

Chris Putnam is Wrong, the Pope is Right!

I'm still not 100 percent well and that's why I'm doing this program sitting down; you may not be able to tell that or not. I'm not actually at this scene you see in the background. That was Inlet, New York, several months ago. As you can see, the leaves are still on the trees. And first of all, I want to thank all of you who've said prayers for me. I am sure you helped a great deal and many of you sent me well wishes and I really do appreciate it. I love looking at my videos and seeing a lot of positive comments on them.

Now, on this program I want to talk about an article by Chris Putnam which he published on his website in which he criticized Pope Benedict's interpretation of Saint Mark's Olivet Discourse and he makes three main points. And what's interesting is that on each of those points, Pope Benedict is correct and Mr. Putnam is wrong! So let's read through this; and I'm not going to put this on the screen, I don't have the time to do that, I don't have the energy today. I'm just going to read it and you will have to follow along. I hope I can make this interesting for you.

The point I am going to make is that the Olivet Discourse, as found in Matthew, is not the same as the Olivet Discourse as found in Mark and Luke. That's because Matthew's Olivet Discourse is an End Times prophecy while Mark's and Luke's versions are not. Mark's and Luke's are general prophecy and much of theirs was fulfilled with the destruction of Jerusalem in 70 AD by the Roman General Titus.

On the other hand, Matthew's is completely different and there are certain keywords and phrases which are found only in Matthew and not in the others and some which are found in the others and not in Matthew. And I'll give you an example: in Luke, Jesus talks about '**when you see Jerusalem surrounded by an army**'. That was fulfilled in 70 AD, but those words are not found in Matthew. That's because, as I said, Matthew is giving an End Times prophecy: about the times that we are living in today.

So let me read this article by Chris Putnam, and you can find this on his website which is called Logos Apologia, and here's how he begins: *'Pope Benedict XVI preached on the Olivet Discourse on Sunday, November the 18th, at Saint Peter's Square. I guess it is not too surprising that he twisted the text to mean something completely alien to its context but conforming to the works oriented righteousness of*

Romanism.' Do I detect a little bit of anti-Catholic bias there, Mr. Putnam?

You really don't help your argument when you put that in. *'Let's keep in mind, "But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed."* So you're asking your audience to keep this in mind to interpret what the Pope said with a pre-conceived bias and I don't think that's really very fair and as I'm going to point out to you, it is a big mistake.

So here is what now the Pope said, this was one week ago at Mass in Rome and this is the Pope's sermon on Mark's Olivet Discourse and all Catholics throughout the world heard this Gospel, in fact, I did myself. I didn't hear the Pope's interpretations but here's what he said, *'Jesus speaks of a future that is beyond our categories and because of this Jesus uses images and words taken from the Old Testament, but, importantly, He inserts a new center, namely, Himself, the mystery of His person and his death and resurrection. Today's passage too opens with some cosmic images of an apocalyptic nature: "**The sun will be darkened, the moon will no longer give its light, the stars will fall from the sky and the powers in the skies will be shaken,**" (and that's from Mark 13:24-25); but this element is relativised by what follows: "**Then the Son of Man will come upon the clouds in the sky with great power and glory,**" (that's verse 26). The 'Son of Man' is Jesus himself, who links the present with the future; the ancient words of the prophets have finally found a center in the person of the Messiah of Nazareth: he is the central event that, in the midst of the troubles of the world, remains the firm and stable point.'*

So far, I think both Protestants and Catholics could agree 100 percent with the Pope: that Mark's Olivet Discourse is putting the emphasis on Jesus at the center of prophecy. And the Pope continued: *'Another passage from today's Gospel confirms. Jesus says: '**The sky and the earth will pass away but my words will not pass away,**' (verse 31) In fact, we know that in the Bible the word of God is at the origin of creation: all creatures, starting with the cosmic element- the sun, moon and the sky- obey God's Word, they exist insofar as they are 'called' by it. This creative power of the divine is concentrated in Jesus Christ, the Word made flesh, and also passes through his human words, which are the true 'sky' that orients the thought and path of man on earth. For this reason Jesus does not describe the end of the world, (now Mr. Putnam has put that phrase into bold print because he is going to comment on it in a few minutes) *For this reason Jesus does not**

describe the end of the world, (Mr. Putnam is going to disagree with the Pope on that), and when he uses apocalyptic images he does not conduct himself like a 'visionary'. On the contrary, he wants to take away the curiosity of his disciples in every age about dates and predictions and wishes instead to give them a key to a deep, essential reading, and above all to indicate the right path to take, today and tomorrow, to enter into eternal life. Everything passes- the Lord tells us- but God's Word does not change, and before this Word each of us is responsible for his conduct. It is on this basis that we will be judged.'

Now Mr. Putnam is going to disagree with the Pope on this also and he puts that in bold print, *'it is on this basis that we will be judged'*. And now here's Mr. Putnam's commentary: *'It is because this sort of nonsense that the term eisegesis was coined.'* Well, we're going to find out, Mr. Putnam, that you are the one preaching nonsense. *'It means reading meaning into a text rather than reading a meaning from a text. It's really so bad it's hard to know where to start but I bolded two major errors. First, when Jesus said that he would "**come on the clouds with great glory**", he was referencing the Son of Man passage in Daniel's vision (Daniel 7:13).*

Well, there's your first mistake: your first criticism of the Pope is entirely wrong. Jesus is not referring to Daniel. If He were, then yes indeed, Mark would be giving an End Times prophecy but he is not. Let's look at Daniel 7:13 and we'll see exactly what he says: *'**I beheld therefore in a vision of the night and lo, one like the Son of Man came with the clouds of heaven.***' Now that is End Times prophecy. All of Daniel is End Times prophecy but Mark is not referencing Daniel. Daniel is referenced, however, in Matthew. Remember Matthew says, *'**When you see the abomination of desolation spoken of by Daniel the prophet.***' That phrase is not in Luke's version of the Olivet Discourse nor Mark's version of the Olivet Discourse. That's because Matthew's is End Times prophecy and Mark's and Luke's are not End Times prophecy. So far, Mr. Putnam, the Pope is batting 1000 and you are mistaken on your first criticism of the Pope.

And so now you continue: *'He indeed identified himself as divine. Yet, Pope Benedict seems to deny that Jesus is speaking of cosmic judgment at his return. Yet, that is exactly what he is speaking of,'* no he is not. Now, I'll tell you what Jesus is referring to because there is another line in the Gospel where Jesus comes in power and glory on the clouds. Do you remember? at His trial before the Scribes and the Pharisees, He told them, *'**You will see me coming on the clouds***

with power and glory' and that occurred at the time of the destruction of Jerusalem in 70 AD. That is the time Jesus is referring to here in Mark.

Now, very similar words are found in Matthew because Jesus' coming with 'power and glory on the clouds' could be described the same way when He came at the destruction of Jerusalem or when He comes at the very End. We have to look at other indications to find out that with Matthew it is End Times prophecy whereas in Mark and Luke, their prophecy was fulfilled in 70 AD. So far the Pope is 100 percent correct and you, Mr. Putnam, are mistaken.

And now Mr. Putnam gives a quotation from Matthew: *'And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?'* And Mr. Putnam has put this phrase, *'the end of the world'* in bold print again, but, Mr. Putnam, you have taken this quotation from Matthew, not from Mark. The Pope is commentating on the Olivet Discourse as found in Mark, not in Matthew. That phrase, *'the end of the world'*, is very significant. The significance is that it is found only in Matthew. You had to go to Matthew to find that quotation. That proves my point, by the way, and it shows that, once again, the Pope is correct and you are wrong; so now the Pope is up 2-0 and you are down 0-2.

'Doesn't it seem odd that Jesus is addressing the very thing the Pope says he is not?' No, it isn't; It isn't odd, the Pope is right. *'And finally the pontiff just abandons the text entirely and spins it towards Romanist heresy with this canard, 'Before this Word each of us is responsible for his conduct. It is on this basis that we will be judged.'"* Well, the Pope is 100 percent right. "Anyone who was judged on his conduct will be cast into eternal hell." Whoa, wait a minute; where did you find that in the Gospel, Mr. Putnam? *'Anyone who is judged on his conduct will be cast into eternal hell'*. You do not give a quotation to support that one because there is no such support. That is total fabrication. You talk about eisegesis, that's pure eisegesis. There is nothing in the Gospel to suggest that is the truth.

Then you quote from Isaiah which is correct: 'even our most righteous acts are like filthy rags.' Well, that's true, especially compared to the act of Christ on the cross; but Isaiah is not giving an End Times prophecy. Isaiah is not talking about final judgment. *'It is only those who have accepted that authentic Gospel who will have the*

righteousness of Christ imputed to them. A few passages come to mind:' and here, Mr. Putnam gives quotations from Romans, Corinthians, Ephesians, and Romans again, and this is all very fine. I love Gospel quotes, but none of those quotations from Paul are End Times prophecy. They do not predict judgment.

On the other hand, if you read Matthew 25, verses 31-46, that IS End Times prophecy, and Jesus makes very clear that at Judgment, we will be judged totally on our works, and there's no other way to interpret it. So, looking at Saint Paul, that's not End Times prophecy; but Matthew 25 verses 31-46 is End Times prophecy. Or, take a look at Revelation, in fact, I'll do that right now. Let's look at Revelation, chapter 20, verse numbers 12 and 13, and now this is End Times prophecy. If you want to talk about End Times prophecy, stick with it.

Let's talk about it, and this is Revelation, chapter 20, verse number 12: ***'And I saw the dead great and small standing in the presence of the throne and the books were opened and another book was opened which is the book of life and the dead were judged by those things that were written in the books according to their works,'*** and it can't be any clearer than that. And verse 13, ***'And the sea gave up the dead that were in it and death and hell gave up their dead that were in them and they were judged, everyone, according to their works.'*** So, if you want to talk about End Times prophecy, we will be judged by our works; so the Pope is right once more. So your three main criticisms of the Pope will come back to haunt you, Mr. Putnam, because he is right: he is now 3 for 3 and you are 0 for 3.

So here's how Mr. Putnam concludes his article: *'Be warned, the pope is preaching a false Gospel that leads to damnation.'* Well, those are pretty harsh words, Mr. Putnam, but as we've seen on this program, you are the one preaching a false Gospel. Mark does not reference Daniel, as you claimed, but Matthew does. Mark does not talk about the end of the world, but Matthew does, and when the Pope says, *'we will be judged by our works'*, that is backed up by End Times prophecy in both Matthew, chapter 25, and in the book of Revelation. So, all in all, I agree with the Pope and I disagree with you.

And now, I want to give a short message to my subscribers. I decided on this video and maybe all videos in the future to not allow comments and the reason I am doing this, Marilyn from Australia recommended this to me and I think she's right, I get the same questions over and

over and over again, in fact, I have come to find that I am spamming my own channel. I have about forty or fifty standard responses and I get bored even giving the same responses and probably many of you do, also. I don't like to do this. I like to read comments, but I'm getting way behind in my videos. I have three very important videos I have to make. I would like to get them all done this week.

The first one is going to be on the second anniversary of the return of Enoch and Elijah. They returned to earth two years ago this week, I want to do that video. I have two more very important videos on the Denver murals, I have to get those done. They are crucial especially the sacrifice of the Leopard. We need to know about this and I do want to allow my subscribers to contact me because the much of the information I am going to use on my Denver mural videos was given to you by you to me and I appreciate that so you can still contact me on my channel through private messages or by commenting on my channel, so if you really want to contact me, please do it that way and I'm sorry for this inconvenience but I really think it's the only way I am going to be able to go.