

# **TWO SHORT ESSAYS ON PROPHETIC INTERPRETATION**

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## THE FUTURIST INTERPRETATION CAME FROM JESUITS

The coming of the Reformation wounded the Papacy so much that Satan and his evil angels conjured up a plan to hold its advance in check and to thoroughly destroy it.

Accordingly, a wounded Spanish soldier was chosen to begin this work, and inspired with satanic ambition as evil spirits moved upon his mind, he founded an order in the Catholic Church called the Society of Jesus (the Jesuits) with the specific aim of destroying all Protestantism and bringing the whole world under the dominion of the anti-Christian Roman pontiff. His name was Ignatius of Loyola (or Don Inigo Lopez de Loyola 1491-1556). His order was authorized by Pope Paul iii in 1540 as a “holy militia pledged to fight perpetually for the Papacy against all assailants everywhere, at all costs”. **Froom - Prophetic Faith of Our Fathers, Vol. 2 pg. 468.**

“They grew powerful and comprehensive year by year, employing science, art, culture, politics, foreign missions trades, and industry... then they began to spread throughout Italy, Portugal, Germany and especially Austria and Bavaria. They hemmed in the Protestant movement on all sides.” **Ibid, pg. 469.**

As this order grew, its members preached to flocks of people, undermining the Protestant claim that the little horn of Daniel chapter seven and the horn of Daniel chapter eight and other prophecies identified the Papacy as the anti-Christ. New

principles of prophetic interpretation were formulated.

“From the rank of the Jesuits two stalwarts arose, determined to lift the stigma from the Papacy by locating anti-Christ at some point where he could not be applied to the Rom church.” **Ibid. pg. 485.**

“Through the Jesuits Ribera of Salamanca, Spain and Bellarmine of Rome, the papacy put forth her futurist interpretation.” **Ibid. pg. 486.**

Thus Satan through the Jesuit order has succeeded in hiding the evil anti-Christ, the man of sin, the whore of Revelation chapter seventeen, and Babylon, the Papacy from the view of these apostate churches, and by also giving to them a lifeless “gospel” of objective justification with an expiatory core, the steam has been taken out of them and they are no longer a threat to Roman Catholicism, in fact, they are all now uniting together under the banner of Satan preparing for one last great attack against God’s people. We must not drop our Historical-Reciprocal-Christological View, for it is our only safeguard against apostasy. In fact, if we desist the taste to indulge in prophetic speculation and humbly allow the Spirit to teach us, we shall be naturally given this view as a guard every time we study the Bible, and all the time prophecies (as called) shall have their true positions in our whole theological structure.

Churches which hold the horn of Daniel chapter eight as Antiochus and that repudiate the day/year principle of checking time prophecies are influenced by Jesuit wider apostasy and not the propitiations Holy Spirit of the Atonement. They are useless

to the cause of the Gospel and their evangelism is a deadly plague preparing masses for the rule of the anti-Christ and his image. We must overthrow this system of rebellion against God, the fruit of expiation, the spirit of agitation that stands against God's holy Sabbath.

In the Gospel of Christ the Historical-Reciprocal-Christological View is carried as the system that God gives to us saving us from error. Let us embrace Christ that we may be true prophets who expound the scriptures. We have the Spirit of Prophecy.

THE END

## **THE HISTORICAL-RECIPROCAL-CHRISTOLOGICAL VIEW OF PROPHETIC INTERPRETATION**

1. The biblically enunciated principle of prophetic interpretation is called the Historical-Reciprocal-Christological view. This is also the true view of history that the scriptures teach.
2. In the first place, history is prophecy. It is the record of the holy writ, for it can be clearly seen that events that flow are inherent in the Gospel or the rejection of the Gospel. What is recorded in the holy writ are the deeds prompted by the Gospel under God's initiative or deeds as the reaction of the carnal mind or expiation which is the rejection of the love in the Gospel.
3. Since Faith must precede works, the Faith of Jesus Christ that brings forth the works events of history, when presented to creatures before the work is prophecy. Hence the whole Bible is really the Holy Spirit as prophecy.
4. With what method do we interpret history or prophecy? Well, we cannot really make such a claim, but the spiritual guards that the Spirit places in our minds against speculation, the fruit of the Spiritual Law in us, is the historical-Reciprocal-Christological View. This subconscious consideration directs us in the path of the event-will of God for man that the Atonement bearing its love should be our abode remaining in our hearts. This is re-incarnation, the inchristment.
5. The Historical-Reciprocal-Christological View takes many

things into consideration. In it history is viewed as coming from the Atonement or the rejection of it. Prophecy is viewed as the knowledge that germinates the events of history which span the past, present and future, so that the records in the scriptures of the events of people (whether past, present or future) is prophecy.

6. The events are categorized as historicism (events unfolded in the past), present-ism (events presently being fulfilled) and futurism (events yet to be unfolded in the future). An example of this is seen in the fact that the prophecy about the fall of the pre-flood world (Gen. 6:7,13-17) or of the literal city of Nineveh (Jonah 3:4; Nah. 3:1-19) or of Jerusalem (Dan. 9:26; Matt. 24:2,15-19) was fulfilled in the past. This is historicism. Present-ism is observed where the church is fulfilling prophecy at present by being lukewarm (Rev. 3:14-19) or the kings of earth now uniting under entrancing influences that find their origin in Satan (Rev. 16:13,14). The prophecies of the second literal coming of Christ is yet future (Jn. 14:1-3; Acts. 1:9-11; Rev. 1:7). So also are the falling of the seven last plagues (Rev. 16:1-21) and the universal Sunday Law (Rev. 13:14-17). This is futurism.
7. As to the knowledge of which parts fit where, the Spirit shall show us by a comparison of scripture with scripture, that by having an accurate view of the events of the present, we shall chronologically connect the following biblically prophecied events knowing what was before and what is yet future.
8. The Christological part of the view is philosophical presentistic part of prophecy. This means that the basic

summative structure of the whole great, grand Atonement is continually, unendingly, presently being fulfilled in the events of history— past, present, and future— because it caused history. Therefore God as Provider and Applier, or Prevenient Grace, or Justification, or Sanctification or the Investigative Judgment is reciprocally (re-occurringly) being seen as the intuitive philosophy or perceptive knowledge in all history.

9. Additionally, events that will always occur in a sinful world when the Plan of Atonement is being administered, events such as the fact that the wicked will always attack the righteous, or that there is to be an enmity between the Church and Satan or Christ's and Satan's children are presentistic. (Gen. 3:15; Rev. 12:13-17).
10. With this powerful view in our hands we can now easily understand much things and be accurate just as Christ was in His utterances of events.
11. The Historical-Reciprocal-Christological View of historical events or of prophecy show us the time frame for philosophical presentistic events, for physically structured events and also brings to us views of the whole great, grand Atonement bearing the love of God.
12. Prophetic knowledge on the whole is God's gift of Faith to prove to man that He is love that men may repent and believe the Gospel, thus to have the Love-inspired works of prophetic events.
13. *Look at the illustrative chart on the other page.*

*Historical-Reciprocal-Christological View*

*THE BIBLICAL PRINCIPALE OF PROPHETIC  
INTERPRETATION*

*CHRISTOCENTRIC*

*Historical-Reciprocal  
Christological View*

*HISTORICISM*

*PRESENTISM*

*FUTURISM*

*EVENTS  
UNFOLDED  
IN THE  
PAST*

*EVENTS  
PRESENTLY  
UNFOLDING*

*EVENTS  
TO UNFOLD  
IN THE  
FUTURE*

*DAY FOR A YEAR PRINCIPLE IN PROPHETIC  
SYMBOLIC TIME*

*THE END*