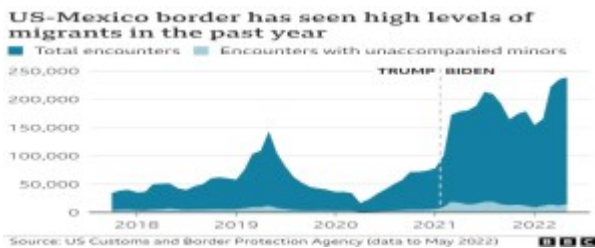


Catholicism's Moral Code



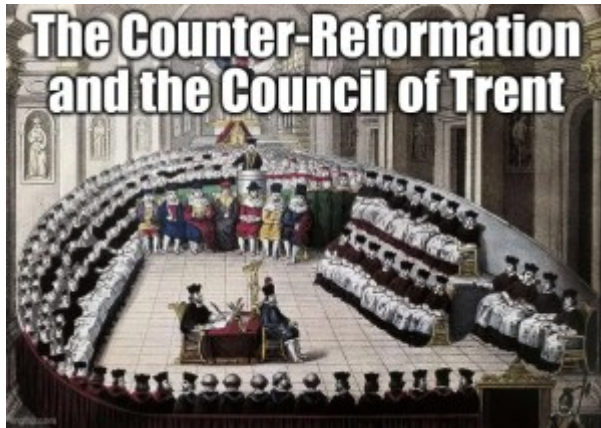
A THOROUGH UNDERSTANDING of Roman Catholicism is not possible without a grasp of the peculiar structure of its system of moral theology. It is the key to its world wide political power.

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!

The History of the Counter-Reformation in a Nutshell



True Protestantism is Bible based Christianity. The Jesuit Counter-Reformation is the effort to eliminate Protestantism and Bible based doctrines entirely.

The Movers and Shakers of this World



The most powerful people in the world are behind the scenes and are not the visible leaders of the nations.

Jesuit control over the CIA



The CIA is run and operated by the Jesuits and the Roman Catholic Church.

The Jesuit / Vatican Connection with Zionism, Israel, and Western Intelligence Agencies



I found a goldmine of information from saidit.net that positively links the Jesuit Order to Israel and Zionism! This article is not a mere copy and paste from saidit.net but a compilation of several sources. I'm going through all the links on saidit.net to fact-check and compile all the information I think is relative to the subject. Indented paragraphs are quotes from the sources I found.

Former German officer and Knight of Malta Reinhard Gehlen was instrumental in the formation and structure of Mossad, the Israeli intelligence agency!

This is confirmed on the Find a Grave website.

Reinhard Gehlen was a General in the German Army during the Second World War and served as Chief Intelligence Officer(FHO) Foreign Armies East, on the Eastern Front obtaining accurate information about the strength and capabilities of the Red Army.

Just imagine that! One of Hitler's generals the creator of Mossad! That alone says a lot of what I am trying to prove in this article.

James Jesus Angleton was in charge of the CIA's relationship with Mossad, making it part of the CIA, KGB and MI6 formation.

"James Jesus Angleton (December 9, 1917 – May 11, 1987) was an American intelligence operative who served as chief of counterintelligence for the Central Intelligence Agency from 1954 to 1975." – Source: Wikipedia.

He was a member of the Knights of Malta and head of the 'Vatican Desk' and 'Israel Desk.' Source: Movers and Shakers of the Sovereign Military Order of Malta

Jesuit-trained Shimon Peres gave the lands of Israel to the Vatican in the Oslo Accords.



Shimon Peres with Pope Benedict. That sure looks like a Masonic handshake!

"The Black Pope," Jesuit Superior General Adolfo Nicolas, rules "the White Pope" sitting in "St. Peter's Chair," Pope Benedict XVI, who in turn rules "the Great White Witch," Dame of Malta and key Bilderberger, Queen Elizabeth II. The Queen, upon orders from her immediate master in London, Jesuit Provincial of the British Province Michael Holman, made **Israeli President Shimon Peres a Knight of the Order of St. Michael and St. George in November of 2008, he having faithfully administered Rome's foremost colony (Israel) in the Middle East for over fifty years.** Source: [Vatican Assassins](#)

A lot of Israeli prime ministers were also high-level Freemasons. This is confirmed on [Freemason Israel Prime Ministers, 1948-2008](#)

Jesuit control over Freemasonry has been pointed out by many relevant figures in the past. The Jesuits themselves were very influential towards the Zionist movement itself. The Rothschilds played a huge role in the movement towards Israel, who have proven to side with the Vatican in order to target their "fellow" Jews many times in the past. [The Jesuits used the Rothschilds to fund the Bolshevik revolution](#), so not only can they be held accountable for the millions of kills under the Communist regime, but **they also supported the anti-Semitic and fascists movements in Europe simultaneously to blame the Jews for creating Communism.**

The Jesuit control over Intelligence in the Middle East isn't limited to the Mossad itself, but they even control the Palestinian authorities through the CIA, having **both groups caught up in a Hegelian Dialectic that they can exploit.**

[The Jesuits are probably the most anti-Semitic group](#) out there due to the Jews being a rather materialist group, which they can't tolerate. They are an extremely anti-nationalist group as well.

The Vatican believes that religious, nationalist Jews aren't the rightful owners of the lands of Israel and that it actually belongs to Catholic Christians.

The Jesuits are the group that has control over all the most relevant

Intelligence agencies and have always gone out of their way to blame Zionism and the Jews themselves for it.

[The Jesuits have controlled the CIA, FBI, KGB/FSB, MI5/MI6, Mossad Intelligence groups simultaneously](#). So they are responsible for nearly every single conflict involving every single nation on earth in the last decades, all while blaming the Jews for it.

Comments from the webmaster

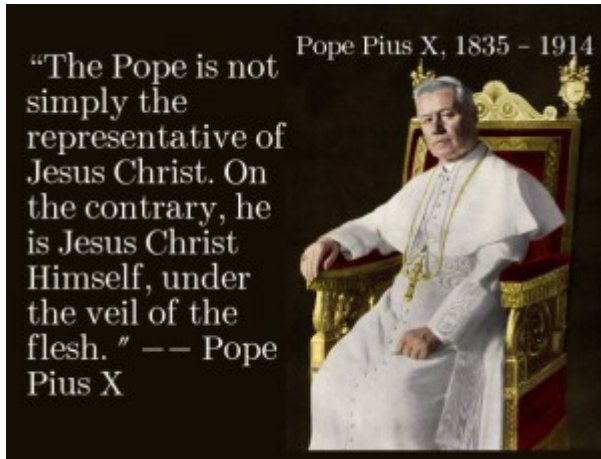
I think with this information we can see the Israeli-Hamas war in a new light. Just the fact that the Israel government took 8 hours to come to the aid of their own citizens, and the fact that the border war was unguarded giving Hamas free reign to do their dirty work, tells me the operation was planned by the Jesuits to lead to the destruction of both sides. Will the Vatican-led Western world continue to allow Israel to murder Palestinians? The head of the Freemasons in the 19th century, [Albert Pike](#), predicted the following:

“The Third World War must be fomented by taking advantage of the differences caused by the “agentur” of the “Illuminati” between the political Zionists and the leaders of the Islamic World. The war must be conducted in such a way that Islam (the Moslem Arabic World) and political Zionism (the State of Israel) mutually destroy each other.

You may ask, “How do you know your sources are not Zionist disinformation?” I’m basing my views on the history I know about the Roman Catholic Church and the belief the early Protestant Reformers had about the office of the papacy being the seat of the Antichrist, meaning Satan’s political control of the world. I could ask you the same question. How do you know your beliefs about Jewish control of the world are not based on Jesuit disinformation?

One author I read recently, Benjamin H. Freedman, a man who was raised Jewish, has some interesting things to say about Talmudic Kabbalistic Judaism which he rejects. But I don’t trust him because he’s a Holocaust denier and became a Roman Catholic!!! He could therefore have been a shill working for the Jesuits.

[What a former Roman Catholic Priest has to say about the Papal System](#)



No professing Roman Catholic, believing in the doctrines of papal supremacy and infallibility, can be loyal to any form of government but the papal only.

Famous Jews Against Zionism



"Zionism is a nationalist movement that emerged in the 19th century to enable the establishment of a homeland for the Jewish people in Palestine." Source – Wikipedia

Some Orthodox Jews are against Zionism:

The anti-Zionist world-view of the ultra-Orthodox groups Neturei Karta and Satmar Hasidism perceives Zionism and the establishment of the State of Israel as an anti-messianic act, conceived and born from sin. These groups vigorously deny the very legitimacy of the collective political return to the Holy Land and to Jewish sovereignty. For them, this is the handiwork of humans, violating the Jewish people's oath of political quietism." Source – <https://www.myjewishlearning.com/article/ultra-orthodox-anti-zionist/>

Not only Orthodox Jews but also many secular Jews are *also* against Zionism! And it turns out there's a movement called [International Jewish Anti-Zionist Network \(IJAN\)](#). The "[Who We Are](#)" page on its website says,

IJAN is an international network of Jews who are uncompromisingly committed to struggles for human survival and emancipation, of which the liberation of the Palestinian people and land is an indispensable part. We are committed to the right of return for Palestinian refugees and to ending Israeli colonization of historic Palestine, which is reinforced by US economic and military power. We support full Palestinian self-determination and the right to resist occupation. We look to the Palestinian grassroots and Palestinian-led organizations as our primary points of reference in this struggle.

Anti-zionism is not the same thing as antisemitism. Antisemitism is hostility and prejudice directed against Jewish people. I do not have any such hostility toward the Jewish people. When I was a teenager in Chicago, I had a Jewish friend, Rodney Martell. It's wrong to have prejudice against any people.

I'm against racism. I believe racism is connected to Darwinian evolution, the notion that certain ethnic groups are lower in the evolutionary scale than others, especially lower than white people. That's what Hitler believed. It justified his genocide against Jews, Gypsies, and even non-German white people he didn't like such as Slavic nations, Poles, Serbs and Russians. I've been a minority white guy most of my life having lived 40 years in Japan, 5 years in Guam, and am now living in the Philippines. I'm thankful to never have felt any racial discrimination toward me ever in spite of the fact of being part of an ethnic minority living outside mainland USA.

In the early 1990s, many young Israelis visited Japan. I used to love talking with them about their lives in Israel and their views on the Palestinian people. And of course I tried to share with them the Gospel. Saved born again true Christians do not hate Jews as a people! The Bible says,

1 Peter 2:17 Honour *all* men...

To be an anti-zionist is to be against a political movement, not a people. Here's a compilation of quotes from Jewish people who spoke out against Zionism, some of whom I didn't know to be Jews.

Sigmund Freud:

"I concede with sorrow that the baseless fanaticism of our people is in part to be blamed for the awakening of Arab distrust. I can raise no sympathy at all for the misdirected piety which transforms a piece of a Herodian wall into a national relic, thereby offending the feelings of the natives."

Albert Einstein:

"The (Israeli) state idea is not according to my heart. I cannot understand why it is needed. It is connected with many difficulties and a narrow-mindedness. I believe it is bad."

Erich Fromm, social psychologist:

"The claim of the Jews to the Land of Israel cannot be a realistic political claim. If all nations would suddenly claim territories in which their forefathers lived two thousand years ago, this world would be a madhouse."

Isaac Asimov, novelist:

"I find myself in the odd position of not being a Zionist ... I think it is wrong for anyone to feel that there is anything special about any one heritage of whatever kind. It is delightful to have the human heritage exist in a thousand varieties, for it makes for greater interest, but as soon as one variety is thought to be more important than another, the groundwork is laid for destroying them all."

Hannah Arendt, political scientist:

"The trouble is that Zionism has often thought and said that the evil of antisemitism was necessary for the good of the Jewish people. In the words of a well-known Zionist in a letter to me discussing the original Zionist argumentation: 'The antisemites want to get rid of the Jews, the Jewish State wants to receive them, a perfect match.' "

Note: History and observation tells me the main source of antisemitism is the Roman Catholic Church. I heard lots of antisemitic rhetoric from Catholic nuns when I was a kid going to parochial school. By the way, Hannah Arendt was no relation to me. I was raised a Catholic.

Henry Ford was deeply antisemitic, making him a hero of Hitler and the Nazis. I believe one reason for Ford's antisemitism was because he read the Protocols of the Elders of Zion. But according to former Roman Catholic priest Leo H. Lehmann, [The Protocols of the Elders of Zion was written by Jesuits](#) to shift the blame on what they are doing to the Jews!

Richard Cohen, US columnist:

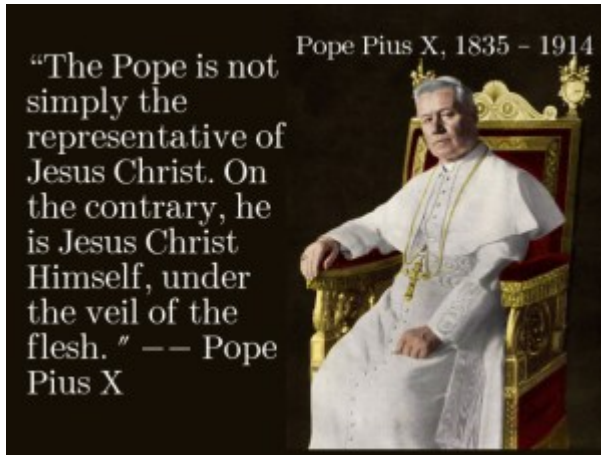
"The greatest mistake Israel could make at the moment is to forget that Israel itself is a mistake ... the idea of creating a nation of European Jews in an area of Arab Muslims (and some Christians) has produced a century of warfare and terrorism of the sort we are seeing now. Israel fights Hezbollah in the north and Hamas in the south, but its most formidable enemy is history itself."

Noam Chomsky:

"In the Occupied Territories, what Israel is doing is much worse than apartheid. To call it apartheid is a gift to Israel, at least if by

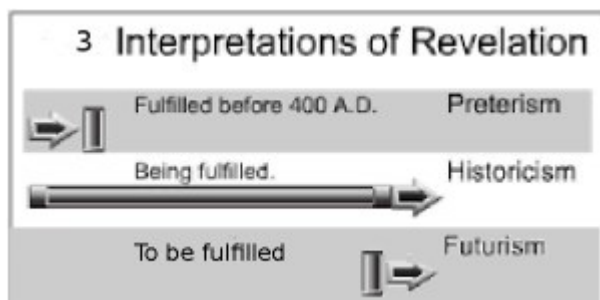
“apartheid” you mean South African-style apartheid. What’s happening in the Occupied Territories is much worse.”

Seven Events Evangelicals Incorrectly Believe Will be Fulfilled in the Endtime



Most evangelicals today are teaching false Endtime doctrines based on a false interpretation of Daniel 9:27. Futurism originated with a Jesuit priest Francesco Rivera in the 16th century.

Preterism, Futurism, Historicism – Three Schools of Interpretation of Bible Prophecy



I consider this article a key resource to understand why and how eschatology as understood by the evangelical world today is all messed up! If you are waiting for the “rise of the Antichrist” I highly urge you to read this! It

is not long. I copied it from a 10 page PDF file somebody either sent me or I found on the Internet. It quotes a lot from an author who I highly regard, Henry Grattan Guinness, who wrote [Romanism and the Reformation](#).

Out of the Reformation of the sixteenth century, and even before, there developed three distinct schools of Biblical prophetic interpretation. A close examination as to the origins of these different views shall undoubtedly uncover which position is correct. I hope and pray that this information will help the reader to make a stance for the side of Truth and give strength to take those first steps "out of the midst of Babylon."

Let us take a look at what several well known authors, who lived while the more modern views were becoming prevalent, had to say on the subject.

"There are three methods of interpreting the book of Revelation— the **Praeterist**, the **Futurist** and the **Historical** (or **continuous**). The **Praeterist** maintains that the prophecies in Revelation have already been fulfilled— that they refer chiefly to the triumph of Christianity over Judaism and paganism, signalized in the downfall of Jerusalem and of Rome. Against this view it is urged that if all these prophecies were fulfilled some 1400 years ago (the Western Roman Empire fell A.D. 476), their accomplishment should be so perspicuous as to be universally manifest, which is very far from being the case. The **Futurist** interpreters refer all the book, except the first three chapters, to events which are yet to come. Against this view it is alleged that it is inconsistent with the repeated declarations of a speedy fulfillment at the beginning and end of the book itself (I.3; xxii.6, 7, 12, 20). Against both these views it is argued that, if either of them is correct, the Christian Church is left without any prophetic guidance in the Scriptures, during the greater part of its existence; while the Jewish church was favored with prophets during the most of its existence. The Historical or Continuous expositors believe the Revelation a progressive history of the church from the first century to the end of time. The advocates of this method of interpretation are the most numerous, and among them are such famous writers as **Luther, Sir Isaac Newton, Bengel, Faber, Elliot, Wordsworth, Hengstenburg, Alford, Fausset and Lee**. The ablest living expositors of this class consider the seven seals, seven trumpets, seven thunders and seven vials as all synchronous, or contemporaneous, or parallel, a series of cyclical collective pictures, each presenting the entire course of the world (as connected with the church) down to the end of time; just as the seven churches in the first three chapters represent the universal church, the message to each pointing to the second coming of Christ." Elder Cushing Biggs Hassell, History of the Church of God, pp. 252, 253 (1876)

"So great a hold did the conviction that the Papacy was the Antichrist gain upon the minds of men (who held the historicist view), that Rome at last saw she must bestir herself, and try, by putting forth other systems of interpretation, to counteract the identification of the Papacy with the Antichrist.

"Accordingly, toward the close of the century of the Reformation, two of the most learned (Jesuit) doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that of diverting men's

minds from perceiving the fulfillment of the prophecies of the Antichrist in the papal system. The **Jesuit Alcazar** devoted himself to bring into prominence the **preterist** method of interpretation,...and thus endeavored to show that the prophecies of Antichrist were fulfilled before the popes ever ruled in Rome, and therefore could not apply to the Papacy.

"On the other hand, the **Jesuit Ribera** tried to set aside the application of these prophecies to the papal power by bringing out the **futurist system**, which asserts that these prophecies refer properly, not to the career of the Papacy, but to some future supernatural individual, who is yet to appear, and continue in power for three and a half years. Thus, as Alford says, the **Jesuit Ribera**, about A.D. 1580, may be regarded as **the founder of the futurist system** of modern times.

"...It is a matter for deep regret that those who advocate the futurist system at the present day, Protestants as they are for the most part, are really playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist." Rev. Joseph Tanner, Daniel and the Revelation, pp. 16, 17.

"Not only did the Reformers proclaim the mighty truth of justification by faith for the liberation of men's souls, but they nerved thousands to break from the tyranny of the dark ages of the papacy by clearly identifying the antichrist of Bible prophecy. The symbols of Daniel, Paul and John were applied with tremendous effect. The realization that the incriminating finger of prophecy rested squarely on Rome aroused the consciousness of Europe. In alarm Rome saw that she must successfully counteract this identification of antichrist with the papacy or lose the battle. She must present plausible arguments which would cause men to look outside the medieval period for the development of antichrist.

Jesuit scholarship rallied to the Roman cause by providing two plausible alternatives to the historical interpretation of the Protestants.

1. **Luis de Alcazar (1554-1630) of Seville, Spain**, devised what became known as the 'preterist' system of prophetic interpretation. This theory proposed that the Revelation deals with events in the Pagan Roman Empire, that antichrist refers to Nero and that the prophecies were therefore fulfilled long before the time of the medieval church. **Alcazar's preterist** system has never made any impact on the conservative, or evangelical wing of the Protestant movement, although in the last one hundred years it has become popular among Protestant rationalists and liberals.

2. A far more successful attack was taken by **Francisco Ribera (1537 – 1591) of Salamanca, Spain**. He was the founder of the '**futurist**' system of prophetic interpretation. Instead of placing antichrist way in the past as did Alcazar, Ribera argues that antichrist would appear way in the future. About 1590 Ribera published a five hundred page commentary on the Apocalypse, denying the Protestant application of antichrist to the church of Rome." M.L. Moser, Jr., An Apologetic of Premillennialism, pp.26, 27.

"Through the **Jesuits Ribera and Bellarmine**, Rome put forth her futurist

interpretation of prophecy. Ribera was a Jesuit priest of Salamanca. In 1585, he published a commentary on the Apocalypse, denying the application of the prophecies concerning antichrist to the existing Church of Rome." H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, p. 268 (1887)

"The **futuristic School**, founded by the **Jesuit Ribera in 1591**, looks for Antichrist, Babylon, and a rebuilt temple in Jerusalem, at the end of the Christian Dispensation. The **Praeterist School**, founded by the **Jesuit Alcazar in 1614**, explains the Revelation by the fall of Jerusalem, or the fall of pagan Rome in 410 AD.." M.L. Moser, Jr., An Apologetic of Premillennialism, p.27 (Quoting G.S. Hitchcock, a Roman Catholic Author).

"We have traced in the last three lectures the antiquity, the practical use, and the systematic development of the **historical interpretation of prophecy**—the interpretation which regards Papal Rome as the Babylon of the Apocalypse, and the Roman pontiff as "the man of sin." We have shown that the historical interpretation was the earliest adopted in the Christian Church; that it developed with the course of history; that it sustained the Church through the long central ages of apostasy; that it gave birth to the Reformation... It stood for ages, and is destined to remain till the light of eternity shall break upon the scene. The **historic interpretation** is no dream of ignorant enthusiasts. It has grown with the growth of generations; it has been built up by the labours of men of many nations and ages. It has been embodied in solemn confessions of the Protestant Church. It forms a leading element in the testimony of martyrs and reformers. Like the prophets of old, these holy men bore a double testimony—a testimony for the truth of God, and a testimony against the apostasy of His professing people...and this was their testimony and nothing less, that Papal Rome is the Babylon of prophecy, drunken with the saints and martyrs; and that its head, the Roman pontiff, is the predicted "man of sin," or antichrist. To reject this testimony of God's providential witnesses on a matter of such fundamental import, and to prefer to it the counter-doctrine advocated by the apostate, persecuting Church of Rome, is the error and guilt of modern Futurism." H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, pp. 297, 298.

"**Futurism is literalism**, and literalism in the interpretation of symbols is a denial of their symbolic character. It is an abuse and degradation of the prophetic word, and a destruction of its influence. It substitutes the imaginary for the real, the grotesque and monstrous for the sober and reasonable. It quenches the precious light which has guided the saints for ages, and kindles a wild, delusive marshfire in its place. It obscures the wisdom of Divine prophecy; it denies the true character of the days in which we live; and while it asserts the nearness of the advent of Christ in the power and glory of His kingdom, it at the same time destroys the only substantial foundation for the assertion, which is prophetic chronology, and the stage now reached in the fulfillment of the predictions of the apostasy." H. Grattan Guinness, Romanism and the Reformation From the Standpoint of Prophecy, pp. 298, 299. (1887)

"But mark, this is a question of Rome's judgment concerning herself, and the

bearing of prophecy on her own history and character. It is here in this judgment that the **Futurist claims that Rome was right, and the Reformers in the wrong**. And the consequences are most serious, for we are living in an age of revived Papal activity." H. Grattan Guinness, *Romanism and the Reformation* From the standpoint of Prophecy, p. 256.

"To resist the use to which Scripture prophecy was put by the reformers is no light or unimportant matter. The system of prophetic interpretation known as **Futurism** does resist this use. It condemns the interpretation of the reformers. It condemns the views of all these men, and of all the martyrs, and of all the confessors and faithful witnesses of Christ for long centuries. It condemns the Albigenses, the Waldenses, the Wycliffites, the Hussites, the Lollards, the Lutherans, the Calvinists; it condemns them all, and upon a point upon which they are all agreed, an interpretation of Scripture which they embodied in their solemn confessions and sealed with their blood. It condemns the spring of their action, the foundation of the structure they erected. How daring is this act, and how destitute of justification! What an opposition to the pillars of a work most manifestly Divine! For it is no less than this, for **Futurism** asserts that Luther and all the reformers were wrong in this fundamental point. And whose interpretation of prophecy does it justify and approve? That of the Romanists. Let this be clearly seen. Rome felt the force of these prophecies, and sought to evade it. It had no way but to deny their applicability. It could not deny their existence in Scripture. They were there plainly enough. But it denied that these prophecies referred to the Romish Church and its head. It pushed them aside. It shifted them from the entire field of mediaeval and modern history." H. Grattan Guinness, *Romanism and the Reformation* from the Standpoint of Prophecy, pp. 251, 252.

Rev. Joseph Tanner, (1898, an English Protestant):

"Accordingly, towards the close of the century of the Reformation, two of her [Rome's] most learned doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that of diverting men's minds from perceiving the fulfillment of the prophecies of the Antichrist in the papal system. The **Jesuit Alcazar** devoted himself to bring into prominence the **Preterist** method of interpretation, which we have already briefly noticed, and thus endeavored to show that the prophecies of Antichrist were fulfilled before the popes ever ruled at Rome, and therefore could not apply to the Papacy. On the other hand the **Jesuit Ribera** tried to set aside the application of these prophecies refer properly not to the career of the Papacy, but to that of some future supernatural individual, who is yet to appear, and to continue in power for three and a half years. Thus, as Alford says, the **Jesuit Ribera, about A.D. 1580, may be regarded as the Founder of the Futurist system in modern times.**" M.L. Moser, Jr., *An Apologetic of Premillennialism*, p.27

Futurism Comes to the United States

Edward Irving:

"Edward Irving (1792 – 1834), born in Scotland and a brilliant Presbyterian

preacher, became a noted expositor in the British Advent Awakening. At first a historicist in his approach to the prophecies, Irving came to adopt futuristic views." M.L Moser, Jr., An Apologetic of Premillennialism, p. 28.

Unfortunately Irving's divergence from the truth did not end here. Along with his change of position on prophetic interpretation he also incorporated several other fanaticisms into his new theology.

"...He despaired of the church being able to complete her gospel commission by the ordinary means of evangelism and began to believe and preach about the miraculous return of the gifts and power of the early church.

"In 1831 the 'gift of tongues' and other 'prophetic utterances' made their appearance among his followers, first in Scotland among some women and then in London. Irving never detected the imposture and gave credence to these new revelations. Under the influence of these revelations of 'the Holy Ghost' 'by other tongues,' a new aspect was added to the expectation of future antichrist -the rapture of the church before the advent of Christ. The novel origin of this novel theory has embarrassed some of its advocates, and in the face of certain lack of evidence heretofore, the defenders of this novel theory have tried to deny its historical beginning. But the recent discovery in a rare book of Rev. Robert Norton entitled the Restoration of Apostles and Prophets In the Catholic Apostolic Church, published in 1861, establishes the origin of this innovative doctrine beyond all question. Norton was a participant in the Irvingite movement. The idea of a two-stage coming of Christ first came to a Scottish lass, Miss Margaret MacDonald of Port Glasgow, Scotland, while she was in a 'prophetic' trance." M.L. Moser, Jr., An Apologetic of Premillennialism, p.28.(Research was done at Central Baptist College, Conway, AR)

Actually, the trance that Miss MacDonald was under occurred while she was deliriously ill. As pointed out in Arnold Dillimore's book, Forerunner of the Charismatic Movement, Miss MacDonald was a semi-invalid who was prone to be taken away with her feelings, impressions and revelations.

It was through the fervor of a local preacher, McLeod Cambell, the hysterical impressions and feelings of Miss MacDonald, and the desire above all reason of Edward Irving for a return of the gifts that the grass roots of the Charismatic movement began in Scotland. It soon spread like wildfire, and through the close association of John Nelson Darby, Irving's movement came to the United States.

John Nelson Darby:

"Secondly, Darby and almost all the Plymouth Brethren advocated a futurist rather than historicist interpretation of the book of Revelation.... The historicist party, represented by almost all those millenarians discussed earlier in this chapter, judged that much of Daniel was recapitulated in the book of Revelation and the two accounts could be used to interpret each other. They believed that the events described in the Apocalypse were being fulfilled in European history.... The futurists believed that none of the events predicted in Revelation (following the first three introductory

chapters) had yet occurred and that they would not occur until the end of this dispensation. Associated with this rejection of the historicists' harmonizing of Daniel and Revelation was the futurists' attack upon the year-day theory, so vital to the dating of the 1,260 years to 1798. At the first Powerscourt conference the announced topic for Wednesday was 'proof if 1260 days' means days or years.

The futurist position did not originate with the Plymouth Brethren. Sixteenth-century Roman Catholic commentators had countered Protestant attacks upon the papacy as the Antichrist by insisting that none of the events relating to Antichrist had yet occurred...As has been true so frequently in the history of religious controversy, futurism did not become a real threat to the historicists and an attractive alternative prophetic position until accepted by believers. This occurred when Darby, Newton, and the Plymouth Brethren adopted futurism.

"...Darby introduced into discussion at Powerscourt the ideas of a secret Rapture of the church and of a parenthesis in prophetic fulfillment between the sixty-ninth and seventieth week of Daniel (chapter 9). These two concepts constituted the basic tenets of the system of theology since referred as [dispensationalism](#).... Neither Darby nor Newton seems to have become estranged at this time. Darby held an open mind on both of these subjects as late as 1843. (Benjamin Wills) Newton remembered, years later, opposing both positions. Commenting upon Darby's interpretation of the seventy weeks of Daniel, Newton remarked, 'The secret rapture was bad enough, but this (futurism) was worse.'"Ernest R. Standeen, *The Roots of Fundamentalism, British and American Millenarianism 1800-1930*, pp. 36, 37, 38 (University of Chicago Press – Chicago & London).

Nov. 23, 2023 update: It should be noted that John Nelson Darby is considered the father of Dispensationalism.

What are the doctrines of Dispensationalism?

- A distinction between the Church and Israel.
- A distinction between the Kingdom of Heaven and the Kingdom of God.
- Support for the State of Israel.
- The world will be led by a one-world government and a one-world leader called "the Antichrist" who will promote a one-world religion.
- The Antichrist **will probably be a Jew**.
- The Antichrist makes a 7-year peace pact with the Jews which allows them to rebuild the Temple of Solomon.
- The Church will disappear in the "secret rapture" where all Christian believers vanish from the planet and that this rapture is "imminent."
- The Rapture is then followed by a 7-year period called the "Great Tribulation." A variation of this is the Great Tribulation will begin in the middle of the 7-year period.

All so called "Christian-Zionists" are Dispensationalists. Famous Dispensationalists include Billy Graham, Franklin Graham, Pat Robertson, Jerry Falwell, James Dobson, John Hagee, and Paula White. Just think what an

influence these people have had on Christianity in America! Is it a good influence based on pure Bible doctrine? John Hagee tells us:

“As Christians, we are commanded by God to support Israel. We believe in the promise of Genesis 12:3 regarding the Jewish people and the nation of Israel. We believe Christians should bless and comfort Israel and the Jewish people. Believers have a Bible mandate to combat anti-Semitism and to speak out in defense of Israel and the chosen people.” – John Hagee

Hagee’s statement is based on Dispensationalism. The Bible tells me:

*2 John 1:9 Whosoever transgresseth, and **abideth not in the doctrine of Christ**, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

*11 For **he that biddeth him God speed is partaker of his evil deeds.***

Dispensationalism is a bag of a set of false doctrines that are based on twisting the Word of God to say what it doesn’t say. All Futurists are Dispensationalists whether they know it or not. They ignore correct [principles of interpretation of Scripture known as hermeneutics](#).

Conclusion

The movement for futurism, the secret rapture and the gift of tongues all developed in the 1830’s in the Scottish church, pastored by Edward Irving, by a woman named Miss Margaret McDonald. She gave what was believed, at the time, to be an inspired utterance. She spoke of the visible, open and glorious second coming of Christ. But as the utterance continued, she spoke of another coming of Christ – a secret and special coming in which those that were truly ready would be raptured. It was John Nelson Darby, a Brethren preacher and a diligent writer of the time in England – who was largely responsible for introducing this new teaching on a large scale. In the 1850’s and 1860’s, this theory was introduced into the United States, in a large degree when Cyrus Ingerson Scofield, a strong believer in Darby’s teachings, incorporated it into the notes of his Scofield Reference Bible which was published in 1909.

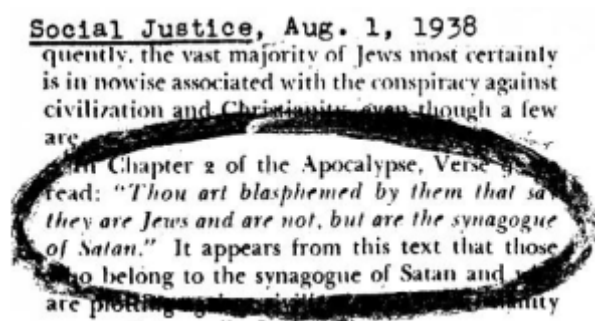
It didn’t happen all at once, but through time the Papacy’s maneuver to avoid detection as the antichrist power has taken hold of the majority of professed Christians today. Stealthfully she has laid her trap and the world has walked right into it. “Never was there a time in the Church’s history when she more needed the barriers which prophecy has erected for her protection. And now when they are so sorely needed, they are not to be found. **Futurism has crept into the Protestant Church, and broken down these sacred walls...**” H. Grattan Guinness, *Romanism and the Reformation From the Standpoint of Prophecy*, p. 257 (1887)

The Truth about Zionism – The Zionist / Jesuit connection



World War II, the Third Reich, and the Holocaust, were all birthed by Rome and the Jesuits as an integral part of this agenda. The horrors of Adolf Hitler, a Vatican puppet created by the Jesuits, as was shown by the ghost writer of Mein Kampf, a Jesuit priest named Bernard Stampfle, along with henchmen and monsters like Heinrich Himmler, a Jesuit seminarian, Jews were forced to find a place where they would not be persecuted.

Poisoning The Catholic Bible With Anti-Semitism



The popes of Rome , the Vatican and the Jesuits want you to think New World Order conspiracy is "Judaео-Masonic" to deflect blame away from themselves!

Evangelical Movements Within The Church Of Rome



I was offline for a week to get a broken bone fixed. Now I'm back to work!

This article is from chapter 31 of "Out of the Labyrinth: The Conversion of a Roman Catholic Priest" by former Roman Catholic priest Leo Herbert Lehmann, first published in 1947 and made available online by The Lutheran Library Publishing Ministry LutheranLibrary.org.

Leo Herbert Lehmann (1895-1950) was an Irish author, editor, and director of a Protestant ministry, Christ's Mission in New York. **He was a priest in the Roman Catholic Church who later in life converted to Protestantism** and served as the editor of The Converted Catholic Magazine. He authored magazine articles, books and pamphlets, condemning the programs and activities of the Roman Catholic Church. (Quoted from Wikipedia)

I'm posting this chapter because it has encouraging information I have never heard from anyone before, testimonials from members of the Catholic church including priests and nuns who had true saving faith in the grace of Jesus Christ but who remained in the Church.

CAN ROMAN CATHOLICS BE SAVED without breaking with their Church? Are there any Evangelical Christian believers within the Roman Catholic Church? These are questions which deserve, and require, extended answers.

It is **not generally known that movements toward acceptance of Evangelical Christian beliefs have always existed within the Roman Catholic Church** – both before and after the Reformation. Protestants have been so engrossed with the history of their own Church since the Reformation that they know little of the struggles toward the revival of Evangelical Christianity within the Church of Rome since the sixteenth century. Because of this, **Protestants today have lost perspective of their own teachings**, and a necessary sense of contrast between the Gospel teaching which they believe, and the opposite erroneous teaching and practice of Roman Catholicism from which the early

Protestants broke away. These early Protestants saw that contrast etched in all its clarity because **they knew both sides**.

The shining of a bright light on a dark object shows up its true condition. In the same way, the actual doctrinal state of Roman Catholicism is fully seen only when justification of sinners through faith in the finished sacrifice of Christ is definitely and fully preached against the background of the errors of Roman Catholicism. For **the main dividing line in the struggle of Roman Catholicism against Evangelical Christianity is drawn between their opposing views as to how the grace of salvation comes to the souls of men**. It is upon this ground that the Jesuits have fought their Counter- Reformation – not only against Protestants, but **also against those who have tried to reassert Evangelical teaching within the Roman Church itself** after the example of the Protestant reformers of the sixteenth century.

Three-Cornered Conflict

There have been, in fact, not just two but three sides to the religious struggle during the four centuries since the Reformation – between Protestantism and Jesuit Catholicism on the one hand, and Jesuit Catholicism and Evangelical factions within the Roman Church itself, on the other. The Jesuits have been as harsh and uncompromising against those who opposed them from within their own Church, as against the Protestants from the outside. It is sad to have to admit that today, there is little, if any, life left in Evangelical movements within the Church of Rome. The Jesuits have succeeded, almost completely, in crushing out the remnants of criticism in the Catholic Church of their teaching about grace and the means of salvation. Their **Pelagian doctrine of salvation by works of man** himself, with all it implies in their moral theology and devotional practices, is now almost universally accepted or reluctantly acquiesced in by the universal Roman Catholic Church.

(**Note:** Pelagianism is a set of beliefs associated with the British monk Pelagius (circa AD 354–420), who taught in Rome in the late fourth and early fifth centuries. Pelagius denied the doctrines of original sin and total depravity. According to his theology, people are not naturally sinful, but can live holy lives in harmony with God's will and thereby **earn salvation through good works**.)

The very fury of Jesuit opposition to the Gospel teaching of salvation by faith, as reasserted by Luther, Calvin, and other sixteenth century reformers, has led to the denial today in Roman Catholic teaching of almost every truth upon which the Gospel teaching about the grace of salvation rests.

Council Of Trent

But it was not so within the Roman Catholic Church at the time of the Reformation, and even within the Council of Trent (held between 1545 and 1563) itself, which was convened shortly thereafter for the special purpose of resisting the Evangelical teachings of the Protestant reformers. Many Roman Catholic churchmen in that council maintained that the only way to stop

Luther and his associates from causing a rift in the Christian Church was **open opposition from the Church of Rome itself against the Pelagian error of the Jesuits**, and a firm declaration of salvation full and free by acceptance of the grace of God through the merits alone of Jesus Christ.

Had these Catholic spokesmen been listened to, the history of Christianity from that day to this would have been different. But the Jesuits triumphed in the Council of Trent on this vital question, as they did in the Vatican Council of 1870 on the question of Papal Infallibility. They have now this latter weapon of undisputed papal power with which to whip everyone – priests, bishops and laity alike – within the Roman Church into blind acceptance of their peculiar teaching about salvation and their devotional practices.

In the Council of Trent the Archbishop of Sienna, two bishops and five others, fought long and hard against the Jesuits by upholding justification simply and solely by the merits of Christ through faith. The English Cardinal Pole, who presided at the Council in the absence of Pope Paul III, also entreated those assembled not to reject this doctrine simply because it was held by Martin Luther. But the Jesuits – through their spokesmen Lainez and Salmeron – were adamant against even a compromise, and in the end secured adoption of the long list of Tridentine canons and anathemas that were finally pronounced against Protestant Evangelical teaching. Cardinal Pole and the Archbishop of Sienna left the Council in despair. So bitterly has the Jesuit Lainez been hated by Catholic anti-Jesuit writers that they have gone so far as to interpret Rev. 9:1, as if he were the fallen star who let loose the scorpion-locusts – the Jesuits – on the world.

Rift Within Catholicism

But the opponents of the Jesuits in the Catholic Church itself did not submit at once after the Council of Trent. The fight went on, continually at first, intermittently ever since. The Jesuits' chief opponents on the teaching about grace have been the *Dominicans*, and to this day a wide rift still exists between these two Orders in the Church of Rome, in spite of apparent unity from the outside. The Dominicans follow their great theologian St. Thomas Aquinas, who adopted a watered-down interpretation of Augustine's teaching on grace as an entirely free gift of God, and put it in his medieval syllogistic form. This is enough in the eyes of the Jesuits to brand them as 'Calvinistic.' Few people today know of this serious rift within the Roman Catholic Church, or stop to think that it is actually wider than any doctrinal difference separating the denominations of Protestantism.

The conflict concerning the nature of grace was openly continued between the Jesuits and Dominicans till the end of the sixteenth century, and on into the seventeenth. In 1596, Pope Clement VIII consented to hear both sides and promised to give a decision. No less than sixty-five meetings and thirty-seven disputations were held on the subject in his presence. Pope Clement himself seems, from his writings, to have favored the Dominican side, but he put off giving a decision. The so-called infallible mouthpiece of God could not decide the most vital question of Christian teaching, on the question that really matters in the whole gamut of Christian doctrine: the truth about

how men can be saved!

Pope Clement's hesitation can easily be explained. **The Jesuits by then had become, not only powerful, but violent and dangerous.** They had made themselves the great political prop of the Roman Church that had been shaken to its foundations in the principal countries of Europe. They went so far as to threaten the Pope himself, since they counted on having King Henry IV of France on their side. Pope Clement was also well aware that the political power of the papacy at that time was on the wane, threatened by Protestant England under Queen Elizabeth on one side, and by Protestant Germany, the Netherlands, and Scandinavia on the other. He was advised by the astute French Cardinal du Perron to leave matters as they were, since even a Protestant could subscribe to the doctrines of the Dominicans.

The dispute was continued under Pope Paul V, who became Pope in 1605. Seventeen meetings were held in his presence, but he too failed to condemn the Jesuits. Venice at that time was at war with the papacy, and the Jesuits fought so well for the Pope that they suffered expulsion by the Catholic rulers and people of the Venetian Republic rather than yield to the Pope's enemies. It thus seemed more important to the Pope to please the Jesuits than to uphold the most vital doctrine of the Christian Church. In the end Pope Paul issued the Bull *Unigenitus*, in which he promised that a decision would be published "at the proper time," and that in the meantime, neither side was to malign the other. And so it remains to this day in the Roman Catholic Church: **no official decision has ever been made as to how the grace of salvation comes to the souls of men!**

Jesuits Vs. Dominicans

This was a triumph for the Jesuits, and they have used it to great advantage ever since against both Protestants and those within the Roman Church who would dare to dispute their Pelagian doctrine of grace.

They have ruthlessly crushed any priest, bishop or even pope who seemed to veer in any way to the doctrine of the Reformation, namely that we can do no good works acceptable to God without the grace of God through Christ 'preventing' us; that the will to good, and the works we perform as a result of this good will, are all a free gift of God.

This was the teaching of Augustine against Pelagius and his followers, which was revived by the Protestant reformers. The Dominicans have always tended to this Augustinian doctrine of grace because St. Thomas Aquinas incorporated some of Augustine's teachings about grace into his *Summa Theologica*. But even **the Dominicans never have dared to carry Augustine's teaching to its logical conclusion, as Calvin did, since it would have led to the complete rejection of papal power.** The Jesuits have made sure to this day that the Dominicans would never be allowed to go so far. But certain sections of the Roman Church are still accused by the Jesuits as "tainted" with Calvinism because of their advocacy even of the watered-down teachings of Augustine as expounded chiefly by the Dominican theologians.

A particular instance of this may be seen in the fact that most Roman

Catholic priests, especially of the Dominican order, who renounce the Church of Rome join up with the Presbyterian Church and ministry. Two examples recently noted by *The Converted Catholic Magazine* are Rev. Dr. George Barrois, formerly a Dominican priest and professor at Catholic University in Washington, D. C., now a Presbyterian minister and Professor at Princeton Seminary, and Rev. J. A. Fernandez, for sixteen years a priest of the Dominican Order, now a Presbyterian pastor in Philadelphia.

The most notable example of the opposition to Jesuit Pelagianism is that of the Jansenists, who publicly professed their belief in the Evangelical teaching of salvation and justification by faith alone in the merits of Jesus Christ, but who still steadfastly continued within the Church of Rome. The suffering they endured from the Jesuits, the wonderful example and encouragement they supplied to those within the Roman Church who secretly resented the domination of the Jesuits, should give hope that it may not yet be too late for a second Reformation within the Church of Rome in our day.

Jansenius

The Jansenists got their name from Cornelius Jansenius, Bishop of Ypres, who was born in 1585 and died of the plague in 1638, after being bishop for only two years. It was only after his death that his opposition to the Pelagian teaching of the Jesuits became known. But for many years he had made it his business to study the writings of Augustine on the vital subjects of grace, free will and human impotence, original sin, election, faith, etc. Whereas Calvin used Augustine's teaching on these subjects to oppose the whole nature and structure of Roman Catholicism, Jansenius used it only for one immediate object – to check the rising power of the Jesuits and their false teachings within the Church of Rome. His object was not to undermine the Roman Catholic Church as a whole, but to save it from complete corruption in matters of faith and morals.

He put his findings in a book, entitled, *Augustinus*, which was published in Louvain two years after his death and was made the chief weapon by his followers to save the Catholic Church from the evil influence of the Jesuits. For there were many within the Church of Rome at that time who sighed for some real spirituality and who, like Bishop Jansenius, **found in the doctrine of salvation by grace, even though only partially and imperfectly apprehended, a great solace and an assurance** which the ritualistic observances of the Church of Rome could not supply.

Jesuit Opposition To Grace

That was before the blight of Jesuitism had descended completely on the Roman Catholic Church as we find it today. But the Jesuits were then, a hundred years after their Order was founded, rapidly consolidating their power by their lax system of casuistry and other teachings which deadened the conscience. They had by then introduced themselves everywhere as confessors, and had gained great influence by softening all ideas of guilt. Their main purpose was to introduce into Catholic teaching the exclusion of real repentance before God as a prerequisite for forgiveness of sin. In this way salvation would become entirely dependent upon the priest, to the ultimate

advantage of the Jesuits themselves – who have always aimed to make themselves the ruling caste of priests in the church of Rome. They have achieved this objective today, and hold the whip hand not only in religious matters, but also as the high political rulers of the Vatican.

What the Jesuits most abhorred, and continue today to abhor, is the true Christian teaching of justification of sinners through faith in the one finished sacrifice of Christ, and repentance for sin directly toward God. They were quick to see the danger to their aims in Jansenius' book, *Augustinus*, which upheld this true Christian teaching. They therefore had the book banned, and began by venting their enmity on Jean Baptiste du Vergier de Hauranne – better known as St. Cyran, after the monastery of that name of which he was abbot. St. Cyran had secretly studied the doctrine of grace together with Jansenius at Louvain. He was also connected with the celebrated Abbey of Port Royal in France, a community of nuns which had grown very lax in discipline and morals. Yet, it was through this French convent that what is known as "Jansenism" began, and which for almost seventy-five years carried on its remarkable fight to rid the Catholic Church of the perverse teachings and control of the Jesuits. The cruel methods used by the Jesuits to crush out the Jansenists were equalled only by the atrocities of the Nazi Gestapo in our time. **The inmates of Port Royal and their friends were hounded, brutally persecuted, excommunicated, and jailed, because they professed, above all else, the Evangelical doctrines of justification by grace.**

Port Royal

There are two things about the nuns of Port Royal and their friends that Protestants and Catholics alike today may well be amazed at. One was that they persisted in remaining within the Church of Rome while professing absolute faith in the saving grace of Jesus Christ alone. They strenuously objected to being called Protestants.

The second extraordinary fact is that the abbey of Port Royal, which was to become the great champion of this Evangelical teaching, was so lax in discipline in 1602, that Mother Angelique – under whose later guidance Jansenism thrived there – was appointed abbess when she was but a girl of eleven years old. The church authorities in France and her family connived at this, and had her certified as abbess by the Pope, by pretending she was seventeen!¹

How thoroughly Evangelical the inmates of Port Royal later became – while still remaining within the body of the Roman Catholic Church – may be judged from the story of the last prioress, Mother Dumesnil Courtinaux, as she lay on her dying bed. Port Royal had been finally suppressed and uprooted by the Pope eight years previously, but this last Mother prioress still retained her faith in salvation by grace alone. But she desired to die in good standing in the Catholic Church and begged for the last sacraments. The Bishop of Blois came but refused to administer the sacraments to her, unless she first renounced her faith in the saving grace of Christ. But she remained steadfast in her Evangelical faith.

"What will you do when you have to appear before God, bearing the weight of your sins alone?" the bishop asked her.

The dying prioress replied: "Having made peace through the blood of His cross, my Saviour has reconciled all things unto Himself in the body of His flesh through death, to present us holy and unblameable and unreprouvable in His sight, if we continue in the faith grounded and settled, and not be moved away from the hope of the Gospel."

She then added, with clasped hands, "In Thee, O Lord, have I trusted, nor wilt Thou suffer the creature that trusts in Thee to be confounded." The bishop reviled her, but she meekly urged, with tears, that she be permitted to receive the sacraments. He firmly rejected her plea as coming from a "confirmed heretic."

"Well, my Lord," she replied, wiping her eyes, "I am content to bear with resignation whatever deprivation my God sees fit. I am convinced that His divine grace can supply even the want of sacraments."

She fell asleep in the Lord that same night, March 18, 1716, in her seventieth year. Such was the Evangelical spirit of the followers of Jansenius at Port Royal.²

Sufferings And Persecutions

The abbess Mere Angélique brought about an Evangelical reformation not only at Port Royal, at the head of which she had been so strangely placed at the age of eleven, but also in many others, such as the rich abbey of Maubuisson, which also had become very corrupt. A group of men famous for their scholarship and piety also became her disciples. Among them may be mentioned Pascal, Le Maître, Quesnel, Lancelot, Le Maître de Sacy, Nicole and Singlin.

No fewer than four popes – Urban VII, Innocent X, Alexander VII, and Clement XI – fulminated bulls of excommunication, at the instigation of the Jesuits, against these defenders of Evangelical teachings. They had also against them King Louis XIV of France and his infamous mistress, Madame de Maintenon, Cardinal Richelieu and Cardinal Mazarin. Four French bishops favored and tried to help them. The Dominicans, the Franciscans, and the Benedictines, who to this day still timidly oppose the Jesuits on the teaching of grace, defended the Jansenists of Port Royal as much as they dared. But all the power of the Church of Rome and the King of France was in the hands of the Jesuits, and they used it mercilessly to wipe out every trace of the Jansenists and their Gospel teaching of salvation which they detested and condemned as an "abominable heresy."

Finally, on July 11, 1709, Cardinal de Noailles, archbishop of Paris, was forced by the Pope and the Jesuits to order the complete suppression of the abbey of Port Royal. On the following October 29, the valley was filled with the king's troops, the abbey taken over and the nuns arrested and placed in confinement. The following year the cloister was pulled down; in 1711 the bodies of those buried there were dug up with gross brutality and indecency; two years later the church itself was destroyed. Cardinal de Noailles had

ordered it all done according to the bull, *Vineam Domini*, of Pope Clement XI, in which he attacked the doctrines of grace. The cardinal later repented of his deed, and made a visit to the ruins of Port Royal, where on bended knees, he made public testimony of repentance for his weakness. After the death of King Louis XIV and his mistress, Cardinal de Noailles interceded for the imprisoned nuns of Port Royal and had them released.

Jansenism continued in Holland and other countries of Europe after the destruction of Port Royal. Ranke, the historian, says of the Jansenists: "We find traces of them in Vienna and in Brussels, in Spain and Portugal, and in every part of Italy. They disseminated their doctrines throughout all Roman Catholic Christendom, sometimes openly, often in secret."³

But it was in the Protestant country of Holland that they found best shelter and most freedom. It was there that they were able to organize into a regular Church body under their own bishops. Almost all the Roman Catholics in Holland, to the number of 330,000, at the end of the seventeenth century were Jansenists. The Jesuits had little power there, and they themselves had gone so far in their intrigues and immoral teachings that Pope Clement XIV – who had Jansenist sentiments – yielded to the demands of the Catholic countries of Europe and completely abolished the Jesuits in 1773.

Catholics Today (1947)

Today also there are many sensitive souls within the Roman Catholic Church who sigh for true spirituality and an assurance of salvation that their priests cannot offer. They fear, however, to break with their Church, and continue to accept the sacraments in order to remain in good standing. Strictly speaking, there is nothing in Roman Catholic teaching to prevent Roman Catholics from professing secretly (*in foro interno*) their faith in the absolute saving power of the Gospel. What is forbidden, under pain of excommunication, is the public profession (*in foro externo*) of such belief.

Thus a Roman Catholic who comes to the true knowledge of Christ, is faced with making the decision of either risking excommunication and the opprobrium of his family and friends by openly professing and demonstrating his faith in Christ as all-sufficient Saviour, or avoiding the penalties by keeping it secret in his heart while conforming outwardly to the rules and ritual as commanded by his Church. But today in America, where freedom of religion is guaranteed to all, no one can be excused if he fails to profess openly his faith in Jesus Christ, who warns (Matt. 10:33): "Whosoever shall deny me before men, him also will I deny before my Father which is in heaven."

1. See, *The Jansenists, Their Rise, Persecutions by the Jesuits, and Remnants*, by S. P. Tregelles, London, 1851.↵
 - 2.cf. *The Jansenists*, ut supra, pp. 40-41.↵
 - 3.Op. cit. p. 45.↵
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Jesuits & The U.S. Government



This talk by Christian J. Pinto was given on August 3rd, 2016 when Hillary Clinton was running against Donald Trump for president. I edited out some things that I consider to be dated. You can listen to the entire podcast below the text.

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 Jesuits and the United States government, Jesuits in the US government.

This is a topic that we have talked about on and off the program. We carry a book with our ministry [Washington in the lap of Rome](#) 1888 by Justin B. Fulton. It is a 19th-century book. We did a republication of it a couple of years back and I wrote a 70-page forward to it. Why? Because you had Justin Dewey Fulton who was a 19th-century writer and minister, and he was very concerned about the role and the activities of the Jesuit order in the United States. In this book, he spends a lot of time quoting Charles Chiniquy who was a former Catholic priest, a friend of Abraham Lincoln who converted to Protestantism. Chiniquy wrote his book [Fifty Years in the Church of Rome](#) where he asserts a great many things, but among them, his belief was that the Jesuits were behind the assassination of Abraham Lincoln.

There are actually a number of books out there that have reaffirmed that claim with their own investigations. We carried for a little while the book [Who Killed Abraham Lincoln?](#), which was written by Paul Serup, a Canadian author who spent more than 20 years investigating this whole issue. (Note: Mr. Serup sent me an autographed copy of his book! He saw the [Charles Chiniquy articles](#) on this website.) The book was actually picked up by one of the bookstores in the Lincoln Memorial in Washington, D.C.

Now, Chiniquy warned that the Jesuit's ambition in the United States was to take over this country systematically, one step at a time. There's a whole variety of warnings because this is what the Jesuits do. They go in, they infiltrate, and they take control of countries and take them over.

The Jesuits are the authors of *social justice*. That term can be traced back to a Jesuit priest named Luigi Toparelli in 1843. Toparelli first coined the phrase social justice. How they infiltrate through the education system. They developed through the 19th century. They actually developed it over centuries. They developed the principles of socialism and communism. And I believe what they've done is they've come up with basically a three-step

program, social justice, then you go into socialism and then you go into full-blown communism. It's a three-step process.

Social justice is the introduction of it. In Western countries, it seems compatible with Christianity because they're building on the idea of the compassion of Christianity that Jesus ministered to the poor and this kind of thing. But then they take those arguments, turn them into humanitarian arguments and use them as a cloak of philanthropy as a cloak so that they can infiltrate positions of power and seize control typically of a nation's economy. And they use philanthropy and the idea that, "Well, we have to be humanitarian, et cetera." It's all the rhetoric that we're hearing from the Democratic Party, by and large. But social justice, then they move to socialism where they begin to phase out the elements of Christianity. And by the time they get to full-blown communism, they've cast off the Bible and Christianity entirely. And now they are pursuing militant atheism.

This is a system, but it wasn't set up by Karl Marx. I mean, Karl Marx obviously played a part, but he was educated by Jesuit priests. I believe they would have taught him these principles, but the principles themselves were developed by the Jesuits over a very long period of time.

And so now today, once you realize this, and you begin to realize their influence in our education system because you've got a whole variety of Jesuit colleges and universities. There is a website called the [Association of Jesuit Colleges and Universities](#), the AJCU. And they have a webpage that says [Jesuit Alumni in Congress](#).

The website says,

A commitment to service as a hallmark of Jesuit education. Evidence of that commitment is demonstrated by the many Jesuit college and university alumni serving as members of the US Congress. 9% of members of the 114th Congress have obtained degrees from Jesuit institutions of higher education. See below for lists of the current alumni in Congress.

Then they have a list of those in the Senate.

(Note: I am getting the current data as of October 2023 directly from the Jesuit Alumni in Congress web article.)

And there are 14 members of the US Senate.

And there are 39 members of the House of Representatives.

So 14 members of the US Senate are Jesuit alumni, and 39 members of the House of Representatives. A total of 53 members of Congress are Jesuit alumni, educated by the Jesuit order in their various colleges and universities.

Some universities are more well-known than others. At Boston College, you've got Creighton University, Fordham University, Georgetown University, John

Carroll University, Loyola, Marymount University. You've got a lot of institutions named after Loyola. That is a reference to Ignatius Loyola, the founder of the Jesuit order, typically. There might be exceptions somewhere, but typically it is a reference to the very founder of the Society of Jesus, the so-called Society of Jesus.

So they've got Loyola, Marymount University, Loyola University, Chicago, Loyola University, Maryland, Loyola University, New Orleans, Marquette University, Regis University, Santa Clara University, Xavier University, Boston College School of Theology, and then the Jesuit School of Theology of Santa Clara University, etc. And then, and there are others.

That's really the backbone of how they infiltrate a society. This was really the genius of Ignatius Loyola and his company of priests, who went after the education system and captured the colleges and the universities. We talk about this in our film, *A Lamp in the Dark*, the untold history of the Bible, that this was the methodology that the Jesuits adopted throughout the Middle Ages. Why? Because you get control of the minds of young people.

The Bible says, train up a child in the way that he should go when he is old, he will not depart from it. Well, the Jesuits understand that, so they want to raise up children, they want to influence their thinking so that while you're going to have some children who are actually going to cooperate with the Jesuit order directly as a result, you're going to have other children who, even if they don't cooperate with the Jesuit order, are still going to have that influence in terms of their worldview. This is how they influence a whole society. And it's most certainly how they have had a dramatic influence on the United States.

I believe the Jesuits are behind the entire leftist movement in our country. And it's their slow, steady, progressive, systematic movement to infiltrate and ultimately overthrow the United States of America.

Now, I've done programs in the past about the Vatican on issues like gun control. The Vatican's view of the right to bear arms is that the common people should not have the right to bear arms. Look at the growing anti-second amendment movement that is at work in our country. The Democrats are speaking out against the NRA, calling for more and more gun control and this kind of thing. And you've got others who are openly saying that they want to undermine and overthrow the Second Amendment. Well, that would fit in entirely with Rome's, the Vatican's Jesuit worldview.

If you study the history of the right to keep and bear arms, it was very much developed by Protestantism. It's historic in the Western world, and especially among English-speaking people, historically, it is a Protestant right. In terms of defining it through the pages of the Bible and history. And there's that book to keep and bear arms. If you find that book, that book explains a lot of the history behind it. I believe that undermining the right to keep and bear arms is part of the counter-reformation. It's a way of overturning this very important element that Protestantism developed. Because it is part of what allowed Protestant countries to become strengthened in such a way that they could not be so easily overthrown and infiltrated,

infiltrated and then overthrown.

I want to go over some of these quotes from 19th-century historian J.A. Wiley, his book, *The Jesuits Their Moral, Maxims and Plots Against Kings, Nations and Church with Dissertation on Ireland*. It's by the Reverend J.A. Wiley, who's the author of the *History of Protestantism*.

If you want to understand Protestantism and its history from a pre-20th century worldview, I recommend Wiley's work. I think it's great. I highly recommend it. Because today, of course, the history books have just been rewritten. They've been rewritten.

And if you go study the Jesuits throughout history prior to the 20th century, brethren, it's just incredible how so much historical data there is, so many warnings about this order, this company of priests and their ambitions to dominate and take over the entire world. I think that so much of that information today has been completely covered up in any kind of mainstream education, completely covered up because if people knew the history of the Jesuits, they would be very alarmed at their influence in our government, even today.

This is from the preface of Wiley's book. He says,

The influx into our country of an order of men whose principle is the negation of all principle, and whose moral code is the subversion of the moral law.

Now think about that, brethren. They've been known for this throughout history. What's happening in our country? Could it be said that the subversion of the moral law is part of what's happening in America? An order of men whose principle is the negation of all principles. We're going to abandon boundaries and principles, et cetera. We're going to find a way to break them down whose moral code is the subversion of the moral law forms in the author's humble judgment, a source of no small danger to the nation.

So Wiley is trying to warn his fellow Britons. He's trying to warn them about what's happening. He says,

"Cast out of all kingdoms for their execrable maxims and their treasonable practices. The Jesuits bestow themselves upon us.

And why? Because they'd been driven out of one country after another after another through the Middle Ages, all the way up into the early part of the 20th century. I've talked about before Switzerland, how the Jesuits were driven out of Switzerland in the 19th century. You go study all the countries that they were driven out of. Of course, they were driven out and then they would come back later on. They'd find a way to get back into those countries.

But so he says,

The Jesuits bestow themselves upon us. They change their soil, but not their nature. They come to pursue in their new home the intrigues that drew upon them expulsion from their old. Our law denies them the unobstructed entrance and unchallenged residence, which they claim.

So in other words, there were laws against having Jesuits in England.

He says,

There appears, however, no intention of putting the law in force.

Think about that. Think about what we're dealing with in our country right now. One of the chief complaints on something like immigration, that the immigration laws are simply not being enforced. They're not going to enforce the law. Why? Because there are people in government who are, for whatever reason, compromised and they won't uphold and enforce the law. And this is what gave the Jesuits entrance into England, the UK. So he says, quote,

What then is to be done to counteract the evils sure to arise from the presence of men who have always and everywhere been the disturbers of the public peace? We can but expose their arts and put the unwary on their guard. Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves. Never was the description more applicable or the warning that accompanies it more needful. The Jesuits come to us in the name of Him who was holy, harmless, undefiled and separate from sinners. They call themselves the companions of Jesus or the company of Jesus or the society of Jesus. They call themselves the companions of Jesus. The name is but the sheep's clothing.

He goes on, he says,

By their fruits ye shall know them. Their teaching is the doctrine of devils and their deeds are the works of Apollion, the destroyer.

And just so we understand, Wiley believed that Protestantism was revived Christianity or Bible-based Christianity. Praise the Lord.

Listen to the [entire podcast](#) from Chris's website.

Dear friends, on October 15th, Sunday, I will go to a hospital to have surgery on my left elbow to fix a broken bone from an accident I had last September 24th. I may not be able to post any more articles for a while, at least not in the next few days. Please pray the doctor does a good job. I haven't been able to do a lot of things for my wife the last 3 weeks, errands I used to do. But I've still been able to work on this website using one

finger of my right hand, praise God!

Jesuit Disinformation Agents



Jesuit disinformation is rife on the Internet. The Jesuits are the leaders of the Catholic Counter-Reformation. Their goal is to destroy Bible-based Christianity in the USA and the world. It's no surprise, therefore, when some people are actively working to divert attention from the Jesuits and call Satan's work on earth a "Jewish-Masonic cryptocracy."

I'm thinking specifically now about a guy named Timothy Fitzpatrick of fitzinfo.net which has the tagline "Exposing the Judeo-masonic-Bolshevist conspiracy." He mocks conspiracy researchers who point to the Jesuits as the movers and shakers of conspiracies that destabilize societies and calls them, "naïve dupes." He specifically criticizes honest truth-telling conspiracy researchers such as Alexander Hislop, Walter J. Veith, Christian J. Pinto, Tupper Saussy, David Wilcock and Sherman Skolnick whose articles are on this website. But Fitzpatrick exposes himself when he writes such things as,

Documentary filmmaker Christian J. Pinto of Adullam Films pulls out all the tired old slanders against **the Church**—all for the advancement of the **Jewish-Protestant alliance**...

and,

Pinto is your typical Zionist shill accusing the Vatican of everything the world has known for 500-plus years that the Jews are responsible for. Make no mistake, the Vatican is now an agent of the Judeo-Masonic conspiracy, thanks to Jews and masons subverting **the Church**, especially during the buildup to the Protestant Reformation and the French Revolution, culminating in the Jewish-sponsored Second Vatican Council in the 1960s. But **the true Church remains within the fractured Vatican** as well as in the Eastern Orthodox Church. **Protestantism has and always will be a Jewish perversion**, a cheap imitation of the Church of Christ, right down to the sexually depraved Waledensians and Albigensians, whom Pinto specifically defends, giving away his Puritan bias. (Ref: <https://fitzinfo.net/2014/04/01/christian-j-pinto-zionist-shill-esp>

ousing-what-else-jesuit-conspiracy-theories/)

Wow! Timothy Fitzpatrick is obviously identifying “the Church” as the Roman Catholic Church. And he’s calling Protestantism – which is really only Bible-based faith in Jesus Christ – a “Jewish perversion, a cheap imitation of the Church of Christ.” And he’s falsely accusing of wrongdoing the Waledensians and Albigensians. These are groups of Christians the Catholic Church charged with heresy and *murdered* just because they would not acknowledge the Pope as their spiritual leader. Who else would say such things but a Jesuit, a Catholic priest, or a hard-core traditional Catholic?

Who exactly is Timothy Fitzpatrick? He doesn’t give his bio on his website. If he did, we might find out some incriminating things about his biases such as what schools he attended. For all we know, Fitzpatrick may even be a Jesuit or a Catholic priest. Fitzpatrick is an Irish name. Many Irish are Catholics.

I believe the primary source of Neo-Nazi antisemitic rhetoric is the Roman Catholic Church. It’s very convenient for the Jesuits to deflect blame of the evils they are doing away from themselves and say, “The Jews did it!”

Don’t get me wrong, I’m not saying all Jews are guiltless. Any Jew who purposely rejects Jesus as the Son of God and Messiah is an antichrist according to 2 John 1:7. What I am saying is the Jesuits are using the Jews as scapegoats to deflect blame from themselves and the Vatican. Former Catholic priest Leo H. Lehmann gives pretty convincing evidence that the Protocols of the Elders of Zion was written by Jesuits, not Jews!

Articles about that:

- [Evidence of Jesuit authorship of the Protocols of the Learned Elders of Zion](#)
- [Authors of the Protocols of the Elders of Zion – Jews? Or Jesuits!](#)

If anybody has any further evidence of the Jesuits / Catholic Church as the source of antisemitism, please share it in the comments section.

Climate Change & The New World Order



The UN and Vatican are pushing the climate change scam to help bring about their new world order of global governance – no more God-given rights, only government “privileges.”

Catholic Vs. Protestant Jesus



This is a transcription of a podcast by Christian J. Pinto given on Aug. 1, 2022, on [Noise of Thunder Radio](#). Chris gives many interesting insights, things that I believe deepen our understanding of the spiritual warfare we are all experiencing.

In this transcription, I added titles to identify the contents of the subsection. The titles also automatically generate a menu on the page. I hope you find them useful.

Okay, praise the Lord you guys and welcome. I'm Chris Pinto. This is noise of thunder radio today in the show.

We are going to talk about the Catholic Jesus. The Catholic Jesus is the Catholic Jesus, the same Jesus of Protestantism. Is the Catholic Jesus the same Jesus of Protestantism? Well, we're going to allow a very traditional Catholic ministry, a very traditional Catholic organization called Church Militant, one that I've mentioned on this program a number of times. I've made reference to articles that they have. They are very traditional Catholics. They believe that the liberalism and really leftism that's going on, which I'm not sure if they understand is really Jesuitism. I'm not sure that they have that understanding of history. I'm not sure that they understand that the Jesuits are behind social justice and that they're the co-authors of socialism and communism and that the Vatican is really the well-spring of communism.

We're going to talk about that on the program as well. But right now I want to focus on that version of Jesus, the Lord Jesus Christ that is presented by the Roman Catholic Church. Now when we talk about the Catholic Jesus, as opposed to the Protestant Jesus, the Protestant Jesus, if we're talking historic Protestantism is Jesus according to the Bible. As one historian put it, *Protestantism is the Bible*, the whole Bible and nothing but the Bible. So if you're going to talk about the Protestant faith historically, it must be

based on the Bible. Otherwise, it's not really Protestantism. It might be some offshoot of Protestantism where people come up with different ideas about things. That's something else entirely.

Historic Protestantism

Historic Protestantism, however imperfectly a particular church may pursue it or achieve it or accomplish it, the aim is to obey every word of God according to scripture. To live as Jesus said, man does not live by bread alone, but by every word that proceeds from the mouth of God. That is historic Protestantism. Now we all know that that changed in the late 19th century into the 20th century. You have so-called Protestant groups that are not really Protestant at all because they're pursuing ideas that would be utterly rejected by the Reformers. The Reformers would have nothing to do with them.

Probably the one that I'm seeing more and more is this partitioning of the gospel into two categories that insist that there are two gospels, one gospel for the Jews and one gospel for the Gentiles. And that, of course, we believe is complete heresy. It's a violation of Galatians chapter 1. The Apostle Paul says, if any man or an angel from heaven preach any other gospel, let him be accursed. So we reject the idea that there are somehow or other two gospels that are contained in the New Testament or really anywhere in the Bible. Jesus is one Lord. He is the way, the truth, the life. No man comes under the Father, but by him. Praise the Lord.

But let's talk about this issue of another Jesus and why this is so important. We have in the New Testament in 2 Corinthians chapter 11, 2 Corinthians chapter 11, the Apostle Paul is writing to the church at Corinth. And he says in verse 2,

For I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means as the serpent beguiled Eve through his subtlety, so your mind should be corrupted from the simplicity that is in Christ. Or if you receive another spirit which you have not received, or another gospel which you have not accepted, you might well bear with him.

Another Jesus? Two Gospels?

So notice the Apostle Paul is confronting this idea of another Jesus. And that's actually his terminology, *another* Jesus. So obviously, when people come and they talk to you about Jesus, we have to be discerning at that point whether or not they're really describing the Jesus of the Bible, or if they're preaching another Jesus.

And in verse 3, Paul is warning the church, he's saying, I fear lest by any means as the serpent beguiled Eve through his subtlety, that it'll be through subtle deception and lies obviously, that will contradict the clearly stated words of God. Remember what God said to Adam concerning the fruit of the tree of knowledge of good and evil, that in the day that you eat thereof, you will surely die? And what does the serpent do? He shows up and he says, you will

not surely die, you shall not surely die. But your eyes shall be opened and ye shall be as gods, knowing good and evil. So the serpent openly contradicts the clearly stated word of God, the clearly stated commandment of God. So that is the immediate context of what we're looking at.

That's one of the reasons why I think those who are preaching the two gospel message, they're claiming that there's one gospel for the Jews, one gospel for the Gentiles. That's obviously wrong, it's obviously condemned by the clear statements that we have throughout the New Testament.

And just as when the serpent beguiled Eve, if Eve had obeyed what God had commanded Adam, "In the day that you eat thereof, you will surely die." Don't eat of that fruit. Very simple, very straightforward. Then Eve would not have been beguiled or bewitched and she would not have sinned then against God.

And so it is now, you have a clear scripture, if any man or an angel preach any other gospel, let him be accursed. And yet now we have people who are doing exactly that, they're contradicting the clear warnings that we have in scripture.

Any other gospel is quite often applied to Rome

Yet if we were to go and read commentaries prior to the 20th century, the reference to if any man preach any other gospel is quite often applied to Rome. Because the context is you had the circumcision teachers who were saying that except you get circumcised and keep the law you cannot be saved, *they're adding something to the gospel of grace*. And you have earlier commentators who argue that really Rome, when you look at Rome and the sacramental salvation, things like you've got to be in submission to the Pope and you've got to be in submission to the Church of Rome in particular, or you cannot be saved. They have all of these different conditions for salvation that have been added over the centuries. And this is really what brings us to the issue of the Protestant Jesus versus the Roman Catholic Jesus, the papal version of Christ.

So let's define our terminology here. The Protestant Jesus is Jesus based on the Bible, and it can only be that, it cannot be Jesus based on something else, because historic Protestantism embraces only the Bible, which even Catholics who are aware of what historic Protestantism is acknowledge.

And we're going to hear that from a statement made by Michael Voris (who aggressively promotes traditional Catholicism) of Church militant, which I think is very important.

If we were going to talk about the Mormon Jesus, for example, if you're going to talk about the Mormon Jesus, you cannot define the Mormon Jesus without the Book of Mormon. The Mormon Jesus is defined by the Book of Mormon. If you're going to talk about the Islamic Jesus, because yes, in Islam, they also claim to believe in Jesus. But to understand the Islamic Jesus, you have to read the Quran, you have to read the Hadiths, you have to read their writings.

Defining the Catholic Jesus

So how would we define the Catholic Jesus? How would we define the Catholic Jesus? You have to read writings outside of the Bible. Because what is it that makes the Catholic Jesus Catholic? I would propose that you have at least three documents that you have to take into consideration in order to understand the Catholic Jesus.

The Catholic Jesus is defined by the Council of Trent, by Vatican Council I, and by Vatican Council II. Those three documents at the very least, now there may be other documents as well. In fact, Rome has a whole series of documents and councils and things like that. But the three major documents would be the Council of Trent, Vatican Council I, and then of course they're most up-to-date, extensive declaration, which is Vatican Council II. That is where you define the Catholic Jesus.

And as I've said before, if you believe official Roman Catholic doctrine, if you actually believe the doctrines of Rome as they are set down on paper, you cannot be saved. It is simply not possible because you have to reject the true gospel as it is given in the New Testament. Now what do we mean by that? Let's look at the Council of Trent just very quickly.

The Council of Trent is, I think, the clearest example. You have Canon 9, which says,

"If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema."

<https://history.hanover.edu/texts/trent/ct06.html>

Let him be accursed. That's Canon 9 from the Council of Trent. If anyone says that by faith alone, the impious is justified. Okay, and then nothing else is required in order to obtain the grace of justification. Nothing else required. Let him be anathema. That's one.

Canon 12 says,

"If any one shall say that justifying faith is nothing else than confidence in the divine mercy pardoning sins for Christ's sake, or that it is that confidence alone by which we are justified...let him be accursed."

So the Council of Trent pronounces a curse upon you if you believe that you're saved by God's grace through faith in Jesus Christ apart from works. That is the whole problem. I mean, that right there, that just cuts right through everything and gets to the fundamental problem with Rome and Romanism.

Michael Voris and his Church Militant organization

Now, something that I'm typically careful to say whenever these discussions happen is that it's important to remember that the average Catholic, especially here in America, is not aware of the official doctrines of Rome. They're not aware of the details of the Council of Trent. However, when we talk about a group like Church Militant and Michael Voris, you're not talking about ignorant Catholics. You're talking about Catholics who know full well what the official doctrines of Rome are. And so what happened was I was sent an email by one of our listeners that contained a video link to a video that was made and published by Michael Voris of Church Militant, where he is the one who asks the question, do Catholics and Protestants worship the same Jesus? And he very clearly says, no, we do not worship the same Jesus. I'd never seen this before. I knew that Church Militant was hostile to the Reformation and to people like Martin Luther, etc. But I did not realize that they went this far with it. And I think it's very important that anybody who's stumbling upon the Church Militant website understands what they really believe, which is very important, brothers and sisters, because the ecumenical movement is telling the Protestants, the evangelicals, that really they need to join hands with Rome. They need to see the Pope as a Christian. They need to see Catholics as Christians and this kind of thing. And it is very, very deceptive, very deceptive.

So again, that's why I say you might have a Catholic friend who seems to believe about Jesus what you believe. That could be the case. But when we say the Catholic Jesus, what it comes down to are those documents that are unique to Rome, wherein they define the faith that they believe in, that's the only way you can define the Catholic Jesus.

But here we're going to play some of the audio from Michael Voris on the Church Militant website. And this particular message is called the Vortex "Prodi Jesus." Now Prodi, the word Prodi, just so you know, is sort of a slang or really seems to be kind of an insult for Protestant. So instead of Protestant, they're saying Prodi, the Prodi Jesus. So here is what Michael Voris has to say about the Protestant Jesus versus the Catholic version of Jesus.

(Audio of Michael Voris mocking Protestantism and the biblical Jesus while claiming the Catholic Jesus is superior.)

All right, I have to jump in here very quickly because I can't let that go unanswered, the idea that it's the Protestant form of Jesus who says, "Hey, do whatever you want." Historically, that's not the case at all. That is completely opposite to the Reformed and the Puritan movement. The Puritan movement is the reason why we have moral standards in both church and state that are upheld and defended. Wherever you have Rome and her priesthood in charge, you will have gross immorality normalized and that is throughout history. Nobody pushes LGBT like the Vatican and her agents in America and throughout the world. That's provable beyond any doubt.

But let's listen to the rest of what Michael Voris has to say.

(Voris talks about the worship of Jesus' mother and prayers to Catholic saints.)

Now the reference to the saints is, I believe in the Catholic context, a reference to praying to the saints, patron saints and exalting patron saints over this issue and that issue, etc. Which is really a form of idolatry as we see it as Protestant evangelicals. Certainly when Michael Voris says prodi Jesus has no regard for his mother, if you go and read everything that Church Militant says about the Virgin Mary, they engage in idolatry. What can only be called outright idolatry where the Virgin Mary is concerned. There's no question about that. But go to their website, look up what Voris says on the Virgin Mary. It's very, very clear. It's nothing that they can defend as venerating the mother of Jesus. They can't claim that because they're looking to Mary in the same way that Christians should be looking to God. They're putting their faith in their trust in Mary to empower them and help them and all this other kind of stuff. Whereas the scripture never tells us anything like that. All of our trust and reliance is to be upon the Lord, upon God Himself and upon the Lord Jesus Christ, not upon Mary or any of these patron saints, so called.

Michael Voris of the Catholic media organization called Church Militant is very, very conservative traditional Catholic. They resist liberalism and leftism in the Catholic church today. However, they also are very, very hostile toward historic Protestantism and make it very clear that they completely denounce the Protestant Reformation.

Catholic means of salvation vs. the Bible

Michael Voris says the Protestant version of Jesus is basically denying people the means of "salvation." And this is what it comes down to, brothers and sisters, the understanding of salvation. Rome teaches a sacramental form of salvation, works-oriented salvation. And they believe that you have to take the Eucharist, the Eucharist, meaning the wafer, which has been called for several hundred years, the true God of Rome, the God of Rome is the wafer. When the Catholic priest holds up the wafer, the Eucharist, the host and says, *hoc est corpus meum*, (Latin for this is my body) the Protestant corruption of which is Hocus Pocus, supposedly the Eucharist then becomes the literal physical body, blood, bones and sinew of the Lord Jesus Christ. That is what they believe. That's the doctrine of trans-substantiation.

It's important to understand that the doctrine of trans-substantiation is said to have begun with Pope Innocent III, the same pope who initiated the great Inquisition. And through the dark age period, what happened was you'd have Catholic priests that would hold up the wafer and they expected people to come and bow down and worship the wafer or the Eucharist as God, as Christ, manifest in the flesh, in the hands of a Roman priest. And if you did not come and bow down, there are multiple cases, many, many cases of people who were taken and punished and put to death for refusing to bow before this Eucharist, the Eucharistic Adoration.

Now, if you want to read a book on this to really understand the extreme nature of it and the absurdity of it, look for the book by 19th century

Catholic priest who eventually became a Protestant, Charles Chiniquy, who was the personal friend of Abraham Lincoln. He wrote a book called [The God of Rome, eaten by a rat.](#) And he talks about ministering at a church in Quebec in Canada, and that there was an older priest there who was blind, and that one day the priest was hunting about on the altar in a Catholic church, looking for the wafer, and the wafer had disappeared. And the priest is saying to him, he tells the story, let me see if I can get the dialogue.

(Please read the entire account, [The God of Rome, eaten by a rat.](#))

Chiniquy is revealing to us that this old Catholic priest in Canada openly referred to the wafer, the Eucharist, as God. They believed the wafer was and is God. That is the God of Rome. And if you don't believe on this wafer God, you cannot be saved according to Michael Voris.

The God of Roman Catholicism, the Jesus of Roman Catholicism, the Catholic Jesus is another Jesus, if in fact, Catholics believe in that version of Jesus that is contained in the official writings and doctrines of the Roman Catholic Church. If that's the Jesus you believe in, you believe in another Jesus and your Christ is really an anti-Christ, another Christ. It is not the Christ of the Bible.

Now to read another quote from the book, here's a quote. It says,

If there is a thing which is as evident as two and two make four, it is that Romanism is the old idolatry of Babylon, Egypt and Rome under a Christian mask. But this new form of idolatry is so boldly denied by some of the great dignitaries of Rome and so skillfully concealed by others under the spotless robe of Jesus that not only the two unsuspecting nominal Protestants, but even the very elect are in danger of being entrapped and deceived.

Okay, that's just one of the quotes from the book. And so you have people who are saying, well, let's just focus on Jesus and we all believe in Jesus, right? And so we just focus on Jesus and we'll forget about everything else. But here we're learning from a very traditional Catholic organization, Church Militant, that the Jesus of Roman Catholicism is not the Jesus of Protestantism, meaning it's not the Jesus of the Bible. It can't be.

Now we know that the liberal Jesus, the LGBT Jesus is obviously not the Jesus of the Bible. That's the other Jesus that's also being preached by Rome and by the Jesuits in particular. They are promoting the rainbow Jesus and we say rainbow in the sense of LGBT activism. It is a different Jesus. So whether it's the traditional Catholic Jesus that Church militant is describing based on historic Catholicism, or it is the LGBT Jesus that is now being promoted by the Jesuit order and to some extent by Pope Francis, whatever the case may be, it is another Jesus entirely. And Catholics themselves admit it. That's what we have to recognize. They admit that they bow to a different Christ.

Now there was a time when Protestants understood this. There was a time when they understood it and they believed it was a critical understanding because

if you allow Catholics to be in charge in matters of government, what happens is your government is essentially going to be controlled by the Vatican because the Catholic version of Christianity, so-called Christianity, is to do whatever the pope tells you to do. That's Roman Catholicism. And so if Catholics are in charge, that means the pope is in charge. That means the Jesuits are in charge. The Holy See in Rome is in charge of your country. That's the problem.

The No Religious Test Clause

And if you examine early American laws where the states are concerned, it was required that you had to be a Protestant in order to hold political office anywhere in early America.

This is from the <https://constitutioncenter.org/>. And an article they have called [The No Religious Test Clause](#). This is one of the most misunderstood things happening politically in our country, one of the most misunderstood parts of the Constitution. And I could probably talk about this for an hour, but we're not going to have time, but where it says the No Religious Test Clause, no religious test shall be required, etc.

The thing that we've gotten away from is that the whole concept of a religious test was the swearing of an oath. It was not seen as the same thing as a religious requirement. Religious requirements are entirely constitutional. You just can't have somebody swear an oath concerning it.

So let me read part of this article. It says,

In England, religious tests were used to "establish" the Church of England as an official national church. The Test Acts, in force from the 1660s until the 1820s, required all government officials to take an oath disclaiming the Catholic doctrine of transubstantiation and affirming the Church of England's teachings about receiving the sacrament. These laws effectively excluded Catholics and members of dissenting Protestant sects from exercising political power. Religious tests were needed, William Blackstone explained, to protect the established church and the government "against perils from non-conformists of all denominations, infidels, turks, jews, heretics, papists, and sectaries."

That's them quoting William Blackstone. Then it goes on in the same article. It says,

At the time the United States Constitution was adopted, religious qualifications for holding office also were pervasive throughout the states. Delaware's constitution, for example, required government officials to "profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost." North Carolina barred anyone "who shall deny the being of God or the truth of the

Protestant religion" from serving in the government. Unlike the rule in England, however, American religious tests did not limit office-holding to members of a particular established church. Every state allowed Protestants of all varieties to serve in government. Still, religious tests were designed to exclude certain people—often Catholics or non-Christians—from holding office based on their faith.

Now bear this in mind, brothers and sisters, that principle, you see the no religious test shall be required, had to do with not requiring people to swear an oath and they limited religious liberty to Protestant belief systems. Why? Because Catholics were devoted to a foreign power, a foreign leader. And atheists and Turks, etc. did not acknowledge the Bible as the Word of God. And the Bible is what is intended in the Constitution rather in the Declaration of Independence, where it mentions the laws of nature and of nature's God. That's a very direct reference to the Bible. Furthermore, the subscription clause of the Constitution, which says in the year of our Lord, is a direct reference to the Lord Jesus Christ.

So Catholics believing transubstantiation, they believe the Eucharist is Christ. And that's a problem when you've got Catholics involved in government, because they bend and twist everything towards Rome, typically. Maybe not every single Catholic, not every single one, but collectively, ultimately they're going to bend things in the direction of the Pope. And all of the teachings of Rome that basically say the Pope has the authority to control all the countries, especially professing Christian countries, the Pope has the authority to control all of them.

Now this used to be well known, and was the reason why there were laws against having Catholics in position to political power. And that continued all the way until when, until 1961. And this article at ConstitutionCenter.org acknowledges that.

It says;

But in *Torcaso v. Watkins* (1961), the Supreme Court unanimously held that religious tests for state office-holding violate the religion clauses of the First Amendment.

And what they did really is they reinterpreted Article 6 so that now a religious test was equal to having a requirement. You see, before, the religious test was only the swearing of an oath. It just like getting you to testify is one thing. Getting you to testify under oath is a different level of accountability. If you say something when you're being questioned kind of unofficially and you make certain statements, that's one thing. If you're under oath and you go into a court of law, you go before the FBI or you go before the US Congress and you testify under oath and you lie and you give out false information, you're committing a crime. You can be arrested and prosecuting go to jail. It's a different level of accountability. And that's

what they were trying to remove from articles of religion. They wanted to remove that the oath and the punishment of somehow or other being in violation of a religious oath.

That's what Article 6 originally represented. There's even a whole article on this on the Harvard University website for those who want to investigate it further. I learned it from reading this article on the Harvard website.

Because our forefathers understood the political influence of the Vatican over all the countries in Europe, how that had created so many of the wars and so many of the problems even wrote about it.

Read what Sam Adams says in his [Rights of the Colonists 1772](#). He talks about the manipulations of Rome in a country, and that they established secret groups in a country, and they develop a hidden order within the established order.

And now, of course, people are trying to figure out why is communism taking over our country? Why is that happening? We're going to be talking about this in this new film on the Jesuits on American Jesuits. We're going to go over in part the history of the Jesuits and the development of communism in the 19th century.

The doctrine of Transubstantiation is political

That the word communism is traced to the word communion. Communion. That's not typically what we're told, but it is traced to the word communion. And in the communion, the Catholic communion, when the priest holds up the wafer and he says the words, *hoc est corpus*, and the wafer now becomes God, becomes Christ in the flesh, so much so that you have to go and bow down and worship this wafer. And if you don't, then you're in rebellion to God. Well, who's holding the wafer? The Catholic priest. And only an ordained Roman Catholic priest has the power and the authority to call down Christ from heaven. So if a Roman Catholic priest has the power to call down God himself from heaven, if God is going to obey the priesthood of Rome, well, then how much more should everybody else obey the priesthood of Rome?

You see where this is headed. This is where transubstantiation was a very politicized issue. It wasn't just about somebody's theology. It became very political and it became about the priesthood of Rome controlling all areas of society. And that's what transubstantiation empowered the priesthood of Rome to do.

Catholic Communion linked to Communism!

And so what they did is they took that concept of communion and they turned into communism. So now instead of the wafer, instead of all power being channeled into the wafer as God, now all power is channeled into the state. And the state effectively becomes God. That, I believe, is what the Jesuits engineered in the 19th century with Karl Marx as one of their co-conspirators, if you will.

This is from a work by J.A. Wiley called [The Seventh Vile or The Past and Present of Papal Europe](#). And this was published by J.A. Wiley in 1868. 1868. Mark the date. 1868. Before communism ever really took over any country anywhere, but this is before the communists take over of China or Russia or any other part of the world. You had Wiley warning people that communism emanates from Rome. All right, so here is the quote. I'm going to read at least part of it. He says:

"Despotism had long withheld from society it's rights. Communism has now come affirming that society has no rights.

And then he goes on to say,

"If ever Heaven in his wrath sent an incarnation of malignity from the place of all evil to chastise the guilty race of man, it is communism. But the hell from which it has come is Rome. Communism has drawn its birth from the fetid womb of Popery, whose superstition has passed into atheism."

Wow, isn't that powerful? Wiley goes on. Of course, he saw he saw prophetic fulfillment happening with the development of communism. So he goes on, I'll skip down a bit. He said,

"Should the communists prevail? There remains on earth no further power of staying the revolution. And it must roll on avalanche like to the awful born. Providence may have assigned it, crushing and bearing in its progress, thrones, altars, laws, rights, the fences of order and the bulwarks of despotism, the happiness of families and the prosperity of kingdoms. But above the crash of thrones and the agonies of expiring nations, we may hear the voice of the angel of the waters saying, Thou art righteous, O Lord, because Thou has judged thus, for they have shed the blood of saints and prophets, and Thou has given them blood to drink, for they are worthy.

So Wiley saw communism as a righteous judgment from God, God's judgment upon man and his sin and rebellion against God in the gospel of Christ. He goes on, he says,

"Had the Reformation succeeded, the world would have been spared all these dreadful calamities. The Reformation was the Elijah before the coming of the great and dreadful day of the Lord. It was the voice crying in the papal wilderness, prepare ye the way of the Lord. It addressed the apostate churches of Europe, as John did, the Jewish church. The axe is laid unto the root of the trees, therefore every tree which bringeth not forth fruit is hewn down and cast into the fire.

Now I think what Wiley is communicating in his teaching here is his belief that events are unfolding, that the same pattern of warnings and followed by judgment that we have seen in the past, as recorded in the scripture, that those same patterns of warning and judgment we find throughout history. And Wiley saw that beginning to come to pass in his day in the 19th century. I don't think J.A. Wiley could have foreseen how devastating communism would be. But maybe I'm wrong. Maybe he did, because you know the wording, the words that he's choosing and the description, talking about destroying everything in its path, that is very much the impact that communism has had in many parts of the world. It has had a very destructive ruinous, calamitous, bloody impact on mankind.

And now what we're watching here in the United States of America, now that agents of Rome have captured the government of the United States of America, we are sitting on the brink of a full-blown communist revolution and takeover of our country. In fact, some people are already arguing that the United States government is operating as a communist government. There are people who are saying that we're already there, and they're pointing to things like what's going on with the January 6 trials. People just rounded up, and it's obviously a show trial where the due process is not really being followed. The rule of law is not really being obeyed. The rule of law, and this is the great danger. It's what all of our ancestors warned us about.

Once we the people allow those who are in charge of government to remove the laws of God, you allow God's law to be taken out of the way, you have to ask yourself the question, what are they going to replace it with? And typically what happens is they replace it with arbitrary decision-making. In other words, whoever's in charge just says, okay, here's what we're going to do. Do this, do that, whatever. And the rule of law is cast aside. And that's what we're seeing happen. The rule of law is cast aside.

Now we have people in government making these arbitrary decisions about gender confusion. I mean, there's a video clip of Kamala Harris sitting down and talking about her pronouns, and she identifies as a female, and her pronouns are this and that. And all this other, there's been no formal decision made by our Congress. The American people haven't voted for people to get involved in Congress and start passing laws to support these things. No, they're just arbitrarily making them up and imposing them on our schools, colleges, universities, and on the government.

What they're doing, of course, by denying the authority of our Creator and the boundaries given to us by God Himself is engaging in a form of sedition and ultimately treason. Because the very foundation of our law begins with the authority of God with the laws of nature and of nature's God and the authority of God as our Creator. And that's what they're denying fundamentally. But nevertheless, these things have happened before throughout history.

Brothers and sisters, I mean, we're told, for example, in the Old Testament where it says in Psalm 119, verse 126, it says, It's time for the Lord to work for they have made void thy law. God's law has been made void because of how these corruptors and usurpers are handling the rule of law. They've cast

aside the whole idea that government is supposed to operate as the minister of God. They've cast aside what King David says in the Old Testament. The word of the Lord came unto me saying, He that ruleth over men must be just reigning in the fear of God. That's what they have put aside.

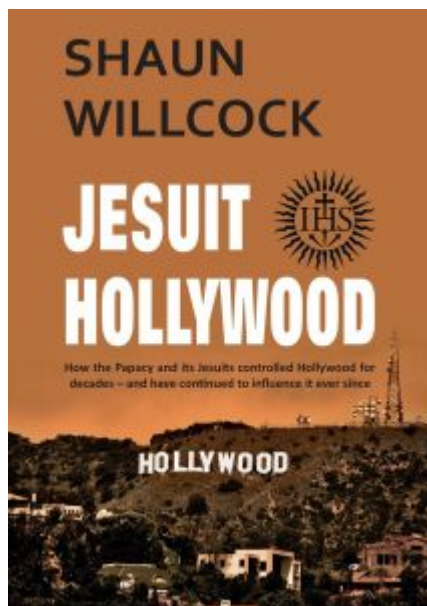
Our only hope as a nation

And we believe, as we've said before, if there's any hope for America for us as a nation, it is to repent of the ungodliness that's being normalized before our very eyes, to repent of that and turn this country back toward God and to restore the authority of God and His Word in the Bible, which, yes, I believe we have the right to do. Why? Because that's what our country was founded on. That's the whole point of my film, the true Christian history of America. There is a true Christian history.

Yes, there are tares among the wheat, but the wheat don't stand down because of the tares. In other words, God's authority is not overthrown because there's tares in the wheat field. So there's nothing in the Scripture that says any such thing. In fact, God's people are called to stand up and to confront the wicked and ultimately to overcome them by faith, and by the power of God above all, praise the Lord.

Listen to the entire talk!

Jesuit Hollywood



The influence of the Jesuits over Hollywood during its so-called "Golden Age". Evidence of the way in which the Roman Catholic institution pursues its never-ending objective of conquering the world, in particular what could be called the "Protestant world", by seeking to harness and make use of the most powerful entertainment medium the world has ever known: the movie industry.

Antichrist Powers on the Rise



The European Union is not even trying to represent Christianity. They are trying to overthrow Christianity. They hate Christianity. That's why they're promoting sodomy and Sharia law and trying to advance the Muslims and fill up all the countries with as many Muslim migrants as they possibly can to sabotage Christian civilization. So what had been for centuries, the Christian standard is going to be done away with and replaced by something else, some kind of socialist, Sharia form of government.

The CIA – Vatican Connection



The Vatican / Jesuit connection to the CIA. The American government has been under the control of the Catholic church for a long time, over 100 years.