daniel in Light of Past, Present, and Future Events; The Revelation of Jesus Christ. These books along with Hal Lindsey’s book “The Late Great Planet Earth” which inspired Tim Lahaye and Jerry Jenkins to co-author the “Left Behind” book novel and movie series.

These books have helped shape the thinking of the majority of christians today, with the Ribera- Lacunza- Irving- MacDonald- Darby Dispensational Futuristic theology.
Henrietta Mears (1890-1963)

One of the more influential women was Henrietta Mears. She was born in Fargo, North Dakota, in 1890. Her grandfather was one Dr. W.W. Everts well known as a Baptist minister and author of “The Pastors Handbook” and the “The Church in the Wilderness”. Mears was at one time director of Christian education at First Presbyterian Church in Hollywood in 1928. Three years after her arrival at the church, Sunday school attendance grew from 400 to 4,000. While in heart her intention might have been honest she was misguided. Her influence impacted the likes of Billy Graham, “I doubt if any other woman outside of my wife and mother has had such a marked influence,” Graham was quoted as saying in the 1957 Barbara Hudson Powers book, “The Henrietta Mears Story.” Mears also influenced the likes of Dr. Richard Halverson, Bill and Vonette Bright founders of Campus Crusade for Christ whose motto is "win the campus to Christ today, win the world to Christ tomorrow.” How much does this resemble Loyola's statement “Are we not to conclude that we are called to win to God, not only a single nation, a single country, but all nations, all the kingdoms of the world?”. Mears founded Gospel Light Publications in 1933, to meet the demand for her teaching material. In which requests for that had exploded.

Henrietta Mears Sunday School grew from 450 to more than 6000 in 1933, and later to 6500- the largest Presbyterian Sunday school of its time in the world. College kids from campuses all over the United States would come to her Bible studies and camp meetings. She was a co-founder of the National Sunday School Association, and founded the Forest Home Christian Conference Center in 1938 in which Mears was on its five-member non-profit board.
“The College Briefing Conferences in the summers of 1947 and 1949 produced revivals earthshaking in their impact on church and parachurch leaders, greatly influencing the course of evangelism and missions in the latter half of the Twentieth Century.”

Henrietta Mears use to say to her students "When I consider my ministry, I think of the world. Anything less than that would not be worthy of Christ, nor of his will for my life." Her dream was to conquer the entire world with evangelism for Christ. C.S. Lewis author of the “Chronicles of Narnia” once spoke at Forest Home in which he had been directly invited by Henrietta Mears. After which they remained friends. She was also very close friends with Dale Evans Rogers (1912- 2001) wife of Roy Rogers along with Rev. A. W. Goodwin- Hudson (who was one of the contributors [initial meeting in London in early 1976] to the New King James Bible).

Henrietta Mears primary strategy was to win “Spiritual Leaders” as quoted from “The Henrietta Mears Story” by Barbara Hudson Powers. Mears stated "I always try to win leaders first; then I know the followers will come. And I know that if I can win the young men, the girls will come, too!” While she may not have been the founder of the Hollywood Christian Group, which was established to bring Christ to the film industry of Hollywood, she was an advisor and most probably the root influence of that group being formed. So how exactly did Henrietta Mears directly influence Futurism?

While Darby and others were successful at spreading futurism in crusades, their endeavors paled in comparison to Henrietta Mears. Mears travelled the globe more than the saltiest of sailors. While she may not have been a preacher or minister as hers was more of an educational aspect, what she did was “teach” all these ministers and preachers exactly “HOW” to go about conquering the world. As well as her influence caused many to desire to become ministers who otherwise would have gone into other careers possibly.
Hal Lindsey (1929- present)

Hal Lindsey was born in 1929, from somewhat obfuscated origins. With very little education at the time. Late 1960s. He's a campus preacher out in southern California. 1970, he publishes a book, The Late Great Planet Earth, which is really a popularization of John Nelson Darby's dispensational futurism. He took a four year Master of Theology course at Dallas Theological Seminary with a major in New Testament Greek and a minor in Hebrew. His Christian televangelist dispensational futurist career became more firmly planted during the Reagan Administration when Hal Lindsey along with Jerry Falwell and Mike Evans were along with others given direct access to the President and cabinet members. The main factor that contributed to the success of Lindsey's book The Late Great Planet Earth, was that he did what no one upto that point had done, he took the futurist method of interpretation and applied it to current events taking place. As a result his book reached the number one best sellers list. While his book failed as far as it concerned predicting future events to take place, it succeeded in the fact that the sales of the book catapulted him into the "Lime Light" of prophetic endtime prophecy. So while his initial book failed successfully in predicting anything to take place, it was the springboard he needed. He has been churning out “endtime” prophecy books ever since and they have been selling like hotcakes, every one asserting the Jesuits inaccurate futuristic view of prophetic interpretation.
So the inaccuracies of his past predictions give weight to the incontrovertible truth of his failure to understand the prophecies in the Bible. He is a false prophet hungry for self exaltation. The name of his site proves this www.hallindseyoracle.com, so if we look at the definition of the word “oracle” we find it very interesting. From Dictionary.com

**oracle**

n 1: an authoritative person who divines the future [syn: prophet, seer, vaticinator] 2: a prophecy (usually obscure or allegorical) revealed by a priest or priestess; believed to be infallible 3: a shrine where an oracular god is consulted.

So in looking at the definition of the word we find that an oracle is a prophet, and as we can see from past blunders he fights accuracy with foolishness, and self exaltation, which leaves him inextricably linked the to the definition of a false prophet. Leaving his prophetic assertions as dry as a funeral drum in a pep rally. Hal Lindsey however continues to churn out prophetic declarations through a veneer of inaccuracies. Among some of his newer books are “The Everlasting Hatred- The Roots of Jihad”, “The Road to Holocauast”, “Planet Earth the Final Chapter”, “Blood Moon”, “Vanished – into thin air”, “The Lost Shipwreck of Paul”, “Cracking The Faith Barrier-Study Guide”, “Theres a New World Coming”, “The Apocolytes Code”. This list goes on and on, each one further slipping the reader into a deceptive illusion. Hal Lindsey also has close ties with Sun Myung Moon and his Unification Church, and was also a staff member of his late organization The Coalition for Religious Freedom (CRF), Sun Myung Moon claims to be “Messiah to the World” can we all say “that is AntiChrist behavior”. Thats exactly what it is. Tim Lahaye was also a paid board chairman of CRF, as well as Lindsey is a believer in psycho- cybernetics, a self help technique used among many new age cults that deals with specific repetitions of positive statements about ones self, in order to “train the mind” to make the body and attitude conform unconsciously. Hal Lindsey’s book The Late Great Planet Earth was also the driving inspiration for the “Left Behind” book and movie series written by Tim Lahaye and Jerry Jenkins.
Tim Lahaye was born in 1929, in Detroit, Michigan. He graduated with a BA in theology from Bob Jones University (same school as Asa Hutchins), and a PhD from the Western Conservative Baptist Seminary. He is the co-founder of Concerned Women for America (his wife being the other founder), co-founder and president of the Council for National Policy, serves on the board of directors for the Moral Majority. Jerry Jenkins was born in Kalamazoo, MI, on September 23, 1949 he was the vice president of the publishing dept. of The Moody Bible Institute, in which he still writes for the Moody Institute as well as many other magazines, he holds enough college credits to equal 2 years and an honorary doctorate degree (or degrees rather according to JerryJenkins.com). He lists his main influence as being Sammy Tippit who was born in born in Baton Rouge, La. in 1947, he was ordained Southern Baptist Minister in 1968 and founded God’s Love In Action (evangelization), in 1970, in which he packs them in at 120,000 sometimes. Jerry Jenkins also assisted Billy Graham in 1993 to write his memoirs “Just as I am”. Tim Lahaye once stated something to affect of that while he was on a plane he had thought to himself “what if the rapture happened while I was on the plane”. From this experience sprang the idea for the “Left Behind” book series. He thought it would be a good way to spread the Ribera- Bellarmine- Lacunza-Irving- Darby dispensational futurist interpretation just as Hal Lindsey had done with one exception. This would be a fictional series about the people left behind after the Margret McDonald
pre-tribulation rapture occurred. He would write a novel about what life on earth would be like after a pre-tribulation rapture; a look through the spectacles of dispensational futurism. You must understand the intention of the Papacy during the counter-reformation. They understood that if they could saturate people and not just the people of the reformation but generations of people to come, with a deceptive view, that could take hold, they would overthrow the reformed thinking. They would cause dissension within the reformed churches and within their laity. You see the counter-reformation by the chuches own confession admit that it was an attempt at Catholic revival. They were not out to “WINBACK” the reformers or there flock. By papal law they were “heretics” and cut-out from Christ. They wanted to destroy the credibility of reformed thinking, of true protestantism. Thus they would have a better chance at converting the “rest” of the world to catholicism. That specifically is what the counter reformation was about. Their (Catholic Church) intention was to obfuscate the truth. So Tim Lahaye has this idea for a fictional novel now but noone to write it. That was where Jerry Jenkins would come in, at the time he was at the Moody Bible Institute. Which we have already covered and know their role in the spreading of dispensational futuristic theology (now commonly called “systematic theology”). It is perfectly logical that this opportunity would arise for Tim Lahaye and Jerry Jenkins to write their book series. In 1995 the collaborative efforts of both Tim Lahaye and Jerry Jenkins resulted in the release of the book “Left Behind” which would be the first in a series, with the movie “Left Behind” being released in 2000. This would end up being a 12 book series (so far anyway). The order is as follows.

*Left Behind, Tribulation Force, Nicolae “Rise of the AntiChrist”, Soul Harvest, Apollyon, Assassins, The Indwelling, The Mark, Desecration, The Remnant, Armageddon and Glorious Appearing.* I would not be surprised one whit if they had it in the works to make movies out of all of the books. Their Books and movie, have helped to saturate the majority of Christianity, as well as many outside of the christian faith. I have even heard many atheists state that when they “See” the antichrist they will then believe, which is based off the assumption that dispensational futurism is correct. So essentially Jesuit Francisco Ribera’s view has grown from the original seed he planted into the dominate view held among all protestants as well as all christianity. The world is saturated with dispensational theology. Ribera’s baby.
Chapter Six

Christian Unity and World Evangelization

“In 1937, church leaders agreed to establish a World Council of Churches, and in August 1948, representatives of 147 churches assembled in Amsterdam to constitute the WCC.” from: www.wcc-coe.org. The World Council of Churches began predominately as a result of the ecumenical movement in the latter end of the 19th to early 20th century (in all logical reasoning a culmination of the Great Awakening's in the 1800's). The ecumenical movement sought to conquer the world for Christ, the very action of which requires christian unity. Billy Graham and many other evangelical leaders for instance would require cross-denominational audiences, even to having catholic priests. Which many churches had little trust for the Catholic Church still, so this was groundbreaking for that time. It was the Irvings, Darby's, Moody's, Mears, Graham’s and all the other “heavy hitters” that fueled the evangelical movement. Especially from Mears onward, thats when the “mega-audiences” began reaching 10,000 people and up. So by the early-mid 1900’s movements had been starting to advance the cause of christian unity, they were looking to bridge the gap (that gap of doctrinal difference). By 1937 Church leaders from all over the world had decided to start a World Council of Churches. Representatives from 147 different churches assembled in Amsterdam to begin work on the WCC. The churches wanted to find a common ground in work for missions and evangelism. Fostering a renewel in christian unity
, worship, mission and evangelistic help in propagating christianity throughout the world. In order to effectively do this they would have to reconcile some differences in order to design a structurally sound set of tenets for members to accept and/or adhere to. In 1960 Pope John XXIII established the Vatican Secretariat for Promoting Christian Unity (SPCU). He did this in order to facilitate their desire to be a part of the ecumenical movement.

The Roman Catholic Church however is the largest christian organization in the world. So it was decided among the RCC and the WCC to form what is known as the Joint Working Group (JWG). In which members of the 147 churches that made up the WCC, assigned observers and likewise the Roman Catholic Church assigned observers. In order to ease communication between the two. This became the Joint Working Group. In which now communication with WCC is considered to be made up of two controlling parties, The Joint Working Group and the Holy See.

The reasoning behind the JWG was the understanding of the sheer size of the Roman Catholic Church, in which without the JWG their size alone would be sufficient to overwhelm the other churches (as well as some member churches are catholic). This would maintain each member church a voice, so to speak. Their was a common desire to renew unity, worship, mission and service as stated on the WCC's website. The World Council of Churches was officially constituted in the year 1948.

The team on Church & Ecumenical Relations has 3 main areas of relation. Relations with member churches, with what they call the partner bodies in the ecumenical movement, which include but are not limited to National Council of Churches, Regional Ecumenical Organizations, Christian World Communions, International Ecumenical Organizations. The Christian Churches are not the only ones who are pushing for religious unity. The United Nations works very closely with The Interfaith Center of New York, who promotes unity among all religions across the board, whether christian or not. In the Year 2000 we saw the beginning of the United Religions Initiative from www.uri.org “The seed for the URI was planted in 1993 when the United Nations invited , Episcopal Bishop of California, to host an interfaith service.

That night the Bishop found it hard to sleep ... he told himself, “If the nations of the world are working together for peace through the UN, then where are the religions of the world?” also “Today the URI includes thousands of members in over 50 countries representing more that 100 religions, spiritual expressions, and indigenous traditions.” Now while the Evangelical Movement has its
roots in protestantism all the major evangelical leaders hold to the Ribera- Bellarmine- Lacunza- Irving- Darby dispensational futurist theology.

Which theology they are spreading to all parts of the world. Through all channels of communication, T.V., live conferences, radio, internet, books, movies and of course last but not least the pulpit. Along with this world evangelical movement taking place there is also a significant push by several other christian organization’s for political support. Pat Robertson’s Christian Coalition is one such organization as well as The Catholic Campaign for America, Hal Linsey's organization. As well as denominations of the religious advisors to the President and his cabinet members.

Another organization a little more obscured is known as Opus Dei, they became more well known when the FBI russian spy Robert Hanssen was known to have been a member of Opus Dei. More recent alarm has occurred when it was discovered that Prime Minister Tony Blair's Education Secretary Ruth Kelly is a member of Opus Dei. Opus Dei is a catholic order that is composed of the laity and a small number of Opus Dei priests, who hold to a strict form of traditional catholicism, to in effect do what they call “emulate the character of christ” more closely.

They are suspected by many though of making efforts to convert the high ranking more influential political members of government to catholicism. All the major evangelical and protestant denominations have been sending their pastors and the like to institutes that deal with the application of achieving spiritual unity. Among the church councils and such connected with the World Council of Churches and the Roman Catholic Church it is described as Ecumenical Formation. From www.wcc-coe.org

ECUMENICAL FORMATION

Education and experience that prepare Christians to think, relate, reflect, act and envision ecumenically are badly needed today. People who are ecumenically committed also need to know how this movement developed and its current realities.

The WCC supports the training of effective ecumenical leaders. It tries to increase women’s access to ecumenical theological education and lay and ministerial formation, develop human resources in churches and ecumenical organizations via scholarships, and support ecumenical education networks like regional associations of theological schools. The programme also encourages a shift in the emphasis in education and ecumenical formation from simple transmission of information to transformation, and towards recognizing religious and cultural pluralism as positive
opportunities.

Knowledge is the evergrowing presence of understanding concerning the Word of God. Ecumenical Formation? What is ecumenical formation? First lets look at the word ecumenical.

Ecumenical: 1) Of worldwide scope or applicability; universal.
   a. Of or relating to the worldwide Christian church.
   b. Concerned with establishing or promoting unity among churches or religions.

Now lets look at the word formation.

Formation:
1) The act or process of forming something or of taking form.
2) Something formed.

So in essence ecumenical formation is putting into action, the doctrinal design that brings about christian/religious unity. Shalem Institute gives classes dealing with lay and ministerial formation. A minister trained in spiritual direction might break the laity up into prayer groups in which each group will have a spiritual guide. Jesus Christ, the HolySpirit and God should be the only spiritual guides anyone needs. So how does this work? I mean before ecumenical formation or complete religious unity can be obtained the action of it has to carried out with a specifically planned design.

That is where Ecumenical Formation comes in. Remember what the WCC says about ecumenical formation. That it is to “prepare Christians to think, relate, reflect, act and envision ecumenically”. This is done via Spiritual Direction, carried out and applied by Ministers. The aim is to “Spiritually Guide” you into a way of ecumenical thinking, a united thinking in support of world wide Christian Unity. The question is though, united under which banner the banner of Biblical Stability or the banner of Church Tradition? This is a VERY serious question, one that cannot be avoided. One in which we have previously in this paper already exposed.

That of the Futurist. The main organizations I know of thus far who are directly involved in the advancement of christians in politics and bringing back “Christian Morals” as well as pushing for christian unity are as follows. The World Council of Churches, The United Religions Initiative, The Interfaith Center of New York, The Christian Coalition, The Catholic Campaign for America, The Billy Graham Evangelistic Association, The United Nations, The Vatican, The United States, The United Kingdom. The view held by all of these when concerning Christianity and Eschatology (study of the endtime prophecies), is that of the futurist.
Chapter Seven

THE SPIRITUAL EXERCISES OF
ST. IGNATIUS OF LOYOLA

TO HAVE THE TRUE SENTIMENT WHICH WE OUGHT TO HAVE
IN THE CHURCH MILITANT

Let the following Rules be observed.

First Rule. The first: All judgment laid aside, we ought to have our
mind ready and prompt to obey, in all, the true Spouse of Christ our
Lord, which is our holy Mother the Church Hierarchical.

Second Rule. The second: To praise confession to a Priest, and the
reception of the most Holy Sacrament of the Altar once in the year,
and much more each month, and much better from week to week,
with the conditions required and due.

Third Rule. The third: To praise the hearing of Mass often, likewise
[40] hymns, psalms, and long prayers, in the church and out of it;
likewise the hours set at the time fixed for each Divine Office and for
all prayer and all Canonical Hours.

Fourth Rule. The fourth: To praise much Religious Orders, virginity
and continence, and not so much marriage as any of these.

Fifth Rule. The fifth: To praise vows of Religion, of obedience, of
poverty, of chastity and of other perfections of supererogation. And
it is to be noted that as the vow is about the things which approach
to Evangelical perfection, a vow ought not to be made in the things
which withdraw from it, such as to be a merchant, or to be married,
etc.

Sixth Rule. To praise relics of the Saints, giving veneration to them
and praying to the Saints; and to praise Stations, pilgrimages,
Indulgences, pardons, Cruzadas, and candles lighted in the
churches.

Seventh Rule. To praise Constitutions about fasts and abstinence, as
of Lent, Ember Days, Vigils, Friday and Saturday; likewise penances,
not only interior, but also exterior.
**Eighth Rule.** To praise the ornaments and the buildings of churches; likewise images, and to venerate them according to what they represent.

**Ninth Rule.** Finally, to praise all precepts of the Church, keeping the mind prompt to find reasons in their defence and in no manner against them.

**Tenth Rule.** We ought to be more prompt to find good and praise as well the Constitutions and recommendations as the ways of our Superiors. Because, although some are not or have not been such, to speak against them, whether preaching in public or discoursing before the common people, would rather give rise to fault-finding and scandal than profit; and so the people would be incensed against their Superiors, whether temporal or spiritual. So that, as it does harm to speak evil to the common people of Superiors in their absence, so it can make profit to speak of the evil ways to the persons themselves who can remedy them.

**Eleventh Rule.** To praise positive and scholastic learning. Because, as it is more proper to the Positive Doctors, as St. Jerome, St. Augustine and St. Gregory, etc., to move the heart to love and serve God our Lord in everything; so it is more proper to the Scholastics, as St. Thomas, St. Bonaventure, and to the Master of the Sentences, etc., to define or explain for our times [41] the things necessary for eternal salvation; and to combat and explain better all errors and all fallacies. For the Scholastic Doctors, as they are more modern, not only help themselves with the true understanding of the Sacred Scripture and of the Positive and holy Doctors, but also, they being enlightened and clarified by the Divine virtue, help themselves by the Councils, Canons and Constitutions of our holy Mother the Church.

**Twelfth Rule.** We ought to be on our guard in making comparison of those of us who are alive to the blessed passed away, because error is committed not a little in this; that is to say, in saying, this one knows more than St. Augustine; he is another, or greater than, St. Francis; he is another St. Paul in goodness, holiness, etc.

**Thirteenth Rule.** To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it, believing that between Christ our Lord, the Bridegroom, and the Church, His Bride, there is the same Spirit which governs and directs us for the salvation of our souls. Because by the same Spirit and our Lord Who gave the ten Commandments, our holy Mother the Church is directed and governed.
Fourteenth Rule. Although there is much truth in the assertion that no one can save himself without being predestined and without having faith and grace; we must be very cautious in the manner of speaking and communicating with others about all these things.

Fifteenth Rule. We ought not, by way of custom, to speak much of predestination; but if in some way and at some times one speaks, let him so speak that the common people may not come into any error, as sometimes happens, saying: Whether I have to be saved or condemned is already determined, and no other thing can now be, through my doing well or ill; and with this, growing lazy, they become negligent in the works which lead to the salvation and the spiritual[42] profit of their souls.

Sixteenth Rule. In the same way, we must be on our guard that by talking much and with much insistence of faith, without any distinction and explanation, occasion be not given to the people to be lazy and slothful in works, whether before faith is formed in charity or after.

Seventeenth Rule. Likewise, we ought not to speak so much with insistence on grace that the poison of discarding liberty be engendered. So that of faith and grace one can speak as much as is possible with the Divine help for the greater praise of His Divine Majesty, but not in such way, nor in such manners, especially in our so dangerous times, that works and free will receive any harm, or be held for nothing.

Eighteenth Rule. Although serving God our Lord much out of pure love is to be esteemed above all; we ought to praise much the fear of His Divine Majesty, because not only filial fear is a thing pious and most holy, but even servile fear -- when the man reaches nothing else better or more useful -- helps much to get out of mortal sin. And when he is out, he easily comes to filial fear, which is all acceptable and grateful to God our Lord: as being at one with the Divine Love.
The eighteen rules that Ignatius put forward all venerated things that the reformers were speaking directly against. Beginning with the a man by the name of Peter Waldo (or Valdès de Lyons) around the year 1100 he was a successful merchant in Lyon in the late 1100's, was converted somewhere in the late 1100's when he gave all his possessions to the poor and began to preach from the Bible he and his followers were soon declared heretics, John Wycliffe, was the master of Balliol College Oxford in 1361 and became a Doctor of Theology. He supported King Edward III and his refusal to pay tribute to the Pope.

Martin Luther releasing his Disputation on the Power and Efficacy of Indulgences in the year 1517, Huldrich Zwingle also as he believed the Bible was the final authority, an infallible measuring stick, in contrast to the Church or tradition, or spiritualism. Seeing as this subject matter was a popular argument between the reformers and the Church, and to the common people it is not surprising that his tenets would lean so strongly towards the Church, so much so that he would blindly reject the Bible if so instructed by the Church.

We see this type of loyalty required in rule thirteen “To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it.”. It was his intention I feel to place special focus on exalting the Roman Church and all of her dogma's, in his eyes it was defending the faith against heretics. He had lived in Spain during the effort to expell the Moors out of Spain, and was in fact recovering from his wounds retained at Pamplona while fighting the French when he began writing his Spiritual Exercises. The Spiritual Exercises lasted for up to four weeks on occasion longer. The order is as follows. On the next page.


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Rules

Rules for Perceiving the Movements Caused in the Soul
Rules for the Discernment of Spirits
Rules for Distributing Alms
Notes on the Scruples and Persuasions of our Enemy
Rules to have the True Sentiment in the Church

He began with his pre-summary as such “In order that both he who is giving the Spiritual Exercises, and he who is receiving them, may more help and benefit themselves, let it be presupposed that every good Christian is to be more ready to save his neighbor’s proposition than to condemn it. If he cannot save it, let him inquire how he means it; and if he means it badly, let him correct him with charity. If that is not enough, let him seek all the suitable means to bring him to mean it well, and save himself.” We also see he begins the indoctrination with heavy contemplations on hell and repentance, so as to induce fear into the soul thereby giving it desire for salvation, which salvation of course is found only in the Church.

The Spiritual Exercises were designed to keep him strong in his faith to the Roman Pontiff and Church. The methods used in Loyola's Spiritual Exercises and Ecumenical Formation and/or Spiritual Direction very closely parallel each other. With the Vatican's involvement in the Ecumenical Community this should not be surprising at all. The Roman Church has used Loyola's Exercises for centuries, the evangelical world as well has been using them for a significant amount of time.
Chapter Eight

Spiritual Unity (rechristianization)

The year 2000 marked what was called by the Catholic Church as the Jubilee year. In Preparation for the new millenium Pope John Paul II released “Incarnationis Mysterium” or in English “BULL OF INDICATION OF THE GREAT JUBILEE OF THE YEAR 2000”. Within which he quotes “It is imperative therefore at this special time to return more faithfully than ever to the teaching of the Second Vatican Council, which shed new light upon the missionary task of the Church in view of the demands of evangelization today.” Christian Unity is the main objective for the Church in the new millenium. Further on down he goes on to state. “At Saint Paul’s Basilica, the holy door will be opened on Tuesday, 18 January, when the Week of Prayer for Christian Unity begins, as a way of emphasizing the distinctive ecumenical character of this Jubilee.”

He also make point of the importance of “indulgences” and “penance” further working to exalt the commands of sinners above the commands of God. Which it is not surprising to see the mystery of iniquity work in such a way as well as blasphemously declaring herself to be of the Mystery of the Fellowship, we further read in the bull “At the Council, the Church became more deeply conscious both of the mystery which she herself is and of the apostolic mission entrusted to her by the Lord.” What is there “apostolic mission”?

Ecumenical domination, and full world religious unity. Religious unity that results in world ecumenical interfaithism, a mixing of all faiths. When we fail to heed the warnings in the Word of God, we fail to see the enemy coming. This can be a very permanent mistake. Below are the World Council of Churches guidelines for handling the challenges of Ecumenical Global anti-christianity.

1. It is our deep conviction that the challenge of globalization should become a central emphasis of the work of the WCC, building upon many significant efforts of the World Council of Churches in the past. The vision behind globalization includes a competing vision to the Christian commitment to the oikoumene, the unity of humankind and the whole inhabited earth. This recognition should be reflected in our efforts to develop our Common Understanding and Vision as well as in the related activities of member churches and other ecumenical bodies. Although globalization is an inescapable fact of life, we should not subject ourselves to the
vision behind it, but strengthen our alternative ways towards visible unity in diversity, towards an oikoumene of faith and solidarity.

2. The logic of globalization needs to be challenged by an alternative way of life of community in diversity. Christians and churches should reflect on the challenge of globalization from a faith perspective and therefore resist the unilateral domination of economic and cultural globalization. The search for alternative options to the present economic system and the realization of effective political limitations and corrections to the process of globalization and its implications are urgently needed.

3. We express our appreciation of the call by the World Alliance of Reformed Churches' 23rd General Council (Debrecen, 1997) for a committed process of recognition, education and confession (processus confessionis) regarding economic injustice and ecological destruction and encourage the WCC member churches to join this process.

4. In view of the unaccountable power of transnational corporations and organizations who often operate around the world with impunity, we commit ourselves to working with others on creating effective institutions of global governance.

5. It is of high priority to improve the capacity of the WCC to respond to the challenge of globalization with a more coherent and comprehensive approach. This includes especially close co-operation and co-ordination of work on economic and ecological issues.

6. Work on globalization should build upon and strengthen existing initiatives of churches, ecumenical groups and social movements, support their cooperation, encourage them to take action, and form alliances with other partners in civil society working on issues pertinent to globalization.

The average honest intentional study of Christian history is disdained. People who study such and speak out are considered fundamentalist Christians. Churches now have the issue of laying the groundwork of ecumenical formation on the laity level. Churches are broken up in groups, groups have spiritual directors (guides). This is done in order to control how the laity moves and thinks, those who speak out against what is taking place are threatened with disfellowship, or ex-communication. Ministers who do not agree are afraid to speak out from fear of losing their ministerial duties and their place of worship.

The majority is blinded by the futurist interpretation as it and those who support and preach it sling mud on the historical view and anyone who holds to it. They declare you to be a religious bigot. They attack your character, and will do whatever they can to keep the
truth silenced, or make the source look unreliable. Anything to keep you lulled in deception, they are teaching people to be willfully ignorant of the direct and clear warnings in the Bible. All out of pride.

It does not matter if you believe or not or even if I believe or not or anybody for that matter. You can stand on the train tracks and tell yourself a train will never come, but that wont slow a train down or keep you from being hit by it. Shalem Institute is one place where many ministers are being educated on spiritual formation/direction. The ministers are trained on how to deal with dissent, as well as make those who they feel are causing it to look like the bad guy and them look like the victim which causes the accused to be cast out by their own people. Causing you to have to be very careful about what you say or how say it.

This is a very old tactic of fear, and making those you control punish or banish the targeted person instead you having to do it. It can be traced as far back as Sun Tzu's Art of War. It is defeating your enemy without having to fight, or causing others to fight them for you. In military boot camp if a recruit is caught with candy, the drill instructor will make him eat the candy in front of the whole group while the group gets punished, inciting anger which causes the punishment to be carried out by the class and not the drill instructor, leaving him unscaithed. It is the same phsycological tactic.

The modern everyday christian laity is being ecumenically reprogrammed, to accept deception through the desire for peace and christian morals. In short it will be the persons own church and congregation that ostracizes them. If its a denomination or church that goes against global evangelization the evangelical community declares them to be a cult. Chapter nine was appended to show how in fact the majority of churches in reality DO preach “another Christ” as this doctrine of Original Sin is widely accepted. This in fact takes away the urgency of God’s instructions to follow the Ten Commandments. In which this view of original sin plays a key role in the acceptance of the traditions of men, and in turn leaves the Futurist view and Original Sin inextricably linked together.
Chapter Nine
“Original Sin”
Biblical or Traditional
Dismantling the Dogma

Scholastic theologians believe that original sin is passed through
each generation of human being, because it affects the physical and
material nature of man. These theologians teach that the soul is
infused by God into the fertilized egg, which "stains" (macula) the
soul. The teaching of the Immaculate Conception states that this
staining was prevented in the conception of Mary. Here is the full
doctrine below, from the Vaticans online Catechism and catholic
encyclopedia.  

http://www.newadvent.org/cathen/07674d.htm

In the Constitution Ineffabilis Deus of 8 December, 1854, Pius IX
pronounced and defined that the Blessed Virgin Mary "in the first
instance of her conception, by a singular privilege and grace
granted by God, in view of the merits of Jesus Christ, the Saviour of
the human race, was preserved exempt from all stain of original
sin."

"The Blessed Virgin Mary . . ." The subject of this immunity from
original sin is the person of Mary at the moment of the creation of
her soul and its infusion into her body.

". . .in the first instance of her conception . . ." The term
conception does not mean the active or generative conception by her
parents. Her body was formed in the womb of the mother, and the
father had the usual share in its formation. The question does not
concern the immaculateness of the generative activity of her
parents. Neither does it concern the passive conception absolutely
and simply (conception seminis carnis, inchoata), which, according to
the order of nature, precedes the infusion of the rational soul. The
person is truly conceived when the soul is created and infused into
the body. Mary was preserved exempt from all stain of original sin
at the first moment of her animation, and sanctifying grace was
given to her before sin could have taken effect in her soul.

". . .was preserved exempt from all stain of original sin. . ." The
formal active essence of original sin was not removed from her soul,
as it is removed from others by baptism; it was excluded, it never

never.
was in her soul. Simultaneously with the exclusion of sin. The state of original sanctity, innocence, and justice, as opposed to original sin, was conferred upon her, by which gift every stain and fault, all depraved emotions, passions, and debilities, essentially pertaining to original sin, were excluded. But she was not made exempt from the temporal penalties of Adam -- from sorrow, bodily infirmities, and death.

"...by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race." The immunity from original sin was given to Mary by a singular exemption from a universal law through the same merits of Christ, by which other men are cleansed from sin by baptism. Mary needed the redeeming Saviour to obtain this exemption, and to be delivered from the universal necessity and debt (debitum) of being subject to original sin. The person of Mary, in consequence of her origin from Adam, should have been subject to sin, but, being the new Eve who was to be the mother of the new Adam, she was, by the eternal counsel of God and by the merits of Christ, withdrawn from the general law of original sin. Her redemption was the very masterpiece of Christ's redeeming wisdom. He is a greater redeemer who pays the debt that it may not be incurred than he who pays after it has fallen on the debtor.

Such is the meaning of the term "Immaculate Conception."

They list the below verses as Proof, for this dogma, but as you will see the conclusions they reach are based more on supposition and tradition rather than scripture, for they are not Biblically sound. Below lies their proof from Scripture, the rest they label as “proof from tradition” which basically means past popes confirming the dogma, in which all the world wonders. Below are their words, and right off the bat they tell us there is no scriptural authority for their conclusion.

**PROOF FROM SCRIPTURE**

*Genesis 3:15*

No direct or categorical and stringent proof of the dogma can be brought forward from Scripture. But the first scriptural passage which contains the promise of the redemption, mentions also the Mother of the Redeemer. The sentence against the first parents was accompanied by the Earliest Gospel (Proto-evangelium), which put enmity between the serpent and the woman: "and I will put enmity between thee and the woman and her seed; she (he) shall crush thy head and thou shalt lie in wait for her (his) heel" (Genesis 3:15). The translation "she" of the Vulgate is interpretative; it originated after the fourth century, and cannot be defended
critically. The conqueror from the seed of the woman, who should crush the serpent's head, is Christ; the woman at enmity with the serpent is Mary. God puts enmity between her and Satan in the same manner and measure, as there is enmity between Christ and the seed of the serpent. Mary was ever to be in that exalted state of soul which the serpent had destroyed in man, i.e. in sanctifying grace. Only the continual union of Mary with grace explains sufficiently the enmity between her and Satan. The Proto-evangelium, therefore, in the original text contains a direct promise of the Redeemer, and in conjunction therewith the manifestation of the masterpiece of His Redemption, the perfect preservation of His virginal Mother from original sin.

Luke 1:28

The salutation of the angel Gabriel -- chaire kecharitomene, Hail, full of grace (Luke 1:28) indicates a unique abundance of grace, a supernatural, godlike state of soul, which finds its explanation only in the Immaculate Conception of Mary. But the term kecharitomene (full of grace) serves only as an illustration, not as a proof of the dogma.

Other texts

From the texts Proverbs 8 and Ecclesiasticus 24 (which exalt the Wisdom of God and which in the liturgy are applied to Mary, the most beautiful work of God's Wisdom), or from the Canticle of Canticles (4:7, "Thou art all fair, O my love, and there is not a spot in thee"), no theological conclusion can be drawn. These passages, applied to the Mother of God, may be readily understood by those who know the privilege of Mary, but do not avail to prove the doctrine dogmatically, and are therefore omitted from the Constitution "Ineffabilis Deus". For the theologian it is a matter of conscience not to take an extreme position by applying to a creature texts which might imply the prerogatives of God.

Thus from the above doctrine and what they claim as proof they assert that when Christ was born of Mary he was born of a sinless nature, meaning that when he was tempted to sin he resisted with the same strength of Adam prior to falling into sin. While dually stating that the ordinary man's state of nature has been weakened or "stained" through time to our present condition. This implies that it is more difficult for us to resist sin than it was for Jesus, giving the impression that man has not the capability to follow the Ten Commandments, which is their reasoning for his crucifixion giving weight to the entire "Saved by Grace" no longer under the law theology. This is not biblically sound theology, and it has been accepted by most major religions.
We will now engage in a study of the Bible over this particular subject, so that we may test this dogma. We will start with the birth of Christ in Matthew and work through the Gospels and may refer to Old Testament prophecies dealing with the birth of the Messiah or Christ.

**Matthew 1:16** “And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.”

Joseph was a direct descendent from David (as in David and Goliath), in the Old Testament, some of the prophecies pertain to the coming of the “Anointed One” or “Messiah” also known as Christ, he is a direct descendant from David. In the New Testament we discover this as well.

**John 7:42** “Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?”

We must ask ourselves, what scripture? They did not have the New Testament at that time. When they refer to the scriptures they are referring to the Old Testament. He begins with “Hath not the scripture said” and then goes on to “quote” the Old Testament (Scriptures) by saying “That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?”

**Romans 1:1-6**

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh: 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6 Among whom are ye also the called of Jesus Christ:

This is saying that Jesus Christ was made from the seed of David and heres the important part “according to the flesh”. That is key...why, lets look to

**Matthew 13:15**

“For I have given you an example, that ye should do as I have done to you.”

**1 Corinthians 10:1-6**

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the
And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they(our fathers) drank of that spiritual Rock that followed them: and that Rock was Christ. 5 But with many of them (our fathers)God was not well pleased: for they (our fathers) were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.”

The Bible does not give us examples that we cannot follow, Christ's character should be mirrored through us. Thus if Christ had come in the flesh of Adam before the fall to sin it would be saying that the playing ground had to be altered for Christ. If the playing field had to be altered in order for Christ to walk a perfect, sinless, righteous, and holy life, then that would put us on uneven ground, thus implying that we can in no way follow the Commandments of God; which would also prove that Christ came in a “different flesh” than the flesh of the common man during his day. So what does the Bible say about this?

Romans 1:3 “Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh”

Romans 8:3 “For what the law could not do, in that it was weak through the flesh(the sinful flesh of man), God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh”

Did you catch that right there? “In the likeness of sinful flesh” and “condemned sin in the flesh” what does Paul warn if anyone should preach that Christ did not come in the flesh (which would be in the likeness of sinful flesh, and for sin [to condemn it, to bring not peace but a sword, to put enmity between])? Lets look to the Bible.

Genesis 3:15 “And I will put enmity between thee and the woman, and between thy seed and her seed; (the following is the result) it shall bruise thy head, and thou shalt bruise his heel.”

This is stating that once and for all eternity, SIN would be condemned in the flesh, which would be by the coming of Christ. And what is the only definition the Bible gives for sin? Sin is defined as the transgression of Gods Law. And what did Christ do, he is the only one to have walked without sin (while in the sinful flesh of man) and it says no guile or deciet was found in his mouth, he came and gave us an example, he came to show us with love and faith it was possible to walk within the Law of God (the 10 Commandments also known as the Law of Liberty) but only by the grace of God and faith in Christ were we saved. Many attest that the woman is Mary, or
symbolically He could also be talking about his people and their seed, the Bible says “say unto Zion, thou art my people” and then it also says “I have likened Zion unto a comely and delicate woman” but the focus shouldn’t be who the woman is but the faith in Jesus Christ, that with his spirit dwelling in us, He will give us the strength to resist sin and follow the Commandments of God, just as He did. Lets look in the Bible.

**Matthew 19:17** “And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, "Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? (the laws of God or the Laws of Moses) Jesus said (confirming that he is speaking about the 10 commandments), "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 "Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself."

Christ undoubtedly would not have told him to follow the commandments, if he was incapable of doing so. So it begins, that holes start to appear, in this dogma of original sin. Lets look in Matthew again.

**Matthew 5:17-20** "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. You see up until then noone had ever walked without sinning. Christ was the first, in that manner He truly was fulfilling the Law 18 "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. So what is “till all be fulfilled”, when would all be fulfilled? It would be fulfilled when sin is no more and Gods Law, the Law of Liberty, is established infinitely, 19 "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Right here He says it, point blank. What was it that the scribes and pharisees were doing? They were requiring people to keep laws that they themselves could not keep, which is to be a hypocryte. They were adding to the laws of Moses, making it more and more of a snare. Christ came and took away the daily sacrifice, and the laws of Moses, BY fulfilling the 10 Commandments, walking without sin,
when sin is defined as the transgression of Gods Law; the 10 Commandments not the Laws of Moses. The scribes and Pharisees added to the Laws of Moses, and declared violations of there “amendments” or changes to be sin, and as a result sin abounded. Christ came as an example to show us what it was to walk without sin, and that it was possible for anyone of us to do it. All we needed was faith in Christ and we would obtain grace, to be able to enter into the Kingdom of God. Christ came as an example to us in following the 10 Commandments, and showing us that through faith in Him, we could do it to, and would indeed obtain grace. This verse from Daniel below explains a great detail.

**Daniel 9:25-27** “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublesome times.” (be built...: Heb. return and be built) (wall: or, breach, or, ditch) (troubles: Heb. strait of) “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.” (but...: or, and shall have nothing) (desolations...: or, it shall be cut off by desolations) “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” (the covenant: or, a covenant) (for the...: or, with the abominable armies) (the desolate: or, the desolator).

Christ came to fulfill the first Covenant, by his sacrifice, the sacrifice of the lamb was taken away. So now lets look at Luke 1:28. From the beginning under “proof”

**Luke 1:28** The salutation of the angel Gabriel -- chaire kecharitomene, Hail, full of grace indicates a unique abundance of grace, a supernatural, godlike state of soul, which finds its explanation only in the Immaculate Conception of Mary. But the term kecharitomene (full of grace) serves only as an illustration, not as a proof of the dogma.

**Luke 1:26-28** “And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.”
First the word “hail” was a common word in the old English language, it was a greeting. Next the angel says “thou that art highly favoured” why was she highly favored? Because she was about to have the Son of God! Next the angel says “the Lord is with thee” so this could mean in “Spirit” or it could mean “the Lord is with thee” as in she’s fixing to have a baby and its going to be the Son of God. Next the angel says “blessed art thou among women.” well why was she blessed? Because she was about to have a baby and it was going to be the Son of God. If that is not blessed I don’t know what is, but it in know way gives strength to the doctrine of original sin, or eludes to the supposition they reach with “original sin” that Christ was exempt from the “stain” or degradation of mankind down through the ages. He came to show us how to triumph over it(sin) while being born in it, how could he possibly do that without coming in “the likeness of sinful flesh”. He walked onto the same playing field as we are on, under the same conditions, in order to show us how to triumph over sin. Which is the transgression of God’s Law, and He succeeded in giving us the perfect example.

So what does the dogma of Original Sin have to do with Christian unity, or the futurist interpretation? The answer is actually not as hard to answer as one might think. Remember earlier in Chapter’s six and eight we were discussing evangelization and re-christianization, of the world, and in order for this to occur some differences would have to be settled. These are three things that will most assuredly facilitate a smoother transition from separation to full Christian unity. One is the day in which worship is conducted, the next is how the scriptures are interpreted and the third is the the “flesh” that Christ came in (original sin aka immaculate conception).

These 3 things determine the foundational structure in any Christian religion. The largest majority of the protestant and non-denominational churches already accept these three fundamental points 1) they attend services on Sunday the Catholic Sabbath 2) they use the Futurist method of interpretation which came from the loins of catholicism 3) and a majority hold to the dogma of Immaculate Conception. So here we have virtually the entire Christian world building their faith on a foundation of Catholic dogma and principles and not Biblical stability.

This mass mobilization of Christian unity has been recognized by many as nothing more than a “march back to Rome” and the Catholic Church. Which makes everything that the reformers and all those who died at the hand of the Church and the Inquisition and the message they gave to be of no importance. The mere action of
full christian unity in this direction (the direction of tradition), goes directly against what Jesus Christ taught when he walked this earth! Matthew 15:6, Mark 7:6-9,13, Colossians 2:8 leave absolutely no doubt whatsoever about what Christ taught about following the traditions of men. This movement while attesting it is working to create a model image of christian unity, is actually no less than an incomplete image of catholicism.
Conclusion

We have covered in this paper the beginning of the futurist view. Followed it through time covering the main events as well as the people and movements that played a major role in promoting this theology to the world at large. This in turn leading directly to the evangelical movement and world evangelization. The more we cling to the traditions of men over the commandments of God, the further we separate ourselves from Christ. In which the culmination of world christian unity among the denominations, will result in complete separation from the Lord as they will be covered with the venere of tradition.

We will at that time be paying more homage to the cause of the Pope than to Jesus Christ. This I feel is the forming of the image to the beast. The Seal of God will be placed on the people that have faith in Jesus Christ and keep the commandments of God. While the mark of the beast will be placed on those who follow after the traditions of men at which time they will find themselves guilty of one of the same things satan was guilty of... self exaltation; but for mankind, the self exaltation of man and his traditions, over the Commandments of God and the faith of Jesus Christ. It is my sincere desire that those who might read this will be encouraged to scrutinize more closely their religious beliefs through a more intense study of the Scriptures. Your life depends on it.