

## The British Monarchy In Peril



The departure of the British royal family from their constitutional identity and duty as faithful Protestants had been seen in their fraternising with Roman Catholics. Prince Charles had attended Mass on more than one occasion with Catholic friends and was prevented from participating in the Pope's private Mass only by command of the Queen.

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## The Foundations Under Attack The Roots of Apostasy



The apostasy in the twentieth century; the compromise on essentials and the attack on the fundamentals actually have their roots in the nineteenth century.

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## Notes from a former Charismatic to Christians in the Charismatic Movement



The Scriptures are full of warnings and admonitions to keep us all on the narrow path and by Scripture to reprove, correct and instruct in righteousness.

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## [The Abandoning of the Protestant Reformed Religion](#)



True ecumenical unity is clearly defined in the Scriptures. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all,

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## [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.

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## [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.

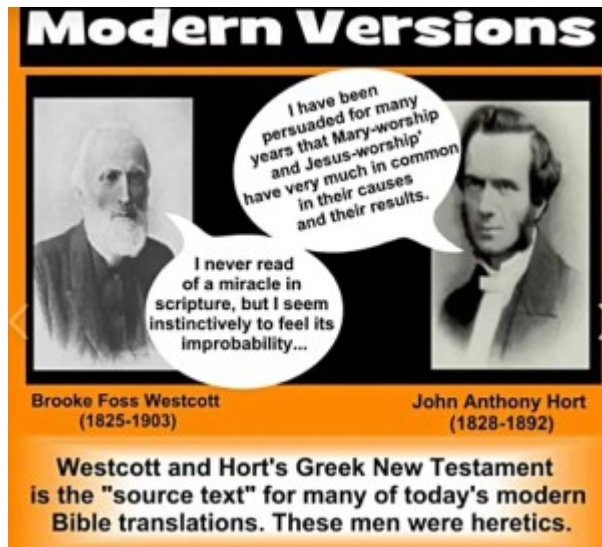
What is mystifying, humanly speaking, is that, notwithstanding the above, the heresy of free will in salvation has repeatedly resurfaced, albeit in modified guises, and that the doctrines of Free and Sovereign Grace have been assailed at diverse times despite Augustine's masterful expositions of these 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](#)
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  - ["New Revivalism" Charles Finney, D.L.Moody, and a Man-Centered Gospel](#)
  - [The Pentecostal and Charismatic Movements](#)
  - [The Abandoning of the Protestant Reformed Religion](#)
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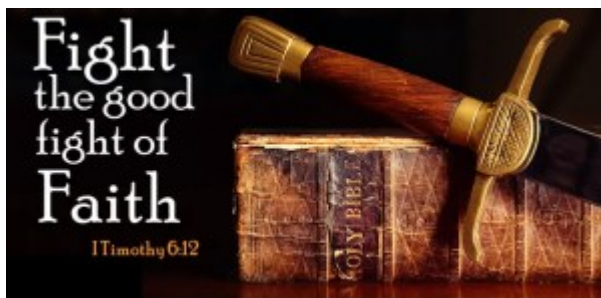
# The Modern Versions – Origins and Influences



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.

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## WANTED: More Christians with Backbone – By Darryl Eberhart



Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

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# Biblical Unity or Papal Conformity?



By Michael de Semlyen and Richard Bennett

## **Papal Penitence**

On Sunday, March 12, 2000, the first Sunday of Lent, the Pope presided over a solemn ceremony called “The Day of Pardon” in St. Peter’s Basilica, Rome, in which he asked God for forgiveness for the historical wrongs of the Roman Catholic Church (RCC). The ceremony was presented as another profoundly significant event in the RC Church’s “Millennium Jubilee Holy Year” and a further step, unprecedented but necessary, in the process of unity. It was a modern media event staged for maximum impact to encourage “unity”. The impression given is that it is a genuine attempt to wipe the slate clean and to apologize for the past wrongs of the Church.

Careful examination, however, shows that the Pope’s “Day of Pardon” was in fact not an apology, but rather a day of deception. In this service, the Pope continually prayed, purportedly as a Christian, while never admitting any of the horrendous sins of the Church of Rome. An egregious example from the prepared text that was used is found in Section III, “Confession of Sins Which Have Harmed the Unity of the Body of Christ”.<sup>1</sup> The set prayer of the representative of the Roman Curia was as follows, “Let us pray that our recognition of the sins which have rent the unity of the Body of Christ and wounded fraternal charity will facilitate the way to reconciliation and communion among all Christians.” This was followed by silent prayer, and then the prayer of “The Holy Father” addressed to the “Merciful Father”,

Merciful Father, on the night before his Passion your Son prayed for the unity of those who believe in him: in disobedience to his will, however, believers have opposed one another, becoming divided, and have mutually condemned one another and fought against one another. We urgently implore your forgiveness and we beseech the gift of a repentant heart, so that all Christians, reconciled with you and with one another will be able, in one body and in one spirit, to experience anew the joy of full communion. We ask this through Christ our Lord.”

If the Pope and the Roman Curia were really serious about their prayer offered to Holy God, they must face the fact that condemning curses of their Council of Trent were not mentioned nor repented of, including the condemnation of the Biblical Gospel and historical biblical Christianity,

which led to the wholesale slaughter of millions of Christians during the 667 years of the Inquisition, and which have never been revoked, Vatican Council II notwithstanding. If this prayer were answered, it would be necessary to dismantle the RCC with its false gospel, papal infallibility, and "irreformable"<sup>2</sup> ways, which clearly the Pope and his Curia have no intention of doing.

## **"The Week of Christian Unity"**

The gathering of mainstream churches at St. Paul's Basilica in Rome earlier this year is thought to have been the largest assembly of Christian leaders with a Pope since the Vatican Council II in the early 1960s. On January 18th, the Tuesday of the week which had been designated 'The Week of Christian Unity' in the 'Holy Year, 2000', leaders representing four fifths of Eastern Orthodoxy gathered alongside Anglicans, Lutherans, Methodists and Pentecostals. They were participating in celebration of the opening of the 'Holy Door at St. Paul Outside the Walls'. Archbishop George Carey, Primate of the Church of England, and Metropolitan Athanasius, representing Bartholomew, Patriarch of Constantinople and head of the Orthodox Church, knelt on either side of Pope John Paul II before the newly opened door. Only one cushion had been provided as it was thought that only the Pope would kneel, but when they both fell to their knees, too, the Pope called out, "Unity! Thank you!" It was a highly symbolic moment.

The Pontiff had every reason to express his gratitude to the Churches represented and the two men flanking him. After all, in May 1999, the joint Anglican Roman Catholic International Commission (ARCIC) had issued a statement "recognizing the Pope as the overall authority in the Christian World" and describing him as "a gift to be received by all Churches", (a gift yet to be accepted by the Synod of the Church of England and the wider Anglican Communion, however). Five months later in October, 1999, on Reformation Day, the Roman Catholic and Lutheran Churches had signed a joint declaration announcing that their opposing views on justification have been reconciled.<sup>3</sup> With this declaration of reconciliation and unity, the way seems clear for the Lutherans to join the Anglicans in accepting Papal primacy. The frosty relationship of earlier years with the Russian Orthodox Church has warmed up, and a Papal visit to Moscow and a meeting with Patriarch Alexy II is being discussed. Pentecostals and Charismatics have accelerated their Rome-ward journey and Evangelical leaders who have signed ECT ("Evangelicals and Catholics Together") have led very large numbers of Evangelicals to kneel before the open "holy" door that the Roman Catholic Church offers them.

The Pope's words that day were couched in the language associating equality with freedom. Carefully concealed in his response was the non-negotiable agenda of the Roman Catholic Church, for rather than looking for unity based on truth, the Papacy, as ever, is seeking to secure conformity through compromise. The "ecumenical dialogue" referred to by the Pope during the January 18th ceremony, is clearly governed by a special set of rules. Vatican Council II's postconciliar Document No. 42 on ecumenism states that "...dialogue is not an end in itself...it is not just an academic discussion."<sup>4</sup> Rather,

“ecumenical dialogue...serves to transform modes of thought and behavior and the daily life of those [non-Catholic] communities. In this way, it **aims at preparing the way for their unity of faith in the bosom of a Church one and visible.**”<sup>5</sup>

That the papacy expects this process of dialogue to take time to accomplish its stated aim of bringing all Christian churches under its authority is clear when she says,

“...little by little, as the obstacles to perfect ecclesial communion are overcome, **all Christians will be gathered, in a common celebration of the Eucharist [the Mass] into that unity of the one and only Church...**This unity, we believe, dwells in the Catholic Church as something we can never lose.”<sup>6</sup>

The “little by little” approach of the Vatican II document are now giant steps.

How many present at the January 18th gathering understand what is really happening? The Pope’s official position is that “ecumenical encounter is not merely an individual work, but also a task of the [RC] Church, **which takes precedence over all individual opinions.**”<sup>7</sup> Thus the opinions of others present on January 18th are “individual opinions” and worthless. The final goal of any dialogue with the RCC is, first and foremost, “unity” in a visible and specific ritual. Under the authority of the Roman Catholic Church, “all Christians will be gathered, **in a common celebration of the Eucharist** into that unity of the one and only Church...unity we believe dwells in the Catholic Church as something she can never lose.” She could hardly state it more clearly.

## **Unity: True and False**

Very different from this man-made spurious unity is the true unity of believers in Christ. The foundation of Christian unity is the position of believers “*in God the Father and in the Lord Jesus Christ.*”<sup>8</sup> The Lord’s prayer in John 17:21 for unity is answered in the life of an individual who is justified by God’s saving grace alone through faith alone in Christ alone. The fact that the Lord Jesus Christ prayed for unity means that unity of believers is actual. God, the Father of His people, Who before the world existed chose the believers to be in Christ His Son, justified them through His righteousness, and upon saving them, places them in Him, and will preserve them in that unity unto the culmination of all things. Believers are placed into the unity which is in Christ Jesus, a unity which they themselves did not establish, but which they are commanded to maintain. In the words of the Apostle Paul, they are “*to keep the unity of the Spirit in the bond of peace.*”<sup>9</sup>

## **True Ecumenism**

The same Apostle shows clearly the ground of true unity. “*There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.*”<sup>10</sup> Believers, therefore, who adhere to God only

and His Written Word, as did the Lord and the Apostles after Him ('Sola Scriptura') are one in body, in Spirit, and in truth. They are saved before the all-Holy God by grace alone ('Sola Gratia'), through faith alone ('Sola Fide'), and in Christ alone ('Solo Christo'), and all glory and praise is to God alone ('Soli Deo Gloria'). These five biblical principles together show the foundation of true unity in the Lord. They have helped the persecuted church through the centuries to hold fast to the simplicity of the Gospel. True ecumenism is fellowship or working together in adherence to the five basic biblical principles that maintain the foundation of true unity in the Lord. To the degree to which these key basic biblical standards are embraced, true unity will be evident.

## **False Ecumenism**

On the other hand, false ecumenism, typically institutionalised, is the joining together for common causes of professing Christian groups, when in fact one or more of the parties involved are unconverted. While purporting to confess the Lord Jesus Christ according to the Scriptures, for the most part the five biblical principles that display the basis of true unity in the Lord are compromised. The extent to which these principles are not upheld usually shows the inclination of the church or group to submit to Rome.

The World Council of Churches is such an institution. Within it, there is no agreement on any of the five principles that demonstrate the fact that the foundation of true unity is in the Lord Jesus Christ alone. The Pope and his Church, likewise in apostasy from the true Gospel, are also without any of the five biblical standards. Counterfeiting the body of the Lord Jesus Christ, they are intent on finding successful ways to bind all to the very visible, active and attractive pontifical throne.

## **Pope Defines Conformity**

In his official letter, "That they May Be One", the Pope defines full unity,

"The Catholic Church, both in her praxis and in her solemn documents, holds that the communion of the particular Churches with the Church of Rome, and of their Bishops with the Bishops of Rome is, in God's plan, an essential requisite of full and visible communion."<sup>11</sup>

To arrive at that point of full unity, a different set of five principles must be adopted—principles that actually deny all five parameters of biblical truth. According to the Pope, "It is already possible to identify the areas in need of fuller study before a true consensus of faith can be achieved:

- (1) the relationship between Sacred Scripture, as the highest authority in matters of faith, and Sacred Tradition, as indispensable to the interpretation of the Word of God;
- (2) the Eucharist, as the Sacrament of the Body and Blood of Christ, an offering of praise to the Father, the sacrificial memorial and Real Presence of Christ and the sanctifying outpouring of the Holy Spirit;
- (3) Ordination, as a Sacrament, to the threefold Ministry of the episcopate, presbyterate and diaconate;

(4) the Magisterium of the Church, entrusted to the Pope and the Bishops in communion with him, understood as a responsibility and an authority exercised in the name of Christ for teaching and safeguarding the faith;  
(5) the Virgin Mary, as Mother of God and Icon of the Church, the spiritual Mother who intercedes for Christ's disciples and for all humanity."<sup>12</sup>

The Pope's objective in declaring his five principles is that a ubiquitous visible conformity to the Church of Rome should be forged in accordance with and manifested through her institution alone. Thus the Pope decrees,

"...it is now necessary to advance towards **the visible unity** which is required and sufficient and which is manifested in a real and concrete way, so that the Churches may truly become a sign of that full communion in the one, holy, catholic and apostolic Church **which will be expressed in the common celebration of the Eucharist.**"<sup>13</sup>

The RCC is attempting to forge a man-made unity, visible by means of an institution to which all must conform. Such a conception stands in direct contradiction to the reality of believers who, having been placed invisibly in Christ by God, are to maintain the bond of unity given them by the Holy Spirit.

### **External Unity to be Attained by Power and Penalty**

What is this conformity now so passionately advocated by the Pope? How would it be applied in practice? From all previous experience, and the official teaching of the same Pope in his Canon Law, those fully participating will be obliged to submit their faculties of both mind and will to 'the Holy Father' [the Pope], to his decrees, and to the dogma of his Church. Thus present day Roman law decrees,

Canon 752 "A religious respect of intellect and will, even if not the assent of faith, is to be paid to the teaching which the Supreme Pontiff or the college of bishops enunciate on faith or morals when they exercise the authentic magisterium even if they do not intend to proclaim it with a definitive act..."

In this official law Rome enunciates, in clearer terms than any cult states, the necessity of suppressing one's God given faculties, that of mind and will. This is not only demanded, the new Canon Law, the 'Papal Code' codified by the present Pope, includes a section entitled "Punishment of Offenses against Ecclesiastical Authorities and the Freedom of the Church". Under the heading, "The Punishment of Offenses in General", the Inquisition appears again as from old times, for Canon 1311 states,

"The Church has an innate and proper right **to coerce** offending members of the Christian faithful by means of penal sanctions."<sup>14</sup>

A brief acquaintance with history readily reveals that coercion is a term that the Roman Church understands very well. Naturally, when ushering all comers into her big tent, she makes light of its implications; but when once again in direct control of the levers of political power (which may well be

provided by the fast advancing European super state), Canon 1311 could acquire that same notoriety as those that have so darkened the pages of history.

It is important to remember always that the Roman Papacy is an absolute monarchy and also a secular government. Enormously wealthy, it has territorial sovereignty, its court, nobles, and diplomatic corps; its detective force and secret service; its laws, advocates, and system of jurisprudence as well as prison; taxes, bank, foreign treaties and concordats, enormous political influence, ambitious plans and policies, all as much as any secular kingdom. And it still has the Inquisition, now styled the Office of the Doctrine of the Faith, headed by Joseph Cardinal Ratzinger.

## **Bride of the Lamb Understands Apostate Church**

Believers of old were clear to call the Roman Catholic Church's imposed conformity "Satan's seat" or the Antichrist. This was known and spoken of even through the Middle Ages by Dante Alighieri (d. 1321), John Wycliff (d. 1384), John Huss (d. 1415), Savonarola (d. 1498), and William Tyndale (c. 1536). So Rome's conformity was described as Antichrist from the time of Reformation by Martin Luther (d. 1546), Nicholas Ridley (d. 1554), John Bradford (d. 1555), and John Foxe (d. 1587), and in more recent times by Isaac Newton (d. 1727) and Jonathan Edwards

(d. 1758). Now as the "Holy" Roman Empire revives in the European Superstate, can believers afford to remain ignorant of both history and Biblical prophecy as understood throughout the centuries? Confident believers of old saw that unity is in Christ and, consequently, warned of the conformity with Rome. They both knew the true church in Christ, and recognised the apostate Church in Rome. Understanding that unity with the Roman Catholic Church always meant submission to her traditions and finally obedience to her Pope, they rejoiced that their unity was in the Beloved, rather than dallying with sin.

## **Pope Identified**

Extravagantly, apparently without trembling, the Pope has again fulfilled the Lord's prophetic Word (II Thessalonians 2:3-12) depicting the Man of Sin and Son of Perdition. The sitting Pope purports to take for himself a Divine position. Thus in Section III of the prepared program for the "Day of Pardon", "The Holy Father" is mentioned eight times. Nonetheless in the RCC, this title does not denote the All Holy One in heaven, but rather the sitting Pope. Seen in the light of Scripture, the RCC Pope who claims to be Christian, clearly is one "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (v. 4). The Pope of the RCC goes further when by taking to himself the title of "The Vicar of Christ", he presumes to take the place of Christ Himself, teacher, shepherd, and priest. This also is clearly tantamount to "as God sit[ting] in the temple of God, showing himself that he is God." The assertion is not simply made, for the Pope's law gives it teeth in exacting submission of mind and will and promising punitive action against those who fail to obey, as Canon 752 and 1311 document. He is the worst and greatest enemy of Christ who under the

pretence of service to Christ, presumes to undermine His unique offices by covertly usurping His position and power.

C. H. Spurgeon clearly understood these things. His timely words still apply,

Since he was cursed who rebuilt Jericho, much more the man who labours to restore Popery among us. In our fathers' days the gigantic walls of Popery fell by the power of their faith, the perseverance of their efforts, and the blast of their gospel trumpets; and now there are some who would rebuild that accursed system upon its old foundation. O Lord, be pleased to thwart their unrighteous endeavours, and pull down every stone, which they build. It should be a serious business with us to be thoroughly purged of every error which may have a tendency to foster the spirit of Popery; and when we have made a clean sweep at home we should seek in every way to oppose its all to rapid spread abroad in the church and in the world.<sup>15</sup>

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1 [www.vatican.va/jubilee\\_2000/jubilevents/events\\_day\\_pardon](http://www.vatican.va/jubilee_2000/jubilevents/events_day_pardon)

2 "This infallibility, however, with which the divine redeemer wished to endow his Church in defining doctrine pertaining to faith and morals...the Roman Pontiff...enjoys...when...he proclaims in an absolute decision...For this reason his definitions are rightly said to be irreformable by their very nature..." No. 28, Lumen Gentium, in Vatican Council II The Conciliar and Post Conciliar Documents, Austin Flannery, Ed., 1981 ed. (Northport, NY: Costello Publ. Co., 1975) p. 380.

3 See Richard Bennett's analysis, "The Roman Catholic-Lutheran 'Joint Declaration on the Doctrine of Justification': A Denial of the Gospel and the Righteousness of Christ".

4 Flannery, No. 42, "Reflections and Suggestions Concerning Ecumenical Dialogue", S.P.U.C., 15 August 1975, p.549.

5 Ibid., pp. 540-1. Bolding in any quotation indicates emphasis added in this paper.

6 Ibid., p. 541.

7 Ibid., p. 545.

8 1 Thessalonians 1:1.

9 Ephesians 4:3.

10 Ephesians 4:4-6.

11 Ut Unum Sint, "That They May Be One: On Commitment to Ecumenism", John Paul II (Washington, DC: United States Catholic Conference) Publ. No. 5-050, Para. 97.

12 Ibid., Para. 79.

13 Ibid., Para. 78.

14 Code of Canon Law, Latin-English Edition (Washington, DC: Canon Law Society of America, 1983).

15 Morning and Evening, on Joshua 6:26

## [True Christianity Vs Evangelical Zionism](#)



Pharisaic Judaism's influence on evangelical Christian leaders which has had a detrimental effect on churches, especially in America

## [Catholic Vs. Protestant Jesus](#)



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

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



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

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

We're going to talk about that on the program as well. But right now I want to focus on that version of Jesus, the Lord Jesus Christ that is presented by the Roman Catholic Church. Now when we talk about the Catholic Jesus, as opposed to the Protestant Jesus, the Protestant Jesus, if we're talking historic Protestantism is Jesus according to the Bible. As one historian put it, *Protestantism is the Bible*, the whole Bible and nothing but the Bible. So if you're going to talk about the Protestant faith historically, it must be based on the Bible. Otherwise, it's not really Protestantism. It might be some offshoot of Protestantism where people come up with different ideas about things. That's something else entirely.

## **Historic Protestantism**

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

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

But let's talk about this issue of another Jesus and why this is so

important. We have in the New Testament in 2 Corinthians chapter 11, 2 Corinthians chapter 11, the Apostle Paul is writing to the church at Corinth. And he says in verse 2,

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

### **Another Jesus? Two Gospels?**

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

And in verse 3, Paul is warning the church, he's saying, I fear lest by any means as the serpent beguiled Eve through his subtlety, that it'll be through subtle deception and lies obviously, that will contradict the clearly stated words of God. Remember what God said to Adam concerning the fruit of the tree of knowledge of good and evil, that in the day that you eat thereof, you will surely die? And what does the serpent do? He shows up and he says, you will not surely die, you shall not surely die. But your eyes shall be opened and ye shall be as gods, knowing good and evil. So the serpent openly contradicts the clearly stated word of God, the clearly stated commandment of God. So that is the immediate context of what we're looking at.

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

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

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

### **Any other gospel is quite often applied to Rome**

Yet if we were to go and read commentaries prior to the 20th century, the reference to if any man preach any other gospel is quite often applied to Rome. Because the context is you had the circumcision teachers who were saying that except you get circumcised and keep the law you cannot be saved, *they're adding something to the gospel of grace.* And you have earlier

commentators who argue that really Rome, when you look at Rome and the sacramental salvation, things like you've got to be in submission to the Pope and you've got to be in submission to the Church of Rome in particular, or you cannot be saved. They have all of these different conditions for salvation that have been added over the centuries. And this is really what brings us to the issue of the Protestant Jesus versus the Roman Catholic Jesus, the papal version of Christ.

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

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

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

## **Defining the Catholic Jesus**

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

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

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

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

“If any one saith, that by faith alone the impious is justified; in

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

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

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

Canon 12 says,

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

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

### **Michael Voris and his Church Militant organization**

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

So again, that's why I say you might have a Catholic friend who seems to believe about Jesus what you believe. That could be the case. But when we say

the Catholic Jesus, what it comes down to are those documents that are unique to Rome, wherein they define the faith that they believe in, that's the only way you can define the Catholic Jesus.

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

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

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

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

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

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

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

## Catholic means of salvation vs. the Bible

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

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

Now, if you want to read a book on this to really understand the extreme nature of it and the absurdity of it, look for the book by 19th century Catholic priest who eventually became a Protestant, Charles Chiniquy, who was the personal friend of Abraham Lincoln. He wrote a book called [The God of Rome, eaten by a rat](#). And he talks about ministering at a church in Quebec in Canada, and that there was an older priest there who was blind, and that one day the priest was hunting about on the altar in a Catholic church, looking for the wafer, and the wafer had disappeared. And the priest is saying to him, he tells the story, let me see if I can get the dialogue.

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

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

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

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

If there is a thing which is as evident as two and two make four,

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

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

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

Now there was a time when Protestants understood this. There was a time when they understood it and they believed it was a critical understanding because if you allow Catholics to be in charge in matters of government, what happens is your government is essentially going to be controlled by the Vatican because the Catholic version of Christianity, so-called Christianity, is to do whatever the pope tells you to do. That's Roman Catholicism. And so if Catholics are in charge, that means the pope is in charge. That means the Jesuits are in charge. The Holy See in Rome is in charge of your country. That's the problem.

## **The No Religious Test Clause**

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

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

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

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

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

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

At the time the United States Constitution was adopted, religious qualifications for holding office also were pervasive throughout the states. Delaware’s constitution, for example, required government officials to “profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost.” North Carolina barred anyone “who shall deny the being of God or the truth of the Protestant religion” from serving in the government. Unlike the rule in England, however, American religious tests did not limit office-holding to members of a particular established church. Every state allowed Protestants of all varieties to serve in government. Still, religious tests were designed to exclude certain people—often Catholics or non-Christians—from holding office based on their faith.

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

So Catholics believing transubstantiation, they believe the Eucharist is Christ. And that’s a problem when you’ve got Catholics involved in government, because they bend and twist everything towards Rome, typically. Maybe not every single Catholic, not every single one, but collectively, ultimately they’re going to bend things in the direction of the Pope. And all



of the teachings of Rome that basically say the Pope has the authority to control all the countries, especially professing Christian countries, the Pope has the authority to control all of them.

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

It says;

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

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

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

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

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

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

## **The doctrine of Transubstantiation is political**

That the word communism is traced to the word communion. Communion. That's

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

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

### **Catholic Communion linked to Communism!**

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

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

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

And then he goes on to say,

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

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

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

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

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

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

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

Once we the people allow those who are in charge of government to remove the laws of God, you allow God's law to be taken out of the way, you have to ask

yourself the question, what are they going to replace it with? And typically what happens is they replace it with arbitrary decision-making. In other words, whoever's in charge just says, okay, here's what we're going to do. Do this, do that, whatever. And the rule of law is cast aside. And that's what we're seeing happen. The rule of law is cast aside.

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

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

Brothers and sisters, I mean, we're told, for example, in the Old Testament where it says in Psalm 119, verse 126, it says, It's time for the Lord to work for they have made void thy law. God's law has been made void because of how these corruptors and usurpers are handling the rule of law. They've cast aside the whole idea that government is supposed to operate as the minister of God. They've cast aside what King David says in the Old Testament. The word of the Lord came unto me saying, He that ruleth over men must be just reigning in the fear of God. That's what they have put aside.

## **Our only hope as a nation**

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

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

Listen to the entire talk!

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## [Antichrist Powers on the Rise](#)



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

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## [The Consequences of the Jesuit Eschatologies in America Today](#)



Pope Francis wearing the fish hat of the fish-god, Dagon. Dagon is mentioned 12 times in 7 verses in the Bible as a false god.

This is chapter 7 of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke

It is a fact, that Sir Robert Anderson, Harry Ironside, Dave Hunt, and many other commentators on the book of Revelation, repudiate the Roman Catholic System, while at the same time promoting the Jesuit-Romanist view of the Man of Sin. Is this anomaly important or not? We believe that the fact that almost all Protestant evangelical commentators now promote one or the other of the two Jesuit positions on the Man of Sin, has had a profound effect upon America today.

In this brief tract two areas where the Jesuit eschatologies have had a deep and lasting effect upon the American church today will be considered: the Ecumenical Movement and the so-called Cultural Struggle. In fact, I believe it can be shown that these two movements could not have arisen in the modern American church, had not the Reformed Protestant position on the Antichrist been first abandoned.

### THE ECUMENICAL MOVEMENT

The Ecumenical Movement is a repudiation of the Protestant Reformation. One of the first concerted moves to repudiate Reformation Protestantism was the Tractarian Movement in the 19th century in England. This movement was connected to a revival of Jesuit eschatology in the nineteenth century within the confines of Bible-believing Protestantism.

In the twentieth century, Clarence Larkin exulted in to bring about this "wonderful" revival of Jesuit teachings at the beginning of the nineteenth century

1. The Oxford Movement. 2. The resurrection of the commentary on the book of Revelation, written by the Jesuit, Francisco Ribera. 3. The publication of the book, *The Coming of the Messiah in Power and Glory*, written by another Jesuit, Emanuel Lacunza. The Jesuits surely revived Roman Catholicism in England, and the revival of the Roman Catholic view of the Antichrist was then spread throughout North America through the influence of the Scofield Bible.

Very few Christians today, know much about the Oxford Movement that started early in the 19th century. It is also called the Tractarian Movement, because the changes that the Anglo-Catholics were desiring, were set forth in Tracts of varying sizes.

The fact that the writings of C.S. Lewis were welcomed by Reformed, Evangelical, and Fundamental Christians in the 20th century is proof that few modern Christians know anything about Tractarianism, For C.S. Lewis was actually continuing the struggle of the 19th century Tractarians in the 20th century: the struggle to Romanize Anglicanism.

When the Test Act was abolished by Parliament in 1828, it caused great dissent in England. The abolishing of the Test Act made it possible for Roman Catholics and Dissenters to run for political office in the House of Commons. The Anglican Church then had to deal with this new situation, so the call went forth for "THE ADAPTATION TO THE SPIRIT OF THE AGE." (Sounds familiar).

Violence then broke out in various places in England. At Bristol, the angry populace burned down the Episcopal Palace. So it was a tumultuous time in Britain. In the midst of this turmoil, the Tractarian Party sought to Romanize English Anglicanism. At this juncture no one was calling for anyone to leave the Anglican Church; they were calling for Roman Catholic teachings and practices to be brought into the Angelican Church.

A conference of certain Anglican theologians was held in 1833. This

conference is usually regarded as the start of the Oxford Movement. The clerical party at the University of Oxford has always been considered the mainspring of the movement, although it was pushed in other universities outside of Oxford. The main men associated with this movement were, John Keble, John H. Newman, Edward Pusey, R.H. Froude, A. P. Perceval, Hugh Rose, W. G. Ward, F. W. Faber, and others too numerous to mention.

Three main points were made prominent in the early meetings: 1. The idea of the church, which Froude particularly insisted was to be based upon the first century church. They wanted nothing to do with the "divisive spirit of the Reformation." 2, The importance of the sacraments. And 3. The significance of the "priestly" office. This was in regard to the "sacrifice" of the Mass. They wanted more emphasis upon the immolation of the Host than on preaching the gospel and the celebration of Communion, as only a "feast of remembrance."

Out of these three "main" points many others developed. For these men also wanted some of the teachings and practices of Roman Catholicism to be brought into Anglicanism. They wanted the teaching of Purgatory to be recognized as taught by the fathers, even if it was not taught in the Bible. They agitated for penance, confession to a priest, prayers for the dead, through angels and saints; the veneration of relics, and the veneration of Mary. They also wanted more emphasis upon the sacraments in the matter of salvation.

Dr. Pusey, early on, denied that the Tractarians wanted to return the Anglican Church to Rome. He sought to make this clear to the Bishop of Oxford. However, he could not deny that in general, **the Tractarians taught their readers and followers to look indulgently upon the teachings and practice of Roman Catholicism and to bewail the Protestant Reformation as a blunder, if not a complete tragedy in the Church.**

Many of the younger clergy, infected with the teachings of the Anglo-Catholics, were impatient with the Anglican Church for not implementing the proposals of the Tractarians. So they were on the verge of perverting to Roman Catholicism and forgetting all about Anglicanism. So JH. Newman wrote Tract No. 90. The purpose of which was to make it easy for the young men to subscribe to the Thirty-Nine Articles of Anglicanism which set forth Reformation teachings clearly, and yet hold firmly to all the essentials of Roman Catholicism with a clear conscience.

No other essay or Tract, in the whole history of the Oxford Movement created such a sensation as this one. Oxford University as a whole was alarmed. A session of the university authorities declared that the tracts were in no wise officially sanctioned by the university, and that a subscription of the Thirty-Nine Articles in the sense taught in Tract 90 was utterly contrary to the spirit of Subscription.

The Bishop of Oxford, who at one time viewed the Tractarians without much animosity, sent a message to Newman, censuring the Tract in question, and forbidding further publication of such tracts. This was the beginning of the end of Tractarianism.

It caused a separation among the adherents of the Oxford Movement. Those who were intent on pursuing their agenda would now do so OUTSIDE the ranks of Anglicanism. Those, who were the most in favor of Roman Catholic dogmas and practices, now left the Anglican church and became Roman Catholics.

Pusey kept up his attacks upon Protestantism. He preached in 1843, a sermon setting forth the Roman Catholic Mass, in which he taught transubstantiation. He was suspended for two years from his office for this sermon. His assistant, Seager, a Hebrew teacher, then reacted to this discipline of Pusey, by perverting to Rome. W. G. Ward was the next pervert to Rome, after he was expelled from Oxford for an article in which he taught Mariolatry and other obnoxious doctrines of Rome. He, on being expelled from Oxford, perverted to Rome. J. H. Newman then resigned and followed Ward to Rome. Not less than 150 clergymen and eminent lay leaders left Anglicanism by 1846, and became Romanists.

Later, when the Pope of Rome divided England into 12 Bishoprics, it further complicated matters in England. So that Roman Catholicism became more inviting to those Anglo-Catholics who were dissatisfied with how the Romanizing of Anglicanism was proceeding. So a further 300 clergymen left the Anglican Church by the end of 1862. The lay members who left were in the thousands. However, no official number has ever been given of the ordinary members who left Anglicanism at this time.

One of the early issues in this whole controversy was the identity of the Antichrist. The Protestant Reformers were unanimous in identifying the Papacy as the Antichrist of Scripture. So if the Ecumenical Movement was to get off the ground, this was the first matter to be dealt with to pave the way for the irenic dialogue to continue.

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