

Does the KJV say Donald Trump Will Convert?



This past week I got a message from one of my subscribers and he questioned my use of the word 'conversion' in regards to Donald Trump and his Protestant brethren and the Jews converting to Catholicism at the time of the Great Sign on September the

23rd. So I'm going to read his letter and respond to it. First, I want to show you what is now available on my website and that is Isaiah 45 plus Micah 5 arranged as the way I believe it should be.

https://docs.wixstatic.com/uqd/f9795d_dcd89427d86f42bd98e74f174b32f0ca.pdf

And it starts out with four verses from Isaiah 45, and then four verses from Micah 5. And then you go to the second column, six verses from Isaiah, six more verses from Isaiah and so on. And you can go to the website and download this yourself and on this program I'm going to be looking at two verses which are very close to each other, Micah 5:3 and Isaiah 45, verse 22. They are only separated by two verses and that's because they are related.

So now, let me read this letter from happycocoanut11; and thank you for this letter because it forced me to respond and I had to do quite a bit of research on this and here's what he writes: ***'To Mr Tapley, I was studying Isaiah-Micah chapter 50 and I decided to arrange the verses following the same numerology using my Bible in Spanish. I was expecting them to be fully comparable but they were not. It took me a while to match them up because Isaiah 45 has 25 verses in the Spanish Bible and Micah 5 has 15 (and I've gone over this before, I really believe the Douai-Rheims version is correct as far as its verse numbering and I won't go into that because here he comes up with his real question) But this is not my real problem I encountered. The fact is that the most important part of your interpretation as co-prophet is that the new Cyrus, Donald Trump, and the remnant of the Jews and Protestants, will be converted. This interpretation follows directly from Micah 5, verse 3. However, I went to BibleGateway.com (and this is true in any concordance) and I compared Micah 5-3 using seven different translations of Sacred Scripture to Spanish. I included modern***

and traditional translations. None of these translations say anything remotely close to 'and the remnant of his brethren shall be converted to the children of Israel'. And that's verse number 3 from Micah 5. What they say is that a remnant of Israel in exile will be reunited or will return to the rest of the children of Israel. There is no word in any of the translations that implies or alludes to conversion.'

Thank you very much happycoconut11 and in general I always go with Jerome's translation in the Douay-Rheims rather than the King James or any of the other translations, modern or old, because he is much more accurate, I have found; ninety-five percent of the time. There are a few times, once or twice, where the King James is better than Jerome. And the example I always give about Jerome being correct is Genesis 3:15, and that's because the King James says HE will crush the head of the serpent and that is not true. SHE is going to crush the head of the serpent and it's really very obvious if you just read it through because the enmity is between the woman and the serpent. In any case, let's go through Micah 5:3 and see how the two translations compare. In Micah 5, verse number three, this is the Douay-Rheims: **'Therefore will he give them up'**. And if you look just below that to the King James, **'Therefore will he give them up'**. So in that case, both the Douay-Rheims and the King James are identical. Let's look at the next part of it: **'even till the time wherein she that travail shall bring forth'**. And that's almost identical to the King James just below it: **'until the time that she who travails has brought forth'**, those two passages say the exact same thing, **'and the remnant of his brethren'** and in the King James **'then the remnant of his brethren'**.

Micah 5:3 Therefore will he give them up even till the time wherein she that travails shall bring forth: and the remnant of his brethren shall be converted to the children of Israel. (D-R)

Micah 5:3 Therefore will he give them up, until the time that she who travails has brought forth: then the remnant of his brethren shall return unto the children of Israel. (KJV)

But now we come to the two different translations: the Douay-Rheims says: **'shall be converted to the children of Israel'**. The King James says: **'shall return unto the children of Israel'**. Well, 'convert' and 'return' are actually very similar and I can see where you might translate the word slightly differently. I believe Jerome used the Septuagint, that is what he used for his Latin Vulgate, and I believe he had much more help from the Holy Spirit. 'Return' is all right but it doesn't convey the message that the conversion is to Almighty God, that this is a religious return. And this can be verified a couple of verses later, in my arrangement, in Isaiah 45, verse number 22. Again, on the top we see the Douay-Rheims version **'be converted to me'** and below that is the King James **'look unto me'**. Now, really I don't see any comparison between 'convert' and 'looking'. Some of the other Bibles say 'turn unto me'. To me this is another case where Jerome has it right. The rest of the passages are very similar in both the Douay-Rheims and the King James: **'and you shall be saved'**, below it, **'be you saved'**, **'all you ends of the earth'** and below in the King James **'all the ends of the earth'**, **'for I am God there is no other'**, **'for I am God and there is none else'**.

Isaiah 45:22 Be converted to me, and you shall be saved, all you ends of the earth: for I am God, and there is no other. (D-R)

Isaiah 45:22 Look unto me, and be you saved, all the ends of the earth: for I am God, and there is none else. (KJV)

So, the only question really in this passage is the word 'convert' and I really don't see where 'look unto me' has anything to do with conversion. Now, the word in both Micah and Isaiah, which Jerome translates as convert, is the same in the Septuagint and in the Latin Vulgate, but the King James has a completely different translation for that same word in its translation of Micah and Isaiah and that is 'return' in Micah and 'look to' in Isaiah. Now, maybe they didn't use the Septuagint as a source which is what Saint Jerome basically used, in which case, that's another error on the King James translators because the Septuagint is the version which the Apostles quoted in the New

Testament. So that is why, 'happycoconut', I practically always go with Saint Jerome.

Now, I can give you one case where the King James is right and that's in Daniel with the writing on the wall. The King James has four words, '**mene, mene, tekel, parsin**', and actually that's correct because they represent the four groups who will reign with Jesus during the Millennium, the Raptured Protestants, the Protected Catholics, the Holy Martyrs and the Converted Jews. By contrast, the Douai-Rheims has only three words, '**mene, tekel, parsin**'. So, that's really one of the very few cases where I choose the King James over Saint Jerome in the Douay-Rheims. In practically all other cases, I think Jerome is correct and I think he is correct in this case with Micah and Isaiah. I am sure that this prophecy is about Donald Trump, the Protestants and the Jews converting to Catholicism.