

The Pentecostal and Charismatic Movements



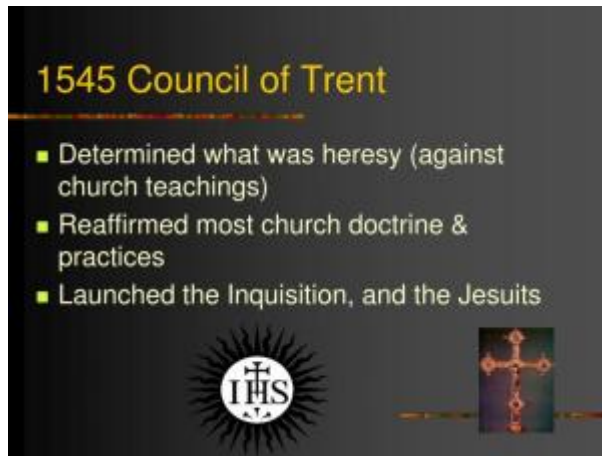
John Wesley's Arminian teachings had inspired the founders of The Holiness Movement. In time this would become identified with "The Baptism of the Holy Spirit" and the speaking with tongues of Pentecostalism and the Charismatic Movement.

"New Revivalism" Charles Finney, D.L.Moody, and a Man-Centered Gospel



Charles Finney was the man who created the "decisionism" concept in evangelism, where a person is led through an "altar call" and is pressured to "decide for Christ."

Catholicism and Arminianism in England and France During the Sixteenth and Seventeenth and Eighteenth Centuries



The Arminians can find their cherished semi-Pelagian views on free will enshrined in the decrees of the notorious Council of Trent.

The Origins of Arminianism

CALVINISM	ARMINIANISM
T Total Depravity	Total Depravity
U Unconditional Election	Prevenient Grace
L Limited Atonement	Atonement for all
I Irresistible Grace	Resistible Grace
P Perseverance of the Saints	Security in Christ

This is the next chapter of the book, [The Foundations Under Attack: The Roots of Apostasy – By Michael de Semlyen](#)

This article talks about the differences between Calvinism and Arminianism. I personally don't understand why theologians want to debate doctrines like this. Neither John Calvin nor James Arminius taught me the Gospel of Christ. I want to get my doctrines straight from the Word of God, from the Bible, and not say I'm a follower of either Calvin or Arminius. We're supposed to be followers of Jesus Christ!

The phrase "believe on" appears 15 times in 14 verses in the New Testament, and two of those verses are commands!

*Acts 16:31 And they said, **Believe on the Lord Jesus Christ**, and thou shalt be saved, and thy house.*

*1 John 3:23 And this is **his commandment**, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.*

Aren't our beliefs subject to our will? Obeying a command or not is certainly subject to our will. Calvinism says our salvation is *not subject* to our will. Does that mean our belief in Jesus is also not subject to our will? Arminianism says it's subject to our will. Both Calvinists and Arminians call

each other's belief heresy. All I know is the Bible commands us to believe on Jesus and I obeyed.

I may be wrong but I don't see any reason to debate which is correct and which is not. That's just my opinion. However because this chapter is part of the book I am posting on this website, I am including it. It is an interesting read to learn the history behind these two doctrines. But as I say, I can't go by what theologians tell me the Bible says, I can only go by what I know the Bible says. It tells me in Titus 3:5:

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

What does that mean? Exactly what it says. According to Scripture our salvation therefore is not man-centered, but Christ centered.

PART III

ARMINIANISM: A MAN-CENTERED GOSPEL

Chapter 11

The Origins of Arminianism

James (Jacob) Arminius (1560-1609) was a Dutch theologian who studied and taught the Gospel of the Lord Jesus Christ that had been rediscovered and proclaimed by the Reformation. Subsequently he changed his position and began to preach and teach a man-centered gospel. Calvin, Luther, Cranmer, Latimer, Zwingli, and Knox, among many other great preachers, taught the centrality of the grace of God and His gift of faith alone, for salvation in the Lord Jesus Christ. This Christ-centered gospel was, and is *"the power of God unto salvation to every one that believeth."* (Romans 1:16) In this section we set out to study the man-centered gospel that has become standard in many parts of what is still called "Evangelicalism." This man-centered message sees the receiving of the Gospel as deriving from a person's own faith. It assumes wrongly that salvation originates with the will of man by his choice or decision and it is finally to be positioned in the human heart. The Scriptures make clear that salvation originates with God, not to be within the human heart but to be "in Christ." For example, the Apostle Paul states in his own testimony *"...that I may win Christ and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."* (Philippians 3:8-9) How then did this man-centered salvation come into the Christian church? As we shall seek to show there has been a great falling away from the truths that were proclaimed at the time of the Reformation. (This is fully documented in *Evangelicalism Divided* by Iain Murray (Banner of Truth Trust, 2000).) Many modern evangelicals, in sharing their gospel, publicly offer "invitations" such as, "Accept Jesus into your heart", "Invite Jesus into your life", or "Make a decision for Christ." Like Roman Catholicism, such a gospel looks for salvation in the human heart, and is thought to be brought about by man's own choice.

The author asks for the reader's patience in studying this third section of

the book, in order to carefully take note of the record of history, the witness of Scripture and the testimony of post-Reformation servants of Christ who have warned of "another gospel" and "another spirit." (2 Corinthians 11:4) All that follows has been documented in order to demonstrate that much of what has come to be accepted as Christianity is misconceived. Totally missing in the modern man-centered message is the defining Biblical truth spelled out by the Apostle Paul, "*There is none righteous, no, not one: there is none that understands, there is none that seeks after God.*" (Romans 3:10-11) In fact the Apostle makes clear to the would-be convert that there is absolutely nothing we have to offer to contribute to our salvation. God makes alive those "*who were dead in trespasses and sins.*" (Ephesians 2:1) We shall show from the record of history that this man-centered Christianity has become what is now the official teaching of the Roman Catholic Church. The Second Vatican Council has taught that man is simply incapacitated or wounded by sin, and he can decide his own destiny in the sight of God.

". . . Nevertheless man has been **wounded by sin**. He finds by experience that his body is in revolt. His very dignity therefore requires that he should glorify God in his body, and not allow it to serve the evil inclinations of his heart. When he is drawn to think about his real self he turns to those deep recesses of his being where God who probes the heart awaits him, and **where he himself decides his own destiny** in the sight of God." (Vatican II Documents No. 64, *Gaudium et Spes*, 7 Dec 1965 in Documents of Vatican II: The Conciliar and Post Conciliar Documents, Austin P. Flannery, Ed. New Revised Edition, 2 Vols. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1975, 1984) Vol. I, Sec. 14, p. 915)

Arminianism among evangelicals has been described as a halfway house to Roman Catholicism and has been responsible for much of the growth of the Ecumenical Movement. Man-centered "free-will" Christianity and Roman Catholicism are equally wedded to a wrong message. To understand this more fully we need the historical explanation of just how this whole system of thought arose. In this section we will use the eponymous term Arminianism to refer to that system which upholds a man-centered message.

An Historic Heresy

Dr. Lorraine Boettner, American author of two important books, [*Roman Catholicism*](#) and *The Reformed Doctrine of Predestination*, has given us an helpful observation to begin examining this difficult subject.

". . .Arminianism existed for centuries only as a heresy on the outskirts of true religion, and in fact it was not championed by an organized Christian church until the year 1784, at which time it was incorporated into the system of doctrine of the Methodist Church in England [by John Wesley]." Lorraine Boettner: *The Reformed Doctrine of Predestination*

We have shown [earlier in this book](#) how in the sixteenth century Jesuit scholars were commissioned to undermine the *Received Text* and to re-interpret Bible prophecy in order to vindicate the Papacy from its widely held identification as the Antichrist.

However, shielding the Church of Rome from the sword of the Spirit would not be enough. The Reformation's newly rediscovered doctrines of grace, underlining the sovereignty of God and underpinning the eternal security of the believer, altogether at odds with the pretensions of the Pope, would need to be challenged and overturned. The Jesuits were commissioned to infiltrate the church and its institutions of learning.

The Pope's secret army of infiltrators was prophesied in the Scriptures, *"...false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:"* (Galatians 2:4) The Apostle Peter also described them and what they would do.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring on themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." – 2 Peter 2:1-2

In his book *Arminianism: The Road Back to Rome*, Augustus Toplady, preacher, scholar, theologian, and hymn-writer ("Rock of Ages" and "A Debtor to Mercy Alone"), wrote that "as Arminianism came from Rome, so it leads thither again." Also, he added the following:

"...the Jesuits were moulded into a regular body, towards the middle of the sixteenth century; towards the close of the same century, Arminius began to infect the Protestant churches. It needs therefore no great penetration to discern from what source he drew his poison. His journey to Rome...was not for nothing. If, however, any are disposed to believe that Arminius imbibed his doctrines from the Socinians in Poland, with whom, it is certain, he was on terms of intimate friendship. I have no objection to splitting the difference; he might import some of his tenets from the Racovian brethren, and yet be indebted, for others, to the disciples of Loyola."

In England, in the seventeenth century, during the Arminian regime of William Laud, Archbishop of Canterbury from 1633 to 1645 and a persecutor of both Puritans and Covenanters, zealous Arminians were promoted to the best bishoprics. A famous letter written by a Jesuit to the Rector of Brussels and endorsed by Laud himself was found in the Archbishop's own study at Lambeth. A copy of this same letter was also found among the papers of a society of priests and Jesuits at Clerkenwell in 1627. The following is an extract from this notorious letter:

"We have now many strings to our bow. We have planted the sovereign drug Arminianism which we hope will purge the Protestants from their heresy; and it flourisheth and beareth fruit in due season. I am at this time transported with joy to see how happily all instruments and means, as well great as smaller, co-operate with our purposes. But to return to the main fabric; OUR FOUNDATION IS ARMINIANISM."

In his book *Justification by Faith Alone* Dr. Joel Beeke, Professor of Systematic Theology at the Puritan Reformed Seminary at Grand Rapids,

exposing the error at the heart of the *free will* system, stated:

"Arminianism errs in making part of the foundation of justification to rest on faith. By advocating **conditional predestination** and **conditional faith** in justification (God elects and saves those who believe), Arminianism is a cruel hoax. John Owen, the great Puritan divine, ridicules the Arminian condition of salvation by faith as an impossibility, saying it is 'as if a man should promise a blind man a thousand pounds upon condition that he will see.' Owen views the Christ of the Arminian as 'but a half- mediator' because He procures the end of salvation but not the means of it. Charles Spurgeon is more graphic. He likens Arminianism and Calvinism to two bridges. The Arminian bridge is wide and easy but does not bring its traveler safely to the opposite shore of the river. It stops short of eternal communion with God because something is left for the depraved will of the natural man to accomplish— exercising faith in Christ. The Calvinist bridge is narrow but spans the entire river, for Christ Jesus is the Alpha and the Omega for salvation and justification. Arminianism *looks* promising, but it cannot live up to its promises because it depends upon depraved humanity to act. In doing so, it deceives myriads of souls who think that they accept Christ by a simple act of their own will but do not bow under Christ's lordship. They imagine they have saving faith while their lives evidence that they remain spiritually dead. Calvinism *is* promising, for it places the entire weight of justification and salvation on the sufficiency of Christ and the operation of His Spirit who bestows and sustains saving faith.

"In the final analysis, if we base our justification on human faith, works, or anything else, the very foundations of justification crumble. For inevitably, the agonizing, perplexing, and hopeless questions of having enough of anything would surface: Is my faith strong enough? Are the fruits of grace in my life enough? Are my experiences deep enough, clear enough, persistent enough? Every inadequacy in my faith will shake the very foundations of my spiritual life. My best believing is always defective. I am too ungodly, even in my faith. Apart from Christ, the best of my best is 'as filthy rags. ' (Isaiah 64:6).

"Too many Christians despair because they cannot distinguish between the rock on which they stand and the faith by which they stand upon it. Faith is not our rock; Christ is our rock. We do not get faith by having faith in our faith or by looking to faith, but by looking to Christ. Looking to Christ is faith." (15 Joel Beeke, *Justification by Faith* (Grand Rapids, Michigan: Reformation Heritage Books))

The Founder of Arminianism, Its Articles, and the Synod of Dort

James Arminius (1560-1609) is generally regarded as the founder of the system of Arminianism. He was educated at the new Dutch University at Leyden and then at Geneva under the tutelage of Theodore Beza, Calvin's well respected follower and successor. Around 1591, after only a year at the Geneva Academy, he began to develop views that were to become diametrically opposed to the doctrines of free and sovereign grace that were taught at Geneva. He departed and continued his education elsewhere. He became a minister in Amsterdam and was later invited to become Professor of Divinity at the University of Leyden. It was from this point that he began propounding his theories with

(guarded) vigour.



James (Jacob) Arminius

As the doctrines of *free grace* were in the ascendancy at the time, his teachings on *free will* were bound to arouse controversy and bring him into conflict with the ecclesiastical authorities. This was a dangerous activity, as heresy could be a capital offence. Perhaps because of this Arminius was difficult to pin down. His teachings could be very ambiguous and sophisticated. In 1605, for example, the Synod set nine simple questions for Arminius to answer in an attempt to clarify his position. He responded with nine opposite questions and employed scholarly and philosophical devices to avoid giving simple, straight answers. The first question was, "Which is first, Election, or Faith Truly Foreseen, so that God elected his people according to faith foreseen?" Arminius did not—perhaps dared not—give a straight answer. And so the controversy rumbled on even until after his death in 1609.

Eventually his followers, known as the *Remonstrants*, petitioned the Government of Holland with a five-point *Remonstrance*, which was a development of the core teachings of Arminius. It was systematised and published in January 1610 by Jan Uytenbogaert and Simon Episcopius, both former students of Arminius. They led forty-three fellow ministers in introducing their document *The Arminian Articles of Remonstrance* to the ecclesiastical authorities. Their objective was to bring about the convening of a synod, which would overthrow the Doctrines of Grace, which had been freely preached since the Reformation, and make the teachings of Arminius the official doctrine of the Reformed Churches in all of Europe. They were successful in

the first part of their endeavour; a General Synod at Dordrecht (Dort) was called in 1618, and representatives attended it from all of the Reformed Churches in Europe, including those from England. The following is a summary of the five Remonstrance articles:

- **Free Will or Human Ability** – Arminius believed that the fall of man was not total, maintaining that there is enough virtue in man to enable him to choose to accept Jesus Christ unto salvation.
- **Conditional Election** – Arminius taught that election is based on the foreknowledge of God as to who would believe. Man's "act of faith" is the "condition" governing his being elected to eternal life, since God foresaw him exercising his "free will" in response to Jesus Christ.
- **Universal Atonement** – Arminius held that Christ died to save all men, but only in a potential fashion. Christ's death enabled God to pardon sinners, but only on condition that they believed.
- **Resistible Grace** – Arminius believed that since God wants all men to be saved, He sends the Holy Spirit to draw all men to Christ. But since man has absolute "free will", he is able to resist God's will for his life. Therefore God's will to save all men can be frustrated by the finite will of man. Arminius also taught that man exercises his own will first, and then is born again.
- **Falling from Grace** – If man cannot be saved by God unless it is man's will to be saved, then man cannot continue in salvation unless he continues to will to be saved.

In order to deal with these five articles of Arminianism, a conference was convened in 1618, which became known as the *Synod of Dort*. It was no convention of novices or of weaklings that met at Dort in 1618. Rev. J.A. McLeod, Principal of the Free Church of Scotland College, Edinburgh, described the Synod thus.

"They had among their leaders and counselors some of the foremost divines of their day. And the conclusions at which they arrived in the avowal of their faith and in the condemnation of error were not hastily come to. They were the ripe decisions of a generation of theologians who were at home in their subject, expert in wielding their weapons and temperate and restrained in the terms in which they set forth their judgment. Coming as they did in point of time after the National Confessions and Catechisms of the Reformed Churches... . . except the documents of the Westminster Assembly, they with these documents of British origin are the culminating exhibition of our common Reformed Faith, when it was called upon to unfold its inmost genius and essence in self- defence against the revived Semi-Pelagianism of the early Arminians."

These great theologians of the day sat for one hundred and fifty four sessions over a period of seven months, assessing the teachings of Arminius in the light of Scripture and concluding that they could find no Biblical basis for his propositions. The Synod finally determined there was no reason to overturn the teaching of the Reformation. It reaffirmed the position that Arminius opposed. The *Articles of Dort* declared that God is entirely sovereign in salvation, "...*Salvation is of the LORD*" (Jonah 2:9), and

formulated five statements rebutting Arminian theology. In time these statements became known as The Five Points of Calvinism.

"That Christ, which natural free-will can apprehend, is but a natural Christ of a man's own making, not the Father's Christ, nor Jesus the Son of the living God, to whom none can come without the Father's drawing, John 6:44."

"...and as many as were ordained to eternal life believed." Acts 13:48

Thus, the teachings of Arminius and his cadre were unanimously rejected by the venerable divines assembled at the Synod of Dort. They were declared to be heresy. The positive response of the Assembly was the reaffirmation of the *Doctrines of Grace* as taught at the Reformation.

In order to refute the five points asserted by the Arminians, the Synod issued four *canons*, which were subsequently revised to five. These canons have come down to us today as the *Five Points of Calvinism* and are often remembered as "TULIP", an acronym that was devised to summarise the Canons of Dort in response to the heretical five-point scheme of the Arminian *Remonstrance*.

- **Total Depravity** – This refers to the total inability of man to change his fallen state, 'dead in trespasses and sins' (See Ephesians 2:1,5; Colossians 2:13; Psalms 80:18) Because man is utterly dead, spiritually, he has not the capacity to do good or to exercise faith. Moreover, he does not have free will as it is "...in bondage under the elements of the world:" (Galatians 4:3; See also Romans 5:12; 2 Timothy 2:25)
- **Unconditional Election** – "Those of mankind who are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love without any other thing in the creature as a condition or cause moving Him thereunto."
- **Limited Atonement or Particular Redemption** – Christ died only for His sheep, for His church, for those numbered in the Elect, by name, from all Eternity. (See Ephesians 5:25; John 10:11)
- **Irresistible Grace** – Calvinists believe that the Lord possesses grace that cannot be resisted. The free will of man is so far removed from salvation that the elect are regenerated or made spiritually alive by God even before expressing faith in Jesus Christ for salvation. If God hath purposed from all Eternity to save His Elect, it follows that He must also provide the means for calling them into so glorious a Salvation. *"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."* (John 6:37; See also John 6:44-45; Psalms 110:3; Galatians 1:15; 1 Peter 2:9, 5:10; Romans 8:20; Acts 16:14; Mark 3:13; Psalms 100:3; Psalms 65:4; Isaiah 27:12)
- **Perseverance of the Saints** – The 1689 Baptist Confession again closely agrees with Dort. "Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His Elect unto, can neither totally nor finally fall from that state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and calling of God are without

repentance..." (See Romans 8:27-30; Philippians 1:6; John 6:39, 10:28; Romans 5:10, 8:1; etc.)

Pelagius and Semi-Pelagianism—the Forerunner of Arminianism

There is nothing new under the sun. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." – Ecclesiastes 1:9 Essentially the Arminian controversy has been a re-run of a similar controversy which, more than a thousand years earlier, was waged between the British monk Pelagius and Augustine, Bishop of Hippo, as the early Church sought to formulate its theology.

Pelagius arrived in Rome at the dawn of the fifth century and spent most of his life in that city, studying, writing and teaching theology. He began asserting the self-governing ability of man before God. He denied original sin and the depraved state of mankind as well as the absolute requirement of God's Sovereign Grace in the salvation of His saints. Pelagius was condemned as a heretic by the Roman Church and the modified form of his heresy, semi-Pelagianism, was also condemned at the Council of Orange in 529. Semi-Pelagianism, the fore-runner of Arminianism, essentially teaches that humanity is tainted by sin, but not to the extent that we cannot cooperate with God's grace on our own—in essence, partial depravity as opposed to total depravity.

However, the same Scriptures that refute Pelagianism also refute semi-Pelagianism. Romans 3:10-18 most definitely does not describe humanity as only being partially tainted by sin. (Romans 3:10-18) The Bible clearly teaches that without God drawing a person, we are incapable of cooperating with God's grace. "*No man can come to me, except the Father which hath sent me draw him...*" (John 6:44) Nevertheless the semi-Pelagian view of man's ability to cooperate and to possess inherent or conferred righteousness is widely prevalent today.

As R.C. Sproul writes, "...the basic assumptions of this view persisted throughout church history to reappear in Medieval Catholicism, Renaissance Humanism, Socinianism, Arminianism, and modern Liberalism. The seminal thought of Pelagius survives today, not as a trace of tangential influence, but is pervasive in the modern church. Indeed the modern church is held captive by it."

Pelagius, Augustine, and Luther's *The Bondage of the Will*

In AD 411, with the onset of Alaric's second raid on Rome, Pelagius fled the city with his pupil Coelestius, finding a safe haven in North Africa. In the purposes of God this brought him into the orbit of Augustine, although Pelagius soon moved on to Palestine. He left his protégé Coelestius behind at Carthage, but both men continued to promote the heresy of the autonomy of man and his free will over against the free grace and the Sovereignty of God. Pelagius was shocked by the prayer in Augustine's Confessions, "Grant what thou dost command, and command what thou wilt," which seemed to remove from man all freedom, and therefore all responsibility. Pelagius certainly thought

that man needs God's grace, but by grace he meant man's power to choose the good, and God's revelation of that good in the Law, the Prophets, and, above all, in Christ. Each soul, he taught, comes into being in the same condition as Adam. There is no inherited guilt, no sin inherited from Adam by virtue of the Fall. The confrontation between Augustine and Pelagius about the will of man in his fallen condition was re-echoed eleven hundred years later in Erasmus' semi-Pelagian Diatribe and Luther's answer in *The Bondage of the Will*. The able reformer, like Augustine, knew from Scripture that sinful man has a will, but his will is enslaved and bent towards evil, and can do no good thing. For until man is converted and is renewed by the Holy Spirit, his will is captive to Satan and is "*taken captive by him at his [Satan's] will.*" (2 Timothy 2:26)

The publisher's comments on *The Bondage of the Will* state that,

"The Bondage of the Will is fundamental to an understanding of the primary doctrines of the Reformation. In these pages, Luther gives extensive treatment to what he saw as the heart of the gospel."

J.I. Packer and O.R. Johnston add to this in the "Historical and Theological Introduction" to *The Bondage of the Will* by stating,

"The Bondage of the Will is the greatest piece of writing that came from Luther's pen.

"In.... . its vigour of language, its profound theological grasp, and the grand sweep of its exposition, it stands unsurpassed among Luther's writings.

"'Free will' was no academic question to Luther; the whole gospel of the grace of God, he held, was bound up with it, and stood or fell according to the way one decided it.

"In particular, the denial of 'free-will' was to Luther the foundation of the Biblical doctrine of grace, and a hearty endorsement of that denial was the first step for anyone who would understand the gospel and come to faith in God. The man who has not yet practically and experimentally learned the bondage of his will in sin has not yet comprehended any part of the gospel;

"'Justification by faith only' is a truth that needs interpretation. The principle of *sola fide* [by faith alone] is not rightly understood till it is seen as anchored in the broader principle of *sola gratia* [by grace alone] for to rely on oneself for faith is no different in principle from relying on oneself for works, .

Yet another comment on this work of Luther's offers that, "Luther here refutes the Romish notion of 'free will' in man and upholds the absolute sovereignty of God in the salvation of sinners

– as well as justification by faith alone. Luther clearly saw the issue of free will as the primary cause of his separation from Rome."

The Bible teaches that faith itself is, and has to be, a gift of God, by grace, and not of self.

Though the will is never forced, nor destined by any necessity of nature to perform evil, yet sinful man has lost all ability of will to perform any of the spiritual good which accompanies salvation. He is not able, by an act of the will, to repent and believe on the Lord Jesus Christ. He is not willing to be converted. Unless the Lord intervenes, man remains bound, for *"...men loved darkness rather than light, because their deeds were evil"* (John 3:19) A corrupt tree bears corrupt fruit. That is all it can do. The natural man is not able by his own strength to turn to God, or even dispose himself towards God, for *"No man can come unto me, except the Father which have sent me draw him:..."* (John 6:44) He is *"...dead in trespasses and sins;"* (Ephesians 2:1) He is at *"enmity against God."* (Romans 8:7) Grace or unmerited favour is essential, for man does not seek God. It is God who seeks him. It is instructive to note that all the sixteenth century Reformers were originally Augustinians, that is, they believed in the total depravity of man's nature and the absolute sovereignty of God's grace.

Pelagius denied all of this and instead asserted the full ability and potential of the human will. He taught that man can eliminate sin from his life by the exercise of his will and can keep the commandments of God if he really wants to. He arrived at this conclusion by twisted logic that concluded, "God would not command man to do what cannot be done by man." Thus Pelagius, in considering the will, ignored, or rather played down, the consequence of Adam's fall. The Scriptures show us that man was created able, but lost his ability through his apostasy. But Pelagius insisted that no obligation could ever be placed outside man's limitless capacity for good. He established the definitive Pelagian view that if God commands anything we must be able to obey. God has no right to command if we are unable to obey!

In July AD 415, at the Synod of Jerusalem, Pelagius was condemned *in absentia*. In December of the same year, at the Synod of Lydda (Diospolis), he appeared, but managed to escape condemnation by what B.B.Warfield has described as follows:

"... only by a course of the most ingenious disingenuousness... and of leading the Synod to believe that he was anathematizing the very doctrines that he himself was proclaiming. ... Pelagius obtained his acquittal by a lying condemnation or a tricky interpretation of his own teachings. In the words of Augustine, 'Heresy was not acquitted, but the man who denied the heresy', 42 and he would have himself been anathematized if he had not anathematized the heresy."

As with Arminius, in Pelagius we see a man purporting to contend for truth who brims with equivocation. He exploited his escape from condemnation to the maximum, falsely claiming an endorsement for his heresies. But he was soon to be undone.

A two-pronged attack by Augustine and Jerome –a powerful combination–led to Pelagius's condemnation by two African councils in 416, a decision upheld by Pope Innocent I, who in 417 excommunicated Pelagius and Celestius. Though Innocent's successor, Zosimus, at first overturned this verdict and action, he was shaken by such a storm from the African bishops that he not only changed his mind, but also wrote a letter requiring Western bishops to

endorse the condemnation. On May 1, 418, the teachings of Pelagius were declared to be anathema. His supporters deserted him in droves to save their own skins, although his heretical teachings on free will continued "underground." After this nothing more is heard of Pelagius. One source has him dead by 420, another report says he lived for at least another twenty years. Despite his formal discrediting, his teachings kept resurfacing for more than a century, until they were firmly repudiated at the Council of Orange in 529.

The Conclusion to the Canons of the Council of Orange begins with a clear and comprehensive statement that states,

"And thus according to the passages of holy scripture quoted above or the interpretations of the ancient Fathers we must, under the blessing of God, preach and believe as follows. The sin of the first man has so impaired and weakened free will that no one thereafter can either love God as he ought or believe in God or do good for God's sake, unless the grace of divine mercy has preceded him. We therefore believe that the glorious faith which was given to Abel the righteous, and Noah, and Abraham, and Isaac, and Jacob, and to all the saints of old, and which the Apostle Paul commends in extolling them (Heb. 11), was not given through natural goodness as it was before to Adam, but was bestowed by the the grace of God. And we know and also believe that even after the coming of our Lord this grace is not to be found in the free will of all who desire to be baptized, but is bestowed by the kindness of Christ, as has already been frequently stated and as the Apostle Paul declares, *'For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake.'* (Phil. 1:29) And again, *'He who began a good work in you will bring it to completion at the day of Jesus Christ.'* (Phil. 1:6). And again, *'For by grace you have been saved through faith; and it is not your own doing, it is the gift of God.'* (Eph. 2:8). And as the Apostle says of himself, *'I have obtained mercy to be faithful.'* (1 Cor. 7:25, cf. 1 Tim. 1:13). He did not say, 'because I was faithful', but 'to be faithful.' And again, 'What have you that you did not receive?' (1 Cor. 4:7). And again, *'Every good endowment and every perfect gift is from above, coming down from the Father of lights'* (Jas. 1:17). And again, *'No one can receive anything except what is given him from heaven.'* (John 3:27). There are innumerable passages of holy scripture which can be quoted to prove the case for grace, but they have been omitted for the sake of brevity, because further examples will not really be of use where few are deemed sufficient."

Truth is ever hammered out on the anvil of error, and in the purposes of God, this controversy was the vehicle used to define the doctrines of Free and Sovereign Grace. Cometh the hour, cometh the man, and the servant of God in this watershed in the development of Christian Theology was Augustine of Hippo. For more than a millennium his teachings on the Sovereignty of God and His gift of Free Grace were held dear by true believers until the controversy was revived by Arminius and his followers in the seventeenth century. Like all of Adam's fallen race, the regenerate Augustine was most certainly prone to error. But at the same time the Lord endowed him with an insight into the workings of His Sovereign Grace that has not been surpassed. Augustine's

influence was enormous. B.B.

Warfield described the Reformation as “the triumph of Augustine’s doctrine of grace over his doctrine of the Church.” R.C. Sproul has written that “the Reformation witnessed the ultimate triumph of Augustine’s doctrines of grace over the legacy of the Pelagian view of man.” It was Augustine who was the bulwark chosen by God to stem the tide of error, which has ebbed and flowed over the centuries through the teachings of Pelagius.

Augustine was the first of the “Church Fathers” to codify the Doctrines of Grace and to confront and refute the impostures of human *free will* in salvation. His recorded preaching and writings against Pelagius are so voluminous that we cannot begin to explore them here. It suffices to say that his wisdom was acknowledged even by Arminius and that he was the man principally responsible under God for the fact that the false teachings of Pelagius are widely recognised as such today.

What is mystifying, humanly speaking, is that, notwithstanding the above, the heresy of free will in salvation has repeatedly resurfaced, albeit in modified guises, and that the doctrines of Free and Sovereign Grace have been assailed at diverse times despite Augustine’s masterful expositions of these cardinal doctrines and his systematising of them into a whole Body of Divinity.

Continued in [Catholicism and Arminianism in England and France During the Sixteenth and Seventeenth and Eighteenth Centuries](#)

All chapters of The Foundations Under Attack: The Roots of Apostasy

- [The Foundations Under Attack: The Roots of Apostasy – By Michael de Semlyen](#)
- [The Historical View of Prophecy and Antichrist](#)
- [Futurism – Leapfrogging History – The Wiles of the Devil](#)
- [The Counter-Reformation – The Source of the Futurist View of Prophecy](#)
- [Futurism Devised across the Centuries by the Jesuits](#)
- [Historicist Expositors of the Nineteenth Century](#)
- [Islam in Prophecy](#)
- [The Proliferation of Modern “Bibles”](#)
- [The Modern Versions – Origins and Influences](#)
- [The Textual Controversy](#)
- [Bible Verse Comparisons](#)
- [The Origins of Arminianism](#)
- [Catholicism and Arminianism in England and France During the Sixteenth and Seventeenth and Eighteenth Centuries](#)
- [“New Revivalism” Charles Finney, D.L.Moody, and a Man-Centered Gospel](#)
- [The Pentecostal and Charismatic Movements](#)
- [The Abandoning of the Protestant Reformed Religion](#)

The Palestinians, a Brief Historical Sketch – by Reinhard Schaap



My good friend Reinhard from the Netherlands sent this to me. He says it's part of a seminar he gave to the college of his Baptist Congregation about Jacob and Esau. I value history and this article certainly has information I was not aware of!

The emphasis in underline are mine.

"Behold, your house is left desolate for you," Matt. 23:38.

"If they build, I will destroy" Mal. 1:4.

"The voice is Jacob's voice, but the hands are Esau's hands." Gen. 27:22.

The destruction!

According to the Word of the Lord, the Roman legions came to put down the Jewish uprising and destroy Jerusalem in 70 AD. The army commander Titus did not originally intend to demolish the temple, but was ordered to do so by the emperor and his soldiers were so enraged by the fierce resistance of the Jewish fighters that they left no stone unturned in the sanctuary.

The Jews also received a treacherous dagger in the back. The Jewish historian **Flavius Josephus** mentions the following in "The Fall of Jerusalem": "Just before all the approaches to the city had been closed by the besiegers, the Romans, the Jews had admitted a large crowd of Idumeans (Edomites), who joined the defense would help." However, when one reads how suddenly these "allies", once they were inside the wall, changed their face and – quite unexpectedly – proceeded to massacre tens of thousands of civilians in the most brutal manner. An act with which they contributed not a little to the fall of the city.

It is also interesting what **Rabbi Maimonides** (A.D. 1135-1204) mentions about the destruction of Jerusalem and the Temple in particular. In his tract Taanith, c. 4, he says: "The foundations of the temple were excavated according to Roman custom." He further said, "On the ninth day of the month

Ab, the fatal vengeance was executed by the wicked Turnus Rufus, of the children of Edom, who plowed the temple and the places round about, that the word of Isaiah might be fulfilled." that Zion shall be plowed into a field" (Isaiah 64:10). This Turnus, or rather Terentius Rufus, was the left-handed general in the army of Titus, with orders, as the Jews assume, to destroy the city and the temple.

Not all expelled.

The Jews were not all taken into captivity in 70 AD. Roughly a third of the population was killed, a third taken captive and a third remained in Palestine. This became apparent in 132-135 AD at the time of the Bar Kokhba rebellion. Afterwards many were expelled from Judea who settled in Galilee and the spiritual center (Sanhedrin) initially resided in Jawneh on the coast and later elsewhere in the north of the country until the year 425 AD. Then the center was moved abroad to Baghdad. But many Jews remained in their homeland for centuries.

Under Byzantine (i.e. Eastern Roman) rule, they led a fairly quiet existence. When the Arabs conquered the country in the 7th century, they were not exterminated, but, probably forced, they converted to Islam and so these Jews became Palestinians! There may have been a mixture with the Arabs, but there is an interesting DNA study on this.

Sons of Abraham.

A frequently heard claim is that the Jewish settlers in the 19th century ended up in an uninhabited, empty country, which is not entirely true, to say the least. The priest **Elias Chacour** wrote in his book "Sons of Abraham" what he had experienced in the last century, before the Jewish state was founded in 1948.

Fighters of the Jewish Hagana, who wanted to liberate Palestine from British rule, had expelled the "Arabs" from their villages in Galilee. However, they were lucky, because some other villages had been massacred. The victims had been hastily buried 'sloppily', while arms and other limbs were still sticking out of the sand!

Jews exterminating other Jews? That would be pure fratricide!

DNA research among Jews, Israelis and Palestinians:

The first scientist to conduct such a study was **Dr. Ariella Oppenheim**, biologist at the Hebrew Yeshiva University, who published her findings in a voluminous work in 2001. Her conclusion was that some Palestinians had Jewish DNA and that there was even a group that had a DNA chromosome showing that they were descendants of the "Cohens", priests of the ancient temple and synagogues of the Jews.

This study was confirmed several years later by **Dr. Eran Elhaik** and his associates at the McKusick-Nathans Institute of Genetic Medicine (John Hopkins University, School of Genetic Medicine), although he was primarily concerned with the Khazar ancestry of many Azkenazi Jews. Khazaria was a

large empire in southern Russia that converted to Judaism in the eighth century.

That finding is also supported by Tel Aviv University professor of History **Shlomo Sand** in his 2007 book, "The Invention of the Jewish People," which caused a stir in Israel.

In this book, Sand quotes **David Ben Gurion**, the first Prime Minister of modern Israel, who publicly and in writing acknowledged that the original Jews of Palestine had converted to Islam in the 7th and 8th centuries and had never left their homeland.

Ben-Gurion then stated: "The Fellahin (the Palestinian people) are not descendants of the Arab conquerors who took over 'Eretz Israel' (the Land of Israel) and Syria in the 7th century (AD). The Arabs did not exterminate the ordinary population they found in the country. They only expelled the foreign Byzantine rulers, but left the local population untouched."

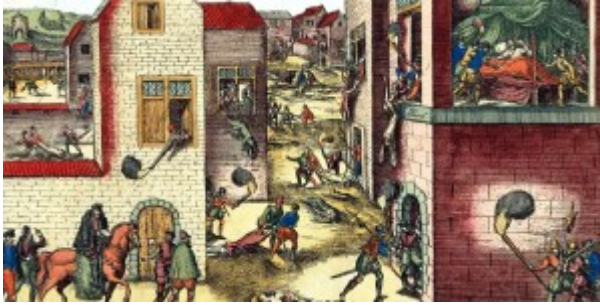
An article from the Daily Mail on May 4, 2013 reported that a documentary by Jewish producer **Ilan Ziv**, in which he also exposed these matters, was narrowly canceled by the BBC in the United Kingdom. This information is apparently too sensitive and puts a damper on Zionist efforts to "repatriate" the world's expelled Jews to modern Israel.

Those who want to know more about the "Palestinian cause" could read the English-language book by Israeli author **Ilan Pappé**, entitled "The Ethnic Cleansing of Palestine." Pappé currently holds a chair in History at the University of Exeter in England and has written several books about the peoples of the Middle East.

It is clear that both DNA research and the historical findings of scientists show that there are Jews in the Palestinian people and an infusion of Khazars among the Israelis. You can only wonder whether the percentage of Chazars in Azkenazi Jewry that they claim is indeed 90% or (much) less, is still the question in my opinion. It is notable that at the beginning of the last century there were only 500,000 Sephardic Jews, while the number of Azkenazi Jews exceeded 11,000,000, which is considerably more.

R. Schaap

"Who Are the Greatest 'Haters' in the World?" – By Darryl Eberhart



The greatest haters (also the greatest torturers and mass murderers) in the world are the prelates (i.e., the high-ranking clergy) of the Roman Catholic Church-State

The Textual Controversy

HAVE A LOOK						
Verse No.	Version of the Bible					
	KJV	NIV	NASV	NCV	NRSV	RSV
Matthew 17:21	YES		REMOVED			
Matthew 18:11	YES		REMOVED			
Matthew 23:14	YES		REMOVED			
Mark 7:16	YES		REMOVED			
Mark 9:44	YES		REMOVED			
Mark 9:46	YES		REMOVED			
Mark 11:26	YES		REMOVED			
Mark 15:28	YES		REMOVED			
Luke 17:36	YES		REMOVED			
Luke 23:17	YES		REMOVED			
John 5:4	YES		REMOVED			
Acts 8:37	YES		REMOVED			
Acts 15:34	YES		REMOVED			
Acts 24:7	YES		REMOVED			
Acts 28:29	YES		REMOVED			
Romans 16:24	YES		REMOVED			

My one object has been to defeat the mischievous attempt, which was made in 1881 to thrust upon this Church and Realm a revision of the Sacred Text, which recommended though it be by eminent names, I am thoroughly convinced, and am able to prove, is untrustworthy from beginning to end.

The Modern Versions – Origins and Influences



The 1881 committee that produced the Revised Version, the mother of the majority of today's modern versions, was unimpressed with the weight of the evidence supporting the Received Text, which had been used for English translations by William Tyndale, John Rogers, and Miles Coverdale, as well as later by the 1611 translators.

[The Great Artificial Famine of Ukraine in 1933](#)



Ten million Ukrainians starved to death in the great artificial famine of 1933.

[British Government Hides Vatican War Treachery From Empire](#)



During the world wars the British Foreign Office was filled with Roman Catholics who were taking orders from the Vatican and undermining Britain's war tragedies!

[A Protestant View of Church History: The Early Church by Ronald N. Cooke](#)



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

Introduction

The word *Protestant* was first used at the Diet of Speyer. (**Note:** The Diet of Speyer or the Diet of Speires (sometimes referred to as Speyer I) was an Imperial Diet of the Holy Roman Empire in 1526 in the Imperial City of Speyer in present-day Germany. The Diet's ambiguous edict resulted in a temporary suspension of the Edict of Worms and aided the expansion of Protestantism. Those results were repudiated in the Diet of Speyer (1529). – Source: Wikipedia) There were at least four important Diets convened at Speires. It was at the second Diet of Speires in 1529, that the term *Protestant* was first used. Luther called his preachers, the *Evangelici Viri*–Evangelical Men–his Gospel preachers. So the *Evangelicals*, as they were called, *protested* at the Second Diet of Speires, because the Roman Catholic leaders were trying to

curtail and revoke some of the concessions granted to the Lutherans at the first Diet of Spire. The word *protest* here, did not then have the negative connotation it now has, that of being against some law or principle. *Protest* then meant a setting forth a strong *affirmation* in defense of a position. Those who sought to *affirm* once again the concessions already gained at the first Diet were called *Protestants*. These men sought to keep the gains they had already won, such as the right to preach God's holy Word, the right to do nothing against their conscience, or to do anything against the salvation of souls, nor to do anything against the last decree of Spire. They simply wanted to keep the gains they had already won from Roman Catholicism, at the first Diet of Spire. They emerged from this second Diet of Spire, as Evangelical Protestants.

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

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

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

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

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

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

freedom to preach the Gospel was a great triumph at that time.

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

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

If one looks at the *titles* of church history books he will see what I mean: *History of the Christian Church*, C. H. Dryer; *Story of the Christian Church*, J. L. Hurlburt; *Christianity through the Centuries*, E. E. Cairns; *Short History of the Christian Church*, John Moncrief; *History of the Expansion of Christianity*, K. S. Latourette; *A History of the Christian Church*, P. Schaff, etc.

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

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

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

The Papal Dominion Is Not Christianity

I have heard many sermons on prophecy in my lifetime. In fact, I just heard a few more in the past few days, as of this writing. In all that time, I have only heard *one* sermon on church history. This sermon that dealt with quite a bit of church history, was preached by a man who had an earned doctorate, a man who had taught in a Christian college, and then later in a theological seminary, and had been pastor of several churches. He was a good speaker, and I believe a man of God, who had a good grasp of true theology, and also a

heart for missions. In fact, he was involved in missionary activities, as well as all his other work. What he had to say, I would say, was what I had been taught in my church history classes. That is, although he said many good things, he apparently regarded much of the history of the Papal Dominion as the history of the Christian church, and of Christianity. This is exactly what I had been taught, too.

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

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

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

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

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

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

The Early Claims of the Papacy

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

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

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

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

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

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

These statements come after hundreds of years have passed, and at the time the Bishop of Rome was working hard, to increase his jurisdiction over the "church." Roman Catholics tend to take these statements at face value;

historically Protestants did not.

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

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

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

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

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

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

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

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

that they were the bishops of Rome is another matter entirely.

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

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

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

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

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

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

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

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

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

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

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

Early Protestors Against Rome

The papacy has no unbroken chain going all the way back to Peter. Likewise Protestantism has no unbroken chain going back to the early church. However, just like the claims of Rome, Protestants also have some claims of dissenters from Rome at a very early period. One of the difficulties concerning claims and counter claims is the fact that Rome at one time was a Biblical church. Protestants do not have to produce a starting time for a true Church at Rome, for the Bible does that. When Paul wrote his epistle to the *Romans* the church was Biblical.

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

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

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

However, this pertains to the Roman Church. There is the whole issue of the

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

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

The Donatists

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

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

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

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

The controversy has been described simply as a conflict between Separatism

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

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

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

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

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

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

Others headed up the milder party and advocated moderation and discretion. The tension between the two parties threatened to divide the church in North Africa as early as ad 305. The actual outbreak occurred in ad 311. A bishop

was elected, who apparently had been consecrated by another bishop, Felix, who was called a *Traditor*—one who delivered up Sacred Books to the persecutors. There was a division in the church.

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

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

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

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

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

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

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

Although the Donatists were not completely wiped out by the Roman Catholic persecution, the whole Church in North Africa was. The Vandals in ad 482

overran North Africa. The Arian Vandals ended the controversy by a general destruction of the whole church. Yet the Donatists continued to survive as a distinct party down to the sixth century in other areas.

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

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

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

The issue that arose then still arises today: what comprises the membership of the church? Can anyone join? Even those who do not believe the truth? Does any church have such a monopoly of the truth so as to be considered the one true church on Earth?

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

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

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

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

Jovinian

Albert Henry Newman, the Southern Baptist Church historian, mentions a

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

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

He first taught his doctrines in Milan, but was vehemently opposed by Ambrose in that city. He then went to Rome, which was one of the last places to receive the ascetic fanaticism. (Again this shows that Rome maintained a more Biblical system of truth longer than some other parts of the Empire.)

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

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

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

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

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

Vigilantius

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

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

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

The views Vigilantius set forth are not preserved in enough detail to furnish a complete system of theology. But we can gather several important truths that he set forth at that juncture in church history. He attacked, the veneration of martyrs and relics. He doubted the genuineness of the relics, and condemned the bearing about of dead men's bones enswathed in costly wrappings. He considered the invocation of martyrs as a deifying of the

creature and a step back into heathenism. He maintained that their intercession could not be relied upon, since their prayers on their own behalf were not always answered. He held that the miraculous power, with which relics were supposed to be endowed, had not extended to that time. He opposed and condemned the burning of candles at the shrines of the martyrs on the ground that the martyrs had the light of the Lamb and had no need of such illuminations.[\[12\]](#)

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

The other seven Tracts completed thus far are: The Preaching of the True Gospel and the Papal Apostasy (AD 500 – AD 800), which covers Christianity in the British Isles and their missionary endeavors in Europe; The Papacy at the Beginning of the Dark Ages; The Pornocracy of the Papacy (AD 850 – AD 1200); Berenger of Tours (AD 998 – AD 1088); Dictatorship and Dissent (AD 1000 – AD 1200); The Papal Dominion at the Height of Its Power (AD 1200 – AD 1250); and Papal Decay and Collapse Before the Protestant Reformation (1300 – 1415). – Editor.

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

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

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

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

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

6 McClintock and Strong, 629.

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

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

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

Even in early America, which grew out of a very strict form of Puritan separatism, we see the same problem arising about 150 years after the Pilgrims landed in 1620. Samuel Worcester was a faithful Congregationalist minister when he came to pastor the Congregationalist church in Fitchburg. Here is how one writer described the situation: "The following year he was ordained pastor of the church at Fitchburg...which was cursed by the evils...of its members (who were) Deists, Arians, Universalists, and openly immoral (that would describe many a "church" today). With decision, inflexible integrity, and solemn faithfulness to truth and duty, Worcester opened the batteries of the Gospel upon the errors and sins that called for rebuke." This resulted in much opposition and the attempt of the town council to take over the church. It was Augustine and his state-church controversy all over again in 18th century America.

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

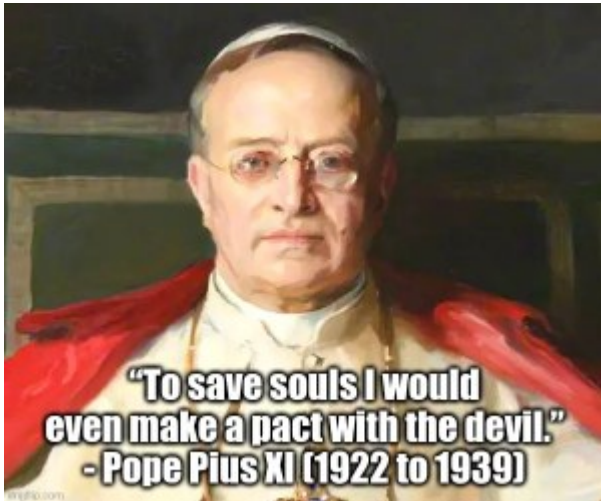
11 McClintock and Strong, Volume X, 779.

12 McClintock and Strong, Volume X, 779.

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The Pope And The Devil

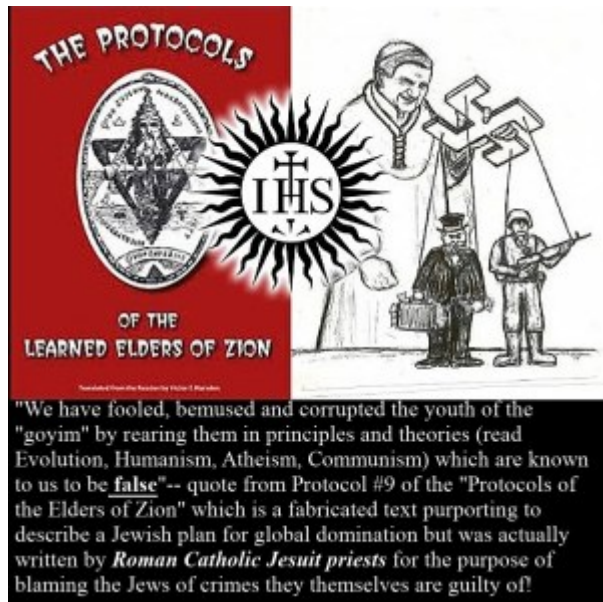


The Pope declared that God had arranged for him to meet and sign a pact with a man whom he (the Pope) knew was little better than a devil! The so-called "Vicar of Jesus Christ," should sign agreements with two men, Mussolini and Hitler, who were little better than devils!

The Catholic Church And Women

All religious systems ruled by priestcraft have subordinated women to a state inferior to that of men and used them as a means to power.

Catholic Anti-Semitism



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

[The Real Catholic Church Of Christ](#)



Nothing has contributed more to discredit belief in God and the redemptive work of Christ than this attempt of Roman Catholic theologians to prove their dogmas by their trick syllogistic reasoning. It has driven many to atheism or complete agnosticism. Worst of all, it has caused many millions of well-intentioned and sincere seekers after God to lapse into religious indifferentism.

[Jezebel Abroad In America](#)



Much idolatry is flaunted in the faces of Christians today. Pictures of people suppliant before images abound in the secular press, and on tens of thousands of movie screens idolatrous displays and worshiping before images have become the regular diet of the American public. Paganization of the life of a people is a gradual process. Satan does not make his initial attack in the open.