

# **An Amazing Fact**

## **By LeRoy Jackson Jr.**

### **Futurism and its Inception**

Another teaching, which has caused much confusion concerning Christ's Second Coming, is called the "Secret Rapture." Variations of this doctrine, such as "the Great Snatch", "the Rapture", "Dispensationalism."

All of these terms came down through the ages from a single doctrine known as "Futurism", and its inception was founded at the Council of Trent. The reason being, the Protestant Reformers unanimously identified this antichrist as the Roman papal system. H. Grattan Guinness, in his book *Romanism and the Reformation*, 1887 AD, pp. 250-251, states that; "Luther never felt strong and free to war against the papal apostasy till he recognized the pope as antichrist. It was then he burned the papal bull. John Knox's first sermon, the sermon which launched him on his mission as a reformer, was on the prophecies concerning the Papacy... All the reformers were unanimous in the matter... and their interpretation of these prophecies determined their reforming action. It had led them to protest against Rome with extraordinary strength and undaunted courage. It nerved them to resist the claims of that apostate church to the uttermost. It made them martyrs; it sustained them at the stake. And the views of the Reformers were shared by thousands, by hundreds of thousands. They were adopted by princes and peoples. It was under their influence, nations abjured their allegiance to the false priest of Rome."

It was to meet the challenge of these historic preachers that the Council of Trent, perhaps the Greatest of all Catholic councils was convened in 1545. It took place north of Rome in a city called Trent. The Council of Trent actually continued for three sessions ending in 1563. One of the main purposes of this council was to plan a counterattack against Martin Luther and Protestants. Thus, the Council of Trent had become the Command Center for Rome's Counter-Reformation. Up to this point, Rome's main method of attack had been largely frontal---openly burning Bibles and heretics. Yet this warfare only confirmed in the (frontlets) minds of Protestants, their conviction that papal Rome was indeed the beast power that would "make war with the saints (Revelation 13:7). Therefore a new tactic was needed,

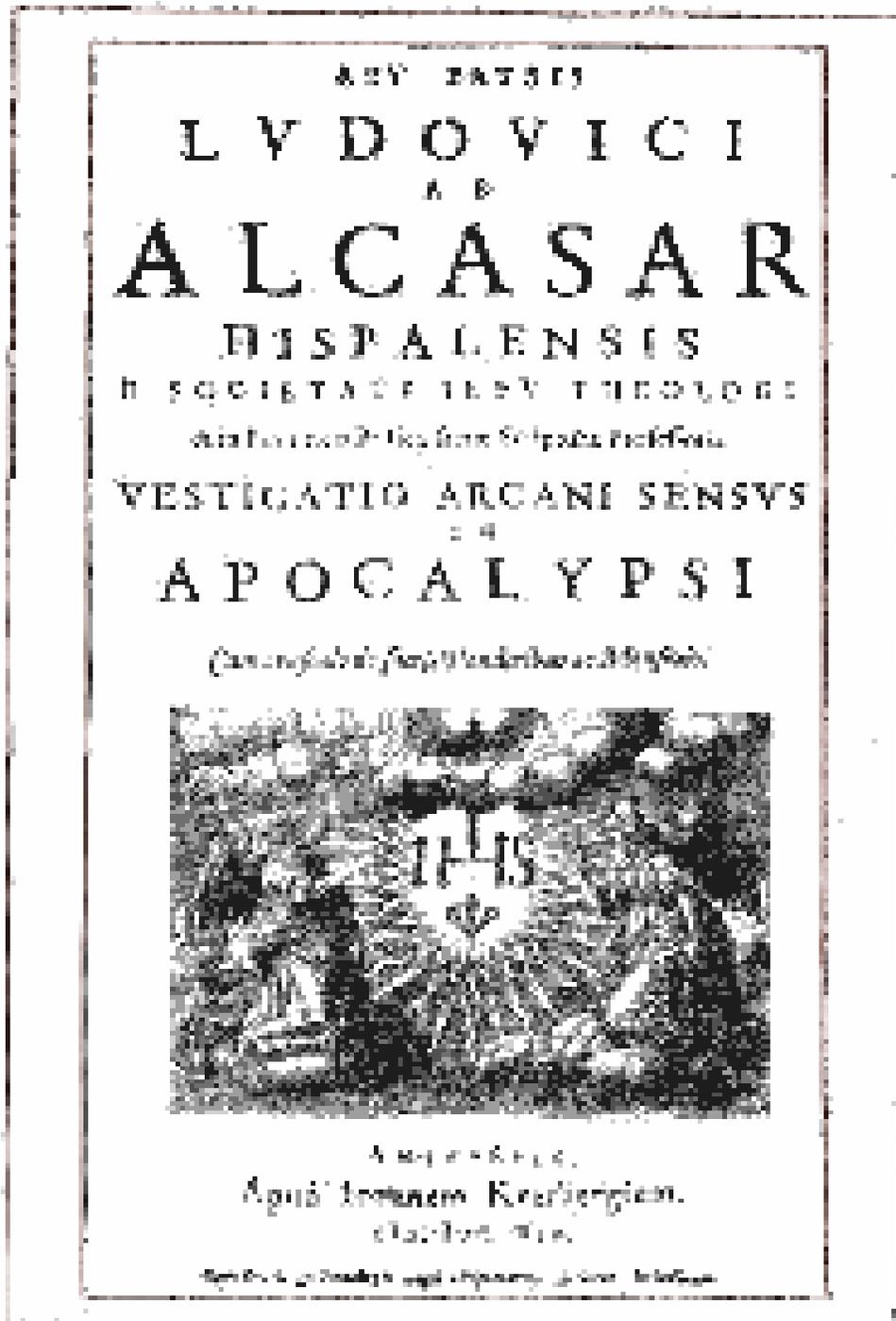
something less obvious. I would like to read to you from Daniel 8:24 -25 “And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without a hand.”

Daniel is speaking here of the Little Horn. I now would like to quote Dr. H. Grattan Guinness book Romanism and the Reformation; 1887 AD pg.154. “I will not do more than to remind you of the fact that, terribly as the saints suffered under the Caesars of pagan Rome, they suffered far more terribly and far longer under Papal Rome. Let the massacres of the Albigenses, the Waldenses, the Hussites, the Lollards, the massacres in Holland, and the Netherlands, the massacre of St. Bartholomew, the massacre in Ireland in 1641, the tortures of the Inquisition, the fires of the stake kindled over and over in every country in Europe--- let these speak and testify to the fulfillment of prophecy. Yes; the Papacy has made war with the saints, and overcome them, and worn them out, and would have totally crushed and annihilated them, but for the sustaining hand and reviving power of God.” Then came the Jesuits on to the scene. “The founder of the Society of Jesus, the Spanish Basque don Inigo Lopez de Recalde, was born at the castle of Loyola, in the province of Guipuzcoa, in 1491. “He was one of the strangest types of monk-soldier ever engendered by the Catholic world; of all the founders of religious orders, he may be the one whose personality has left the strongest mark on the mind and behavior... Like many other saints, Inigo--- who later romanised his name and became Ignatius... “A mixture of piety and diplomacy, asceticism and worldly wisdom, mysticism and cold calculation; as was Loyola’s character, so is the trade-mark of this order.”...He only needed thirty days “triginta dies”, to subdue a soul.” “The Society of Jesus” was constituted on Assumption Day in 1534, in the chapel of Notre-Dame de Montmartre ...The Constitution of the Company of Jesus was at last drafted and approved in Rome, by Paul III, in 1540, and the Jesuits put themselves at the disposition of the pope, promising him unconditional obedience... By their clever maneuvers and dialects, they succeeded in defending the opposition and all “heretic” claims including marriage of the priests, communion with the two elements, use of the vernacular in services and, especially, reform of the papacy...

The Holy See emerged strengthened from the crisis where it nearly foundered, thanks to the steadfast actions of the Jesuits... The Order's life of ups and downs—there is not one country from which it wasn't expelled--- testifies that these dangers were recognized by all governments, even the most Catholics...Jesuit priests have been known throughout history as the most wicked political arm of the Roman Catholic Church.” Edmond Paris, in his scholarly work, he himself had been a former Jesuit. *The Secret History of the Jesuits*, reveals and documents much of this information. The Rev. Joseph Tanner, B.A., says:

“So great hold did the conviction that the Papacy was the Antichrist gain upon the minds of men, that Rome at lest saw she must bestir herself, and try, by putting forth other systems of interpretation, to counteract the identification of the Papacy with the Antichrist.

“According, towards the close of the century of the Reformation, two of her most learned doctors set themselves to the task, each endeavouring by different means to accomplish the same end; they both had the Blessings of the Roman Church, and had been excepted as Truths by her. It was her goal of diverting the Protestant minds from perceiving the fulfillment of the prophecies of the Antichrist in the papal system. The Spanish Jesuit Luis de Alcazar (1554-1613) attempted to divert the Protestant attacks by pointing fifteen centuries into the past and planting antichrist there. Bringing to prominence the praeterist (often-spelled Preterist) school of apocalyptic interpretation ... that the prophecies of the Antichrist were fulfilled before the Popes ever ruled Rome, and therefore could not apply to the Papacy. Alcazar's book entitled, *Vestigatio Arcani Sensus in Apocalypsi*, published in Antwerp, 1614. On the next page, you will see a photo copy of his book , *Vestigatio Arcani Sensus in Apocalypsi*.



And on the other hand Francisco de Ribera (1537-1591) tried to set aside the application of these prophecies to the papal power by bringing out the Futurist system, which asserts that these prophecies refer properly not to the career of the Papacy, but to that of some future supernatural individual, who is yet to appear, and to continue in power for three and a half years. Thus as Alford says, the Jesuit Ribera, about A.D. 1580,

may be regarded as the Founder of the Futurist system in modern times.

“It is a matter for deep regret that those who hold and advocate the Futurist system at the present day, Protestants as they are for the most part, are playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist. It has been said that ‘Futurism tends to obliterate the brand put on by the Holy Spirit upon popery.’ More especially is this to be deplored at a time when the papal Antichrist seems to make an expiring effort to regain his former hold on men’s minds.” Joseph Tanner-“ Daniel and Revelation,” pp. 16,17. London: Hodder and Stoughton, 1898.

Following close behind Francisco Ribera was another brilliant Jesuit scholar, Cardinal Robert Bellarmine (1542-1621) an Italian Jesuit of Rome. Between 1581-1593, Cardinal Bellarmine published his “Polemic Lectures Concerning the Disputed Points of the Christian Belief Against the Heretics of This Time.”  
On the next page you will see a photocopy of his book.



In his lectures he agreed with Ribera. Cardinal Bellarmine built upon Ribera's work, declaring that the antichrist would be a Jew from the tribe of Dan, that he would be a supernatural personage of great power,

and would persecute the Jews, whom, he said, would return to Jerusalem to rebuild their temple and reinaugurate their ancient sacrificial system. “The futurist teachings of Ribera were further popularized by an Italian cardinal and the most renowned of all Jesuit controversialists. His writings claimed that Paul, Daniel, and John had nothing whatsoever to do about the Papal power.... They were taught that the antichrist was a single individual who would not rule until the very end of time.” (Great Prophecies of the Bible, Ralph Woodrow, p. 198.)

Thus, Jesuit futurism sweeps fifteen hundred years of prophetic history under the proverbial rug by inserting its infamous Gap. The Gap theory teaches that when Rome fell, prophecy stopped, only to continue again right around the time of the Rapture. Thus, Jesuit futurism sweeps fifteen hundred years of prophetic history under the proverbial rug by inserting its infamous Gap. The Gap theory teaches that when Rome fell, prophecy stopped, only to continue again right around the time of the Rapture. For almost 300 years after the Council of Trent, this Catholic doctrine (Jesuit Futurism) remained largely inside the doctrine of Catholicism, the Jesuits audacious plan that this doctrine would expand, and finally be adopted by Protestants. “The Futurism of Ribera never posed a positive threat to the Protestants for three centuries. It was virtually confined to the Roman Church. But early in the nineteenth century it sprang forth with vehemence as it latched on to Protestants of the Established Church of England.” (Champions of Christianity in Search of Truth, p. 91). Dr. Samuel

“On turning to the history of prophetic interpretation this is precisely what we find. With many varieties as to detail we find there have existed, and still exist, two great opposite schools of interpretation, the Papal and the Protestant, or the futurist and the historical. The latter regards the prophecies of Daniel, Paul, and John as fully and faithfully setting forth *the entire course of Christian history*; and the former as dealing chiefly with a *future fragment of time at its close*.

The former, or futurist, system of interpreting the prophecies is now held, strange to say, by many Protestants, but it was first invented by the Jesuit Ribera, at the end of the sixteenth century, to relieve the Papacy from the terrible stigma cast upon it by the Protestant interpretation”. H. Grattan Guinness, Romanism and the Reformation, 1887 AD. Pp. 183-184.

This adoption process actually began in the early 1800’s in England, and from their spread to America. I now would like to follow

the path of this doctrine, and its adoption by seven men. As we explore this path, my intent is only to show the error in this doctrine, and not to bring judgment on the men themselves. I want to clarify that many of the individuals I will mention were (and are) genuine Christians. Yet I raise a question, is it possible for a Christian to unknowingly become a channel for error? Can both Jesus Christ and the devil use a sincere Christian? At first we might say, “Never!” But lets consider this. Christ told Peter that God was blessing him as he shared his faith in Christ. To illustrate my point, turn with me in your bibles to Matthew 16:16-23; in verse 16, Peter identifies Christ as the Son of the living God. And in Vs. 17, Jesus answered and said that only God had revealed that thing to him. And in Vs. 21, Jesus predicted His death, and the scenario that would encompass his death. And then, just a few minutes later, Peter yielded to temptation, and Satan spoke through him. And in Vs. 22, Peter rebuked Christ that it wasn’t going to happen. Then in Vs. 23, Christ turns and says to Peter, “Get thee behind me Satan, thou art an offense to me...” I have read that one author calls this the “Peter Principle” in which I must concur.

Roffey Maitland (1792-1866), a lawyer and Bible scholar, became a librarian to the Archbishop of Canterbury. It is very likely that he came upon Ribera’s commentary in the library. In any event, in 1826 he published a widely read book attacking the Reformation and supporting Ribera’s idea of a future one-man Antichrist. For the next ten years, in tract after tract, he continued his anti-Reformation rhetoric. As a result of his zeal and strong attacks against the Reformation in England, the Protestantism of that very nation, received a crushing blow.

After Maitland, came James H. Todd, he was a professor of Hebrew at the University of Dublin. Todd accepted the futuristic ideas of Maitland, and published his own supportive pamphlets and books. Then came John H. Newman (1801-1890), a member of the Church of England and a leader of the famous Oxford Movement (1833-1845). In 1850, Newman wrote his “Letter on Anglican Difficulties” revealing that one of his goals in the Oxford Movement was to finally absorb “the various English denominations and parties’ back into the Church of Rome. After publishing a pamphlet endorsing Todd’s futurism about a one-man Antichrist, Newman soon became a full Roman Catholic and later even a highly honored cardinal. Though the influence of Maitland, Todd, Newman, and others, a definite “Romeward movement was already arising, destined to sweep away the old Protestant land-marks,

as with a flood” (H. Grattan Guinness, *History Unveiling Prophecy or Time as an Interpreter*, New York: Fleming H. Revell Co., 1905, p. 289).

Then the much-respected Scottish Presbyterian minister Edward Irving (1792-1834), the acknowledged forerunner of both the Pentecostal and charismatic movements. In 1828 his open-air meetings in Scotland drew crowds of 10,000 people. Irving pastored the large Chalcedonian Chapel in London with over 1000 members. When he wrote a tract inferring Jesus possessed a fallen human nature, however a controversy arose among his people and he was removed from his pulpit in 1832, though the larger part of his congregation stood by him, and sought for a new meeting place. In 1832 this energetic Scottish preacher, founded the Catholic Apostolic Church. An ecclesiastical trial in 1833 deprived him of his status as a clergyman in the Church of Scotland. His death the following year (1834), at Glasgow, was attributed to tuberculosis, and a broken heart. LeRoy E. Froom, *The Prophetic Faith of Our Fathers* (Washington: Review and Herald, 1945), Vol. III, pg.516

When Irving turned to the prophecies, he eventually accepted the one-man Antichrist ideas of Todd, Maitland, Bellarmine, and Ribera, yet he went one step further. Around 1830 Edward Irving journal, “The Morning Watch,” carried an article, which featured a two-stage idea concerning the return of Christ. Began to teach the unique idea of a two-phase return of Christ, *the first phase being a secret rapture prior to the rise of the Antichrist*. Where he got this idea is a matter of much dispute. Journalist Dave MacPherson believes Irving accepted it is a result of a prophetic revelation given to a young (15-year-old) Scottish girl named Margaret McDonald (Dave MacPherson, *The Incredible Cover-Up; Exposing the Origins of Rapture Theories*. Omega Publications, Medford Oregon. 1980).

Wherever he got it, the fact is he taught it!

In the midst of this growing anti-Protestant climate in England, there arose John Nelson Darby (1800-1882). In 1825, he was ordained a deacon in the Church of England. A brilliant lawyer, pastor, and theologian, Darby wrote more than fifty-three books on Bible subjects. A much-respected Christian and a man of deep piety, he took a strong stand in favor of the infallibility of the bible in contrast with the liberalism of his day. Though the movement had its beginning in Dublin, it was Plymouth, England, in which he became one of the leaders of a group which became known as the Plymouth Brethren.

Soon the secret coming teaching was being taught among the group known as the Plymouth Brethren—to be accepted by some and rejected by others. In 1864, S.P. Tregelles, one of the Brethren that rejected this *new* teaching wrote; “I am not aware that there was any definite teaching that there should be a secret rapture of the church at a secret coming until this was given forth as an ‘utterance’ in Mr. Irving’s church from what was then received as being a voice of the Spirit. But whether any one ever asserted such a thing or not it was from that supposed revelation that the modern doctrine and the modern phraseology respecting it arose, it came, not from the Holy Scripture, but from that which falsely pretended to be the Spirit of God.” S.P. Tregelles,

The Hope of Christ’s Second Coming (London: Samuel Bagster and Sons,1864),pp.34-37.

But not all the Plymouth Brethren accepted Darby’s position. B.W. Newton rejected the two-stage view as “nonsense,” Other noted contemporary ministers of his time—among them George Muller, William Booth, and Charles Spurgeon—also opposed this theory as being unscriptural. Darby’s contribution to the development of evangelical theology has been so great that he has become known as the father of modern dispensationalism. Yet John Nelson Darby like Edward Irving, also became a strong promoter of a pre-Tribulation rapture followed by a one-man Antichrist. In fact, this teaching has become the hallmark of Dispensationalism.

Dispensationalism is the theory that God’s dealings with mankind are divided into major sections or time periods. According to Darby, we are now in the “Church Age,” that is until the Rapture. After the Rapture, the seven-year period of Daniel 9:27 will supposedly kick in, when the Antichrist will rise up against the Jews. In fact, John Nelson Darby laid much of the foundation for the present popular idea of removing Daniel’s seventieth week from its historical content in the time of Jesus Christ and applying it to a future tribulation after the Rapture.

Thus, in spite of all the positives of his ministry, Darby followed Maitland, Todd, Bellarmine, and Ribera by incorporating the teachings of futurism into his theology. This created a link between John Nelson Darby, the father of dispensationalism, and the Jesuit Francisco Ribera, the father of futurism. Darby visited America six times between 1859 and 1874, preaching in all of its major cities, during which time he planted the seeds of futurism in American soil. The doctrine of the

Jesuits was being finely tuned by the Protestants. Following the lead of Darby, the writings of Charles Henry Mackintosh (1820-1896), commonly known as C.H.M., helped spread the dispensational theory. William Blackstone wrote a book; Jesus is Coming, which taught the secret rapture position. It was distributed to ministers and people of various denominations throughout the country.

One of the most important figures in this whole scenario is Cyrus Ingerson Scofield (1843-1921), a lawyer from Kansas, who was greatly influenced by the writings of Darby. In 1889, at St. Louis, he received Christ as his savior. Three years later he became a Congregational minister. His first pastorate was at Dallas, Texas, where Dallas Theological Seminary still promotes the dispensational views he made popular through the notes of the Scofield Reference Bible. Whether he first heard about dispensationalism from Malachi Taylor, a member of the Plymouth Brethren or J.H. Brooks, is not certain. He was definitely influenced by Darby, whom he considered “the most profound Bible student of modern times. Dr.C.I. Scofield’s Question Box, (Chicago: The Bible Institute Colportage Association, compiled by Ella E. Pohle), p.93. In 1909, Scofield published the first edition of his famous Scofield Reference Bible. In the early 1900’s, this Bible became so popular among American Protestants that it was necessary to print literally millions of copies. Yet in the much-respected footnotes of this very Bible. Scofield injected large doses of the fluid of futurism also found in the writings of Darby, Todd, Maitland, Bellarmine, and Ribera. Through the Scofield Bible, the Jesuit doctrine was now being infuse into American Protestantism. The doctrine of the Antichrist still to come was becoming firmly established inside twentieth-century American Protestantism.

Now we are down to the twentieth century, and the next man to consider is Hal Lindsey. The stronghold of dispensationalism today is the Dallas Theological Seminary, where Hal Lindsey himself received his theological training. There is an estimated two hundred Bible institutes, including the Chicago Moody Bible Institute, teach dispensationalism in principle. Its influence extends beyond North America to several other countries, as indicated by 31 foreign editions of Lindsey’s books. In 1970 he published his first book “THE LATE GREAT PLANET EARTH” Published by Zondervan, is touted by the publisher as “the best selling non-fiction book of the decade,” selling more than 18 million copies worldwide. “Lindsey’s books are popular not merely because they are written in a clear, crispy, journalistic style,

but primarily because they predict with astonishing boldness the precise pattern of events which are to occur before the end of the 1980's. In which at that time the battle of Armageddon would take place, bringing to an end the present history of this world." Hal Lindsey's Prophetic Puzzle, p.8 by Samuel Bacchiocchi

Lindsey's Date of Christ's Return, was set, in an interview conducted in 1977 by Ward Gasque and published in *Christianity Today*, Lindsey emphatically stated his conviction that Matthew 24:34 teaches that "This generation means the generation which sees Israel (the fig tree of vs. 32) back in the promise land of Palestine—this will be the chief sign –and sees all other signs in Matthew 24 being fulfilled. Since a generation in the Bible is forty years. Lindsey predicted in 1970, "within forty years or so of 1948, all these things could take place. By "all these things" Lindsey clearly means all the events leading to and including Christ's Return. So what this means is that, according to Lindsey's prophetic scenario, within the forty years of the last generation which began in 1948, that is, by 1988, all the prophecies pointing to Christ's Return must be fulfilled. The Late Great Planet Earth, p.42

One of the chief pillars of the dispensationalism is Daniel 9:27, they say that it is referring to the Antichrist. Even though it never uses the word Antichrist. The word Antichrist is only used 5 times in the New Testament, and it is only found 1<sup>st</sup> and 2<sup>d</sup> John. You may look in all four commentaries; Matthew Henry's Commentary on the Whole Bible, refers Daniel 9:27 as to Christ. Adam Clarke, vol. IV---Isaiah to Malachi, refers Daniel 9:27, meaning that it was Christ, and Jamieson-Fausset and Brown's, A Commentary Critical and Explanatory on the Whole Bible, Complete Edition, notes on Daniel 9:27, states it was Christ. Even John Calvin's Commentary on Daniel, states Daniel 9:27 refers to Christ.

Let's look at the verse in Question, "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." Daniel 9:27

Now if you will go with me to Matthew 26:28, and letting the Bible interpret its self. And lets see if indeed if its not Christ that fulfills Daniel 9:27. **"For this is my blood of the new testament, which is shed for many for the remission of sins.**

So now there is a new testament or (covenant), and it involves the shedding of blood. So what was this old covenant? Let go to Colossians 2:14. “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross: So what was this, which was against us? Some people will tell you that it was the Ten Commandments. What do you think? Lets go to the Bible and let it interpret its self. Go now with me to Deuteronomy 31:24 to26. “And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished. (25) That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying. (26) Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. Please notice four very important points here in this passage. 1<sup>st</sup>, it tells you that Moses wrote it, next, its written in a book, next, it implies it must be temporary, next, states it was against them.

So now lets look at the Ten Commandments, the Bible tells us that God’s wrote them with His own finger, both times. Next, they were in stone, friends enduring and unchanging (all of them), both times. And finally where was the location of the Ten Commandments? In Exodus 25:16 says “And thou shall put into the ark the testimony which I shall give thee. And also in Hebrews 9:4 tells what three items were in the ark. Even in Exodus 32:15, the Bible tells us that the 10 commandments were written on both sides of the stones.

When you look at the last week of the 70 prophetic weeks, which were 490 prophetic years. Which begin in 457 B.C. till 27 A.D. the anointing of Christ, and the beginning of His ministry, was 483 prophetic years. Our Lord was right on time.

Now lets do the numbers, From 457 B.C. till 34 A.D the stoning of Steven, was 490 years. Given the year 0 a number 1, and you get 490 years total. Now from 27 A.D. to 34 A.D. you will come up with seven prophetic years, or one Prophetic week. “And in the midst of that week he shall be cut off” Almost all scholars believe historically Christ died in the spring of 31 A.D. So that would place Him in the Fall, of 27 A.D. for His anointing. Remember it was Passover, to show you our Lord was right on schedule, down to the second. His death coincided, with the evening sacrificial lamb; the veil was rent from top to bottom. Friends, once and for all; His Blood, Type meet Anti-Type. Once and for all, Christ became our Passover Lamb.

Remember, in Daniel 9:24 the 70 (prophetic weeks) were given to Daniel’s people, the Jews. Christ was asked once by Peter how many

times should they forgive? Till seven times? Then He answered Peter, 7x70, was that a coincidence? When you multiply the numbers, it comes up 490, isn't that amazing?

In Matthew 13:24, Christ spoke of a Parable, representing the Wheat and Tares. (vs.36). And after the multitude had left, the disciples came to Him. In verse 37 to 43, Christ gives his disciples a private interpretation in the meaning of the Parable of the Wheat and the Tares. "He answered and said unto them, He that soweth the good seed is the Son of Man:(38) The field is the world: the good seed are the children of the kingdom: but the Tares are the children of wicked one; (39) The enemy that soweth them is the devil; the harvest is the end of the world; and the reapers are the angels.

(40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

(41) The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity:

(42) And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

So what event happens first? The Master says: the wicked tares are gathered, and destroyed. And after that event, what is the next event to occur? His angels gather up His Elect from the four corners of the earth. (43) Then shall the righteous shine forth as the sun in the kingdom of their Father.

Now let us go to Luke chapter 17, and see how Luke illustrates the same event.

**Luke 17:26, "As it was in the days of Noah." Verse 28, "Likewise in the days of Lot." Verse 30, "Even so shall it be in the day when the Son of Man is revealed."** In the days of Noah, the flood took some and left some. In the days of Lot, the fire took some and left some.

**"In the days of the Son of Man", verse 34, "Two will be in a bed, one will be 'took' and the other left." "Two women will be grinding", verse 35, "one shall be 'took', (I'm deliberately taking the 'took' of Noah) "taken and one left." "Two shall be in the field, the one shall be taken and the other left."** Now let me ask that question again. In all these cases, the ones that were taken; were they good or were they the bad? Careful! Careful! Were the good taken or the bad taken? The bad were taken. **Do you agree? Shall I go over it again?** I want you to understand what Jesus is saying.

There was a time when the flood was going to come, in the days of Noah. **"They entered into the ark and they knew not until the flood**

came and took them all away.” “Likewise in the days of Lot, some were ‘took’ and others left.” “Even so shall it be when the Son of Man comes.” “Two in a bed, two in a field, two working and they’re grinding, one taken, the other left”. Were the good taken or the bad taken?

Now, let's read the last verse. **Verse 37**, and while we are reading the last verse, let me remind you what Jesus had said. There were eight in the ark, there were four in Sodom, and there were two in bed, two at the mill and two in the field. Do you know where they were? Sure you know where they were, they were in the ark, they were in Sodom, they were in the field, they were in bed, they were grinding. **You know exactly where they were.** \*

Some are going to be left, exactly where they were. Some are going to be taken. Now in **verse 37 of Luke 17**, “**They answered and said to him, Where Lord?**” Did that, “Where Lord?” apply to the ones that were taken or the ones that were left? You knew exactly where the ones that were left were, they were in the ark, they were in Sodom, they were in bed, they were in the field, they were grinding. You knew exactly where the ones that were left were, they were in the ark, they were in Sodom, they were in bed, they were in the field, they were grinding. But they had no idea where they would be taken. And so they said, **“Where, Lord?”** Do you agree with me so far? Now notice His answer, **“And He said to them, wheresoever the body is, thither will eagles be gathered together.”** What does that mean?

All right, let's find the text, the 19<sup>th</sup> chapter of Revelation. **Rev 19:** tells us exactly where the eagles will be gathered together and where the bodies will be found. **“And I saw,”** in verse 17 of Rev 19, **“an angel cried with a loud voice to the fowls of heaven, saying, Come gather yourselves together”** Verse 18, **“That you may eat the flesh.”** The flesh of whom; the good or the bad? The ones that are taken or the ones that are left?

Now let me read you another verse about those who are left. Now, please think. As old Doc Loseby used to say, **“It's neither painful nor fatal to Think”!** Those who are left are where? **I Thess 4:17.** **“We, which are alive and are left,”** (or remain). Are the good alive and remain, or the bad? All right, now let's start all over again. The world was full of people in the days of Noah. And the flood came and took them all away except eight that remained. The days of the destruction of Sodom and Gomorrah, the cities were full until the fire came and took them all way, and Lot and his family remained. Now with **those**

two illustrations, Jesus says, "Even so shall the days of the Son of Man be." "Two will be in bed, one will be taken." And the disciples say to him, "Where, Lord?" And He says, "At the time where the buzzards are gathered to eat the bodies." "Two will be in the field, one will be taken." Where? Where the bodies are gathered together. The ones that are left in the days of Noah, in the days of Lot, in the days of two people in bed, two people working in the field, two people grinding. **The ones that are left are the survivors. And we, which are alive and are left, will be caught up together to meet the Lord in the air.**

Now there are so many people being bamboozled by the idea that the good are taken. There is not a shred of truth in it. Jesus teaches, "The wicked are destroyed by the brightness of His coming. The dead in Christ rise and we which are alive and remain" (That have not been destroyed by the brightness of His coming),"are caught up together with the dead in Christ that have been raised to meet the Lord in the air." Now I have not made up a smidgen of what I've told you today. This is what Jesus said, the survivors of the flood, the survivors of Lot and Sodom, those episodes, are illustrative, even so in the days when the Son of Man comes. But in the closest knit relationships; a couple in bed, two ladies working at the mill, two men driving on their tractors, associated close together, **one will be taken**, to where the bodies are gathered together and the eagles eat them. **One will be left**, to be caught up together with the dead in Christ who rise to meet the Lord in the air.

The Bible is full of an emphasis on survivors. 'He that endures to the end, to the end, shall be saved.' Matthew 10:22. Now, such an idea, you accept Jesus Christ and you're saved. You're **BORN again**. But you've got to live; you've got to live till He comes. "**He that endures to the end, the same shall be saved.**" Matthew 10:22. The Bible stresses **Survival**. There's a group of people with a seal, at the end. The sealing is the settling into the truth intellectually and spiritually. Settling in, thinking through, studying through, praying through.

I recently acquired a 1593 copy of Francisco de Ribera's S.J. Apocalypsin (Futurism) Commentary. His original was done in 1591, which I know of two copies of the 1591. One of the copies is still in the Library at Oxford University, the one that Maitland discovered, and expounded on in 1826.

Update, this past June 2006, I visited Oxford University, and acquired a microfilm of the 1591 Salamanca copy. I now have both the 1591 and 1593 addition of his work "Apocalypsin". It is truly amazing; Rome sets back, and never says a word about either of her doctrines;

**Futurism or her Perterist view. She lets the Protestants do it for her. The protestant ministers that teach this doctrine hide the facts, which the Holy Spirit says is the Antichrist.**

**In the 1994 in the U.S., a survey was done, and of the Christians that believe in the Second Coming of Christ, the Counter-Reformation Doctrine, “Futurism” or the Secret Rapture had influenced 72%.**

**However, what is so sad, My Friends, even with Scriptural added to History, many will stay on this very dangerous ground. I know this quote is not Biblical, but it packs a lot of weight. Mark Twain once said, “A man convinced against his will is of the same opinion still.” On page 18 is my copy of the title sheet of the manuscript that Ribera wrote.**

[A P O C A L Y P S I N]  
**F R A N C I S C I**  
**R I B E R A E V I L L A C A S T I**  
 nensis presbyteri Societatis Iesu, doctorisq;  
 Theologi in sacram b. Iohannis Apostoli; & Euan-  
 gelistæ Apocalypsin Commentarij.

Cum quinq; inditibus, quorum primus continet quæstiones Scripturæ, Secundus regulas,  
 Tertius eiusdem Scripturæ locos explicatos, Quartus est rerum atque verborum,  
 Quintus Evangeliorum totius anni in usum concionatorum.

His adiuncti sunt quinq; libri de Templo, & de his quæ ad templum pertinet,  
 ad multorum locorum, tam Apocalypsis, quam reliquorum li-  
 brorum intelligentiam cum primis utiles.

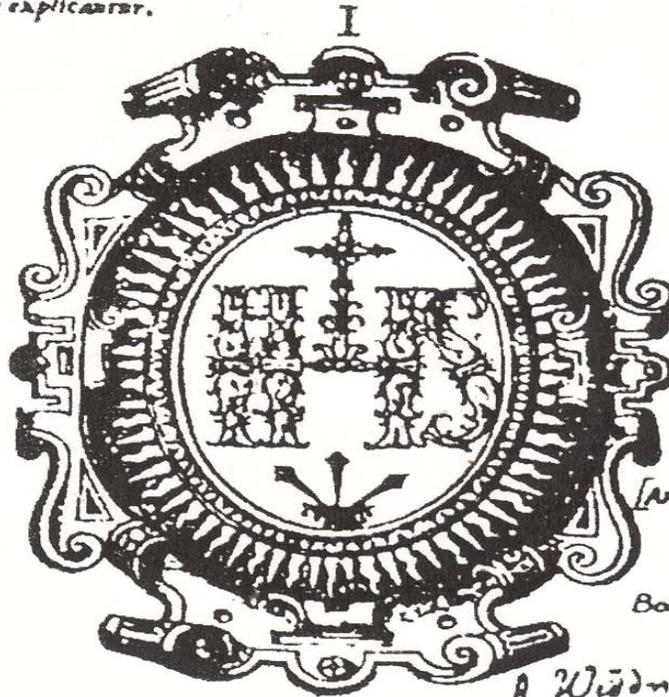
Quorum primus est de Fabrica templi primi, & secundi, & etas quod ab He-  
 rode adificatum est.

Secundus, de his quæ erant in templo.

Tertius, de Sacerdotibus, & vestibus Sacerdotalibus.

Quartus, de Sacrificijs Hebræorum.

Quintus, de Diebus festis Hebræorum: in quibus omnino Historico, ac mystico  
 sensu explicantur.



[ANTIQ. D. S. 1591/1]

Photo by  
 Bodleian Library  
 Oxford

A. Widdington.

Cum Privilegio Philippi Regis Hispaniarum.

SALMANTICÆ,

Excudebat Petrus Laffus. M. D. XCI.

PHOTO OF THE TITLE PAGE OF THE JESUIT  
 RIBERA'S FUTURIST COMMENTARY OF  
 THE APOCALYPSE. DATED 1591. A. D.  
 SALAMANCA.