

The Popes of Rome – By Ronald Cooke



The last popes have been praised not only by Roman Catholics but by evangelical and fundamental Protestants. Does the papacy deserve such praise?

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



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

Introduction

The word *Protestant* was first used at the Diet of Speyer. (**Note:** The Diet of Speyer or the Diet of Speires (sometimes referred to as Speyer I) was an Imperial Diet of the Holy Roman Empire in 1526 in the Imperial City of Speyer

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

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

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

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

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

This series of Tracts will present a brief overview of church history, with

particular emphasis upon the last 200 years. A concerted effort has been made in the past 200 years to undo the truths of the Protestant Reformation, not just on the part of the Jesuits, and other Roman Catholic scholars; but on the part of those *within* Protestantism itself.

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

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

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

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

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

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

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

The Papal Dominion Is Not Christianity

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

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

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

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

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

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

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

The Early Claims of the Papacy

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

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

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

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

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

1. There is no contemporary evidence that Peter was ever in Rome, much less that he was there for 25 years. Such evidence is drawn from writers more than two hundred years after the fact. For years Protestant scholars denied that Peter was ever in Rome. However, as Protestantism weakened, more and more concessions were made to the Roman Catholic position. As far as historical

documentation is concerned, however, the statements of Jerome and Eusebius, respecting a twenty-five years' episcopate of Peter in Rome, are made more than two centuries after the fact.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Early Protestors Against Rome

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

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

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

The church in Rome continued for a number of years as a true church. Just when it became completely apostate is difficult now to determine. Usually it is conceded that the church at Rome remained orthodox in its beliefs until the time of Constantine. At least, Roman Catholics use fables connected to

Constantine, to try to establish the papacy and the supremacy of Rome, over other churches. Protestants usually look at Constantine as the one who brought about the demise of the true church. At least he started the downgrade.

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

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

The Donatists

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

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

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

It is truly amazing to me, to see how men down through church history, who are considered intellectual and theological giants, used the most far-fetched hermeneutical gymnastics to bolster their positions, especially where the use of murderous force was involved. When Augustine finally came to advocate deadly force to convince the Donatists of their "error," he tried to justify it by an appeal to the Scriptures. He used the parable in *Luke* where it says, "compel them to come in" (14:23). He exhorted the hesitating officer of the law, to proceed in enforcing the law, because the Scripture said, *compel them*

to come into the Church. He also added, the fires of hell to his argument, as the Inquisitors of Rome would do later, saying, it was better that some should perish in their own fires than that all should burn in Gehenna through "the desert of their impious dissension."

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

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

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

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

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

Secundus, the primate of Numidia, led on by one Donatus of Casa Nigra, called for a more severe discipline for all who had fled from danger, or who had

delivered up the Sacred Books to the persecutors. He advocated prompt exclusion, once and for all, of all who had succumbed to persecution.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As time went on these differences took on greater and greater significance

until, what claimed to be the one true church on Earth, was completely and officially apostate, and not a Christian church at all.

Jovinian

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

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

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

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

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

Jovinian teachings continued to spread even after his excommunication and exile. Some nuns left their nunneries and got married. This caused a great stir in the city of Rome. So the "church" in order to crush this "monstrous

teaching" called upon Augustine to help. As someone has said, they used "the good Augustine, a tool of bad men," to write in defense of monasticism and asceticism and celibacy. In his Treatises on celibacy, Augustine, by wily sophistry, sought to reconcile the prevailing absurdities in the church to the teachings of holy Scripture. Augustine, however, on this occasion was not the man to be the church's champion. Such a man was the bad-tempered Jerome.

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

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

Vigilantius

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

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

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

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

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

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

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

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

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

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

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

Reprint, 1981, 628.

6 McClintock and Strong, 629.

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

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

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

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

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

11 McClintock and Strong, Volume X, 779.

12 McClintock and Strong, Volume X, 779.

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Post Office 68, Unicoi, Tennessee 37692
Phone: 423.743.0199 Fax: 423.743.2005

The Effect of the Jesuit Eschatologies on America Today



Unbeknownst to most evangelicals today, the Endtime doctrines they are teaching are based on Jesuit fabrications designed make Protestant and Baptist Christians stop thinking of the Popes of Rome as the fulfillment of prophecies of the Antichrist, the man of sin, son of perdition.

Evangelicals and the Ecumenical Movement



This is chapter 12 and the last chapter of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke

The modern Ecumenical Movement at the start involved very very few true evangelicals. On the Protestant side, most of those involved in the early stages of the ecumenical drive to unite "Protestantism" (really non-catholicism) with Rome, were apostate humanists who paid very little attention to the Bible as the inspired Word of God. All that changed with the advent of New Evangelicalism.

After Harold Ockenga set New Evangelicalism in motion, many self-professed evangelicals became involved in the ecumenical movement. They began working with Roman Catholics and with the Jesuits. As time went on this love affair with Rome developed into ECT I and ECT II where evangelicals joined with Roman Catholics for the first time in church history.

Reformed Reconstructionism was born in 1973 when Rousas Rushdoony wrote his major opus *The Institutes of Biblical Law*. Reformed Reconstructionism was really Jesuit Reconstructionism, for none of the Reformers ever followed such drivel. But more and more evangelicals began to be sucked into the cause of the Jesuits. The Jesuits had been working, long before Rushdoony was born, to bring about their reconstruction of American Society through the setting up of their CHRISTIAN SOCIAL ORDER. Soon many Christian leaders in America were following the Jesuit line and promoting it with all the energy and commitment they could muster: men like Dr. James Kennedy, Chuck Colson, Os Guinness, Barey Corey, and many many others. In fact, one could say that the building of a Jesuit Social Order became an obsession with these men and with other evangelicals.

Chuck Colson, a Baptist Minister, who recently passed away, certainly became a prominent figure in America as he wrote large tomes promoting the fiction that Roman Catholics were Christians and urging Protestants to quit fighting with Roman Catholics, and join with them in a co-belligerency to defeat secular humanism, and set up the Jesuit Social Order in America. The bottom line of all this theological twaddle was that NO CHRISTIAN SHOULD BE FIGHTING ANY THEOLOGICAL WARFARE AGAINST THE PAPAL MAN OF SIN; he was to see the papacy as his ally and co-belligerent in another entirely different warfare: the cultural warfare against secular humanism. So the Jesuit eschatology certainly has consequences: there is now NO PAPAL MAN OF SIN to contend against; only some other secular evil.

The Jesuit teaching that the Man of Sin is only someone who appears at the very end of the age, removes the Papal Man of Sin from the theological battlefield completely. This is what the Jesuits have managed to accomplish: the end of a theological warfare with evangelicals. As Chuck Colson graphically put it: evangelicals need to QUIT FIGHTING Roman Catholics. This was one of Colson's main points in his efforts to maintain his warfare against secular humanism. Let us quit fighting each other and start joining together to fight the real enemy. Whereas all the Reformers, and most of all the leading Puritans, and the millions of true Protestants who followed such leadership for centuries, saw their MAIN BATTLE against the Papal Man of Sin and his evil empire. Their eschatology called for total spiritual warfare against the Papal Man of Sin, not some other imaginary target. There are surely many battles to be fought: but the main battle of the church is to contend earnestly for the faith once and for all delivered to the saints.

The converted Roman Catholic priest Lehmann wrote fifty years ago that the real title of the papal encyclical Quadragesimo Anno, written more than a hundred years ago was ON THE RECONSTRUCTION OF THE SOCIAL ORDER. The whole charismatic idea of RENEWAL, and the whole idea of the RECONSTRUCTION of Society is papal and Jesuit. Yet multiplied millions of charismatics, reformed, and evangelicals are now all busily engaged in trying to set up a Jesuit Social Order in America today. Is that not another great triumph of the Jesuits?

The Roman Catholic church teaches that the whole earth is to be submissive to the Pope of Rome. America, for centuries, repudiated the Pope as the Papal Man of Sin, and refused to be submissive to the Vicar of Satan for they certainly did not believe he was the Vicar of Christ. The majority of Americans for centuries followed the men and teachings of the Protestant Reformation, and repudiated all the errors and blasphemies of Rome as the deceptions of Satan and his main man on earth, the Papal Man of Sin. Read the works of the early Puritan Separatists who started this nation for corroboration.

Malachi Martin, who has many criticisms of the Roman Catholic church, and of the papacy in his works, nevertheless, as a true Roman Catholic, believed that the Pope of Rome is the "ULTIMATE ARBITER OF WHAT IS MORALLY GOOD AND MORALLY BAD IN HUMAN ACTIONS." In other words, although he criticized some of the actions of some of the modern popes, he still believed that the Pope of Rome was the mouthpiece of Almighty God on earth. Surely a strange position to adopt in light of all the pedophilia scandals that have haunted the whole system of Rome for years and contributed mightily to the resignation of the former pope.

The Pope of Rome could not be the final arbiter of what is morally good, and what is morally bad, when he sought to shield all the pedophiles in the Roman priesthood. Such an immoral system could never be the foundation of either the RENEWAL or RECONSTRUCTION of any society.

However, even apart from all the immorality, the whole idea of an idolatrous and blasphemous cult bringing about the renewal or reconstruction of society is merely a pathetic fiction. Surely it is a mark of the spiritual declension in America today, whenever evangelicals, Baptists, and Reformed men think that an idolatrous, spiritually, and morally bankrupt religion, could ever change any nation for the better.

Such an evil religion is always the curse of any nation in which it gains the ascendancy; it is never a blessing to any nation. Even more to the point, it blinds the millions trapped in it to the truth of the glorious gospel thus sending them to everlasting damnation, something infinitely worse than merely hurting some nation.

Chuck Colson recently passed away. His legacy has been promoted and praised by several leading scholars and educators. Barry Corey is one of those who has been praising Colson and his work now for several years. Barry Corey is the president of Biola University. He wants to continue Chuck Colson's cultural struggle and his deep involvement with Roman Catholics to do so.

Barry Corey was Dean of Gordon-Conwell Theological Seminary before coming to Biola. He recently recalled a conversation he had with Colson at that time to the effect that Colson then wanted to start a lectureship on the need for a Christian World view to be presented to a much wider constituency.

Chuck Colson's world view was not a biblically Protestant one; it was the old classical Roman Catholic view. Surely it is very significant that when Corey was Dean at Gordon-Conwell it was famous for turning out Roman Catholic graduates. Colson was a member of the Board of Trustees at that time of Gordon-Conwell. So the Jesuit line was being pushed and pushed hard at Gordon-Conwell,

Indeed, Gordon-Conwell produced so many Roman Catholic graduates that *Sursum Corda*, the Roman Catholic magazine, gave an entire issue to recount and celebrate the stories of all those Roman Catholic converts being graduated from Gordon-Conwell. Barry Corey was one of the leaders at this school of theological confusion. He has since moved on to become President of Biola University. He seems to want to turn Biola into another Gordon-Conwell,

Secularism is the bete-noir of all the Roman Catholic politically conservative writers and scholars. Apparently, Colson followed them very closely. Now Corey wants to continue the fight of Roman Catholic conservatism against secular humanism. The only problem to the Bible-believer is **there is as much theological error in the Roman Catholic religion, maybe more potent error than there is in secular humanism**. Both systems are evil; not just one of them. But the only war going on in the United States today is the Roman Catholic cultural struggle against secularism. There is no war being carried on in the United States today against the false religious system of Roman Catholicism which controls the Supreme Court, the legislature, and which dominates education today. Christian academia in the United States today has, for the most part, become Roman Catholic Academia.

Is the church to be engaged in fighting secularism in the culture, to the exclusion of fighting false religion in the church? For this is obviously where the battle in America rages today. So much so, that Colson called for a co-belligerency with Roman Catholicism to fight secularism. A candid and fatal admission that to fight Roman Catholicism is completely unnecessary.

Corey, in singing the praise of Colson, wrote that,

He is not alone in higher education in being deeply grateful for the unwavering convictions Chuck Colson modeled... Biola University is forever grateful to Chuck Colson both for his endorsement of our university's mission but for more importantly for his own important work in the kingdom of God. He was a prophetic voice in the culture, standing up against the rising tide of secularism and speaking out for morality based on God-given values.¹

The rising tide of secularism is only one of the problems American culture faces today. The rising tide of false religion is even more evil than the rising tide of secularism. For secularism rises in a culture dominated by false religion.* When a nation is to perish in its sins, "it is in the church

the leprosy begins." The tide of compromise with false religion has reached enormous proportions with Wheaton College, Calvin College, Westminster Seminary, Fuller Seminary, Gordon-Conwell, Biola, and many others as examples of that compromise. The rising tide of theological ignorance on the part of those who are supposed to be teaching the truths of biblical Christianity is surely becoming a tsunami in what are still called Christian academic institutions. How else explain the fawning adulation heaped upon C. S. Lewis and Chuck Colson, men who promoted the cause of Roman Catholicism constantly and continually. Thus aiding mightily the Jesuit conspiracy out to destroy biblical Christianity.

* Look at modern Europe which is now almost totally secular.

Let us look at how Biola intends "to grab the mantle (of Chuck Colson), joining the next generation of Christians around the globe to stand up for biblical truth even where it is increasingly unfashionable." ² The Center for Christian Thought is to have two great scholars present in February 2013 (even as we write). They are Alvin Plantinga and Nicholas Wolterstorff. Who are these "Christian" scholars? Here is how they are described in Biola's magazine.

ALVIN PLANTINGA

Alvin Plantinga, who has been called "arguably the greatest philosopher of the last century" in Christianity Today, is currently the William H. Jellema, Chair of Philosophy at Calvin College, and was until his retirement in 2010, the John A. O'Brien, Professor of Philosophy at the University of Notre Dame."³ This is then the "scholar" that is going to stand up for biblical truth, according to Barry Corey, a man who taught for years at a Roman Catholic University!

NICHOLAS WOLTERSTORFF

Biola magazine calls,

Nicholas Wolterstorff, "one of the world's premier Christian Philosophers. He is the Noah Porter, Professor Emeritus of Philosophical Theology at Yale University and a Senior Fellow at the Institute for Advanced Studies in Culture at the University of Virginia. He has held professorships at Calvin College and Yale University as well as visiting professorships at Harvard, Princeton, Oxford, and Notre Dame." ⁴

Nicholas Wolterstorff is called by Biola one of the world's premier Christian philosophers. What does this "outstanding Christian philosopher" promote? He promotes Jesuit Liberation Theology. He writes,

I think there can be no doubt that the Biblical theme of poverty has been brought to our attention today mainly by the poor of the world and by those who live among them. When poor peasants in the base ecclesial communities of Latin America themselves began to read the Bible and reflect on what they read, the theme of poverty leapt out at them and the tradition of interpretation which they had received was shattered.

Liberation Theology arose from the situation, and the agenda of the world church altered. ⁵

Here we see the ecclesiology of the Jesuits unashamedly pushed and promoted. He does NOT address the fact that Romanism has been in these "ecclesial communities" for centuries and has helped to produce the poverty that characterizes them. He also does not go into detail to show what liberation theology has produced.

Not all scholars are impressed with Nicholas Wolterstorff. Dr. John Robbins said that,

Wolterstorff displays an embarrassing ignorance of history and economic theory, as well as, Christian theology... ⁶

He made this comment in connection with what Wolterstorff wrote about capitalism and communism.

Wolterstorff also said,

While the productive impulses and capacities of capitalism have proved to be nothing short of astonishing, industrial capitalism... has left a trail of poverty amidst wealth; it is in the ideology of SOCIALISM and COMMUNISM, NOT in Capitalism, that the alleviation of poverty is given high priority." (Emphasis added)

Does this "scholar" live on the same planet as the rest of us? Does North Korea, one of the most communistic countries on the face of this earth, give a high priority to the alleviation of poverty?

The magazine describes the Center's aims as the desire "to encourage cutting-edge Christian scholarship by bringing in world-renowned scholars to Biola's campus." ⁸ In discussing the aim of the center, the magazine recounts what took place when those planning it were talking together about what they hoped to accomplish.

Back in October, professor Gregg Ten Eishof was sitting across from radio talk show host Frank Pastore, explaining his vision for the soon to be launched "Biola University Center for Christian Thought"... As he started to describe one of the center's aims-to encourage cutting edge Christian scholarship by bringing world-renowned scholars like 'Alvin Plantinga to Biola's campus, Pastore excitedly burst in.

"No way! You got Plantinga to come?" he said. "Folks, Alvin Plantinga is on the shortlist of the top two or three most brilliant Christian philosophers... He and (Biola professor) Bill Craig, and maybe Swinburne... and Wolterstorff. Some of the brightest people around."

Ten Eishof chuckled. As it just so happened, he said, Nicholas Wolterstorff would be joining Plantinga at the new Biola center in the spring. And Richard Swinburne was slated to come the following year.

"You're getting an all-star team!" Pastore shouted.

"That's the idea," Ten Eishof said. ⁹

Surely the ignorance of biblical truth is widespread today. With the worship of man comes biblical ignorance. The wisdom of this age is completely destroyed by the Wisdom of God. The Wisdom of God has nothing whatsoever at all to do with the cutting edge of Jesuit scholarship; it has all to do with the cross of Christ. For the preaching of the cross is to them that perish foolishness but unto us who are saved it is the power of God. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. The glorious gospel, of which Rome knows nothing, is the wisdom of God. The wisdom of this age now rules much of what is called Christian scholarship in America today.

One of the main changes in American Christianity, in my lifetime, has been the loss of the Puritan-Protestant theology that was the foundation of this great nation for more than three hundred years. Several forces were at work to bring this change about, none more powerful than the Jesuits. The Jesuits worked hard to replace biblical Protestant Christianity with "classical" Christianity.

As time went on, there were other voices that arose to promote and defend "Classical Christianity." The writings of C.S. Lewis championed "Classical Christianity." Lewis loved the Mass, taught that egregious lie of Purgatory, which is surely the foundation of medieval religion, and never said a word about justification by faith alone in the finished work of Christ. What Lewis believed and taught was medieval mythology, not Protestant Christianity.

Dr. John Robbins, examines one of the main promoters of "classical tradition" in "Reformed" circles: Andrew Sandlin. He stated, among other things, that Sandlin had attacked him for showing the errors of the neo-legalists, whom Sandlin defends. Dr. Robbins also points out the distinction that Sandlin makes between what the Protestant Reformers taught-the Reformed Faith-and what Sandlin calls "historic orthodox Christianity."

Sandlin quotes Thomas Oden, the Buttz Professor of Theology and Ethics, at Drew University, a United Methodist liberal school.

If you are going to be Eastern Orthodox, and I don't want to try to dissuade you from that at all, I think you can find the One Holy Catholic Church there.¹⁰

This is the man that Sandlin cites as his authority on "Classical Christianity." Sandlin continues his defense of Classical Tradition,

As I have written elsewhere, heresy is almost always defined in terms of deviation from classical Christianity, not from the distinctive of any particular species of the (orthodox) church, even the Presbyterian Church. So, even if the men charged are not Reformed (and I believe they are, they claim to be) they are not thereby heretics. ¹¹

Here Sandlin is defending all those who hold to what he calls classical

Christianity. That is Roman Catholics and Eastern Orthodox adherents, are not heretics even though they are not biblical Christians. So the same old push of Colson to have Roman Catholicism recognized as a sister Christian communion is being promoted by Sandlin. What Sandlin is defending here is medieval mythology, not Christianity.

Dr. Robbins refutes the errors of Sandlin. He stated,

So, according to Sandlin's scheme, a man is not a heretic if he denies say, justification by faith alone, since it is a peculiar doctrine of the Reformed Faith, a doctrine that is not accepted by either Orthodoxy or Romanism, and which is not mentioned in the ecumenical creeds. Nor, according to Sandlin's scheme, is a man a heretic if he denies the sufficiency and inerrancy of Scripture, since those doctrines are not mentioned in the ecumenical creeds and are in fact denied by the Romanists and the Orthodoxists. Nor is a man a heretic if he advocates the use of images and statues in worship, since both the Orthodoxists and the Romanists use and advocate the use of such "aids to worship," and since the ecumenical creeds do not condemn their use. One could go on at length, but by now the reader should get the point: Sandlin has repudiated biblical Christianity in favor of something he calls "classical Christianity." In repudiating the Reformation, Sandlin has repudiated Scripture and the Gospel that belongs to Jesus Christ.¹²

The return of a "divisive Protestant rebellion" to classical Romanism, has been the goal of the Jesuits since their inception. Now it is obvious that many in Reformed and evangelical and charismatic circles, have taken up the sword of the Jesuits in order to fight alongside them, to destroy what is left of historic Protestant Christianity in America today.

The Charismatics meeting at New Orleans a few years ago said that at the previous conference in Notre Dame, we knocked down the giant of Protestantism, now let us cut off his head that the divisions among the churches may never appear again. They, of course, we assume, were speaking figuratively, about cutting off the giant's head. What they meant was that they wanted to bring about the complete destruction of Protestantism.

In America today we have those people who are classed as evangelicals; we have others classed as Reformed; still others from both of these camps classed as Charismatics, and all these people are promoting the ecumenical non-Protestant church; the confusion thus generated has been overwhelming.

Historically, all Protestant denominations, at their inception repudiated and refuted, and preached and taught against the great System of Mystery Babylon religion, with all the spiritual weapons at their disposal. And in many, many, cases sealed their witness in the flames of martyrdom. The dissenters before the Reformation, the Reformers, the Puritans, the Huguenots, the dissenters after the Reformation, ALL believed that they were in a life and death struggle with the Papal Man of Sin. They were struggling against him, and all his henchmen who were dealing out wars, massacres, sieges, mayhem, and every type of persecution known to man against them. Now the heirs of that glorious Protestant heritage, have all made their peace with the Man of

Sin, having dropped Reformed Protestant eschatology. This is the consequence of following a Jesuit eschatology.

The Charismatics now want to cut THE HEAD OFF the giant of Protestantism; meaning they want to destroy him completely. However, they do NOT want to cut the head of the Papal Man of Sin; they do not want to destroy him completely. They obviously want him to flourish, so that those who once separated from him, and repudiated him, will NEVER AGAIN trouble or divide the great apostate ecumenical religion of humanity governed by him.

What does this mean?

Well, it means that they must love all the errors and blasphemies of the Papal Man of Sin. They must love the blasphemy of the Mass which is the chief act of worship in the Romish communion. They must love working for their salvation. They must love penance rather than repentance. They must love Mary more than Christ. They must love Purgatory, that chief of all blasphemies against the total forgiveness that Christ has accomplished for all those who believe in Him. They must love making saints and prayers for the dead, candles, and a hundred and one other evils of the Papal Man of Sin.

At the same time they want to destroy SOLA SCRIPTURA, the glorious Protestant teaching that Scriptura ALONE is the ONLY AUTHORITY for faith and practice in the church. Thus ruling out all popish edicts, ecumenical councils, Oral Tradition, and all forgeries of papal history. They must also want to destroy SOLA FIDE, that the sinner is justified by faith ALONE. They must love all the anathemas that the Papal Man of Sin has called down on such a wonderful doctrine. They must want to destroy SOLUS CHRISTUS, that salvation is not found in the church but in Christ ALONE. They must want to destroy SOLA GRATIA, THAT GLORIOUS Bible doctrine that the sinner is saved by GRACE ALONE, without any works of merit done by the sinner. Then they must all want to destroy SOLA DEI GLORIA, that all the glory belongs to God ALONE for everything. He that glories let him glory in the Lord. God has chosen the weak and the foolish and the despised, and the things that are not, that NO FLESH should glory in His presence.

Talk about unmitigated confusion. Those who claim they get revelations from God are led to repudiate the glorious truths the historic Protestants gleaned from the Scriptures ALONE; and in their place they want all the errors and blasphemies, that have been added over and above the Scriptures by the Papal Man of Sin down through the centuries. May the Lord enlighten the eyes of the modern church to the truth as it is in Jesus and as it is found in the Holy Scriptures ALONE! Romanism is built upon a foundation of total irrationalism. It may be called "classical" Christianity by the irrational neo-orthodox manologians of today but it has nothing to do with Christianity. What is called "classical" Christianity today is medieval mythology. The Apostles Creed may have been repeated by some in the middle ages, and some scholars may have known something about the ecumenical creeds, but the people were swamped in superstition. As Bishop J. C. Ryle said, their religion,

was superstition of the LOWEST AND MOST DEGRADING DESCRIPTION. Of the extent to which this was carried few, I suspect, have the smallest idea..

The blind led the blind, and both fell into the ditch. In a word the religion of our ancestors, before Hooper's time, was little better than an organized system of Mary worship, Virgin Mary worship, saint worship, image worship, relic worship, pilgrimages, alms-giving, formalism, ceremonialism, processions, prostrations, bowings, crossings, fastings, confessions, absolutions, masses, penances, and blind obedience to the priests. It was a grand higgledy-piggledy of ignorance and idolatry and service done to God by deputy. (Emphasis his) ¹³

It was an absolute carnival of irrationality and superstition, John Bale, in his commentary on the book of Revelation, said,

I beheld an execrable beast, very odious and hateful to look upon, rising out of the ravenous and roaring sea. By this monstrous ugly and most odious beast is meant the universal or whole anti-christ, comprehending in him all the wickedness, fury, falsehood, frowardness, deceit, lies, crafts, sleights, subtleties, hypocrisy, tyranny, mischiefs, pride, and all devilishness... How is this beast recognized? He takes error and establishes it as an infallible truth, and makes it a necessary article of faith, as they have done with purgatory, pardons, confessions, saint-worshiping, and such like... No abomination nor mystery of iniquity was ever found in these kingdoms that now reigneth in the detestable papacy or monstrous kingdom of antichrist, the Assyrians, Chaldeans, and Parthians were bad but nowhere was ever more pride, vanity, whoredom, filthiness, hypocrisy, falsehood, fickleness, extortion, vainglory, covetousness, sorcery, superstition, and unfaithfulness, seen to have defiled the holy temple of God, than that seen in the Roman Catholic System.¹⁴

The medieval mythology based upon tradition and not the Bible, promoted and defended the magic of the Mass, that a magic trick is performed every time the priest says his hocus-pocus over the bread and wine. It defended the myth of Purgatory. It promoted and extolled relics and bones. It developed a whole religion around Mary. It promoted and defended pilgrimages and shrines. It promoted the gross lie of indulgences. It promoted the lie that defied the Man of Sin as our Lord God the Pope. It denied salvation by grace ALONE, and justification by faith ALONE. And denied that the church was to be governed by the Bible ALONE. So whatever was promoted and followed in the religion of Rome, it had nothing whatsoever to do with either classical Christianity or Reformed Christianity. It simply was NOT Christian in any way, shape, or form.

It is this classical form of irrational traditional mythology that the Jesuits are promoting in America today, as a Christian Social Order. And many "Christians" are lined up with them, helping their cause with all the power and support they can muster.

Martin says of the Jesuits,

The Society of Jesus was started in 1540 by an obscure Basque named Inigo de Loyola, better known as Ignatius of Loyola. You cannot place Inigo's Jesuits on a par with any other organization for the simple

reason that no single organization we know of has yet rivaled the Jesuits in the immeasurable services they have rendered to the human family-over and above what they did on behalf of the papacy and the papacy's Roman Catholic Church... the Society has withstood every test of time and circumstance...

Not even Inigo could have seen the quasi- miracle of his Society's organization, its meteoric and brilliant success, and its universal influence on the world of man when he founded it. For the next 425 years, the tens of thousands who joined Inigo's company established a record that in its own category stands unmatched in past or present history...

Once his men harnessed their energies within his organization to the worldwide work of the Roman Church, they produced a unique phenomenon of human history. "Never," wrote the eighteenth-century German theorist Novalis, "never" before in the course of the world's history had such a Society appeared. The old Roman Senate itself did not lay schemes for world domination with greater certainty of success. Never had the carrying out of a greater idea been considered with greater understanding. For all time, this Society will be an example to every Society which feels an organic longing for infinite extension and eternal duration."

They were giants, but with one purpose: the defense and propagation of papal authority and papal teaching. ¹⁵

This great antichristian conspiratorial Order of the Jesuits, animated by the great Spirit of Error, is changing the American church even as we write. And the spiritual warfare that the Protestants and Puritans of America used to wage against it, is all but over. The theological battlefield is enshrouded in silence in the "Christian" churches of America; the noise of battle is heard only in American culture. The eschatologies of the Jesuits have seen to that. So while many "Christians" sleep a stealthy and deceptive enemy still wages his war against them.

We close with those immortal words of Grattan Guinness,

I see the great Apostasy, I see the desolation of Christendom, I see the smoking ruins. I see the reign of monsters; I see those vice-gods, that Gregory VII, that Innocent III, that Boniface VIII, that Alexander VI, that Gregory XIII, that Pius IX; I see their long succession, I hear their insufferable blasphemies, I see their abominable lives; I see them worshiped by blinded generations, bestowing hollow benedictions, bartering lying indulgences, creating a paganized Christianity; | see their liveried slaves, their shaven priests, their celibate confessors; I see the infamous confessional, the ruined women, the murdered innocents; I hear the lying absolutions, the dying groans; I hear the cries of the victims; I hear the anathemas, the curses, the thunders of the interdicts; I see the racks, the dungeons, the stakes; I see that inhuman Inquisition, those fires of Smithfield, those butcheries of St.

Bartholomew, the Spanish Armada, those unspeakable dragonnades, that endless train of wars, that dreadful multitude of massacres. I see it all, and in the name of that ruin it has brought upon the Church and in the world, in the name of the truth it has denied, the temple it has defiled, the God it has blasphemed, the souls it has destroyed; in the name of the millions it has deluded; the millions it has slaughtered, the millions it has damned; with holy confessors, with noble reformers, with innumerable martyrs, with the saints of the ages, I denounce it as the masterpiece of Satan, as the body and soul and essence of antichrist.

What can the true believer do in the face of apostasy, false religion, and the compromise with such evils? He can do no better than to follow the advice of the Apostle Paul,

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel (Ephesians 6:10-19).

(End of The Effect of the Jesuit Eschatologies on America Today – by Dr. Ronald Cooke.)

If you read the entire booklet, congratulations! You should now know more than most born-again Christians about who the real enemy is. I used to think it was the Jews, and then later the Illuminati / Freemasons / Bilderbergers / CFR / International Bankers / Rothschilds / Rockefellers / _____ (fill in the blank with your favorite bad guy), at the top of the pile of evils in this world, but now based on my knowledge of the Protestant Reformation and the Roman Catholic Church's reaction to the Reformation which is called the Counter-Reformation, I believe ALL these people and organizations are controlled by the Jesuits and the Vatican. Dr. Ronald Cooke's booklet added more details to that knowledge.

The Effects of the Jesuit Cultural Struggle Upon the United States Today



This is chapter 10 of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke.

The Jesuit-Futurist view puts Antichrist away off into the end times. So he does not affect church or nation today. The Jesuit-Preterist view puts Antichrist back into the first century ONLY. He disappeared before AD 70. So he no longer affects either church or the world today.

So the Jesuits then can get on with the job of Romanizing the world for the Pope of Rome. The deceived evangelicals and Reformed Bible-believers are now caught up in this Jesuit cultural struggle to “Christianize” America and the world.

The idea of “Christianizing” the world arises from the Jesuit Alcasar’s view of the future. Antichrist arose and fell before AD 70. So with such opposition out of the way, the coast is clear to set about “Christianizing-Romanizing” the World for the Papacy. This is what is happening in the United States today.

There was a lot of gobbledegook written by the Jesuits, Du Chardin, and Tyrell, to name two, but one thing is clear: American Protestantism had to go, And the Jesuits were prepared to make it go, and to replace it with their Jesuit-Social-Order.

We as Jesuits must recognize that we participate in many sinful structures of American society. Hence we run the risk of sin UNLESS WE WORK TO CHANGE THAT. ¹ (emphasis added)

The Jesuit cultural struggle is how they are working to change America. This cultural struggle takes place on many fronts: theological, political, ecclesiastical, philosophical, educational, scientific, and yes militarily. One of the aspects of the Jesuit cultural struggle is euphemistically called LIBERATION THEOLOGY.

Malachi Martin, who hated liberation theology, does recount some details about it and those Jesuits who promoted it and were deeply and personally involved in its execution on the battlefield.

Malachi Martin wrote,

As one swallow does not make a summer, so one McGovern (the Jesuit author of *Marxism: An American Christian Perspective*) or even one-Jesuit National Leadership project-does not make a war. Its stated policy aside, in every practical sense the Society (Jesuit) is committed corporately to this class struggle. Its message comes today from a thousand different sources among clergymen and theologians living in the countries of democratic capitalism. It is enshrined in a totally new theology – the Theology of Liberation – whose handbook was written by a Peruvian Jesuit, Father Gustavo Gutierrez, and whose Hall of Fame includes a remarkable number of prominent Latin American Jesuits such as Jon Sobrino, Juan Segundo, and Ferdinand Cardenal. Those are not household names heard on the nightly news in the USA. They are however, men of significant international influence for the Americas (North and South) and for Europe. ²

(Ferdinand Cardenal of course, was one of the Jesuits who was a leader of the bloody Sandinista revolution in Nicaragua shortly before Martin wrote.)

The Jesuits promoted the universal church and the people's church: the church of all humanity. The only problem is that not all are convinced by the Jesuit Message. This is where Liberation Theology comes into the picture.

The message of universal salvation is now preached by Roman Catholics and non-Catholics. God loves everybody. All humanity is the elect of God. The message sounds great, but what if some do not cooperate?

God loves everybody unconditionally. But what if everyone does not love God? What then? The message that love inevitably triumphs over hate sounds great; but what if hate does not cooperate and believe the message preached? Well then if hate does not give way to love peacefully: it will have to be convinced by other means.

The Jesuit, Francis Carney, was more honest than some other Jesuits, for he unashamedly and vocally believed and preached, that military force was necessary to set up the kingdom of God on earth. His idea of liberation was based on dialectical theology: the theology of conflict. Conflicting opinions must give way to a series of struggles between people of different ideologies. This was God's plan for the world. God was engineering evolution to bring about universal salvation, but this evolutionary determinism included conflict and armed revolution if some people refused peacefully to accept the ecumenical church of all humanity.³

The Jesuits were the masters and originators of Liberation theology. The impact of liberation theology is not well known in non-catholic circles today in modern America. Yet liberation theology rises from the Jesuit eschatology. Luis Aleasar said that the Antichrist arose and fell in the first century. So then the church can "Christianize" the world for there is no system of anti-Christianity to oppose it.

This is what they work for day and night. How is this take over of the world to be achieved? Well, for years Jesuits worked through political intrigue and education to achieve their goals. They still do. However, men like Pierre

Teilhard Du Chardin, with other Jesuits, sought to speed up the take over of the world and to speed up the destruction of Protestantism, particularly in the United States of America.

So the idea arose that the "church" needed to become more militant. Not like former days when the papacy sought the military help of kings and princes to achieve their domination of Europe. The CHURCH needed to become more militant itself, and not only seek for the help of the secular rulers, but in many cases overthrow the secular rulers by armed aggression. The Reformed (really Jesuit) Reconstructionists also taught the same thing: military might to overcome all opposition and thus "Christianize" the world and bring in the kingdom of love and light by the armed aggression of Liberation Theology.

Carney was not just whistling "Dixie." He was directly involved with the jungle-based guerrillas in Latin America, particularly in Honduras. Malachi Martin wrote that,

Carney was Chicago born and bred. He trained as a Jesuit... and then volunteered for work in Central America... he became a Honduran citizen. Over the years Carey drank in Liberation Theology like rare wine... His name and activities were publicly associated with jungle-based guerrillas. Even when a price was laid on his head by Honduran Army authorities, there was NO MOVE by Jesuit Superiors to curb Carey's guerrilla associations. Indeed, Carney was only one of several Jesuits in Honduras, Nicaragua, Guatemala, and Costa Rica who were all following the same course with the BLESSING of their local Roman Superiors. ⁴
(emphasis added)

The Jesuits not only promoted Liberation Theology; they were deeply involved in the actual fighting. (We recount in more detail the Jesuit bloody triumphs in Nicaragua, in our previous study, The Jesuit Kulturkampf in the United States.)

Many Roman Catholic priests became involved in actual revolutionary activity in Latin America. The leaders of this theological and military effort, this liberation theology, were the Jesuits. What few people seem to realize is that the same Order of Jesuits was at work in the United States to promote liberation theology.

In the United States, the task was much more difficult. For there were not the masses of poverty-stricken people to provide the cannon-fodder for a full-blown revolutionary war as there were in Nicaragua, El Salvador, Guatemala, and other South American countries like Bolivia and Paraguay. In the United States, a different strategy would have to be employed.

As early as the decade of the 1960s the Jesuits, while still promoting the establishment of a Christian Social Order, also established a "Jesuit National Leadership Project." This was a fundamental change in direction. Their "Working Paper" was explicit about their intention to change the political structure of America from that of a Protestant capitalistic republic to a classless society that was neither communistic nor capitalistic: it would be a reinterpreting of the gospel mission about the

salvation of souls, to an economic non-supernatural dynamic conflict. It was the class struggle with a different end in view: a NEW kind of society which endorsed revolution as a catalyst of theological, political, and economic change. The change thus brought about would be complete. "It would be at one and the same time, a cultural-spiritual change, and an economic-social-political change as well."⁵ This then, is the struggle that many gullible non-Catholics are now engaged in promoting.

Carney ended his autobiography with a plea to all "Christians" to get rid of their unfair and un-Christian prejudices against revolution and Marxism. He wanted all Christians to join the NEW idea of revolution: a Christian revolution. ⁶ (The IRA in Ulster at that time began their Roman Catholic revolution against Protestant Ulster. The Protestants of Ulster were viewed as intransigent and therefore must be annihilated to pave the way for the ecumenical church of all humanity. The IRA were, and still are, merely putting into practice Jesuit Liberation theology).

Carney, with the agreement of His Jesuit Superiors, illegally crossed the border into Honduras to share the hit-and-run life of a guerrilla commando, It was the beginning of 12 years of the now gun-toting revolutionary Jesuit priest pressing forward in the dialectical conflict to bring about the NEW future of Catholicism and the NEW church of all humanity.⁷ He was putting Liberation Theology into action. This is where that miserable idea of "doing" theology now rampant in non-catholic circles came from. Carney's theology was transposed into military combat. Martin wrote,

In September 1983, (12 years after he started his war) Carney's ninety-man commando unit was wiped out in a battle with Honduran troops... a few of his men survived and were thrown into a rectangular pit in the jungle... Was Carney one of these men? No one has ever been able to find out.

That's the kind of war this is... it's a war in which blood is spilled regularly and in great quantities. Priests like Carney are not exceptions... not all go so far as to live the life of commando fighters. But in many and varied roles they do play in the world's purely political arena, men such as Father Carney S. J., each and every one of them, are essential to the success of the Jesuits. ⁸

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2. Loe. cit.
3. Ibid., p.19.
4. Ibid., p. 18.
5. Ibid., p. 20.
6. Loc.cit.

7. Loc.cit

8. Ibid., p. 20-21.

Continue to the next chapter: [The Jesuits and Ecumenism](#)

[Biblical Exegesis and the Beast of Revelation](#)



This is chapter 5 of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke

We live in the day of Hollywood fiction and prophetic fiction. So it is difficult to discuss in a sane fashion some of the problems of biblical interpretation. One of these problems centers around the BIBLICAL meaning of the word BEAST.

You would think that men would tread carefully regarding this issue in light of what the godly Protestants of church history have taught, but such is not the case. The positions of the Roman Catholic Jesuits, which were put forward to discredit the Protestant position, are now accepted by almost ALL Christians in North America today. The Jesuit positions on the BEAST of Revelation are taken and the position of the older Protestant commentators is dismissed without a second thought

The Reformed Reconstructionists, taking the position of the Jesuit Luis Alcasar, that most of the book of Revelation was fulfilled around AD 70 or shortly after, identify Antichrist with Nero, Caligula, Simon Magus, or some other individual of the first century. So Antichrist, whoever, or whatever, he might have been, is dismissed from church history, after AD 70, from the present, and from the future. So he cannot now affect the church in any way for he disappeared after AD 70. The majority of evangelicals and fundamentalists, taking the position of the Jesuit, Francisco Ribera, identify Antichrist with a man, or super-man, who has not yet appeared in history, and who will not appear until near the very end of this age. In both

these cases, the Jesuits, and those who follow them, identified the Bible word BEAST, as a man, and not a kingdom or world empire.

Yet, when one looks, not only at what the Protestant Reformers and Puritans, and those who followed them for about two hundred years have written, but what the Bible says on this very important issue, he will find that there is very little room for the dogmatism of the Jesuits, and those who follow them, on this issue. The Reformers and Puritans, and those who followed them wrestled with the problems of interpretation every bit as much as the Jesuits. Surely their interpretations merit the same attention and consideration as that given to the Jesuits.

Cardinal Bellarmine, the famous Jesuit apologist for the Roman Catholic interpretation of the identity of the Beast in Revelation 13, wrote:

For all (Roman) Catholics think thus that Antichrist will be one CERTAIN MAN; but ALL heretics teach that Antichrist is expressly declared to be NOT a single person, but an individual throne or absolute KINGDOM, and an apostate seat of those who rule over the church. ¹ (emphasis added)

So Bellarmine, the great Jesuit, clearly shows that many Roman Catholics, following the Jesuit Francisco Rivera, teach that the Beast of Revelation 13 will be ONE CERTAIN MAN and not a dominion, kingdom, or empire. Bellarmine declares that it was the HERETICS, the Protestant Reformers and early puritans, who put forth the teaching that the Beast of Revelation was a great empire which overspread the earth.

Clarence Larkin, in his major work, *Dispensational Truth*, corroborates what the Jesuit Cardinal Bellarmine wrote at the turn of the seventeenth century. Larkin wrote in 1920 that the view that Antichrist is a single individual who only appears at the very end of time, originated with the Jesuits. Strange as it may seem, Larkin is almost ALONE in this admission, among all the modern non-catholic commentaries on the book of Revelation who follow the Jesuit line. I cannot remember reading ONE such commentary that tells the reader, this view I am giving, started with the Jesuits.

Larkin and Bellarmine are further corroborated in their positions by the Reformed and Puritan writers of the past, in that almost all Protestants up until around 1820, regarded the single man-Antichrist view, as a Roman Catholic one. John Calvin said,

But we see that almost the whole world has been miserably deceived, as if not a word had ever been said about Antichrist. And what is more, under the Papacy there is nothing more WELL-KNOWN and COMMON than the FUTURE coming of Antichrist. Those who think that he would be just ONE MAN are dreaming. ² (emphasis added)

The Puritans say almost the same thing. Ussher said that the idea that Antichrist was a single man who would come in the future is a papal fancy. ³ Turretin also said that it was Romanists who imagine that Antichrist is still to come. ⁴

The Reformers, the Puritans, and those who followed them for several centuries all believed that the idea of a future one-man-Antichrist was a papal teaching; not a scriptural one. And they had scriptural backing for their position on the identity of the BEAST which the Jesuits, and all those non-catholics who now follow them, lack.

Larkin, Ironside, and many many other evangelical and fundamental writers, all write about the Beast of Revelation 13, as a future single individual of terrible cruelty and deceit. There is no comparison made with the BEAST-KINGDOMS of Daniel, which would seem to indicate to the exegete comparing both, that there is BIBLICAL precedent for regarding the BEAST-THERION-as a great world wide empire or kingdom. No, they just run on dogmatically writing about some awful person who is going to appear at the very end of the age.

Here is a sampling of such writings:

Roy Talmage Brumbaugh, pastor of First Presbyterian Church, Tacoma, Washington, in speaking of the last days in 1934 noted that there would be,

The increased desire of men for supermen... H. G. Wells said that a super state is necessary for the world's peace. This super state must necessarily be ruled over by a superman. All nations call for a super-ruler. ⁵

W.R. Newell,
Proper interpretation MUST regard these two BEASTS of Revelation 13 as two MEN. (Emphasis added) ⁶

M. R. DeHaan,
Judas will be the Antichrist. The Spirit of the Antichrist will enter once more into mankind and cause to appear another freak, half-man and half devil, who will be the incarnation of the devil. ⁷

Arno C. Gaebelin,
The Beast will represent a picture hitherto unknown and unseen-one unexampled in the history of the race- A human power endowed with Satanic energy, openly defying God and invested with the royal power and world-wide authority of Satan will engage the rapt gaze of the whole world. ⁸

J.A, Seiss,
He gives perhaps one of the best interpretations of any Futurist which I have read. He notes that the Beasts represent World Wide powers, here in Revelation 13, so at least he tries to stay with the biblical meaning of the word Beast for awhile, but then adds as his third comment; "My third remark is that this Beast is an INDIVIDUAL administrator embodied in one PARTICULAR MAN though upheld by ten kingdoms or governments who unite in making the Beast the ONE sole ARCH-REGENT of their time. ⁹

Harry Ironside wrote,
A man then is waited for. His advent draws near. He will come when, at last, the restraining power, the Holy Spirit (another dogmatic unproven

assumption) has gone up to the heavens whence He came. This coming one is the Grand Monarch of the New Humanity cult. He is the coming Imam, or Mahdi, of the Muslims. He is the long-expected last incarnation of Vishnu waited for by the Brahmins; the coming Montezuma of the Aztecs; the false Messiah of the Apostate Jews; the great Master of all sects of Yogis; the Ultimate Man of the evolutionists; the Uebermensch of Nietzsche, the Hun philosopher whose ravings prepared the way for the world war. He will be a Satan-controlled, God-defying, conscienceless, almost super-human man-an INDIVIDUAL whose manifestation will mean the consummation of the present apostasy, and the full deification of humanity to his bewildered dupes. ¹⁰ (emphasis added)

These examples could be multiplied a hundred fold, suffice it to say that the majority of commentaries on the Book of Revelation over the past one hundred and fifty years, present Antichrist, the Beast of Revelation 13, as an individual man. Very little has been written from a different standpoint. Much the same material is just rehashed by hundreds of different writers on the Apocalypse.

Henry Ironside, in giving his description of Antichrist, mentions that the Hindus and the Muslims and the Aztecs, etc, are all looking for a coming MAN who will lead them. Most of this segment by Ironside is taken from Govett's commentary on the Apocalypse which first appeared in 1864. Govett wrote that,

The Hindus expect the tenth Avatar. The Buddhists look for the next Buddh or deity. The Indians of Mexico watch beside a holy fire for the return of Quetzalcoat. The Mohammedan Shiites look for the coming Mouhdi. The Druses look for the return of Hakem. The Samaritans expect a prophet called Hathal. The Chasidim look for one to come. ¹¹

So Ironside merely polished up and added a few more thoughts to what Govett wrote a half a century before him. And many other writers on the book of Revelation do the same thing. In fact, the majority of modern futurist books on the Apocalypse are merely rehashings of Govett's work, Look at Dave Hunt's work.

The dogmatism, which some modern writers on the Man of Sin display, is only matched in many cases by their illogical exegesis. Dave Hunt, who passed away recently, states in his book *The Woman Rides the Beast* that,

The Reformers and their creeds were unanimous in identifying each pope as Antichrist. Scripture, however, does not support that claim. The Antichrist is a unique individual without predecessors or successors. He will be the new "Constantine," the ruler of the revived Roman Empire. ¹²

Several things to note in this quotation which are obviously erroneous. The Reformers identified the papal kingdom, not individual popes, as the Man of Sin. The Bible in Daniel corroborates their position that the Beast of Revelation is a kingdom or Power, not a single man. As Bishop Newton so wisely said, **"No one has ever looked at the Woman of Revelation as a single Woman, why should they regard the Man of Sin as a single man?"** In fact, Hunt

himself corroborates Newton, for in his own book, THE WOMAN RIDES THE BEAST, Hunt obviously regards the Woman as the great city and System of Rome, not as a single woman. So he does not apply the same logic to the Woman as he does to the Man.

It can be said, without fear of contradiction, that almost ALL commentaries written on the book of Revelation in the past century and a half, apart from a few written by the Reconstructionists, all follow Govett in their description of, and comments about, his coming secular super-human monster. Coupled then with the Jesuit Preterist view of the Apocalypse it can safely be said that almost every commentary written on the book of revelation in the past 150 years follows the Jesuits. Is that not a remarkable achievement accomplished by the Jesuit Counter-Reformation conspiracy in Reformed, Evangelical, Fundamental Baptist, and other non-catholic circles today?

Surely it is instructive to notice that the entire population of the earth has died since Govett wrote his commentary in 1864. And almost the entire population of earth has died since Ironside wrote his commentary in 1920. Only those 93 years old or older, today, were alive when Ironside wrote about his coming monster-super-man. So that **the entire world of people has died in Govett's case, without EVEN ONE PERSON being affected by his evil cruel secular superman. Yet multiplied millions, yea billions, have been affected by the Antichrist of the Protestant view: Papal Rome.**

Is it not important to note that even if the Muslims, who were alive in Govett's day, were looking for some coming world leader, they ALL died without ever being affected by him in any way at all. But they were all lost forever, if Christ is the way the truth and the life, even though they never saw anything of Govett's Antichrist.

All the multiplied millions of Roman Catholics, who bowed before the Pope of Rome, and followed all his blasphemies and false teachings, all died without EVEN ONE of them being affected by Govett's Man of Sin. However, they were ALL affected by the Papal Man of Sin to their everlasting damnation.

Govett directed the attention of his readers to some future man, who even yet, one hundred and fifty years later, has NEVER affected ONE SOUL in the entire earth in the four generations since Govett wrote his commentary. While during that same period BILLIONS of precious souls have been overwhelmed by the lies and blasphemies of the Papal Man of Sin.

Should not some commentator on the book of Revelation during these four generations, have warned his readers of the PRESENT ANTICHRISTIANITY that was cursing the earth at the very time of his writing? Rather than so many commentators directing the attention of their readers to some future man, who as yet, in all of the history of the human race, has

AFFECTED NOBODY!

Or directing the attention of their readers to a man who rose and fell in the first century AD. who also now affects nobody on earth.

As far as Christendom, or Popedom, as Luther called it, is concerned, the Papacy of Rome has affected it more than any other power on earth. Other evil religions and ideologies flourish on earth today, but the dynasty of men known as the PAPACY has affected the "church" more than any other" power throughout its history. This dynasty of men has done far more damage to the immortal souls of men, than some past man who came and went in the first century; or some future man who has not yet appeared in human history.

The Jesuits have used their deceptive power to mislead millions of non-catholics today. Directing the attention of these non-catholics to the past or to the future, they have managed to blind them to the truth that is right before their eyes. **In looking to the past, or looking to the future, they fail completely to look at the present.**

If the Bible is true, then multiplied billions of precious never-dying souls have been deceived by the Papal Man of Sin, in the past, even while their attention was being directed to some other non-existent culprit. One billion precious souls are NOW, in the present tense, being deceived by papal Rome, while totally unaffected in any way by Govett's Man of Sin.

In Govett's day, multiplied millions were being_ deceived by the Papal Man of Sin, who never saw any other evil super-man, Aztec, Muslim, Jewish, Buddhist, Hindu, or Secular satanic monster. Govett spends more than fifty pages describing his coming secular super-man. Towards the end of his chapter on the BEAST of Revelation, he says,

No (one has) ever so powerfully affected our system of worlds, as this dread deceiver will affect mankind, THE PERDITION OF SOULS UNNUMBERED IS BOUND UP WITH HIM. (Emphasis his) ¹³

Govett * is here speaking of his coming world dictator, not the papacy. Yet millions of people were being deceived and sent to perdition by the Popes of Rome, even as he wrote about his future man who has affected no one.

Think for a moment how many millions of people were being deceived by the papal dogmas as Govett wrote, Think how many more have been deceived by the Papal Man of Sin SINCE Govett wrote. Then think again of how many are STILL BEING DECEIVED as I write this. Then think how many more will continue to be deceived by the papacy in the future. And think that in all this same time NOT ONE SOUL was BOUND UP IN PERDITION by Govett's. "DREAD DECEIVER" OF MANKIND.

* We are not picking on Govett particularly, for every other Futurist writes the same as Govett about their Man of Sin. We are using Govett because he was the first non-catholic (we cannot call him Protestant, since he repudiated the Protestant view, – and set forth the position of the Jesuits on the Man of Sin.) to write a commentary on the Book of Revelation from the standpoint of the Jesuits. Up to the appearance of his commentary the view which he upholds was followed only by Roman Catholic expositors.

When I first came to America the majority of evangelicals and Reformed men stood where [still stand today with regard to the teachings of Roman

Catholicism. Now in the present tense that has all changed. Several men whom I knew personally began working with Roman Catholic priests, and others became sympathetic to Roman Catholicism even if they did not join openly in fellowship with it. When I first came to America I did not know ONE man who professed to be evangelical or Reformed who fellowshipped with the Roman Catholic system, not even Billy Graham.

Just over a hundred years ago the Rev. W. C. Brownlee, a Presbyterian minister, who helped in the founding of Rutgers University, published his magazine called PROTESTANT VINDICATOR AND DEFENDER OF CIVIL AND RELIGIOUS LIBERTY AGAINST THE INROADS OF POPYERY. This is what evangelical magazines used to do, Now World Magazine, Christianity Today and others like them, sing the praises of the Roman Antichrist continually. So times have CHANGED in America today. One hundred and fifty years later, Govett's mystery future super-man is still nowhere to be seen, but the Pope of Rome is given front page coverage on the cover of the "Reformed" World Magazine, on Time Magazine, and Newsweek and others. When the late pope died I looked across the magazine stand in Wal-Mart and I could not believe my eyes: his picture seemed to be on the cover of every magazine there. The glowing accounts and fulsome praise of the late Pope are a yardstick to measure the triumphs of the papacy and the failures of American Protestantism today.

The man that all the Reformers, and almost all the prominent Puritan writers viewed as the historical antichrist, is now considered one of the world's leading Christians and is being put forward as the head of the ecumenical church of the 21* century by various non-Roman Catholic leaders. As the Emergent Cult keeps expanding and emerging, it is obvious that the unity of the Jesuits is being promoted.

In light of all the ignorance of the papal Man of Sin today, it is necessary to show what these evil men said about themselves. They called themselves THE SUPREME LORD OF THE UNIVERSE. They also claimed that everyone else on earth derives their power from the Pope of Rome. Innocent III, that megalomaniac, was one of the first of the popes to take such an extravagant title as his own.

Boniface VIII follows with his infamous Unam Sanctum published in Nov. 16, 1302. This Papal Bull outstripped all the claims that had preceded it. Here is part of that tyrannical proclamation:

The secular power is but a simple emanation from the ecclesiastical; and the double power of the pope, founded upon Holy Scripture, is even an article of faith. God has confided to St. Peter, and to his successors, two swords, the one spiritual, the other temporal. The first ought to be exercised by the Church itself; and the other, by secular powers for the service of the Church, and according to the will of the pope. The later, that is to say, the temporal sword is in subjection to the former, and the temporal authority depends indispensably on the spiritual power which judges it, while God alone can judge the spiritual power. Finally, it is necessary to salvation for every human creature to be in subjection to the Roman pontiff. ¹³

After the Reformation, the Jesuits for centuries, preached up the pope's supremacy over temporal princes and kings, and through their astonishing influence upon the minds of various peoples in various nations, the Bishop of Rome came to be regarded as the supreme Sovereign of the secular world and the head of the Church, thus assuming the head of ALL authority, TEMPORAL, SPIRITUAL, and IMMORTAL. For he claimed to have jurisdiction over Purgatory in the world to come.

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Continue to the next chapter: [ACCORDING TO THE SCRIPTURE'S THE BIBLICAL SYMBOL OF THE ANTICHRIST IS A WILD BEAST](#)

Jesuit Eschatology and the American Pulpit



This is chapter 4 of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke

Eschatology is the doctrine of last things, from the Greek word ESCHATOS meaning last. It is usually the last doctrine studied in Systematic theology. However, we are dealing with it in this study because of the great impact that the Jesuit eschatologies have made upon almost all of Protestant and non-catholic teachers today in North America. I now use the term non-catholic because there are so few Protestants left. With the demise of Protestant eschatology the field of eschatology is now dominated by the Jesuits.

Malachi Martin speaks of the Jesuits going everywhere, even where they were not welcome, and also underground, and in disguise. So it is not a far reach then to say that Jesuits went into Protestant schools in disguise as Protestant teachers. Certainly Jesuit teachings have spread far and wide in Protestant academic circles today.

For example, Clarence Larkin, the Dispensational writer, tells of how Jesuit eschatology was at first only followed by Roman Catholics, but then was wonderfully revived among Protestants.

In its present form (that is Futurism in its present form) it may be said to have originated at the end of the Sixteenth Century, with the Jesuit (Francisco) Ribera, who actuated by the same motive as the Jesuit (Luis) Alcasar, sought to rid the Papacy of the stigma of being called the "Antichrist," and so referred the prophecies of the Apocalypse to the distant future. This view was accepted by the Roman Catholic Church, and was FOR A LONG TIME CONFINED TO IT, but STRANGE TO SAY, it has been WONDERFULLY REVIVED since the beginning of the Nineteenth Century, and that AMONG PROTESTANTS. ¹ (emphasis added)

Three things need to be noted here with regard to Larkin's statement.

1. The Roman Catholic church wanted to rid itself of the stigma that the Reformers, and most of the Puritans, had branded her with: that the papacy was the Antichrist.

2, The Jesuit scholars did this by either putting Antichrist off into the future. This was done by the Jesuit Francisco Ribera; or by putting Antichrist back into the first century only. This was done by the Jesuit Luis Aleasar.

3. The wonderful revival of Rivera's antichrist at the beginning of the nineteenth century was brought about by a third Jesuit, Emanuel Lacunza.

Larkin briefly mentions the position of the Protestant Reformers on the Man of Sin. He notes that,

They claim that "Antichrist" is a "System" rather than a "Person," and is represented by the Harlot Church of Rome. This School has had some very able and ingenious advocates. This view was unknown to the early church... It was adopted and applied to the Pope by the forerunners and leaders of the Reformation... It is frequently called the Protestant interpretation because it regards Popery as exhausting all that has been predicted of the Antichristian power. It was a powerful and formidable weapon in the hands of the leaders of the Reformation, and the conviction of its truthfulness nerved them to "love not their lives unto the death." It was the secret of the martyr heroism of the Sixteenth Century. ²

Larkin mentions that this view was unknown to the early church. This is true. Some of the Reformers note that the early church was already overrun by many of the seeds of what became known as popery. The true gospel was lost very early in many churches. The Galatians were already in danger of perverting the gospel when Paul wrote to them.

The Reformers and the Puritans set forth the Man of Sin as a kingdom or empire. They certainly had the words of Daniel the Prophet to back up what they believed, as we will see in more detail later. Whereas those who claim that the Man of Sin is one man must go against the clear teaching of Scripture when they do.

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Continue to the next chapter: [BIBLICAL EXEGESIS AND THE BEAST OF REVELATION](#)

The Bible Reveals the Existence of Conspiracies



This is chapter 3 of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke

Some Bible believers repudiate the whole idea of a conspiracy because they say they believe in a sovereign God who controls history. The Bible calls Satan, the god of this world, because millions in this world worship him and follow his wisdom. This does not mean that Satan will triumph over God. He surely will not. But his effort is real and historical. The great apostasy is real even though it does not succeed finally.

The war against Satan still has to be fought. The truth must be proclaimed to overcome Satan and all his false prophets, many of whom work in the visible church to deceive, if it were possible, the very elect. According to the Apostle Peter, false teachers are in the church, even as the false prophets were in Israel. The truth must be taught so that the efforts of all false prophets will be defeated.

In the book of Jeremiah, the Word of God reveals that the false prophets cried peace when there was no peace. This is an identifying mark of a false prophet. These false prophets were involved in a conspiracy against God.

The Lord said unto me (Jeremiah) a conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to their iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them; the house of Israel and the house of Judah have broken my covenant which I made with their forefathers. Therefore, thus saith the Lord, behold I will bring evil upon them, which they shall not be able to escape.

The Hebrew word translated conspiracy here in this passage, is QESHAR from the root QASHAR meaning to make a league, to knit together, to conspire to commit treason; so any unlawful alliance, confederacy, or conspiracy. The same Hebrew word is used in Ezekiel 22:25.

Son of Man, say unto her (Israel) Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a lion ravaging-tearing to pieces-the prey; they have devoured souls; they have taken treasure and precious things; they have made her many widows in the

midst of her.

Her priests have violated my law, they have profaned my holy things; they have put no difference between the holy and the profane, neither have they shown difference between the clean and unclean, and have hidden their eyes from my Sabbaths and I am profaned among them. Her princes in her midst are like wolves ravening (tearing) the prey to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed themselves with untempered mortar, seeing vanity, and divining lies, saying thus saith the Lord, when the Lord has not spoken. (Ezekiel 22:24-28).

Here there was a conspiracy to profane the holy and to put no difference between the clean and the unclean. And to pretend to speak for the Lord, when He had not spoken, thus giving out lies. Surely a description of the great Harlot of Rome who also puts no difference between the clean and the unclean and profanes that which is holy.

The Man of Sin in Rome also pretends to speak for the Lord Jesus Christ on earth, when in effect, he is the great deceiver of mankind. Malachi Martin has some critical things to say against the modern Roman Catholic System in his writings, but he does not criticize the office of the papacy. He believes that the papacy has been instituted by God and that all the popes of Rome have descended from the Apostle Peter and that they hold the powers invested in them by the Triple Tiara which is placed on their head by the cardinal deacon accompanied by the words:

Receive the tiara with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Savior Jesus Christ, to whom is honor and glory, world without end, Amen.

According to the Roman Catholic dictionary, the first crown symbolized the pope's "universal episcopate;" the second, his "supremacy of jurisdiction;" and the third, his "temporal supremacy."

The Papal Man of Sin claims more power and authority than any other man in the world today. He claims to be the HEAD of the Universal church. The supreme arbiter of mankind, and the sovereign ruler of the kingdoms of the world. Truly "he sits in his temple as 'god'" claiming and showing himself "that he is god." Malachi Martin calls the pope, he was writing about in THE KEYS OF THIS BLOOD, the SERVANT of God's GRAND DESIGN," in the millennial end game, that he saw emerging in the world as the twentieth-century drew to a close. The Bible-believer sees the Papal Man of Sin, the servant of a design that is much lower than grand, and indeed promotes THE LIE instead of the truth. It is interesting to note the similarities between the conspiracy revealed in Ezekiel and the one mentioned in the Apocalypse. For both speak of princes devouring souls, and the merchants trading in the souls of men, and taking treasures and riches which all perish in the overthrow of the Great Prostitute of Babylon.

The conspiracies in Israel are revealed by the inspired writers of the Old

Testament. So they are real conspiracies. The Scriptures also reveal in the second Psalm that the rulers of the world take counsel against the Lord and His Anointed One – The Christ. So again the Word of the Lord reveals the enmity, rebellion, and conspiracy of the world's rulers against the Lord Jesus Christ.

In the New Testament the Scriptures again reveal the presence of a worldwide system that is opposed to the true Church – Mystery Babylon the Great. Through the work of the Jesuits, this great conspiracy against the true Church is put off into the future, and is thus removed from history. Or it is said to have arisen in the first century and then is destroyed by AD 70. This view also was first set forth by the Jesuits. Either way, Mystery Babylon the Great, is not a part of church history, according to the Jesuits.

The Protestant Reformers believed that Roman Catholicism was the backbone of this great conspiracy against the true Church. The Puritans, many of whom also viewed Roman Catholicism as the foundation of Mystery Babylon the Great, believed that the Jesuits were the strength behind the Counter-Reformation, and thus the greatest conspirators against historic Bible Protestantism that the world has ever seen.

The Jesuits, on the other hand, have always denied many of the accusations made against them by Protestants. In recent times their sordid history has been completely erased from the public mind, and they are now regarded as some of the best and most loving leaders of the modern ecumenical movement.

The Bible teaches that there is a great apostate conspiracy against the true church. This great apostate conglomerate is made up of many evils and evil people. The Scripture says,

I saw a woman sit upon a scarlet coloured beast, full of the names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with blood of the martyrs of Jesus: and when I saw her, I wondered with great wonder (Revelation 17:3-6).

And the Woman which thou sawest is that great city which reigns over the kings of the earth (Revelation 17:18),

And he (the angel) cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of demons, and the hold- prison-of every foul spirit, and a cage of every unclean and hateful bird. For ALL nations have drunk of the wine of the fury of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are through the power of her luxury enriched (Revelation 18:2-3).

The Bible here describes historical reality, not just an end-time scenario. It reveals a great composite picture of the world's attempt to unite her false religions into one. God's people are told to separate from this religious conglomerate that extends from a great city out to encompass the rulers and merchants of the earth. These all unite with the great Prostitute in idolatrous worship. For centuries the Jesuits have been involved in trying to overthrow the true church and bring the whole world into this habitation of demonic activity.

The modern ecumenical movement is also a part of the Jesuit conspiracy. They have been working in the ecumenical movement for years. In recent times they have been working with evangelicals. At least they profess to be evangelical. God's people should not be working with the enemies of the gospel. Yet it is an obvious fact that many do. Witness the recent involvement of evangelicals with the Roman Catholics in ECT (Evangelicals and Catholics Together) I and II which also involved the participation of several Jesuits.

Working with the enemies of the Lord is not something new. We see that type of activity revealed in the Old Testament, away back in the days of Jehoshaphat, king of Judah. God's inspired Word reveals the traitorous activity of Jehoshaphat.

Now Jehoshaphat had riches and honor in abundance, and made a marriage alliance with Ahab. 'And Jehoshaphat, the king of Judah, returned to his house in peace in Jerusalem, And Jehu, the son of Hanani, the seer, went out to meet him, and said to king Jehoshaphat, shouldst thou help the wicked, and love them that hate the Lord? Therefore, there is wrath upon thee from before the Lord (II Chronicles 18:1 and 19:1-2).

Jehoshaphat is an example of a man who did many things right and yet worked with the enemies of God. He certainly sets forth the God of the Bible in his prayer, when he says,

O Lord God of our fathers, art not thou God in heaven and rulest thou not over all the kingdoms of the nations? And in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people, Israel, and gavest it to the seed of Abraham, thy friend forever? And they dwelt in it, and have built a sanctuary for thy name, saying, If, when evil comes upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help...

When Jehoshaphat prays, the Lord assures him of an answer.

Thus saith the Lord unto you, Be not afraid nor be dismayed by reason of this great multitude; for the battle is not yours, but God's. (II Chronicles 20:6-15).

So the Bible reveals that God is over all the kingdoms of nations and that He intervenes on behalf of his people and fights for them against their enemies.

For he tells them that you shall not need to fight in this battle; set yourselves, stand still, and see the salvation of the Lord.

Here we see that Jehu, the son of Hanani, went out to meet Jehoshaphat and said to him,

“Why do you help the wicked, and why do you love them that hate the Lord? Therefore there is wrath – God’s anger – upon thee from before the Lord, because you are acting contrary to the will of God.” So godly men can be all tangled up in helping the cause of wicked men and those who hate the Lord.

This is why the Bible teaches separation from all ungodly entanglements. This is why there is so much confusion today. Godly men will not obey the Lord and separate from those that hate Him. Therefore, millions follow their confused example and all this confusion is called Mystery Babylon the Great – Mystery Confusion the Great. It is a mystery why godly men entangle themselves with those that hate the Lord. And the CONFUSION generated is GREAT. It is widespread.

When the head of the World Evangelical Alliance Dr. Tunnictiffe claims he is engaged in ecumenical dialogue with Roman Catholicism, he demonstrates the confusion of which the Bible speaks. This Alliance is said to represent close to half a billion evangelicals. So the confusion is widespread and millions are obviously all entangled up in an unholy amalgam with those who hate the Lord.

At Edinburgh, Scotland, in the year of our Lord 2010 every type of unbelief and compromise with it, was represented at the centenary celebration of the first Edinburgh conference in 1910. There were Baptists, Roman Catholics, Presbyterians, Methodists, the Reformed, the Pentecostal, and Seventh Day Adventist, all meeting together with all kinds of “evangelical” schools, and organizations. Ecumenical evangelism has succeeded in bringing together almost every kind of denomination, church, organization, and academic institution that calls itself “Christian.”

According to Dr. Ralph Colas, General Secretary of the American Council of Christian Churches, this conference included the following schools, churches, and societies:

Perkins School of Theology; Catholic Theological Union, Chicago; Maryknoll (Roman Catholic) Missionaries; World Evangelical Missions Commission; St. Thomas University; World Alliance of Reformed Churches; Seventh Day Adventist Church; Agape International Missions; Baptist World Alliance; Asbury Theological Seminary; Fuller Theological Seminary; Gordon-Conwell Theological Seminary; World Council and National Council of Churches USA; Youth with a Mission; Fordham (Jesuit) University; Yoiddo Full Gospel Church; Lutheran World Federation; American Baptist Church, USA; Saint Paul School of Theology; Churches Together in Britain and Ireland; Vanderbilt University; Assemblies of God; Tyndale Seminary, Toronto, Canada; World Council of Churches/Presbyterian Church of Canada; Kentucky Council of Churches; Princeton Theological Seminary; United Bible Societies, and BIOLA

University. These are but a few of the many on the official delegate list.¹

Dr. Tunncliffe informed those present at this ecumenical gathering that the World Evangelical Alliance (WEA) represents 128 Evangelical Alliances and 420 million evangelicals worldwide. He then added,

In the WEA we have fruitful discussions with the Pontifical Council of the Roman Catholic Church, the World Council of Churches and the (Eastern) Orthodox Churches. We need to listen to one another with love and respect, building bridges rather than to create chasms.²

Chasm is an interesting word. It is actually a Greek word that occurs in the Greek New Testament. It is translated GULF in Luke 16:26. In the original it is CHASMA. So chasm is a transliteration rather than a translation of this word.

According to inspired Scripture, and not the drivel of Dr. Tunncliffe, it is God who fixes this CHASM. It is a chasm, not created by man but created by God. It is FIXED. Meaning it is established firmly and NO MAN, according to Christ, will ever BRIDGE THIS CHASM.

Dr. Tunncliffe may want to build bridges to connect truth with error but neither he, nor any other man, can build a bridge over the chasm that separates truth from error, no matter how hard he may try. No where in the Bible is a true believer taught to respect and love evil. The Bible categorically states that we are to,

ABHOR EVIL AND CLEAVE TO THAT WHICH IS GOOD.

The believer is to HATE evil and to HATE lies and to HATE false doctrines that lead millions to a lost eternity.

While Roman Catholicism, aided by the Jesuits, continues its drive to take over the United States, and to completely destroy what is left of Protestantism, millions of self-confessed evangelicals continue their slide toward apostasy and unbelief. As the leadership of Dr. Tunncliffe demonstrates, what is left of evangelical Christianity is leaderless and helpless in the face of the Jesuit onslaught.

America is now far more influenced by the Jesuits than by any leader of what is left of Protestant evangelicalism. Politically, culturally, socially, philosophically, and theologically America follows the leadership of Rome. It certainly does NOT follow the Puritan Protestantism that brought this nation into being and developed it to become the greatest nation the world has so far seen. We will endeavor to show that such is the case in the following pages.

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[The Existence of a Conspiracy](#)



This is chapter 2 of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke

All kinds of books have been written about conspiracies but the Bible reveals that the one real historical conspiracy is against God and His Anointed. This started in the Garden of Eden and has been going on ever since. Even Rousas Rushdoony who promoted his Reconstructionist view of the Bible, and who did not believe that evil men and seducers are getting worse and worse, deceiving and being deceived, nevertheless he wrote,

The Bible as a whole presents a view of history as a conspiracy, with Satan and man determining good and evil for themselves. From beginning to end this is the perspective of Scripture, and only a wilful misreading of it can lead to any other position. ¹

The Lord Jesus Christ is the target of fallen humanity. Humanity takes counsel against the Lord and His anointed.

Sir Robert Anderson saw that the great historical conspiracy was RELIGIOUS and THEOLOGICAL. In commenting on the truth that Christ called the religious Pharisees, who highly esteemed themselves, "children of Hell," and a generation of vipers, he added that it was not the publicans and harlots who were branded as,

hell-begotten. Alas for HUMAN nature, it was to the RELIGIOUS Jews that these awful words were spoken. ²

Anderson then with commendable perspicacity notes:

Why? Because the Satan cult is to be sought for, not in pagan orgies, but in the acceptance of the Eden gospel, and in the pursuit of RELIGIOUS systems, which honor man and dishonor Christ. ³

The so-called "great" religions of the world all honor man, And all dishonor Christ. They may talk about "god" but none of them, including Roman Catholicism, give Christ the PRE-EMINENCE which is His ONLY and PROPER place.

In fact, Roman Catholicism is filled with superstition, magic, and deception.

As Sir Robert Anderson said,

Is there not some sinister influence in operation here? How else can it be explained that in the full light of our advanced civilization, even persons of the highest intelligence and culture are gulled by the tricks and superstitions which form the stock-in-trade of priestcraft. ⁴

Is the United States then succumbing to the great Jesuit-Romanist conspiracy? The answer is obviously yes.* If one looks at early America, or even America up until about one hundred years ago, and compares that with what America is today, he cannot help but see that Roman Catholicism, with all its evil fruits, now flourishes in these United States as never before. What was early America like?

* Are the multiplied millions of Roman Catholic illegal aliens flooding into America the result of mere chance? No! IRREDENTISM is another part of the Jesuit conspiracy against the United States today.

Recently, while traveling back from our daughter's graduation from Clearwater Christian college, we stopped in to visit Savannah, Georgia, one of the oldest ports in the United States. Our tour guide told us many things. In recounting how General Oglethorpe first set about establishing the port, and surrounding areas, she said he had four requirements:

1. No lawyers. 2. No Roman Catholics. 3. No hard liquor. 4. No slaves. She went on to say that Roman Catholics did not appear in Savannah until about one hundred years later.

Yes, as time went on, great changes began to occur in the American colonies. In the very place where the Puritan Separatists first landed and where there was originally a hundred per cent Protestant population, one Roman Catholic priest had this to say toward the end of the 19th century in Boston Massachusetts,

I am an old man and believe that I am the oldest priest in years of service in the U.S.A... Thank God I have lived long enough to see these wonderful changes; yes in Puritan Boston, I was hung in effigy by your blue nose Piety Hill Puritans. Today we control Massachusetts, we control America, and we do not propose to stop until...America is genuinely (Roman) Catholic and remains so. God help us! ⁵

The United States of America has the most Christian Colleges, Universities, and Theological Seminaries of any country in the world. So you would think then that such a country would be able to overcome the tricks and superstitions of Rome. But such is not the case.

In the land of the free and the home of the brave, Roman Catholicism continues to flourish even after the abominations of its priesthood were reported all over the country. Today, Roman Catholicism continues to wield a powerful political and cultural and judicial influence in this once Protestant nation.

Life magazine has just published its one hundred page glowing pictorial account of the new pope of Rome. It calls him the Vicar of Christ. To make sure that the readers get the message the magazine repeats several times.

POPE FRANCIS THE VICAR OF CHRIST
FROM SAINT PETER TO TODAY

So it gives out the fiction of the Apostle Peter being the first pope, and it is filled with beatifications, and the extravagant architecture and art of popish history.

Nevertheless, as Sir Robert Anderson pointed out a hundred years ago, millions of otherwise intelligent people will believe all the drivel that this magazine delivers, about the beatification of saints, blasphemous Masses, Mariolatry, and all the other gross superstitions of Rome.

One would think that with so many Christian colleges, universities, and theological seminaries, that the United States of America would have long since shown the deceptions, blasphemies, and gross superstitions of Rome to be unscriptural and anti-scriptural, However, this is obviously not so.

In fact, today almost no Christian college, university, or theological seminary seeks to overthrow, and completely repudiate and refute all the gross errors of Rome at all. They, believe it or not, actually turn out Roman Catholic graduates, who go on to become national spokesmen for the gross errors of Rome.

The Christian colleges and universities of America today teach far more about the Renaissance than they do about the Protestant Reformation. Hence, the emphasis is on art and humanism, rather than on systematic theology, Bible exegesis, and the true Gospel. In early American education the emphasis was upon theology and logic, how to defend the faith against Roman Catholicism. _Now the leading evangelicals promote dialogue with Rome rather than the refutation of all the false doctrines and practices of Rome.

As the Roman Catholic historian Hennessy pointed out in early American education,

Harvard College had the Dudleian Lectures, the fourth in each series to be devoted to "detecting, convicting, and exposing the idolatry, errors, and superstitions of the Romish church." ⁶

John Calvin said, "man is incredibly mad after superstitions." Surely modern man is even more incredibly mad after superstitions than the men of Calvin's day were. For the "church" is now filled with tales of Narnia, the fictions of Hollywood, sportsmen, and the drivel of modern religious literature, that the people of Calvin's day knew nothing about.

The great conspiracy is centered in THE lie. That is in a particular LIE. This particular LIE is the foundation of all attacks against the Lord and His Anointed One. Paul says, that the Lawless One comes, and

his coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause GOD shall send them a strong delusion that they should believe THE Lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness. This MYSTERY OF INIQUITY was already at work, Paul says, when he was writing this letter.

The visible church, more and more, refuses the authority of Holy Scripture. And more and more believes the lie of the papal Man of Sin, that he is the Vicar of Christ and sits in his temple as God. He claims to be the Vicar of Christ and millions in the "church" refuse to separate from this gross blasphemy. Separation is now virtually unknown as a principle of the church, set down in God's revelation.

~Edward J. Young, in his masterpiece THY WORD IS TRUTH, writes at the very beginning of his defense of biblical inspiration, that his subject is a timely one, because the times in which we live, are times of a new theology.

The present day sees the Church of Christ engulfed with a new type of theology, a theology which employs the terminology of the Bible and of the Church and yet pours into that terminology a content which is quite other than that of historic Christianity. Because of the similarity of terminology there are many good people who are deceived. They appeal to some of the great names in theology of the present day as though these men were allies in the battle of the Faith. Nothing, however, could be farther from the truth. ⁷

Theological deception is a mark of our times. It is no longer confined to Rome, for through the infiltration of Jesuit teachings into evangelical colleges and seminaries, the deception concerning the Man of Sin is now much more widespread than it was one hundred years ago.

Young also stated that,

Without doubt Christianity is at the cross roads... Our Lord did indeed say that the gates of Hell would not prevail against His Church, but he did not deny that they would try to prevail. Ever since her founding, the Church of God has been engaged in a spiritual battle. Against her, powerful foes have fought, foes which at every turn of the road have sought to deflect her from the true course and, if possible, to destroy her. The apostle knew where of he spoke when he said that we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. ⁸

The true church is in a never ending battle to refute the errors of her enemies and proclaim the truth as it is in Christ. However, it is now obvious, that very few people are concerned about keeping the church

free from heresies and blasphemies. For instead of contending for the faith, today millions of people in the church are contending for the "culture." They are all concerned about what is happening in the culture of America today, while seemingly oblivious to what is happening in the church in America today. They have abandoned the Reformers' struggle for a pure church, and have taken up the Jesuit struggle for a medieval culture. A struggle they have no hope of winning, because God Himself, is against the evils of medieval tradition and mythology, having already wrecked that wicked system, when He set in motion the glorious Protestant Reformation.

False religion is fighting to gain control of America today; it is in a life and death struggle with secular humanism. False religion is cursed by God as much or more than secular humanism; so both ideologies are false and sit under the judgment of God. If both continue to flourish, it will be the end of the United States as we know it. The battle that should be waged, but is not being fought, is against BOTH these evils; not just one of them.

There have been many enemies of the true Church, and surely one of the most enduring, and best organized of those enemies, is the Roman Catholic Church State, energized by the Jesuits, and headed up by the Papal Man of Sin himself, This deceptive immoral monstrosity is now, if you can believe it, looked upon by millions of evangelicals as a co-belligerent, as a great help, in prosecuting the moral war against secularism.

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[The Jesuit Conspiracy Against Historic Bible Protestantism](#)



Statue in St. Peter's Basilica of Ignatius of Loyola, the founder of the Jesuit Order. His foot is on a Protestant Christian holding a Bible.

This is the continuation and chapter 1 of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke. The emphasis from the author is in ALL CAPS and my emphasis is in **bold**.

Dr. John Robbins noted that,

Historians have christened the thirteenth century the Age of Faith and termed the eighteenth century the Age of Reason. The twentieth century has been called many things: the Atomic Age, the Age of Inflation, the Age of the Tyrant, the Age of Aquarius. But it deserves one name more than the others: the Age of Irrationalism. Contemporary secular intellectuals are anti-intellectual. Contemporary philosophers are anti-philosophy. Contemporary theologians are anti-theology. ¹

The irrationalism of Kierkegaard and Barth now governs most of the “thinking” of the majority of theologians and church scholars today. The attack upon the MIND in the twentieth century still has not let up in the twenty-first century. In fact it has spread into what are still called Bible-believing churches.

This is the basis of many of the problems that now afflict Christianity in North America today. Theistic evolution, which is irrational, has been pushed by many scholars who class themselves as Christians. The Jesuits have been at the forefront in teaching a form of evolutionary determinism which they believe will result in the church of all humanity.

The Jesuits are among some of the hardest working people, and hardest fighting people, that the world has ever seen. Few can match their tenacity

and perseverance which they use to try to promote the blasphemous fiction that the Pope of Rome is the Vicar of Christ and Lord of the church.

The Jesuits, in their rigorous training, must obey their superiors without question. According to the Constitutions of the Jesuits, they all must obey, "just as if they were a corpse, which allows itself to be moved and handled in any way."² So the Jesuits all labor irrationally. They empty their minds of personal ambition and personal thinking; they follow their orders with complete abandonment of personal thought. They must labor with one view in mind, to bring the world to the feet of the Papal Man of Sin, no matter what it costs.

As Malachi Martin wrote,

As an institution (the Jesuit Order), it has always been bound to the papacy. Its professed members have always been bound to the Pope by a sacred oath of absolute obedience. For 426 years, they stood at the papacy's side, fought its battles, taught its doctrines, suffered its defeats, defended its positions, shared its power, were attacked by its enemies, and constantly promoted its interests all over the globe. They were regarded by many as they regarded themselves, as "Pope's Men."³

* Martin, of course, in his book, claims that the Jesuits have changed. He claims that since 1965, the end of Vatican II, that the Superior General of the Jesuits, at that time, promoted the changes that some Jesuits were proposing, and that since then the goals of the Jesuit Order have changed. He claims that they are now promoting a universal church - a people's church - not the ancient church of Rome.

One has to be completely irrational to believe all the magic, fictions and superstitions of Rome. (We will look at this irrationalism in more detail later.)

Almost all Protestants, up until the time of C. H. Spurgeon, believed that the Jesuits were out to destroy biblical Protestantism, and bring all "rebellious" churches back to Rome. Malachi Martin said as much when he wrote about the re-instatement of the Jesuit Order, after its suppression by a pope of Rome.

The revived Jesuits started off again, with renewed zeal for the papal will, and made a huge commitment of men and labor to ensure that the First Vatican Council in 1869 would decree that the infallible authority of the Pope was an article of faith and a divinely revealed dogma. That effort was so trenchant and successful... clear pointer to what the Jesuits championed as vigorously as they always had the old Roman Catholic belief that by divine decree the man who himself carried all the authority of Christ in the Church was to be identified by a physical link with one geographical location on the face of this earth - the city of Rome. That man would always be the legal Bishop of Rome. And personal Vicar of Christ.⁴

So the Jesuits made a huge commitment of men and labor, i.e. they conspired

to ensure that papal infallibility would become a dogma of Rome. Martin also noted how the Jesuits were viewed by the world,

In the long catalog of insults and calumnies men have devised in order to revile their enemies, no name was bad enough to call the Jesuits because of that FEARSOME FIXATION that they had from their first beginnings, to be "Pope's Men." The Pope's men, of Inigo de Loyola, Thomas Carlyle wrote, was "the poison fountain from which all the rivers of bitterness that now submerged the world have flowed."

Such insults have been enshrined in the very languages of men. Webster's Third New International Dictionary, having given the basic meaning of Jesuit as a member of the Order, then supplies the negative meanings: "one given to intrigue or equivocation; a crafty person"; terms that are amplified by Dornseif's Dictionary into "two-faced, false, insidious, dissembling, perfidious...insincere, dishonorable, dishonest, untruthful." A Spanish proverb admonished people not "to trust a monk with your wife or a Jesuit with your money."⁵ (emphasis added)

He also said that for too long those, in the higher echelons of the Roman Catholic church, have been suspected of quite worldly aims: **of secret-almost cabalistic-designs on the rights, liberties and freedoms of ordinary people.** Many a sincere modern Protestant is still convinced this is true.

Martin wrote all of his works in the latter part of the twentieth-century. His contention that, MANY a sincere modern Protestant is still convinced that there is a cabal, a conspiracy, to take over the world for the papacy, centered in the Vatican, is now probably less true than at any other time in Protestant history. Surely it is true that millions of North American "Christians" do not even know what a Protestant is;* that they view the Roman Catholic Church-State-System as merely another Christian communion; and as to "cabalistic designs or conspiracy," **there is scarcely a soul in North America today who believes that the Roman Catholic Jesuits are part of a conspiracy to overthrow what is left of Protestantism in America today.**

The Jesuit Conspiracy has many tentacles. It would take an encyclopedia to cover the full extent of the cabalistic designs of the Jesuits. In this study only one area of Theology will be discussed; Eschatology, the doctrine of Last Things.

* Rick Warren, appearing on television with Piers Morgan, vaguely agreed with Morgan that Protestantism was dead. What Morgan, a Roman Catholic, was identifying as Protestantism, had nothing whatsoever to do with it. He was describing apostate humanism which has taken over some modern Protestant denominations. But Rick Warren did not seem to know any more than Piers Morgan about Historic Bible Protestantism.

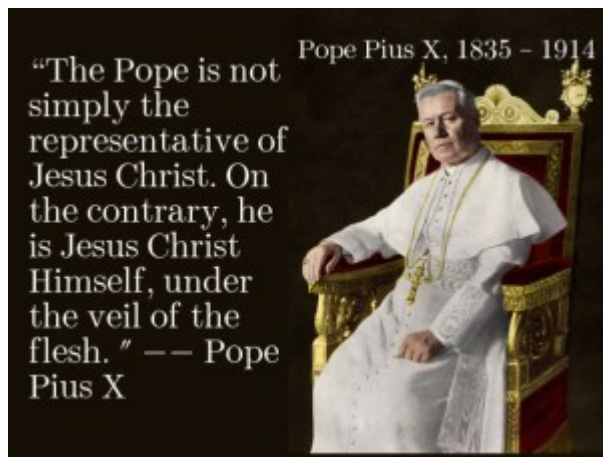
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Continue to the next chapter: [THE EXISTENCE OF A CONSPIRACY](#)

[How Catholic Theology of the Antichrist Came to be Embraced By Protestants](#)



The Bible shows the Popes of Rome fulfilled the prophecy of the man of sin who stands in the Temple – the Church of Christ – calling himself God on earth.