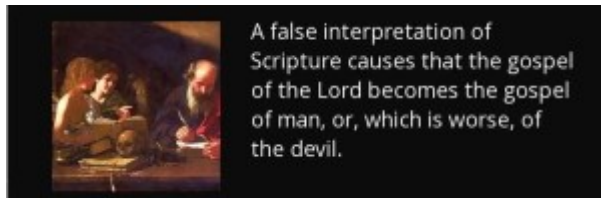


The Scholars Behind the Promotion of the False Interpretations of the Books of Daniel and Revelation



Five leading scholars turned the finger-posts of Divine Prophecy round, so that ever since they have pointed the wrong way, and turned multitudes of ministers, scholars and students off the King's highway down into two side lanes, whither they have led nearly the whole Christian Church.

Our Position Today in the Divine Program as Revealed in Prophecy



This is the continuation of the series, **Antichrist And His Ten Kingdoms** – By Albert Close and the previous post, [The Great Harlot's Daughters](#).

God has never in any age sent a messenger or preacher to cross, contradict or make void an interpretation of Holy Scripture revealed to an earlier generation; as for example in the case of the Reformers at the Reformation.

The early Christians believed that Christ's Second Coming was surely to take place in their own days. The Thessalonians even sold their goods and gave up their secular callings and sat down to wait for the return of our Lord.

St. Paul in 2 Thess. 2:1-12 reproves them for being carried away by mistaken teachers. He tells them that the Second Coming could not take place until there came a falling away from the faith of Christ, and the Antichrist, or

Man of Sin, should arise. He then describes the character of the coming Antichrist and his monstrous claims and blasphemous pretensions, which have all been perfectly fulfilled by the Popes of Rome. The Pope today claims to be the Vicar of Christ on earth!

In 2 Thess. 2:3-9 St. Paul thus describes the twelve hundred years of falling away during the Dark Ages, and the character of Antichrist during the Dark Ages and since.

2 Thessalonians 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the MYSTERY OF INIQUITY doth already work: only he who now letteth (hinders) will let (hinder), UNTIL HE BE TAKEN OUT OF THE WAY.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

EXPLANATORY NOTES ON VERSES.

From Irenaeus (A.D. 115-190), the disciple of Polycarp, the contemporary of St. John, we first hear that the hindrance to the full development of Antichrist, mentioned by St. Paul,

A. Revelation 16:12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Beyond question refers to the drying up of the Turkish Empire, which originated in its infancy as a Mohammedan religious Power at Mecca in 622 A.D. and in 1063 as a Religious Political power at Baghdad, which passed the Euphrates and invaded Asia Minor, Eastern Europe and North Africa. In 1924 the Caliphate or dynasty of Sultans ended and Turkey became a very small Republic. Gibbon says: "The Turks from Baghdad passed over the Euphrates in 1063, and inundated Asia Minor and Eastern Europe." Gibbon-X. p. 352. Note that Gibbon uses the word "inundated"; then read carefully Rev. 8:9, Rev. 16.

B. Revelation 16:13 And I saw *three unclean spirits* like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

This evidently refers to the rise of the *Papal, Fascist and Nazi* Movements of today. These are three outstanding evil movements in the world. These are

active, not only in the area of the old Roman earth, but all over the world. The text clearly differentiates between "the earth" and "the whole world." "The Earth" clearly refers to the area of Papal Europe and Mohammedan Eastern Europe, which once formed the Eastern and Western Roman Empires, the area ruled over by the Popes and Sultans. The West is still *secretly* dominated by the Papacy. Mussolini's chief adviser on behalf of the Pope is Father Pietro Tachi-Venturi, a Jesuit, *Daily Express*, 2/9/35.

C. Revelation 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Verse 15 contains a sharp clear warning shot, like a flash of lightning into the middle of the text at this time. When we see the three evil spirits at work gathering the nations of the world to battle, we should keep a very sharp look-out for the Coming of Christ, lest we be surprised and put to shame.

D. Revelation 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon. This verse reads in the Revised Version "and they gathered them together," not "he gathered them." *Were not these three evil movements in Germany, Italy and Vatican gathering all nations together in the War of Armageddon? We cannot interpret until all has been fulfilled, whether Armageddon is a period of great conflicts, or, a single great battle which will center around the Valley of Armageddon. Armageddon Valley in Palestine is only about 25 miles in length. The Battle of France in May and June 1940 extended over 600 miles in length. As Armageddon is to be the greatest Battle of all history, we must wait until it has been fought before we can interpret this verse unerringly.

* On this false translation has been built up the interpretation of a future Military Antichrist.

THE JESUITS, RIBERA AND BELLARMINE, MIX THE INTERPRETATION OF PROPHECY, 1581-1603.A.D.

In 1576, Gregory XIII. appointed the Jesuit Cardinal Bellarmine to lecture on controversial theology in the new Roman College. He was a man of great learning, and the most powerful controversialist the Roman Church has ever produced. He and Ribera the Jesuit of Salamanca were the leaders in the Movement in the Church of Rome to change the interpretation of Prophecy. At the same time that Ribera published his Futurist commentary on the Apocalypse, Bellarmine published his three volumes of his lectures in the Roman College in the years 1581, 1582, and the third in 1593. Ribera published the three editions of his commentary in 1591, 1592 and 1603. These are now in the Bodleian Library, Oxford.

These works called forth a multitude of replies from the Protestant side, including that of Brightman, in England, in 1601.

WHAT RIBERA THE JESUIT WROTE 1591-1603 A.D

Revelation xiv., xvii. and xviii.

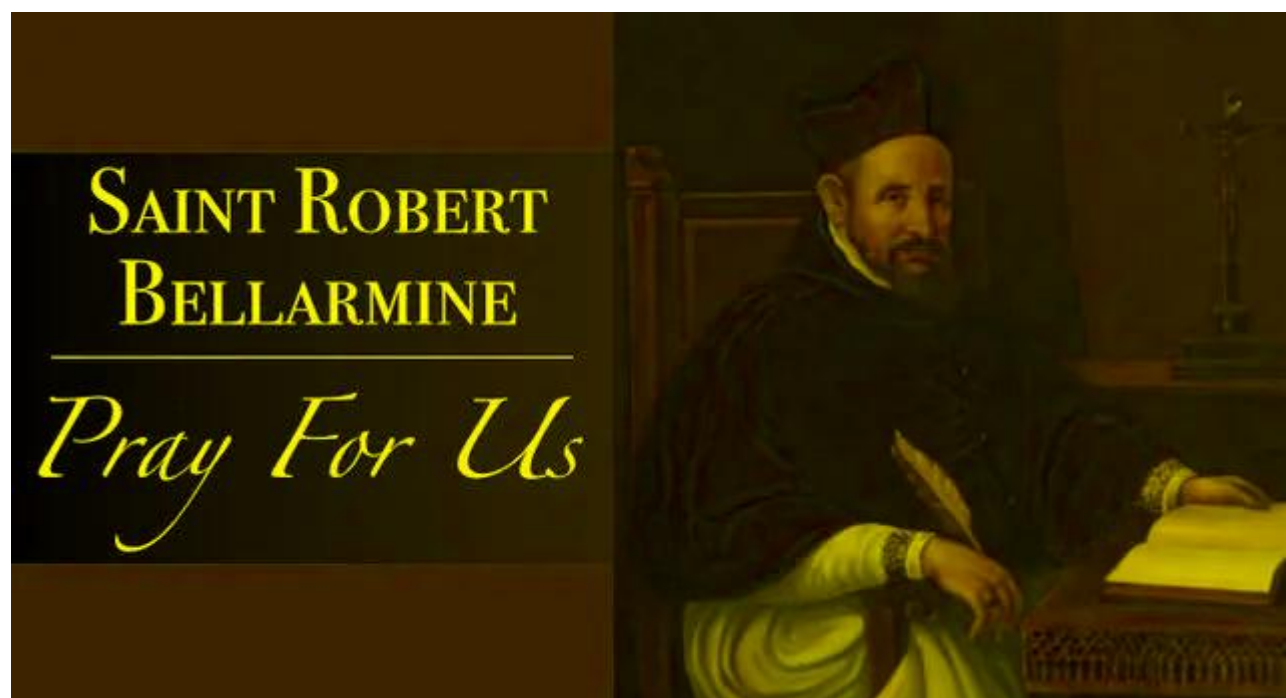
"Babylon whose fall is here predicted, Babylon the purpled Harlot, Babylon the Mother of Harlots and Abominations of the Earth, she that has made all nations to drink of the wine of the wrath of her fornication, this is indeed Rome; but not Rome Christian, not Rome obedient to the Pope, not Rome retaining and preserving within herself the See of the Apostle Peter . . . it is Rome the author and preserver of superstitions, the head of idolatry, the sink of all iniquity, the most bitter enemy of the Christian name, the murderer and slaughterer of the saints . . . such as she will be in the end of the world, after she has fallen away from the Pope." "Apocalypsin, cap. xiv. Ribera Num. 39. Bodleian Library, Oxford.

Bellarmino powerfully supported Ribera, as will be seen by the following extract from his "Disputations and Controversy." The Year Day theory then rising into general notice was first attacked by Bellarmine.

He admits that Rome and her Ten Kingdoms is meant by Babylon in Rev. 17, but denies that it refers to Rome and the Popes, but to a Rome future, not Rome of the present, Here is what Cardinal Bellarmine, S.J., wrote 1586–96, A.D.

The Ten Kings who will share among them the Roman Empire, and in whose reign Antichrist will come, –these will hate the purple-bearing harlot, that is, Rome, and will make her desolate, and burn her with fire. How, therefore, can she be the seat of Antichrist, if at that very time she is to be overthrown and burnt?

Bellarmino continues: "By God's wonderful Providence when the Roman Empire failed in the West, which was one of the legs of Daniel's statue, it remained safe in the East, which was the other leg. But because the Eastern Empire was to be destroyed by the Turks, as we have seen, God once more set up in the West, the first leg, that is, the Western Empire, by Charlemagne; and this Empire still exists."



Jesuit Robert Bellarmine, taken from a Catholic website.

Here, therefore is proof positive of the origin of the Futurist Interpretation of Daniel and Revelation. It is not mere hearsay evidence. This was part of the great Jesuit conspiracy of 1551 to destroy the Church of England by mixing the doctrines. The following is a copy of the Secret Instructions issued to the Jesuits of Paris, from the Council of Trent in 1551 A.D.

JESUITS IN THE CHURCH OF ENGLAND MIXING DOCTRINES AND INTERPRETATIONS.

The following secret Instructions were sent in 1551 A.D. from the Council of Trent to the Jesuits in Paris.

"Ye are not to preach all after one method, but observe the place wherein you come. In England preach any that are contrary to the Holy See of St. Peter, by which your function will not be suspected, and yet you may still act on the interest of the Mother Church; there being, as the Council are agreed on, no better way to demolish that Church (the Church of England) of heresy than by mixtures of doctrines, and by adding of ceremonies more than be at present permitted. Some of you who undertook to be of this sort of heretical episcopal society, bring it as near to the Mother Church as you can, and be a means to reduce all in time to the Mother Church."

The late Father Hugh Benson, son of an Archbishop of Canterbury, confessed before a vast audience in St. George's Hall, Liverpool, in October, 1907, that whilst a Mirfield monk in the Church of England:—

Father Hugh Benson:—"On every point except the supremacy of the Pope we believed the teaching of the (Roman) Catholic Church, and taught most of her doctrines, as thousands of Anglican clergymen are doing today."

Father Ronald Knox, son of Bishop Knox, followed Benson into the Church of Rome in 1917.

Father Woodlock, the Jesuit, stated that in 1924, that out of 1,345 converts at Westminster, 1,147 were from the High Church of England, and 144 from other Churches.—"Catholic Times," 1/4/27

Father Buggy, of Halifax, states 15 out of 20 converts afterwards leave the Church of Rome.—"Daily Telegraph," 21/10/29. Disillusioned!

Dean Goode, late Dean of Ripon, in "Rome's Tactics," shows that part of Rome's tactics is to send disguised Roman priests to officiate as Church of England clergymen, and gradually introduce her ritual and doctrines.

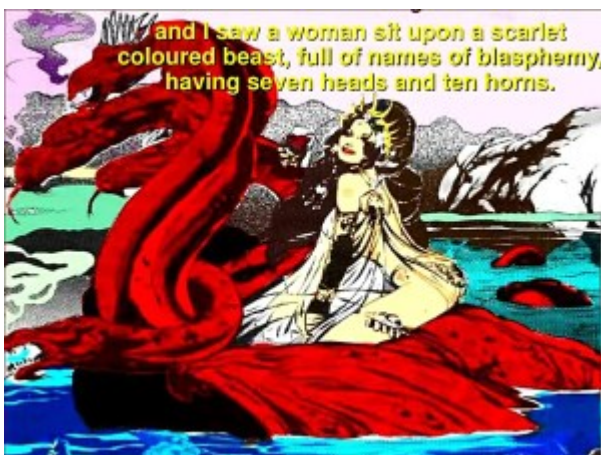
About 9,000 out of the 12,000 Church of England Clergy are Anglo-Romanists who follow Romish practices and ritual today.

(Continued in [The Scholars Behind the Promotion of the False Interpretations of the Books of Daniel and Revelation.](#))

All sections of Antichrist And His Ten Kingdoms by Albert Close

- [Introduction – The Apostate Church of Rome](#)
- [Revelation 17 – The Prophetic Portrait of the Church of Rome](#)
- [The Character of Antichrist and Papal Persecution of the Saints](#)
- [A Description of the Great Whore of Revelation Chapter 17](#)
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- [The Revelation an Acted Prophecy – Western Europe and Asia the Stage](#)
- [The Purple and Scarlet Robes of the Bishops of the Church of Rome](#)

[The Church of Rome Ignores the Challenge to Disprove She is the Great Whore of Revelation Chapter 17](#)



All the great Protestants of the past declared that the Great Whore who is drunken with the blood of the saints of Revelation 17 is the Roman Catholic Church.

A Description of the Great Whore of Revelation Chapter 17



The Church of Rome boasts of being a universal Church. The harlot is seated on many waters, which are nations, and peoples, and tongues.

The Character of Antichrist and Papal Persecution of the Saints



Futurists overlook the fact that the Antichrist is not to be an open and avowed antagonist of Christ, but one professing to be a Vice Christ, a rival Christ; one who would assume the character, occupy in the human heart the place, and fulfill the functions of Christ.

A Protestant View of Church History: The Early Church by Ronald N. Cooke



This is a repost from an article on [The Trinity Foundation](#). Dr. Cooke talks about historical events in history that the reader may not be familiar with. I will therefore add clarification from other sources such as Wikipedia. I don't seek information from left-leaning Wikipedia on controversial issues, but it does seem to be even-handed on less controversial matters.

Introduction

The word *Protestant* was first used at the Diet of Speyer. (**Note:** The Diet of Speyer or the Diet of Spires (sometimes referred to as Speyer I) was an Imperial Diet of the Holy Roman Empire in 1526 in the Imperial City of Speyer in present-day Germany. The Diet's ambiguous edict resulted in a temporary suspension of the Edict of Worms and aided the expansion of Protestantism. Those results were repudiated in the Diet of Speyer (1529). – Source: Wikipedia) There were at least four important Diets convened at Spires. It was at the second Diet of Spires in 1529, that the term *Protestant* was first used. Luther called his preachers, the *Evangelici Viri*—Evangelical Men—his Gospel preachers. So the *Evangelicals*, as they were called, *protested* at the Second Diet of Spires, because the Roman Catholic leaders were trying to curtail and revoke some of the concessions granted to the Lutherans at the first Diet of Spires. The word *protest* here, did not then have the negative connotation it now has, that of being against some law or principle. *Protest* then meant a setting forth a strong *affirmation* in defense of a position. Those who sought to *affirm* once again the concessions already gained at the first Diet were called *Protestants*. These men sought to keep the gains they had already won, such as the right to preach God's holy Word, the right to do nothing against their conscience, or to do anything against the salvation of souls, nor to do anything against the last decree of Spires. They simply wanted to keep the gains they had already won from Roman Catholicism, at the first Diet of Spires. They emerged from this second Diet of Spires, as Evangelical Protestants.

The significance of this breakthrough was that those who dissented and separated from the Papal Dominion had made the first step toward the liberty to preach the Gospel. Others, down through church history had dissented and separated from the Papal Dominion, but they were put down, imprisoned, and massacred. Thus, the gains they made only lasted a short time. They were not able to continue as free Gospel preachers.

The second Diet of Spires was the first step to religious liberty, and the right to preach the Gospel and form churches based on the Bible and not on the papacy. Ever since, the Papal Dominion has sought to recover the dictatorship it once had.

On top of that, many leaders within Evangelical Protestantism in recent years have been working to help the Papal Dominion recover from the glorious Protestant Reformation. We call this effort the *suicide* of Non-Catholicism. In the period ad 400 to ad 1300, true Christianity existed *outside* the Papal Dominion. Yet many church historians allude to the popes of Rome, and the church they governed, as the Christian Church, and the overall system of Roman Catholicism as Christianity. In fact, professors, who all claimed to be Bible-believers, taught this view of church history in the various academic institutions I attended. In some cases, I repudiated what I was taught quickly; in other cases it took half a lifetime before I questioned what I had been taught. I saw that what I was taught concerning the Christian Church and Christianity was questionable at best, and simply wrong at worst.

I do not blame those who taught me what they did, for the simple reason, they taught me what they had been taught. Unless a person does some serious research, he, many times, simply perpetuates the errors he himself has been taught, by men who think they are teaching the truth.

This series of Tracts will present a brief overview of church history, with particular emphasis upon the last 200 years. A concerted effort has been made in the past 200 years to undo the truths of the Protestant Reformation, not just on the part of the Jesuits, and other Roman Catholic scholars; but on the part of those *within* Protestantism itself.

We have great difficulty in putting ourselves back into the position of the first Protestants, because religious liberty was then unknown. The Papacy still ruled most of Europe with an iron fist. So to gain some measure of freedom to preach the Gospel was a great triumph at that time.

We have even greater difficulty in putting ourselves back into the times before the Protestant Reformation. For back then it was even more difficult to *dissent* from the Papal System. Various Protestant writers have looked at those early Dissenters as the first *Protestants* of church history, even though that term had not come into vogue in those early times.

I majored in history at Asbury University and also took courses in church history at Trinity College, and in seminary, and in graduate school. I was taught the history of the popes of Rome from the earliest times of church history up until the time of the Reformation. All this history of the papacy was called "Christianity." I now call it the history of the papacy, not the history of Christianity. I will allude to this distinction from time to time in this series of Tracts. It is a distinction that is lost upon millions of churchgoers today in North America. It was lost on me too for about half of my lifetime.

If one looks at the *titles* of church history books he will see what I mean: *History of the Christian Church*, C. H. Dryer; *Story of the Christian Church*,

J. L. Hurlburt; *Christianity through the Centuries*, E. E. Cairns; *Short History of the Christian Church*, John Moncrief; *History of the Expansion of Christianity*, K. S. Latourette; *A History of the Christian Church*, P. Schaff, etc.

I cannot remember one professor that I sat under, presenting the history of the Tractarians. Yet, I believe the Tractarians set in motion the theological suicide of evangelical Protestantism. They certainly set in motion the modern ecumenical movement, although not one professor I sat under ever mentioned that truth.

Few thinking people will deny that great changes occurred *within* the once-Protestant denominations, across the board, in Europe and North America throughout the twentieth-century. The very term Protestant is all but gone, and the term non-Catholic is now used to describe the part of "Christendom" that has not yet joined Roman Catholicism.

We will look at the history of Protestantism throughout the centuries before the Reformation, concentrating, as we said, upon the last 200 years of church history. In this Tract we will give an overview of the first 400 years of church history with the emphasis upon those who dissented from the Papal System.

The Papal Dominion Is Not Christianity

I have heard many sermons on prophecy in my lifetime. In fact, I just heard a few more in the past few days, as of this writing. In all that time, I have only heard *one* sermon on church history. This sermon that dealt with quite a bit of church history, was preached by a man who had an earned doctorate, a man who had taught in a Christian college, and then later in a theological seminary, and had been pastor of several churches. He was a good speaker, and I believe a man of God, who had a good grasp of true theology, and also a heart for missions. In fact, he was involved in missionary activities, as well as all his other work. What he had to say, I would say, was what I had been taught in my church history classes. That is, although he said many good things, he apparently regarded much of the history of the Papal Dominion as the history of the Christian church, and of Christianity. This is exactly what I had been taught, too.

In other words, I have heard only *one* sermon that dealt with history, while I have heard many on prophecy. History is not considered important; prophecy is. Yet history affects prophecy profoundly. And we will prove that in subsequent Tracts. Even more importantly prophecy becomes history. Much of what was prophecy to Daniel the prophet is history to us. Historical events affect prophecy.

The sermons in the book of *Acts* are laden with historical references and historical events. The preachers of the early church, in the book of *Acts*, did not shun history. Why has the modern church almost completely ignored history? And wherever a solitary effort is made, even there history is skewed, and influenced by Papal historians.

I am sure that other men grasp truths more quickly than I do. For it took me years to come to see that much of what I had been taught in church history from the earliest times was greatly influenced by Papal historians. What I now call the Papal Church, or the Papal Dominion, (as the Papal Church expanded its power and geographical area), was called the Christian church, or Christianity, by the church historians I read, and by the men who taught me. For example, Philip Schaff calls his mammoth work of eight large tomes, *The History of the Christian Church*. Volume III is called *Nicene and Post Nicene Christianity*. Volume IV is called *Mediaeval Christianity*.

To understand the Protestant Dissenters from the Papal Dominion, we must understand not only the rise of the papacy, but the claims of the papacy, and the evil men who occupied the papal chair for centuries. What these evil men came to rule over *was not the Christian Church*, nor was it in any way, *Christianity*. But I was never taught such a truth in my lifetime, in any of the academic institutions I attended.

Church historians write away about "Christianity" while dealing with the various popes of Rome, and indeed, write about "Arian" Christianity when dealing with some countries. This means that men who denied that Christ is God, an elemental truth of Christianity, are all called Christians and what they taught and helped to spread is called "Christianity." It is this constant drumbeat that drives such errors into the minds of those reading and being taught such anti-Christian drivel.

In this brief tract, we will look at what has been written about the early period of the papacy and how the papacy kept trying to expand its power during the first four hundred years of church history. Interspersed with the rise of the papacy, we will examine briefly some of the Dissenters from the Papal Dominion, who give some evidence of being much more Biblical than those they separated from, who persecuted them.

The Early Claims of the Papacy

In spite of what many Roman Catholic scholars have written, and in spite of what many non-Catholic scholars have written, the early days of the "church" after the book of *Acts*, are shrouded in obscurity, as far as the city of Rome is concerned. In fact, most of what is written about those early days is mainly legendary. However, since Roman Catholic scholars believe and teach that Peter was the first pope, and that from him, in an unbroken chain, all subsequent popes have followed in apostolic succession, it is very important to them that such myths are established as truly historical and factual. Their whole religious system depends upon such claims.

When one reads the most up-to-date statements about the papacy in this present day, the claim that the first pope was Peter, and the claim that the present pope follows in unbroken apostolic succession from Peter is sounded forth again and again. When pope Francis was being installed recently, it was repeated quite often that he was the successor of St. Peter. The pope is also referred to as "the supreme pontiff of the Universal Church," and the "Bishop of Rome."

The entire edifice of the papacy rests upon the frail supposition that the present pope is the true successor of St. Peter, and St. Peter was the first pope of Rome. The research done by Roman Catholic scholars to prove that Peter was in Rome and was the first pope of Rome are endless. Protestant scholars have also done research on these subjects. It is obvious that the outcome is much more important to Roman Catholics than to Protestants, for the whole Papal Dominion rests upon Peter being the first pope.

There are four basic problems connected to Peter and the papacy in Rome:

1. To document the long term presence of Peter in Rome is impossible.
2. To substantiate that there was a bishop of Rome in Peter's lifetime is also impossible.
3. To show that the alleged office of Bishop was filled by other bishops, who succeeded Peter in that office, is also impossible.
4. The position of Antioch and other cities at that time precluded the prominence of Rome at such an early date.

1. There is no contemporary evidence that Peter was ever in Rome, much less that he was there for 25 years. Such evidence is drawn from writers more than two hundred years after the fact. For years Protestant scholars denied that Peter was ever in Rome. However, as Protestantism weakened, more and more concessions were made to the Roman Catholic position. As far as historical documentation is concerned, however, the statements of Jerome and Eusebius, respecting a twenty-five years' episcopate of Peter in Rome, are made more than two centuries after the fact.

These statements come after hundreds of years have passed, and at the time the Bishop of Rome was working hard, to increase his jurisdiction over the "church." Roman Catholics tend to take these statements at face value; historically Protestants did not.

2. The second problem is even more difficult to overcome: namely, that there was such a position as bishop of Rome in the first century of the church. According to many scholars, the origin of the episcopacy dates from some time in the second century, long after Peter's death.

The present pope now goes under the title of the Bishop of Rome, and claims unbroken apostolic succession from Peter, the first bishop of Rome. There is simply no contemporary evidence that there was such a position as bishop of Rome, in Peter's lifetime.

The inescapable truth is that the first two centuries of church history are completely *silent* on Peter's supposed episcopacy in the church of Rome. Even the modern Roman Catholic scholar, H. Burn-Murdoch, an apologist for the papacy, plainly declares in his well-researched work, *The Development of the Papacy*, that there is *no early evidence* to show that Peter was ever at anytime the bishop of the church in Rome. He states, "None of the writings of the first two centuries describe St. Peter as a bishop of Rome."[\[1\]](#)

Here is a modern Roman Catholic scholar, writing on the very subject of the development of the papal office, in the middle of the twentieth-century, and he candidly admits there is no evidence at all from the first two centuries that Peter was ever the bishop of the church at Rome. (Yet, at least one of my professors thought that there was evidence that Peter was in Rome, although I am not sure if he believed he was ever bishop of Rome.)

Furthermore, as to the actual exercise of anything like the modern papal jurisdiction on the part of Peter, even Roman Catholic writers have been unable to discover the slightest vestige. So even if it can be proven that Peter may have been at one time in Rome, to prove that he was the first bishop of Rome is simply impossible.

3. A further difficulty is also impossible to overcome on the part of Roman Catholic scholars—the *continued* existence of the bishopric of Rome. For obviously, if one believes in Apostolic Succession, there can be *no* break at all between the bishop of Rome then and the bishop of Rome now. So there must be an unbroken chain of bishops since Peter up until the present man today who claims to be the successor of Peter, and the present bishop of Rome.

When one tries to find out the bishops of Rome who followed Peter, he is faced with another impossible task. As to immediate successors following Peter, as bishops of Rome, there simply is no documented registry. Not only can it not be proved that Peter was ever the first bishop of Rome, there is no contemporary proof of any of his immediate successors to that office.

A number of men, of course, are put forward as possible candidates, but any real historical validity to these claims is utterly non-existent. Eusebius, who wrote several centuries later, lists several names. Even that ancient writer is unable to reconcile the years, when these men were supposedly exercising their jurisdiction in Rome, with the names on the list. Some think that there is little reason to doubt the existence of these men, but to claim that they were the bishops of Rome is another matter entirely.

Clement is one of the known leaders in the early church. But notwithstanding his status in the church, the early tradition is much divided as to the time of his administration in Rome. Many claims are put forth by Roman Catholic scholars to try to make Clement one of the early successors of Peter in Rome. But in all the ancient writings of this period, there is *no* mention of the *Bishop* of Rome. He may have been a leader in the church but as to being a successor-bishop of Peter, there is not a word.

Certainly, as time goes on, the church in Rome begins to assume leadership in the Empire, but this is far from proving that the Bishop of Rome existed, or was to be regarded as the highest person in the whole church. The fact that certain men began to present Rome as the leading church means very little to a Protestant; for it shows that man, not Christ, is the one who is putting forth Rome as the leading church. It is also worthy of note that almost every writer who is called to support some germ of the papacy, also mentions the severe opposition to the claims of the leader in Rome, within the other churches of the Empire.

4. The strongest evidence comes from the Bible itself, and it is against Rome.

Indeed, the Bible militates strongly against Rome as the leading church. The Bible speaks of the churches at Jerusalem and at Antioch doing certain things, while it is completely silent on Rome holding conferences or sending out missionaries. The Bible speaks of the Christians who were dispersed from Jerusalem after the death of Stephen, who preached the Gospel at Antioch. Subsequently, Barnabas and Saul were sent out as missionaries from Antioch. Indeed, it was at Antioch that Paul rebuked Peter for his conduct contrary to the truth of the Gospel. It was at Antioch that Christ's followers were first called Christians.

There is good evidence that Antioch became a central city from which the Gospel was sent out to various parts of the Roman Empire. There is evidence that Ignatius was the second bishop at Antioch until his martyrdom in ad 107.[\[2\]](#) Various councils were held at Antioch in those early days of the church. Antioch clearly eclipsed Rome at this time.

During the first few centuries of the church, there is no evidence that Antioch, Jerusalem, or Alexandria conceded to the Roman bishop, a jurisdiction over them or over other churches in the Empire. In fact, there is ample proof, even later in time, that the church in North Africa, and in places like Milan, repelled the claim that the Roman bishop had any ecclesiastical jurisdiction over them.[\[3\]](#)

The Bible also teaches that Peter was a married man, definitely contrary to the demonic teaching of enforced celibacy.[\[4\]](#)

The various churches outside Rome continued for many years to repel the claims of Rome to jurisdiction over them. McClintock and Strong stated that,

The Canons of the Nicene Council were, however, forged at Rome in the interest of the papacy at an early period, and the words *Ecclesia Romana Semper Habuit Primatum* (The Roman Church always has had the primacy) were inserted. At the Council of Chalcedon (451) the Roman legate, Paschasinus, read the Canon with the forged addition, but the council protested at once, and opposed the genuine version to the forged version of the Nicene Canon.[\[5\]](#)

The forgeries of the papacy started early and kept going for centuries. At this same council Pope Leo's legates protested against the famous twenty-eighth Canon, which elevated the patriarch of New Rome, or Constantinople, to official equality with the Pope. But this protest, as well as that of Leo's successors, remained without effect.[\[6\]](#)

To this day the Eastern Orthodox Church does not recognize the Pope as its head, showing that the pope of Rome has *not* been recognized as the head of "Christendom" since long before the Reformation.

Early Protestors Against Rome

The papacy has no unbroken chain going all the way back to Peter. Likewise Protestantism has no unbroken chain going back to the early church. However,

just like the claims of Rome, Protestants also have some claims of dissenters from Rome at a very early period. One of the difficulties concerning claims and counter claims is the fact that Rome at one time was a Biblical church. Protestants do not have to produce a starting time for a true Church at Rome, for the Bible does that. When Paul wrote his epistle to the *Romans* the church was Biblical.

The question then that few seem to want to answer today among both Protestants and Roman Catholics is when did Rome completely apostatize. Spurgeon said, "we were never in Rome,"[\[7\]](#) giving a back hand to the Reformers who came out of Rome. But to say that is too much, for Rome then is looked upon as bad from the beginning, which is simply not true. There was a time when the Roman Church was a true Biblical church.

So there is no need for dissenters to arise during the time that Rome remained faithful to the Bible. There were early groups that dissented from Rome but some of these were heretical, for they were dissenting from the truth at that time. So we must always distinguish between true dissenters from error and apostasy, and dissenters who themselves were heretics dissenting from the truth. Not all Dissenters are true believers.

The church in Rome continued for a number of years as a true church. Just when it became completely apostate is difficult now to determine. Usually it is conceded that the church at Rome remained orthodox in its beliefs until the time of Constantine. At least, Roman Catholics use fables connected to Constantine, to try to establish the papacy and the supremacy of Rome, over other churches. Protestants usually look at Constantine as the one who brought about the demise of the true church. At least he started the downgrade.

However, this pertains to the Roman Church. There is the whole issue of the British Church in the British Isles. (We will look at this subject in a later Tract.) There are accounts that Christianity spread to the British Isles very early in the history of the Church. There, a *non*-Roman church existed for several centuries. It continued more faithful to the Gospel, after most of Europe had fallen into the Roman Catholic apostasy. Patrick, Columba, and Columbanus, with others, sent missionaries back to Europe during the 5th and 6th centuries, to try to combat the Roman Catholic apostasy. They certainly form a part of the links in the chain of those who dissented from the Roman Catholic anti-Christian religion.

One of the earliest separations from Rome took place primarily in North Africa, where many churches refused to follow the dictates of Rome. This large group was called the Donatists.

The Donatists

In all my studies in church history I never learned anything about the Donatists. Perhaps my teachers felt that they did not have time to cover them, or perhaps they felt that they were not important enough to merit any reference to them. I do not know, but I do know that I never learned anything about them. Whatever I *now* know about them, I had to research on my own. The

more I have learned about them the more important they have become to me and to my understanding of the early history of the church.

This movement involved the authority of the church at Rome, as well as the authority of the State. It was no small issue or movement. Augustine was deeply involved in this controversy. First of all, it broke out in North Africa where he labored, and second, he believed in the authority of the church of Rome, and believed that *all* churches must remain in connection to it and indeed in subjection to it. Third, he believed that the church should be united to the State, and not separate from the State.

The Donatists believed that the Church was to be separate from the State. This movement was probably the first in church history to teach a form of separation, albeit, a separation from the State. Augustine not only adopted a State-Church construct, he advocated the necessity of the State to put down all separatists from the Roman church, by force if necessary.[\[8\]](#)

It is truly amazing to me, to see how men down through church history, who are considered intellectual and theological giants, used the most far-fetched hermeneutical gymnastics to bolster their positions, especially where the use of murderous force was involved. When Augustine finally came to advocate deadly force to convince the Donatists of their "error," he tried to justify it by an appeal to the Scriptures. He used the parable in *Luke* where it says, "compel them to come in" (14:23). He exhorted the hesitating officer of the law, to proceed in enforcing the law, because the Scripture said, *compel them* to come into the Church. He also added, the fires of hell to his argument, as the Inquisitors of Rome would do later, saying, it was better that some should perish in their own fires than that all should burn in Gehenna through "the desert of their impious dissension."

The controversy has been described simply as a conflict between Separatism and Catholicism, between ecclesiastical purism and ecclesiastical eclecticism. In other words, what constitutes the Church, or what is Christianity? The Bible reveals the *ekklesia*, (from which the word ecclesiastical is derived) as a called-out group, from *ek* ("out of"), and *kaleo* ("to call"). Simply put: a called-out group. The epistles of the New Testament indicate that there is a difference between those called *saints* and the rest of humanity. The Donatist controversy revolved around the idea of the church as an exclusive regenerated community, and the idea of the church as the general Christendom of the State, and the people in it. This involved the issue of holiness and the issue of unity. Is the church to be noted for its holiness or its unity?[\[9\]](#)

The Donatist controversy resulted in Augustine completing his theory of the church, that it was a universal body from which there could be no schism or separation. The *visible unity* was all-important. There could be no deviation from it. This was to become the crystallized form adopted by the papacy, from then until now. There have been various dissenters within the Roman Catholic Church who have disagreed with this position, but it has held its own against all comers down through the history of Roman Catholicism to this present hour. It is now being defended and promoted by some who call themselves Evangelicals, Reformed, Charismatics, and Neo-orthodox.

The Donatists agreed with most of the teachings of the church. What precipitated the controversy was the widespread persecution of the church at this time. The actual roots of Donatism were in the preceding years before its rise. The church was dealing with those who had lapsed (denied the faith) during the times of persecution. How should a lapsed person be treated? As a true penitent who had failed, but who could now be restored once again to the bosom of the church? Or was he a renegade from the true faith, and the true church, who could never be restored to the church again?

The answer lay somewhere between these two extremes, and the answer, or answers, given to this issue precipitated the Donatist Controversy. The Donatists wanted a much more rigorous discipline of the lapsed; while most of the church was satisfied with a milder form of discipline.

Does the church consist of truly saved people, or is it merely a collection of religious people who do not take their Christianity very seriously? The Donatists believed, that when a person gave up his beliefs so easily, in order to escape persecution, this was not a good sign. If such people reapplied for membership, they should be made to understand the seriousness of their willingness to so quickly abandon their beliefs in order to stay alive.

Secundus, the primate of Numidia, led on by one Donatus of Casa Nigra, called for a more severe discipline for all who had fled from danger, or who had delivered up the Sacred Books to the persecutors. He advocated prompt exclusion, once and for all, of all who had succumbed to persecution.

Others headed up the milder party and advocated moderation and discretion. The tension between the two parties threatened to divide the church in North Africa as early as ad 305. The actual outbreak occurred in ad 311. A bishop was elected, who apparently had been consecrated by another bishop, Felix, who was called a *Traditor*—one who delivered up Sacred Books to the persecutors. There was a division in the church.

In ad 315, Donatus, a gifted man of fiery temperament, took over the leadership of the Stricter party. Each party then began to work to secure as many churches as they could on their side of the controversy. The whole North African church became embroiled in the controversy. Trials and excommunications took place at various locations.

Felix, the *Traditor*, was investigated and found innocent. The Donatists appealed from this ecclesiastical decision to the Emperor himself. The Emperor agreed to hear their appeal, but ruled against them. The whole matter then took a much more severe turn. The Emperor issued penal laws against the Donatists, deprived them of their churches, and ruled against their assembling. The State ruled against the churches.

The Donatists were not intimidated. The whole debate now descended into violence. Bands of fanatics roamed the countryside and all kinds of violence erupted on both sides. The whole matter then was put down by the military. Some of the Donatists were executed. Others were banished. Their churches were closed or confiscated. The Donatists looked upon all those who were

killed as martyrs.

The Emperor realized his mistake. In ad 321 he granted liberty to the Donatists to follow their convictions. He also exhorted the larger Catholic party to patience and moderation. This helped to pacify matters for a time. However, when Constantine died, Constans, who succeeded him, did not favor treating the Donatists with kid gloves and widespread persecutions began again. There were battles in which some Donatists fought against the military. They were usually defeated in these battles. After thirteen years of bloodshed, Julian the Apostate became Emperor. The Donatists were pleased, for the Apostate would not recognize Roman Catholicism as *the* religion of the state. Thus in ad 361 they once again obtained full freedom to worship as they desired.

They took possession of their own churches again, repainted them and cleaned the walls with joy. Towards the end of the 4th century, North Africa was covered with their churches, and they had 400 bishops.

However, the problems were far from over. They had splits among themselves, succeeding emperors were not sympathetic toward them, and Augustine was working hard to *unify* the church once again. From this time on the cause of the Donatists began to decline. In 411 at a great arbitration meeting in Carthage, attended by 279 Donatist bishops and 286 Catholic bishops, the Donatists were defeated in their position.

Stringent new laws were also passed again against them. In ad 415, they were forbidden under pain of death to hold religious assemblies.

Although the Donatists were not completely wiped out by the Roman Catholic persecution, the whole Church in North Africa was. The Vandals in ad 482 overran North Africa. The Arian Vandals ended the controversy by a general destruction of the whole church. Yet the Donatists continued to survive as a distinct party down to the sixth century in other areas.

From this brief sketch we can see that the Donatists were not heretics, they believed the Bible and all the important doctrines of the Christian faith. They were not immoral. Some of the charges made against them, come from their enemies, and so must be regarded as unfounded and exaggerated.

The schism began in differences about church discipline, concerning those who had lapsed from the faith during persecution. The problem was widened because of the attitude of the Catholic Church toward them, and the treatment meted out to them. Certainly there was fanaticism among the Donatists, but not all were fanatics by any means. Fanaticism was present among their enemies as well.

While some scholars blame the Donatists for causing schism in the church, others see the same issues today. Does any church have the right to claim it is the only true church, and the right to force all others to join it, under pain of death? Few modern Christians would agree with such a position.

The issue that arose then still arises today: what comprises the membership

of the church? Can anyone join? Even those who do not believe the truth? Does any church have such a monopoly of the truth so as to be considered the one true church on Earth?

Even more to the point today, is a religious body that teaches and practices all kinds of falsehoods, worthy of the name Christian? So the Donatists early on, showed the impossibility of any one institution being so perfect, that it has the right to enforce all other Christians to belong to it under pain of death.

The Donatists can be classed in that long line of Christians who refused to knuckle under to the threats and persecution of a religious body. As such, their stand is to be regarded as part of the long struggle of Christians, who desire to worship the Lord according to the Scriptures and not according to men, no matter how important those men may think themselves to be.

It also shows, that as the church moved further and further away from the time of the apostles, men began to see a difference in the church of their time and that of the apostles. Ever since, true Christians have sought to show that there are differences in what is called the ancient church and that of the apostles. Throughout church history protests have been made in order to show the difference between the ancient church and the church of the apostles.

As time went on these differences took on greater and greater significance until, what claimed to be the one true church on Earth, was completely and officially apostate, and not a Christian church at all.

Jovinian

Albert Henry Newman, the Southern Baptist Church historian, mentions a dissenting movement that began in the fifth century. He claims this movement was started by Jovinian, a contemporary of Jerome. Little is known about him, but apparently he did not like some of the things that were being brought into the church at that time and opposed them.

Jovinian was one of the earliest Reformers before the Reformation, according to McClintock and Strong. He was an Italian, but whether of Milan, or Rome, is not now known. He taught in both cities and gained a number of followers. He opposed asceticism, which was widely practiced and advocated by the church "fathers." It is hard now to find out exactly what he taught because Roman Catholic writers have misrepresented him. He taught that all believers share a common life in Christ through faith in Him, and that those who follow a monastic or celibate lifestyle were no more acceptable to God for so doing. This was a profound challenge to the budding monasticism and celibacy, which was then being promoted as a more holy and pure way of life. He also did not elevate Mary as the Roman Church was beginning to do at that time. He taught that good works did not merit salvation. Although he spoke out against such heresies, he himself, remained single, and more or less followed a monastic lifestyle.

He first taught his doctrines in Milan, but was vehemently opposed by Ambrose

in that city. He then went to Rome, which was one of the last places to receive the ascetic fanaticism. (Again this shows that Rome maintained a more Biblical system of truth longer than some other parts of the Empire.)

Many parts of the Empire were darkened by monasticism, particularly the Eastern half. Parts of the Western Empire were also being overrun with monasticism, before it finally came into the city of Rome. In Rome, Jovinian had good success in promulgating his doctrines. He, along with several of his main supporters, was condemned by a unanimous decision of the clergy in Rome. In Milan he and his followers were excommunicated as authors of a "new heresy, and of blasphemy," and were forever expelled from the church in ad 390.

From what can be gathered about the teachings of Jovinian, there was nothing heretical about them. They were not in any way blasphemous, but rather, seemed to be much more in accord with Scripture, than the heresies that were then beginning to take root in the church of the Roman Empire. The reigning bishop of Rome, Syricus, confirmed the condemnation and excommunication of Jovinian, and the Roman Emperor of that time, Honorius, enacted penal laws against the Jovinians. Jovinian himself was exiled to the desolate island of Boa, and died there in ad 406.

Jovinian teachings continued to spread even after his excommunication and exile. Some nuns left their nunneries and got married. This caused a great stir in the city of Rome. So the "church" in order to crush this "monstrous teaching" called upon Augustine to help. As someone has said, they used "the good Augustine, a tool of bad men," to write in defense of monasticism and asceticism and celibacy. In his Treatises on celibacy, Augustine, by wily sophistry, sought to reconcile the prevailing absurdities in the church to the teachings of holy Scripture. Augustine, however, on this occasion was not the man to be the church's champion. Such a man was the bad-tempered Jerome.

Jerome has been described as the man, who by various learning, by voluble pen, as well as by (bad) temper, and boundless arrogance, and a blind devotion to whatever the "church" sanctioned, was well qualified to do the necessary work of cajoling the simple, inflaming the fanatical, of frightening the timid, of calumniating the innocent, in a word of quashing, if it could be quashed, all enquiry concerning authorized errors and abuses. The church right or *wrong*, was to be justified, the objector, or (protester) innocent or guilty, was to be *crushed*. And Jerome would scruple nothing could he accomplish so desirable an end. [\[10\]](#)

Jerome vehemently opposed the Jovinians. However, notwithstanding the attacks of the church's three prominent writers of that period, Augustine, Jerome, and Ambrose, the teachings of Jovinian, instead of dying out, continued to spread and to be favorably accepted in different parts of the Roman Empire. This fact made the work of Vigilantius much easier. Neander, the great German historian, does not hesitate to rank the services of Jovinian so high as to consider him worthy of place by the side of Luther.

Vigilantius

Vigilantius is another early Protestant, who sought to oppose and correct the abuses in the church of his day. He was a presbyter in the early part of the fifth century. He began to oppose the errors in worship and in morals beginning to overwhelm the church at that time. He was a native of present-day France, brought up to follow the business of Inn-Keeping; but in ad 395, he visited Paulinus of Nola, and immediately after, he was ordained a presbyter. Paulinus recommended him to Jerome. He visited Jerome in ad 396, and he disturbed Jerome.

Jerome had two weaknesses in his personality. An inordinate pride because of his learning; and an exalted opinion of his own orthodoxy, and Vigilantius managed to disturb him about both. Jerome was enamored with Origen. Origen held many strange and heretical positions on doctrine. Vigilantius issued an epistle condemning Jerome's Origenism. In response, Jerome compared him to Judas, and called him an ass.[\[11\]](#)

Eight years after Vigilantius left Jerusalem, a presbyter named Riparius notified Jerome that his adversary was teaching very questionable doctrines and disturbing the entire Gallic church. Jerome then renewed his attacks on him, but without much success, for Vigilantius was supported by many of the clergy and laity, and was even protected by some bishops. No answer was given to Jerome's abusive attack, and Vigilantius drops out of view at this time. Some think that he may have died. Others believe that the barbarian invasions of Gaul at this time overshadowed the paper quarrels of churchmen, and they ceased to be recorded.

The views Vigilantius set forth are not preserved in enough detail to furnish a complete system of theology. But we can gather several important truths that he set forth at that juncture in church history. He attacked, the veneration of martyrs and relics. He doubted the genuineness of the relics, and condemned the bearing about of dead men's bones enswathed in costly wrappings. He considered the invocation of martyrs as a deifying of the creature and a step back into heathenism. He maintained that their intercession could not be relied upon, since their prayers on their own behalf were not always answered. He held that the miraculous power, with which relics were supposed to be endowed, had not extended to that time. He opposed and condemned the burning of candles at the shrines of the martyrs on the ground that the martyrs had the light of the Lamb and had no need of such illuminations.[\[12\]](#)

In the field of morals he condemned priestly celibacy and monasticism. He maintained that there is no distinction of morality into higher and lower classes, that true morality is binding upon all. He did not possess the learning or ability of Jovinian, but sought to rid the church of its heresies and unscriptural practices. Although his work fades out in Gaul at that time, it is interesting to note the revival of true teaching that later arose in France under the Henricans.

The other seven Tracts completed thus far are: The Preaching of the True Gospel and the Papal Apostasy (AD 500 – AD 800), which covers Christianity in the British Isles and their missionary endeavors in Europe; The Papacy at the Beginning of the Dark Ages; The Pornocracy of the Papacy (AD 850 – AD 1200);

Berenger of Tours (AD 998 – AD 1088); Dictatorship and Dissent (AD 1000 – AD 1200); The Papal Dominion at the Height of Its Power (AD 1200 – AD 1250); and Papal Decay and Collapse Before the Protestant Reformation (1300 – 1415). – *Editor*.

[1]H. Burn-Murdock, *The Development of the Papacy*, London: Faber & Faber, 1954, 130.

2 Much has been made of Ignatius' epistle to Rome in which he said Rome is "the head of the love-union of Christendom." However, this epistle in reality is a deathblow to the fiction that Peter was the first bishop of Rome, for Ignatius does *not* make any reference at all to any bishop, which he surely would have done if such a person existed at that time.

3 See Timothy F. Kauffman's series of articles, "The Visible Apostolicity of the Invisibly Shepherd Church" at <http://www.whitehorseblog.com/2015/03/22/the-visible-apostolicity-of-the-invisibly-shepherd-church-part-1/>. *Editor*.

4 See *1 Timothy* 4:1-3. I used to meet on Sunday afternoons, with a young man who was studying to be a Jesuit, when I was in seminary. I remember raising this point with him. He had no answer to the Scripture that reveals Simon Peter's wife's mother lay sick of a fever (*Mark* 1:30). He said he would have to ask his spiritual advisor.

5 McClintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Volume VII, Grand Rapids: Baker Book House, Reprint, 1981, 628.

6 McClintock and Strong, 629.

7 I appreciate the ministry of Spurgeon, and his separated stand for the truth and against the Papal Dominion. I disagree with him on this point.

8 At first, he took a more irenic approach and appealed for calm and for discussion and dialogue. However, as time went on, he came to believe differently. As violence and rioting broke out in various places, he came to believe that force would have to be used to decide the outcome. His reasoning, used by many others throughout church history, was that it had become necessary to use force, to kill some, rather than that the whole body should be destroyed.

9 This issue has faced all churches at various times. No matter how well a church starts out, in time it tends to go down. This is the unbroken record of the "church" throughout history. Few churches retain any semblance of purity for more than a hundred years.

Even in early America, which grew out of a very strict form of Puritan separatism, we see the same problem arising about 150 years after the Pilgrims landed in 1620. Samuel Worcester was a faithful Congregationalist minister when he came to pastor the Congregationalist church in Fitchburg. Here is how one writer described the situation: "The following year he was ordained pastor of the church at Fitchburg...which was cursed by the evils...of its members (who were) Deists, Arians, Universalists, and openly immoral

(that would describe many a “church” today). With decision, inflexible integrity, and solemn faithfulness to truth and duty, Worcester opened the batteries of the Gospel upon the errors and sins that called for rebuke.” This resulted in much opposition and the attempt of the town council to take over the church. It was Augustine and his state-church controversy all over again in 18th century America.

10 McClintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Volume IV, 1037.

11 McClintock and Strong, Volume X, 779.

12 McClintock and Strong, Volume X, 779.

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World War II A Religious War



World War II war rooted in the religious conflict existing between Roman Catholicism and Protestantism since the Reformation.

The Hierarchical Structure Of Roman Catholicism



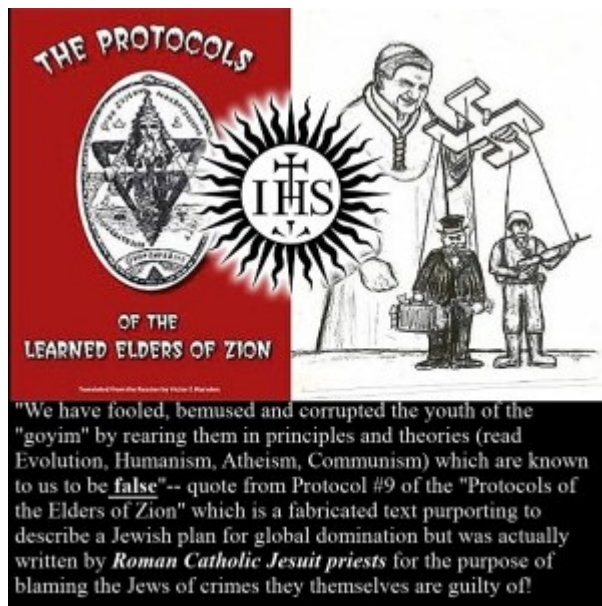
The fundamental concept of authority in the Roman Catholic church is rooted in its hierarchical structure, which is as coherent and immutable as a pyramid. Other institutions outside it may come and go; but the table of basic values of the church of Rome never changes or evolves.

The Nature Of Roman Catholicism



The Roman Catholic Church's attitude towards economics, education, medicine, its peculiar 'moral' code and finally, its relation to the concept of Anti-Christ.

Catholic Anti-Semitism



Most if not all antisemitism comes from Catholic sources, and primarily the Jesuits. They are using the Jews as scapegoats and blaming them for what they themselves have done and are doing!

Will the Real Antichrist Please Stand Up

According to the Bible, which of the below is the Antichrist likely to look like?



A true biblical description of the Antichrist based on history.

The Vatican's New Place in World Politics



The Vatican had lost practically all its power; as by a miracle it has regained its old power and more. Could this be the fulfillment of Revelation 13:3? ...one of his heads as it were wounded to death; and his deadly wound was healed:

The Vatican's Immigration War



The current southern US border crisis is a plan formulated after the south and the Vatican lost the civil war with the Union. It's aim is a Vatican takeover of America.

Are Indulgences Still Being Sold?



One of the historic abuses that fired the indignation of Martin Luther was the sale of indulgences. They are still being covertly sold today.

[The Catholic Church And Science](#)



Science and Roman Catholicism are essentially antagonistic. The former faces the untried future with experiment as its only tool and honesty to truth its only guide. Roman Catholicism fears the future, and is opposed to experiment and change as revolutionary and destructive of its fixed dogmas and religious practices.

[The Pope And World Peace](#)



The ultimate aim of the Roman Catholic church is to reestablish its dominion

over all nations.

Catholicism's Moral Code



A THOROUGH UNDERSTANDING of Roman Catholicism is not possible without a grasp of the peculiar structure of its system of moral theology. It is the key to its world wide political power.

Billy Graham, The Catholic Church, and Halley's Bible Handbook



This is a section from Dr. Cathy Burn's book, *Billy Graham and His Friends*, from the section, *MARY IS THE CENTER*. All emphasis in bold font are from the author.

Vatican II, however, was the instrument that helped the Vatican open up the door to the ecumenical movement. New Ager and occultist, Robert Muller, bragged: "There is no doubt that Paul VI, together with John XXIII and John Paul II, will be remembered as the three great Popes of Peace, pioneers of a momentous **transcendence of the Catholic Church into the New Age.**"

In spite of this, the **Billy Graham organization recommended the biography of John XXIII** which "contained hundreds of pages of the Pope's devotion to Mary and the saints, worship of the Eucharistic wafer, and his trust in the sacraments for salvation...." Graham "commended it in ads as 'a classic in

devotion.'”

Pope John XXIII remarked: “Mary is the center of all things in the sight of God.” He also said: “Mary is the center and light of all theology. Without Mary’s light, theology is in darkness, in heresy. Without Mary, and if it were not for Mary, God would not have made the world.’”

Graham himself said in 1966: “I find myself closer to Catholics than the radical Protestants.”

Cardinal Cushing, a Roman Catholic from Boston, made an interesting comment to the press in the **early 1950’s** that “if he had half a dozen Billy Grahams, he would not worry about the future of his [Catholic] church!” In fact, Graham bragged: “No ranking member of the Catholic hierarchy spoke out against the [1957 New York Madison Square Garden] Crusade, and I suspect many Catholics knew of my friendship with various Catholic leaders.”

“In **1964**, Graham spent forty-five minutes with Richard Cardinal Cushing, Catholic Archbishop of Boston. Cushing gave unqualified support for Graham. The Cleveland Plain Dealer for Oct. 8, 1964, reported Cushing’s words: ‘I am 100% for the evangelist. I have never known a religious crusade that was more effective than Dr. Graham’s. I have never heard the slightest criticism of anything he has ever said from a Catholic source.’
“Graham returned the favor by saying: ‘I feel much closer to Roman Catholic tradition than to some of the more liberal Protestants....’”

Graham confessed: “My goal, I always made clear, was not to preach against Catholic beliefs or to proselytize people who were already committed to Christ within the Catholic Church.”

He added: “I was grateful for the statement one U. S. Catholic newspaper made as it reviewed our first South American trip: ‘Never once, at least in our memory, has [Billy Graham–B.G.] attacked the Catholic Church.’”

The July 1972 issue of *The Catholic Digest*,

“presented a feature article lauding Billy Graham. The Jesuit author wrote, ‘Billy Graham is orthodox. I have read nothing by him that is contrary to Catholic faith.’ In some places priests are being instructed to become familiar in the use of ‘evangelical’ terminology like ‘getting saved’ or being ‘born again.’”

In 1978 Graham stated: “I found that **my beliefs are essentially the same as those of orthodox Catholics.**”

“The **Detroit Free Press** for Sept. 29, 1991, quoted Graham as saying, ‘The Roman Catholics know that I’m not against them, and in my thinking, rightly or wrongly, I represent **all** the churches.’”

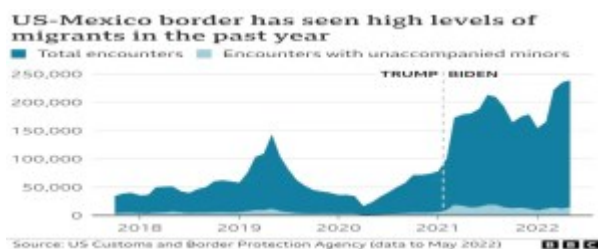
Not only does Graham not attack the falseness in the Catholic Church but he even protects the wrong. For instance,

“around **1961**, Billy Graham bought the rights to Halley’s Pocket Bible

Handbook. The original Halley's, up until the 22nd edition (1959), warned about the Jesuits. There are chapters about the Roman Papacy and the Jesuits. According to Mrs. Halley, Mr. Halley spent years working on those chapters and never would have permitted the book to be changed. However, when he died, Billy Graham bought the rights, and **removed all the research and warning about the Jesuits** in the editions Billy Graham printed."

(End of the section.)

The US Border Crisis – A Planned Foreign Invasion



Retired US Marine and a former federal police officer Doug Thornton exposes the sinister reason behind the US border crisis. A must read!

Five Things to Watch for in 2024



This article is a partial transcription of an audio on Christian J. Pinto's [Noise of Thunder Radio program](#).

My wife and I like to listen to Chris Pinto. He's a solid Bible-believing Christian, a former Catholic like we were who is very knowledgeable about the Counter-Reformation and the evil-doings of the Jesuit Order. However, we don't agree with him about his support of Israel in the latest Israeli-Hamas war in Gaza. Of course, any nation has a right to defend itself, but the way Israel is bombing Gaza indiscriminately, bombing hospitals and churches, killing media personnel, women and children, is not what I would call "self-

defense." I would call it war crimes, ethnic cleansing and genocide. According to the testimonials of former IDF soldiers, the IDF purposely left that part of the border with Gaza unguarded so that Hamas would invade and do what they did so Israel could have the excuse to do what they are doing now!

In Chris Pinto's 2004 documentary, Megiddo – The March to Armageddon (Adullam Films), he stated that the 1948 restoration of the State of Israel was the fulfillment of Bible prophecy. I sure don't agree with him on that. All the prophecies of the restoration of Israel back to their homeland in the book of Ezekiel were fulfilled by King Cyrus telling the Jews they could return to their homeland if they wanted to. By the time of Christ, they were firmly settled back in the land God formerly gave them. In the documentary, I heard one Zionist preacher say, "If Israel is defeated by her enemies, you can throw your Bibles away!" Such a presumptuous and arrogant statement! It's outrageous for any Christian to say that! What people should say when things don't go the way they think the Bible says is: "My interpretation of Scripture must therefore be wrong! Does the Bible actually teach that doctrine? Or did I get it from some dispensational Christian Zionist preacher who got it from the Dallas Theological Seminary that got it from C.I. Scofield who got it from John Nelson Darby who got it from Edward Irving who got it from Jesuit Manuel Lacunza, a Roman Catholic who worked to undermine the Protestant Reformation? Yep, that's where I got it from, not from the inerrant Word of God."

All that being said, we like Chris Pinto's take on everything else.

Transcript

Okay, praise the Lord you guys and welcome. I'm Chris Pinto. This is Noise of Thunder Radio.

Today on the show we are going to talk about five things to watch for in 2024. If you are an American, if you're a member of Western civilization, and I would argue if you are a God-fearing Bible-believing Christian, these are things you should watch for in 2024.

Now, why do I think this is important? Well, I think it's very important because society and the Western world and our country, the United States of America, if people are not aware of the danger, the rising danger that we are in the middle of right now, then you're just not paying attention, whoever you are, you're not paying attention. And it's why we have to pay attention to things like what happened to the countries of Western Europe during World War II.

I've mentioned on this program before, that one of my favorite foreign films is called KATYN, about the Katyn Forest Massacre based on actual events. It was a history I grew up hearing about from my grandfather Ziggy, Zygmunt Zadarowski, who I've talked about on the program before, who was a World War II veteran. His country, Poland, was turned upside down, practically overnight. There was a peace treaty declared by Hitler with Neville Chamberlain and so on. And so everybody's declaring, "Hey, we're all going to be at peace. Everything's going to be great!"

And then the invasion of Poland happened sometime afterward. And Poland, the people of Poland, were turned upside down overnight. And when you watch the beginning of that film, Katyn, you just watched the first five or ten minutes of it. And you've got all these civilians wearing ordinary clothing, just running. And they're carrying suitcases and bags, and they've got their young children. And why? Because their country's been invaded by the Nazis on one side and by the Communists on the other, the Soviets. And everything changed very, very quickly.

There's another film that was done not long ago by Angelina Jolie, called "First They Killed My Father" about the Khmer Rouge in Cambodia. I would recommend watching the first 15 minutes of that film because you see a family there at the beginning. And again, this is all based on a true story, based on a book written by a woman who was a young girl when all of this happened to her country. At the very beginning, you see a Cambodian family, but they are very Westernized. That's obvious that they were Westernized because of the way that they dress, the things that they're doing are very much like what goes on in the West. And then what happens is very rapidly, suddenly, everything changes. These guys with guns come riding in, and they're having a celebration briefly, and then right after them comes the Khmer Rouge, the Communists. And they were there, of course, for the killing fields of Cambodia. But everything changes in a moment. Everything's turned upside down. And they're told, pack your bags, get your things. Everybody's got to clear out of the city in 10 minutes. I mean, it's very fast.

And you see it at the very beginning when the Khmer Rouge come in, one of the first things they do is gather everybody's guns. Everybody's firearms. They disarm everybody. And of course, you're wondering as an American, if you're an American, you're watching this happen and you're thinking, "Why didn't anybody resist these guys? Why didn't anybody try to fight back or whatever?" But for whatever reason, they did not. They allowed themselves to be disarmed. They allowed themselves to be rounded up and then taken on a forced march and everything went downhill from that point onward.

So what's happening in our country right now with things like this massive flood of illegals coming into our country? I mean, this is unheard of. It's unprecedented. What's happening? We've never had anything like this happen in our history, where there's a massive flood of illegal criminals jumping the border. Meanwhile, we've got politicians like Nikki Haley, who claims she's some kind of Republican and some kind of a patriot, but she's saying it's wrong to call them criminals because supposedly they're just coming here for a better life. That is what we're told, even though the guys that work down there will tell you in a hot minute that most of those coming across the border are fighting-age men. They're not necessarily women and children. Very, very few women and children, mostly fighting-age men, and thousands, who knows how many thousands, of Islamic jihadi are crossing the border.

All right, so these are not in any particular order. The five things to watch for in 2024.

Number 1: The After effects of illegal immigration

But since we've already introduced the idea, I'm going to say number one is the aftereffects of illegal immigration. And it's already started. We've been hearing stories, but here's one of the latest. This is published on a number of different websites. I'm just going to read a few lines from the Geller report, Pamela Geller's website, where it says New York City students are forced to go remote as the city houses migrants in schools. So in New York City, they are now putting the kids out of their public schools. Kids can't go in the schools now because they are making room for the illegal immigrants. We've already heard stories about them doing this at the hotels. People can't check into the hotel because they're putting all these illegal migrants into the hotels. The government is doing it at taxpayer expense.

All right, so here's just a part of this story.

Quote, "Students at a Brooklyn high school were kicked out of the classroom to make room for nearly 2000 migrants who were evacuated from a controversial tent shelter due to a monster storm closing in on the Big Apple."

And then you've got people complaining about it. People are saying things like, "They're not vetted. A lot of them have criminal records and backgrounds and we don't even know." The people in New York are obviously very concerned about this. And this is going to reach a breaking point at some point. I think New Yorkers are going to decide that they've had enough.

This massive inflow of illegals is just going to make things worse. And we've got repeated warnings from people who work on the border, people like Doug Thornton, who I interviewed, many of you heard that interview. If you haven't heard it go to our website at noiseofthunderradio.com and look in the archives back a couple of shows and you can listen to it. Very, very important interview. But they've been warning that there will likely be another 9-11 type event. This is what the guys down on the border are saying, the guys who I think are loyal patriots. They're warning because they're watching thousands upon thousands of illegals who are coming from the Middle East, who are Muslims, who are Islamists, rushing into our country, unvetted. And they believe that these guys have an agenda. It's just a matter of time. That's why it is important to pay attention to, at a variety of levels, the aftereffects of illegal immigration.

Now, I want to play very quickly and then we're going to move on to the number two issue. Right now we're talking about illegal immigration. I want to play this audio. This is from Joe Biden. This is Joe Biden even before he became president, before he was installed in the White House, talking about the massive flood of immigrants into our country. Listen.

"Folks like me who were Caucasian of European descent, for the first time in 2017 will be an absolute minority in the United States of America. Absolute minority. Fewer than 50% of the people in America from then on will be white European stock. That's not a bad thing. That's a source of our strength."

So that again was a video featuring Joe Biden. This is back when Biden was

vice president. This was in 2015. It's a C-SPAN video.

And sitting right next to Biden, of course, is another Jesuit, Mayorkas. If you don't know that Mayorkas is a Jesuit, yes, he is also a Jesuit. And what they're doing is we're going to show you in our new film, American Jesuits, which yes, folks, we are still pushing and working to get this project completed. But the information is so important. It is impacting what is going on in our country right now. This massive flood of immigrants into our country. This is part of the Vatican's plan has been for more than a hundred years. And we're going to show it to you. And it's happening right now. We're sitting here watching the fulfillment of what we were warned about back in the 1800s.

Number 2: The rise of Islam in Europe and North America

Number two, we're going to say the rise of Islam in Europe and North America. And this, I think, is a very good segue because Islam and immigration, both legal and illegal immigration into the West, is something that is becoming an increasing problem.

I want to play now some audio. This is from FBI director Christopher Ray. Christopher Ray, let's go to the person who's seen as the senior source in our government on this. And this is Christopher Ray with the FBI warning about the potential for Islamic terror attacks on American soil. Listen.

"The reality is that the terrorism threat has been elevated throughout 2023, but the ongoing war in the Middle East has raised the threat of an attack against Americans in the United States to a whole other level. But it's not just Hamas. As the world's largest state sponsor of terrorism, the Iranians, for instance, have directly or by hiring criminals mounted assassination attempts against dissidents and high-ranking current and former U.S. government officials, including right here on American soil, the cyber targeting of American interests and critical infrastructure that we already see conducted by Iran and non-state actors alike, we can expect to get worse if the conflict expands as will the threat of kinetic attacks.

Al-Qaeda issued its most specific call to attack the United States in the last five years. ISIS urged its followers to target Jewish communities in the United States and Europe. Hezbollah has publicly expressed its support for Hamas and threatened to attack U.S. interests in the Middle East. Here in the United States, our most immediate concern is that violent extremists, individuals or small groups will draw inspiration from the events in the Middle East to carry out attacks against Americans going about their daily lives."

All right, so again, that is and was Christopher Ray, director of the FBI. So that's about as official as a warning can get. But of course, that warning does not really come from him. It does. But it's something that loyal American patriots who are boots on the ground, who were eyes and ears down at the Mexican border and have been down there for years, this is something they've been warning about for years.

So that is certainly an important issue. The rise of Islam in Europe and North America. Now that's really a warning for North America and the United States in particular.

(Station break)

The documentary film, American Jesuits, is going to be very, very powerful, especially for people who know nothing about the Jesuits, they'll be able to have a very solid understanding of why the order is a danger both past and present. Because we bring things current. We bring things so current. And I'm going to talk more about this, but Vivek Ramaswami, we've just learned Ramaswami is a Jesuit. But yes, he's Jesuit-educated. And we'll talk more about that as the show goes on. But anyway, we are going to show people why this is an important issue, why the Jesuits and the counter-reformation are important in our world today and why we as Christians living in America need to harken to the warnings from scripture, of wolves and sheep's clothing, and two, the many, many warnings of our ancestors for the past 200 years warning us about the Society of Jesus, the so-called Society of Jesus, the Jesuit order.

Okay, so number two on our list is the rise of Islam in Europe and North America. In Europe, if you go to the RARE Foundation, R-A-I-R foundation.com, they've got a series of articles right now warning. There is a series of articles about thousands of German women raped by refugees since 2015. This is just in Germany. Now, we've talked about the rape gangs in England in the UK over the past 20 years. Reportedly, have assaulted and violated more than a million English girls, 11, 12, 13 year old girls over the past 20 years. And that number is now much worse. But they're saying that in Germany, two gang rapes happen per day against the women in Germany, two per day. You have in France on New Year's Eve, a disabled woman was violently beaten and raped in an elevator. That's one of the stories.

Another story is, weaponized prayer, Islamic displays of territorial dominance. Whenever you see those images of hundreds and sometimes thousands of Muslims bowing down in prayer in a public place, they go into cities like Paris, London, Rome, etc. where this article says, people have observed a uniquely Islamic display of dominance over the local population. This display has a veneer of religious observance as people are clearly engaged in Islamic prayer. However, since there are always mosques available or private spaces within which these observances could be done, one has to conclude that the purpose is clearly other than mere observance of Islamic prayer requirements.

So in other words, what they're saying is that the Muslims will deliberately go into public places where people normally are walking up and down the road and this kind of thing. And they will block everything with their Islamic prayer because it's one of the ways. It's kind of a form of intimidation and psychological warfare to say basically Islam is taking over. That's why they do it. And they're doing it in these cities all over Europe. Do you know that these Islamic street prayers are actually a confrontation and a statement? The Muslims are asserting their supremacy implicitly demanding that everyone else who wants to pass along the street has to accommodate them. This is a manifestation of the old Islamic dictum that quote, "Islam must dominate and

not be dominated.” Now, there’s no question that this is happening. There’s no question that it is that you’ve got millions of Muslims now in the United Kingdom and they are pursuing more and more acts of aggression so that Islam will eventually dominate England in the whole UK.

Number 3: World War III

Okay, so that’s two. Number three, in my opinion, World War Three, is kind of odd, you would think that would either be number one or number five, right? But we’re just going to, we’re going to make it number three, World War Three, the situation with Ukraine, Russia, and Israel. Notice what’s happening, you have all of these conflicts and these entanglements where the United States is being blamed by Russia for our support of Ukraine. And now we’re being blamed by the Islamic element out there because of our support of Israel, the state of Israel.

Number 4: The resurgence of COVID-19

Okay, so number four, the resurgence of COVID-19, the resurgence of COVID-19. There are repeated warnings that they are going to try to bring back mask mandates, that they’re going to try to bring back lockdowns and all this other kind of stuff. Illegal immigration should inform every American, of the fact that they brought in millions and millions of unvetted, untested people that they know are going to have various viruses and things like that. And the fact that they’ve exercised no caution at all about this should be everything that we need to know that an attempt, a future attempt at some kind of lockdown and social distancing and this kind of thing is all just a show. It’s a sham. It’s, about power and control.

If they were really concerned about the spread of viruses and this kind of thing, they would never allow millions and millions of unvetted people to come running across our border. They just would not allow it. But that’s what should tell us that among many other indicators.

But yes, the resurgence of COVID-19, it is entirely possible that there will be COVID 2.0 and they’re going to attempt to impose some kind of COVID tyranny. Now, we were warned about this last year that this was going to happen. And we didn’t really see much of anything happen in the months that followed. We were warned that in the fall, beginning in the fall in November, December, here just a few months ago, that this was going to happen and it didn’t happen. I think there is a lot of pushback and I think that Americans and freedom-loving people all over the world should continue to push back in a, you know, peaceful, protesting, exercising the First Amendment to the full extent so that the powers that be understand that society is not going to cooperate with all this lockdown stuff. And, if enough people are sounding the alarm and making noise, then it’s very likely that these globalist powers will back down because they are somewhat pragmatic, I believe.

Of course, I believe the chief counselors are Jesuits. We’re going to show you that in the new film because we’re going to have a whole section on COVID-19 and the Jesuit order because the connections are undeniable, undeniable. But the Jesuits are very pragmatic, very pragmatic. So they’ll

back down. That doesn't mean that they're going to quit. Don't misunderstand. It doesn't mean that they're going to quit in terms of their globalist ambitions, but they'll sort of back off a bit because they don't want to push the envelope too far. That's what I think. I could be wrong. We'll have to wait and see. But yes, it's definitely something to look out for. The continued corruption of the medical industry for the purpose of using the medical industry for medical warfare against the people in our country, which I honestly believe is what's going on. Medical warfare, biowarfare, they're calling the vaccine a bioweapon. You've got people, a very official people calling the COVID vaccine a bioweapon.

So we've got to pay attention to this and be on the lookout in 2024. It'll be very interesting to see if more COVID tyranny rears its ugly head.

Number 5: The 2024 presidential race

Now, the number five issue. That was the number four resurgence of COVID-19. Number five, the big issue is going to be the 2024 presidential race.

For the office of the president of the United States of America, there's no question that's going to become, I believe, I think, unless something catastrophic something or other that happens. I think the presidential race with everything going on with President Trump, everything going on with Joe Biden and all these candidates.

Nikki Haley is getting a lot of attention, but we think Nikki Haley is a globalist. We do not believe she is a true conservative Republican. And we think she's a globalist. And then you have Vivek Ramaswami, Ramaswami, who's getting a lot of attention, a lot of the conservatives seem to like him. And we've had a friend, in fact, Steve Matthews from the Trinity Foundation, who appears in our new film, forward to me, a story about Ramaswami that he graduated from St. Xavier High School. And what he is, St. Xavier High School won't remove Vivek Ramaswami from the Board of Trustees. He's not only a graduate, this is a Jesuit-run private high school in Cincinnati, or in the Cincinnati region, it says, won't remove the presidential candidate Vivek Ramaswami from its Board of Trustees. The board's chairman said Wednesday. Apparently, his conservative comments are considered controversial. Some of the St. Xavier High School alumni are calling for the school to oust Ramaswami from its 25-member board of trustees. So, bear in mind, he's not just a graduate of this Jesuit high school. He's not just an alumnus. He is a member of its Board of Trustees. So, he's, again, this is a more solid Jesuit connection. Lots of people graduate from their schools. Not all of them have this kind of close association. And of course, Ramaswami is a Hindu, and he has a Hindu view of Jesus, which quite frankly is perfectly acceptable with the Jesuit order because it all fits in with what they wrote and communicated in Vatican Council II.

Do I think Ramaswami would make a good president? He might be better than Joe Biden, but I still would not want to see him in the White House. He has a very clear Jesuit connection. He's being supported on the conservative side of things. I think he is a, you know, it's, it's kind of like the order is trying to control both sides of the argument. Some people say the same thing

about President Trump because Trump went to Fordham University. He did not graduate from Fordham. He was only there for two years, and he left and went to a different university. I've never thought that President Trump was, quote, a Jesuit. I've never seen him that way. I don't think he really represents the Jesuit agenda. The only thing that the main, well, the two main things with President Trump that are troubling for me is one, the fact that he gives any support to LGBT politically. That's one, and two, his support for the vaccine. And he continues to support the vaccine. Now the one possible, you know, upside of all of that is that he has also called in his campaign.

For an investigation into the health of children in particular, you've got so many kids being diagnosed with autism and these other conditions and a lot of people are pointing to the vaccine industry and the medical industry overall. If there is a second Trump administration and they do a sincere investigation into the medical industry, that would be a very needed and I think positive thing. And I say, if, quote, unquote, if we'll have to wait and see what happens and just pray for the Lord's help and guidance for our country and our people in the days ahead.

I wanted to play a brief clip here as we round this out. So that's all five issues. The five things to watch for, in my opinion, in 2024. Illegal immigration, the rise of Islam, World War Three, the resurgence of COVID-19 and number five, the 2024 presidential race, all of that will be forthcoming in 2024.

Also, Simon Roch I should mention, even though I didn't play this part of his interview, he goes out of his way to tell us that his organization is an exclusively Christian organization, that they are Christians, and they do not seek to have non-Christians come and join with them or anything like that. They are very boldly, unapologetically Christian in their worldview and in their approach to everything they're doing, praise the Lord!

Christians need to become more partisan for Christianity and not allow the globalist influence to convince you that you're supposed to be defending atheism and Islam and all of these other alternative beliefs. We're really not called to defend the non-Christian beliefs of the world. Remember, the commandment of God, according to the Apostle Paul, is that God commands that all men everywhere repent and turn away from the idols of the world and put their faith in the Lord Jesus Christ as King of Kings and Lord of Lords. Indeed, as Peter said, He is Lord of all.

We are not called to tell everybody else who has an alternative belief that their belief is somehow or other equally valid or anything like that. No, we are called to communicate the Word of God and God's command that all men everywhere repent and put their faith and trust in the Lord Jesus Christ. Praise the Lord.