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**The Church of God Triumphs over**  
**Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

*IN THREE PARTS*

*Part 1 -Early Church – 30 A.D. – 395 A.D.*

*Part 2 – Middle Church – 395 A.D. – 1655 A.D.*

*Part 3 – Latter Church – 1655 A.D. to the End Times*

*John J.Guenther for Christian Biblical Church of God*  
*August 2021*

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*Glastonbury Cornwall - First Church  
outside of Jerusalem – 40 A.D.*



*Christian rescues his persecutor*



*The Escape from the Valleys*

**You shall build the church on this Rock (Matt. 16:18)**  
**Go into all the world and preach the good news to everyone (Matt. 28)**  
**The gates of the grave will NEVER prevail against My Church (Matt. 16:18)**

**PART 1 – THE EARLY TRUE CHURCH OF GOD – 29 A.D. TO 395 A.D.**

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**1. Introduction**

The freedoms we enjoy in the free world emanate from the teaching and practice of Biblical scripture and the true Church of God. The blessings of scriptural adherence and obedience spans many generations, even though under constant assault. The result - civil and religious governance transform into democracies with freedom of worship and civil peace, order and good government. But the machinations of the evil empire continue today in the counter-reformation, and the compromises by the daughters of the Mother of Harlots - Protestants (Rev. 17).

God’s word and active intervention extends from the Garden of Eden to our present time; and governs the behavior and relationships of communities and civilizations. Never in the annals of mankind have God’s words not been known, revealed to the prophets and then written in the vernacular.

The true Church faces an onslaught against the truth, firstly to rid the common people of the word of God and then to bury any practice not consistent with the false church hierarchy. As with any subterfuge the deceptive process progresses iteratively, and incrementally. As Christ faced the onslaught of tradition and political power, so the Church suffers, as predicted, (John 15:20) from the word of God being suppressed, castigated, distorted and twisted to the vanity of the human heart and will of Satan – as the prince of this world – the dark and death dealing lord!

The primitive church with the humblest beginnings and against all odds begins its Christ ordained mission with a spiritual gusto and robustness. Martyrdom does that – it absorbs the deadly attacks and recoils with a blowback that overwhelms the attackers. Alas, truth always stands against evil even though not readily apparent to the carnal mind or worldly values. With the death and resurrection of Christ all the apostles face a gargantuan task, too big for human endeavor. To go into the whole world and preach the good news of Christ and salvation.

And succeed she did in not only planting the seeds for future democracies, judicial systems, and human behavior, but embarking on a vast enterprise unknown or at least untaught to our children.

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Significant events, travels, missions and cultural changes mark the early church period, as Taylor highlights:

*It is a strange fact that the first three centuries of the Christian era were the longest period of peace that Europe and the Middle East has known. We know it as the Pax Romana. Although the rule was more oppressive than any empire that had gone before (symbolized prophetically as like "iron"), that power, having gained mastery, kept the peace, maintained the roads, kept open the ports, put down piracy and, for the only period in the history of Europe, men could travel from Palestine to Britain unhindered.*

*Although many languages were spoken in the Empire, Greek was universally known, though Latin was to replace it later. Therefore it was possible to communicate without difficulty, for Greek was to the Roman Empire what English is to the British Commonwealth.<sup>1</sup>*

We know that the foundations of the Christian church, first began in Jerusalem, but also laid in Britain. The Roman Catholic Church, falsely pronounces her primitive beginnings and attempts to reinvent the past. The Romish church began, ironically with the force of Constantine in 325 A.D., a British descendant. History records:

1. Paul in Britain in 62 A.D.;
2. Joseph of Arimathea soon after the death and resurrection of Christ in 30 A.D. travels the well-worn trade routes through central France (Gaul) to the shores of Britain – Avalon and Glastonbury;
3. Lazarus begins churches in Gaul during the travels of Paul;
4. Mary Magdalene and Mary the mother of Christ, travel and settle away from the persecutions surrounding Rome, after accompanying Joseph of Arimathea's escape from Jerusalem;
5. Britain – "the far away isles" becomes the launching point for missions to the rest of the world but, primarily, an extensive base for the later Church of God in the lands of the Albigenes and Waldenses in Europe; and
6. The Church of God grows and expands - first side by side with her Roman church beginnings; but later, as apostasy creeps into the "worldly" church, the Church of God becomes the archenemy of the "Babylonian/Beast" force.

*Starting from this basic premise, we follow the Lord's own friends on a journey which carried them through all lands of Israel's migration. They visited Greece, the home of the Danaoi who claimed to have crossed from Egypt; they travelled along Danube valleys where rich Celtic finds have been unearthed; they moved into France, at that time known as Gaul, which was purely Celtic for the first three centuries of the Christian Era; they moved into Spain, the home of the Celtiberi (and launching point for expeditions into North America)<sup>2</sup>; and into Britain, where ancient churches, throughout these Islands, are full of memories of the early saints.<sup>3</sup>*

## **Studies**

Christ builds His church and it never dies. Let's explore the early church historical record through key references and narratives while asking a series of questions, relevant to us today:

- a. The Drama of the Lost Disciples, George Jowett - 1961;
- b. The Coming of the Saints, John William Taylor, 1906;
- c. Celt, Druid and Culdee, Isabell Hill Elder, 1938;
- d. Did our Lord visit Britain?, C.C. Dobson, 1936;
- e. Our Neglected Heritage – the Early Church in 5 volumes, Gladys Taylor, 1969;
- f. St. Paul in Britain, William Morgan, 1861;
- g. The History of the Celtic Language, Lachlan MacLean, 1840; and
- h. The Celtic Church in Britain, Leslie Hardinge, 2005.

Hardinge, in the Celtic Church in Britain, notes that there are over 25,000 works on Celtic studies. Some of those will be referenced, but only as they reference the plight and drive of the true Church of God.

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## Questions

1. So, why begin the first church era at 29 A.D. and end near 325 A.D.?
2. By scripture can we identify world and Church events, through prophetic insights, chastisements, encouragements, corrections and direction?
3. Do the fruits of the true and false church emerge and record the narrative, setting and contributing factors to apostasy?
4. Can we recognize the wolves and sheep?
5. What worldly and spiritual conditions interact with events?
6. Do these events and their effects contain important instruction for us today?
7. How reliable are the historical records and how do they compare to the common history taught today?
8. What are the tools of Satan's trade as he works in the world, attacks the Churches of God and molds the false churches?
9. How do prophetic events concerning the world affect the Church of God?
10. Do historical events from the earliest to present times mirror end time warnings?
11. What is the interpretation of these mirroring or cyclical events?
12. How do these events affect our Christian walk and mission in each age and today?

Christ in Matt 16:18 tells the disciples that He WILL build His church and the grave will never prevail against it. Great pressure and testing affect the Church, as it did in His life. But the Church impacts and leads world events – intimated in the positive action of Christ BUILDING the Church of God. Many ravaging wolves in sheep's clothing will affect the Church, but they will be known by their fruits, for the tree that bears bad fruit (knowledge of good and evil) can easily be recognized (Matt. 7; Matt. 24; Acts 20:29).

The weapons of our warfare must be finely tuned and diligently exercised because they are not physical. Those weapons can only be honed by obedience and His grace – otherwise spiritual deception befuddles and confuses our hearts (II Cor. 10:4). The characteristics of the pure Church of God mirror the true Christian - purity of the heart, the meekness of the soul, the loving peacemaker (Matt. 5) - attributes of the seeking, asking and knocking Christian – for many will say Lord, Lord, but He will say I never knew you.

What is that breach that occurs between us and Christ when He says “I never knew you” – sheep are easily enticed by false doctrines, the lusts of the heart and mind – power, influence, sensual pleasures, and vanity. So constant diligence both personally and within the body of Christ maintains spiritual health. For heresies, as seducing spirits bring swift destruction (II Peter 2:1; Jude 1:12).

Do not believe every spirit for many false spirits have gone into the world - each must be tested. We use the obedience to God, repentance, love of the truth and the Holy Spirit, gracefully given, as the relationship builder to test and know the false spirits. For the wise and foolish virgins, that do not prostitute their hearts to this world, increase or decrease in resiliency through the indwelling of the Holy Spirit (Matt. 25).

For we know the Church faces various scatterings and some will attend to deceiving and false spirits and chase after their own lusts (Acts 11:19). Jeremiah warns the nation of Judah concerning impending captivity because of their lustful behaviour (Jer. 14:14). These seducing spirits prophesy falsely in God's name. Hananiah, translated as “God has favoured” or “God is grace” - prophesies that the nations would **not** go into captivity but God would “break the yoke of the king of Babylon”.

False and deceptive words bolster the resistance of the king of Judah and gives the people comfort; not unlike the end times when the grace of God will be used as spiritual license and reveal the “man of lawlessness.” Peace and safety they say, but sudden destruction comes upon them (II Thess. 2). The destruction comes like sudden birth pangs and Christ comes as a thief in the night – either taking our personal lives, or surprising the whole world (II Thess. 5:2; Matt. 25).

So, what significance, to the world and the Church, have the prophecies of the Church in Revelation 2 and 3. The interplay between the worldly systems, especially apostasy, challenges the Church of God in every generation. Are these Church eras? Phases? Characteristics? Or perhaps a combination of all three? Christ speaks to the

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churches of God directly in a series of warnings, admonishments and encouragements **delivered to each angel**. Each angel/star keeps, protects and messages each church.

Can these messages be interpreted as distinctive and discreet church attributes through history with an angel “protecting” each church? Separate lampstands hold and spread the light of each of the seven churches (Rev. 1: FV throughout)

*19. Write the things that you saw, and the things that are, and the things that shall take place hereafter.*

*20. The mystery of the seven stars that you saw in My right hand, and the seven golden lampstands, is this: **the seven stars are the angels of the seven churches; and the seven lampstands that you saw are the seven churches.***”

As directed by Christ, John writes to **each of the seven angels** held in the right hand of Christ. Christ walks in the midst of the Churches and broadcasts prophecy to each of them - words of encouragement, admonishment, and direction. Certain events (e.g. Pergamos “in the days of Antipas”) indicate an historical event that affects the Church, suggesting a “time”.

Christ broadcasts common encouragement to each church, but admonishes each of them separately.

*The one who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes I will give the right to eat of the tree of life that is in the midst of the paradise of God.*

*The one who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes I will give the right to eat of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no one knows except the one who receives it.*

*The one who overcomes shall be clothed in white garments; and I will not blot out his name from the book of life, but I will confess his name before My Father and before His angels.*

*These things says the Holy One, the One Who is true; the One Who has the key of David, Who opens and no one shuts, and Who shuts and no one opens.*

*Behold, I am coming quickly; hold fast that which you have so that no one may take away your crown.*

*The one who overcomes will I make a pillar in the temple of My God, and he shall not go out any more; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which will come down out of heaven from My God; and I will write upon him My new name.*

*As many as I love, I rebuke and chasten. Therefore, be zealous and repent.*

*Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him, and will sup with him, and he with Me.*

*To the one who overcomes will I give authority to sit with Me in My throne, even as I also overcame, and sat down with My Father in His throne.*

*The one who has an ear, let him hear what the Spirit says to the churches.”*

Then to the Angel of Church in Ephesus:

Attributes:

*2. I know your **works**, and your **labor**, and your **endurance**, and that you cannot **bear those who are evil**; and that **you did test those who proclaim themselves to be apostles, but are not, and did find them liars**;*



3. And that you **have borne much and have endured**, and for **My name's sake have labored and have not grown weary**;

6. But this you have: that **you hate the works of the Nicolaitans<sup>4</sup>**, which I also hate.

Shortcoming:

4. Nevertheless, I have this against you, that you **have left your first love**.

Admonishment:

5. Therefore, remember from where you have fallen, and repent, and do the first works; for if you do not, I will come to you quickly; and I will remove your lampstand out of its place unless you repent.

2. Conditions leading up to the First Century Church – culture, calling, language and mission  
a. Celtic heritage – language and cultural symmetry

Lachlan Maclean, in the History of the Celtic Language records the linguistic tracks of the Celtic language, loosely tied to its people. Language gives a structural – an almost mathematical artifact of history. The study fascinatingly affirms that a root language or mother tongue exists from the beginning of time – in the creative force of God - from the time of Adam and Eve in the Garden of Eden.

Why does this factor matter to our study of the early Christian church? Because just as the primitive church was founded in the deep fodder and ground of the Old Covenant doctrines and magnified by Christ (in time, faith and obedience) so a mirror of the doctrines lies as a subtext in culture, language, and ancient belief systems.

Those Celtic cloaked Druidic systems rise prominently in the historical lens of the Church of God; but, before the Church, the old nations and tribes of Israel and the descendants of Celtic tribes – Scythia, Saxon, Bretons, Norse, Gael, Gaul, Galatia.

Celt, according to Maclean predominates outside the “cultural” confusion of Babylon and precedes and fathers Hebrew (the root language of all? The Indo-European ghosts?) - echoes of the linguistic connections of Davies concerning Hebrew. In Genesis 10:24 Heber, the ancestor of Abraham through Peleg, bears the moniker for the Hebrew language. In Hebrew the word “Eber” means to cross over – a people on the move that left Babylon after the flood.

*Those who plead for it as being the primitive language, under that name, give the lie, innocently, perhaps, to their own belief of the account of the confusion of the primitive tongue at Babel; seeing, it is plain, that if the primordial language were then and there confounded, it must have been then and there lost; and how could Heber, who flourished subsequently to that period, retain it?*

*Our belief is, that the Arabic, Phoenician, Coptic, Cufic, Ethiopic, Chaldaic, Hebrew, Celtic, Syriac, Nohic, Japhetic, and many more, were at one period, **with some slight dialectical difference, one and the same language, and that the primordial one, in a more mature state.** The very appellative Heber, the author would, in submission, call a misnomer. Now, oin or ain means, in Celtic, a river, and bar or bhar, beyond.*

*"The term Heber," therefore, says the Rev. Mr. Davies, page 67, "signifies to cross over or simply the opposite side; which name he seems to have acquired from the circumstance of his crossing over with his family to the east side of the Euphrates, from the tumultuous assembly of Nimrod, who had seated themselves on the western bank, where old Babylon is supposed to have stood."*

*The name, therefore, is equivalent to our Inver; whence Inverich, Iberichi or Iberians, and Ebirich or Ebrideans—all expressive of isolation, or beyond water. Herein we are abundantly borne out by sacred writ itself.*

*The identical word oinbr, is the word rendered in Deut. 4:49, "This side Jordan;" in Joshua 13:27, "The other side Jordan;" and in II Samuel 29:18, "A ferry-boat." To assert indeed—as not a few take upon them to do—that the Hebrew, under that name, is the primordial language, argues a degree of thoughtlessness truly pitiable.*

***The very alphabet used by Moses, as Dr. Murray sufficiently proves, was the Phoenician not the Hebrew! Our argument is, that they were the same, and that, whilst the Hebrew is known to have sickened and expired more than two thousand years ago, and been buried among the rubbish of Rabbinical prejudices, we maintain that both live and breathe still, radically and elementarily examined, in the great Celtic family.***

*The author, willing however to allow every fair play, is induced at this early stage of the work to combat a few of the **prevailing prejudices against the claims of the Celtic to be the primordial language.** In the first place, therefore, he would submit that he by no means contends for this honour under the appellation Celtic or Keltic alone.*

***It will appear by-and-by that "Cufic", "Coptic," "Aramic", "Punic," together with a few more, are equivalent appellations, and, therefore, one language under varied symbolic names.***

Maclean uncovers these structures – through the basic element of the linguistic infant - the letter. As with Hebrew – 22 letters in the alphabet, all with close affinities. Composition, at first without vowels, marked by intuitive sounds producing the vocal aspirations.

Christ, the word or Logos, exalted in John 1:1 reveals word-power. He spoke and it was done - all creation and *creating* - man does not live by bread alone but by every Word that proceeds from the mouth of God. The word endures longer than any human artifact, or creation. Henry David Thoreau writes that Alexander the Great conquered many empires in a short period of time. We know, from our modern perspective that civilizations rise and fall.

Their ultimate creation of temples and public buildings collapse either through wear and tear or war. The structural decrepit bodies mold and rot, as to, will our infrastructure. But the word stands the test of time. From Thoreau in Walden:

*No wonder that Alexander carried the Iliad with him on his expeditions in a precious casket. A written Word is the choicest of relics. It is something at once more intimate with us and more universal than any other work of art.*

*It is the work of art nearest to life itself. It may be translated into every language, and not only be read but actually breathed from all human lips; — not be represented on canvas or in marble only, but be carved out of the breath of life itself.*

*The symbol of an ancient man's thought becomes a modern man's speech. Two thousand summers have imparted to the monuments of Grecian literature, as to her marbles, only a maturer golden and autumnal tint, for they have carried their own serene and celestial atmosphere into all lands to protect them against the corrosion of time.*

*Books are the treasured wealth of the world and the fit inheritance of generations and nations. Books, the oldest and the best, (**the Bible stands alone as the enduring Word of God**) stand naturally and*

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*rightfully on the shelves of every cottage. They have no cause of their own to plead, but while they enlighten and sustain the reader his common sense will not refuse them.*

Psalm 33 heralds - <sup>8</sup> *Let all the earth fear the LORD; Let all the inhabitants of the world stand in awe of Him.* <sup>9</sup> *For He spoke, and it was done; He commanded, and it stood fast. (Psa 33:8-9 NKJ)*

The apostles used the Old Testament to preach the good news of the kingdom, based on their experience and the enlightened words of Christ - always the foundation of knowledge. The books of the New Testament, canonized by John, reveal the experience of the Apostles with Christ and the mission opportunities bringing the good news of the Kingdom of God.

Later apostolic letters and messages share the revelation of God, becoming the living foundation for each generation. The bible, imparts the presence and actions of the eternal God into all cultures, generations and societies throughout time.

The Good News of the Kingdom of God bears the marks of the bulwark of peace, traveling to all lands outside of Jerusalem – northern Africa, Italy, Galatia, Gaul (modern France) and to the shores and environs of Britain.

### **Part 2 – The Conditions in the First Century Church of God**

The church rapidly spreads to the whole world as Christ directs the apostles and disciples. No need to consider new paths, as the trade routes had long been established through the lands of Europe - along the major river routes of the Danube and Rhine – ancient Celtic habitations. Joseph of Arimathea protects the early church disciples and families including Mary the mother of Jesus. Prominent in the missionary exploits, Joseph plies the well-worn tin trade routes through central France (Gaul) to Britain.

The Church of God, never a small influence, spread into the heart of communities of the world moving the work of persecution and mission, mercantilism, and to spread news.<sup>1</sup> The true and false bodies of belief have always existed, since Eden, side by side. One called and chosen by God - through repentance and obedience follows the will of God; and the other false and deceptive prophets stimulated and magnified by Satan, full of irreverent defiance, that appear good and fruitful but not bearing the fruits of the Almighty God.

The false prophets and civil governments defy God, but He gives them time while testing and sealing the saints, giving time for repentance, and preparing the saints for the kingdom of God (Rev. 2:21; II Peter 3:9).

The kingdom of God, works in His called and chosen ones – a foretaste in the weekly and annual Sabbaths and Holy Days, adult baptism and the Passover – entering the portal of the kingdom, but now seeing through a “glass darkly” (I Cor. 13:12). The true nature of God, under constant assault, His Holy Spirit lives within His children as the power of God, not as a separate part of the godhead.

Satan aspires to that pinnacle and profanes God’s name from the beginning (Ezek. 28). God has given us the keys to eternity through obedience – a portal to the way, truth and life and walk along the Christ guided narrow path, to the kingdom.

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<sup>1</sup> At the apex of the nation of Israel under Solomon and the combined forces of all 12 tribes plied the oceans of the world both to trade and witness of the one True God and that His will was being accomplished on earth – through a nation of priests – Ex. 19:6; I Kings 10:22. Now the descendants of the nations of Israel – the sea faring Brits and Gauls spread the Good News of the Kingdom of God to the whole world.



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Man can never find peace on his own, but in the absence of God, enforces unity through the tyranny of the deceptive heart (Isa. 59:8). Violence gains the kingdom of God (Matt. 11:12)! God calls the imitation and false aspirations of man as desire born of arrogance and mockery- for whatever a man sows, he reaps (Gal. 6:7).

The Coming of the Saints charts the paths of the disciples in their mission to tackle the whole world and stay true to the doctrines of the early Church, even though beset by the powers of this world. Taylor maps the footsteps by revealing the “Christian” relics and artifacts, sometimes not able to separate the fact that the true Church of God abhorred any representations of God or heaven, that break the second commandment (Exodus 20:4 – FV).

The cairns, stones, churches, statues and cathedrals do reflect the reality of true Christians, but artistic fabrication clouds the unseen transformative powers of God to build a Christian body of Christ – in the Church of God – not built with mortar, stone or paint but with the Holy Spirit working within the children of obedience.

One fundamental reason why God says to the nations of Israel – ***remember from whence you came, and recall your rescue from Egypt (Psa. 124)***. During that journey out of Egypt and upon arrival in the Promised land, all the markers built of unhewn stone, except the Jerusalem temple – God the Architect (I Chron. 28; and Ex. 20:25). How quickly we forget His rescue and blessings throughout history and cling so easily to the imagery of false gods (Ex. 20:4 – FV):

4. *You shall not make for yourselves any graven image, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth.*
5. *You shall not bow yourself down to them, nor serve them, for I, the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of those who hate Me,*
6. *But showing mercy to thousands of those who love Me and keep My commandments.*

Relics, cathedrals or idols do not memorialize or establish conversion or a sustaining reliance on God. Finding memorialization’s in brick or stone, of God’s people, including the nation of Israel under the Old Covenant, remains difficult. For, when the faithful Christian or ancient Israelite stays true to God the record of experience and belief do not appear in earthly materials. Only when we stray from the true power of God do we gravitate to our own will and craft gods in our own image. The second commandment prohibits any attempt to portray a spiritual presence in material creation.

We desire a creating connection with the spirit world; instigating a noise that disrupts sincere and authentic prayer to God. Not through stone or wood, as Adam and Eve, enticed by the tree of knowledge of good and evil, craft their own idols within the heart and mind. Sweet and attractive on the surface, but beneath - deadly and dark, the stones of the heart destroy our holy union with God. In true worship and obedience, our bodies become the temple of His Holy Spirit (Hab. 2:18 FV):

18. *What does an image profit, for its maker has carved it; a molten image, and a teacher of lies? For does the maker trust in his work—which are but dumb idols?*
19. *Woe to him who says to the wood, ‘Awake!’ To a dumb stone, ‘Arise!’ Can it teach? Behold, it is overlaid with gold and silver, yet no breath is in its midst.*
20. *But the LORD is in His holy temple; let all the earth keep silence before Him.”*

So, when archaeologists sift ancient lands, many of the artifacts are found outside of the nation of Israel. The surrounding nations around them were idol-rich.

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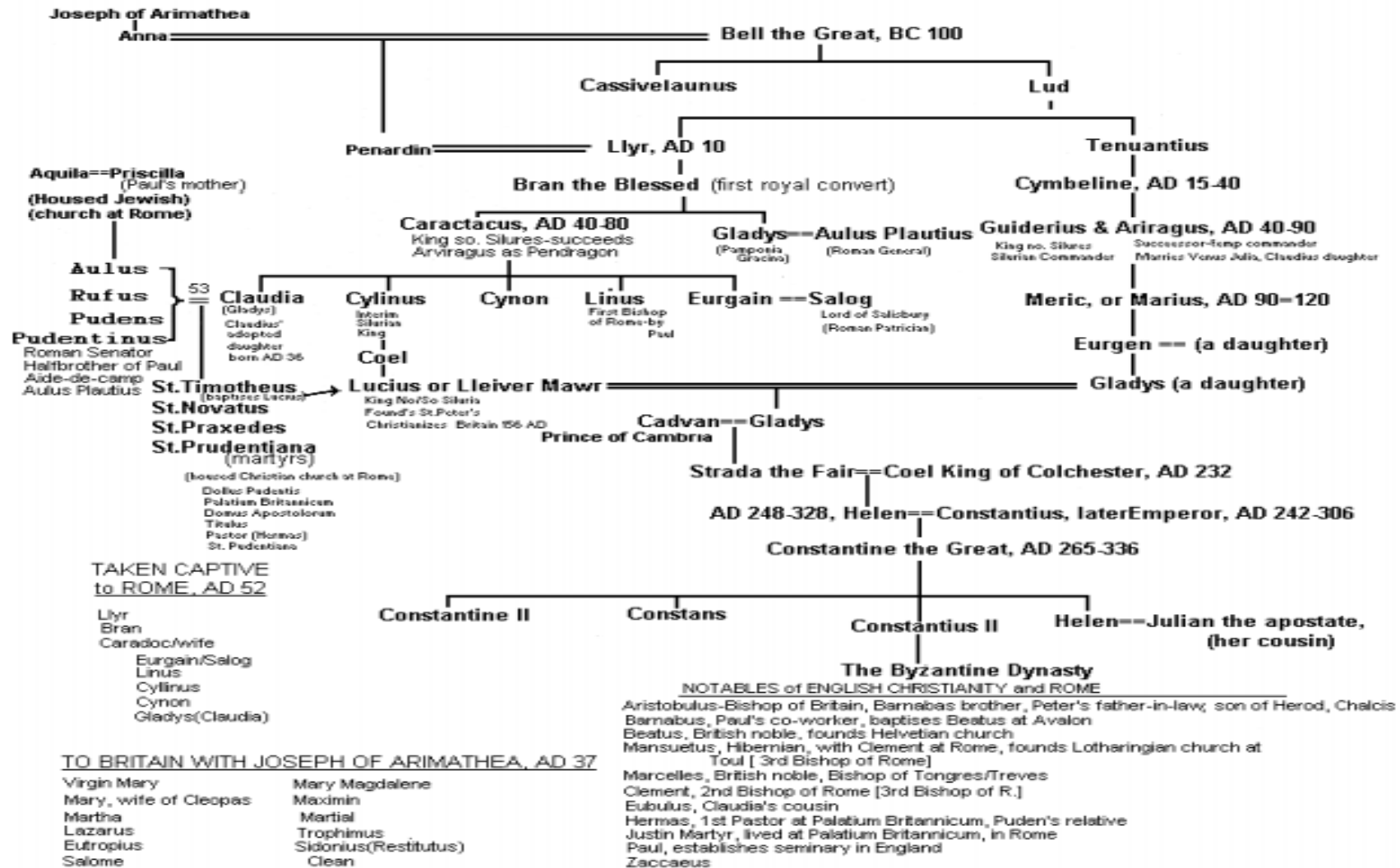
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The antagonistic pronouncements against the Church of God gain in anger as the ancient false myths dominate the social systems. According to Romish Babylon, rebels and revolutionaries exist outside her power – a religious mirror of the civil force of the Caesar’s pronouncing “Pax Romana” – Rome brings peace. The early Church of God martyred in the first century later faces a heightened religious force that arrogantly commands the physical and spiritual plight of all. Then, Rome reinvigorates spiritual principles clothed in “Christianity” - a “deepened” outgrowth of the civil/pagan tyranny of Rome.

The persecutions lead some to apostasy while the acquired wealth helps fund the false church’s monoliths, temples and cathedrals that dominate the community centers in all of Europe. Many built on former Roman pagan sites – mortared with the blood of the martyrs! Thinking that they do the will of God they martyr the people of God (John 16:2) putting them under the throne of God, awaiting the first resurrection (Rev. 6:9).

The early British royal family tree records the early missionary travelers, marked as the ancestors of not only the prevailing Church of God but the people challenging the powers of Rome. The family tree records the disciples escaping Jerusalem in 37 A.D. – witnessing to all Europe, well before the Catholic structures, hierarchy and architecture pollute the primitive truth of God.

# ROYAL CHRISTIAN DYNASTY OF ANCIENT BRITAIN



**St. Paul's replaces the Temple of Diana**

From: "Did the Apostle Paul visit Britain?"  
by R.W. Morgan

The mission from Jerusalem suffers hardships, but they record their plight. Taylor reports two expeditions – Joseph and the group and a later Greek contingent. The second major mission sent friends of the apostles. With a feeble attempt to “disentangle” history from legend, Taylor privileges hearsay or tradition:

“The modern critic is by no means infallible and in rooting out the tares, is apt to destroy the wheat. Let both grow together until the harvest.”

Taylor brings a narrative drama to the scripture by connecting the disciples impacted by Christ - those healed; witnesses of the death and resurrection; those drawn from the religious and political sects of the Pharisees and Sadducees, like Nicodemus; family member; and friends. He colors in the landscape with homes, streets, meeting places, and important encounters. The bones of the scripture flesh and color with his telling:

*Shall we for a moment stop and try to imagine one of these evening teachings? The news goes round the city that Jesus is at home, and straightway many are gathered together in so much that there is no room to receive them—no, not so much as about the door, and Christ preaches the Word unto them (Mark 2:2).*

*One sees our Blessed Lord standing at the top of the little steps facing the entrance of the house; around Him are grouped the four chief disciples, James and John and Peter and Andrew, and His brethren, James the Less, Jude, and Simon. Behind Him is, perhaps, the open door of the guest-room, and within, the Virgin Mother pondering the scene and all its meaning in her heart.*

*Before Him, stretching out as far as He can see, are the upturned faces of the people, not only filling the courtyard, but standing in the doorway directly facing Him, while overall is the roofing of the starlit heavens. There is hardly any twilight so far south: the summer sun sets quickly, and as the darkness gathers one can imagine James and John holding some kind of torch on either side, illuminating the face of Jesus, so that those in the distance can better see His face and understand what He is saying.*

*The crowd is hushed and expectant; many are tired after the hard day's work, but not too tired to stand and look into the face of Jesus—that face touched with the feelings of our infirmities, yet shining with the Divine consciousness of power to heal them—and every ear is open to receive the message as with hands outstretched the gracious words fall from the Master's lips:*

*11 “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.”*

The many later Christian missions, guided by an inner circle of disciples of both men and women, and were powered by spiritual resources that rose from constant contact with Jesus at Bethany, Capernaum and Jerusalem. During their time with Christ, social, political and religious pressures muzzle most from speaking out in direct support of Christ. His spiritually fired works and words enraptures even the most stalwart. Later He pours out the Holy Spirit to those gathered on that 30 A.D. Pentecost – 7 sabbaths after His death and resurrection with the missionary zeal to “Go Into the Whole World and to the lost sheep of the House of Israel (Matt. 10:6)”:

*All this we remember as we look at Bethany, for all these things are pictured for us in the Gospels. Much beyond this may be left to our imagination.*

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*Mary Magdalene already knew most, if not all, of the apostles, and Salome (the mother of James and John) and Mary, the wife of Cleopas, were now her dearest friends and would frequently be found at Bethany. Joanna, too, who followed Jesus from the beginning with Mary (St. Luke viii. 2, 3), would naturally stay at Bethany when coming to Jerusalem, and as a matter of fact we find her accompanying Mary to the tomb of Jesus when the angels appeared to them and told them of His resurrection (St. Luke xxiv.).*

*Bethany was the earliest as well as the latest home of the Master at Jerusalem, and it was probably here that Nicodemus came by night to hold the converse with our Saviour recorded in the Gospel of St. John. In fact, all through the latter part of the three years' ministry we may reasonably regard Bethany as a centre of early Christian discipleship and conference such as cannot be found anywhere else since the old days at Capernaum. Lazarus, we know, had numbers of friends, and it was from Bethany along the lower road and through the Golden Gate of the Temple (now closed) that the palm procession passed when the people "strawed" their garments in the way and shouted, "Blessed is He that cometh in the name of the Lord: Hosanna in the highest!"*

*How marked a centre was Bethany, and what hospitality the little town could furnish when necessity arose, we can gather from the Gospel of St. Mark, who tells us that after the triumphant entry into Jerusalem Jesus and all the twelve apostles returned to Bethany in the evening and rested here until the morrow. From this it would almost seem that after the raising of Lazarus the whole of the village had become followers of Jesus, and ready to welcome and to honour all who were especially His disciples.*

*Very different from this was the attitude of the inhabitants of the neighbouring city. Here the Jews appear to have been under the influence of the chief priests and Sanhedrim, and no one dared openly to profess his adherence to the teaching and person of the new Master and Leader, who had claimed to be the Messiah. The only one we are told of who thoroughly did this—the man who was born blind (St. John ix.)—was cast out of the Temple, and probably had to claim protection of the Romans.*

*Henceforth, according to tradition, he was known as Restitutus, and lost all place and recognition as a Jew. Joseph of Arimathea and Nicodemus had residences in Jerusalem, and had both come under the influence of Jesus. They knew Him to be good. In their hearts they were ready to acknowledge Him, but it was only secretly and little by little that they dared to show any real appreciation of Himself, His mission, or His followers.*

**Part 3 – The Apostles find fertile ground in Britain – the land Rome most wanted in her dominion**

The testimonies of the apostles and disciples of Christ state that the word of God is living and powerful and sharper than any two-edged sword, piercing to the division of the soul and the spirit (Heb. 4 paraphrased). Just like each one of us dies individually, without being in covenant with God, so the whole world dies without the free workings of God in communities, societies and nations.

He first called and chose a nation – Israel – endowing them with life giving laws and blessing them with the mission to be pastors and teachers of the whole world (I Peter 2:9; Deuter. 7:6). Israel prostituted herself and failed in that mission, given over to the enemy. But we are not of this world – once called, chosen, and obedient.



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So, the weapons of our warfare are not physical otherwise the flesh would triumph, but spiritual so we exalt God and we become gods in the making (Psa. 82:6 and John 10:34 – linking both covenants; and Eph. 6).

That word, given through revelation in the Old Covenant, and sometimes face to face from the Lord God – Jesus Christ. Again, but more poignantly, while He works with the disciples to establish the New Covenant – first to the twelve and then to the whole world. The astounding history of the physical calling of Abraham, Isaac and Israel - the physical nation given the laws of eternity from the finger of God on Mount Sinai. The Church of God – given the same law but now written on the hearts and minds of true Christians.

As the Drama of the Disciples unfolds there is a resounding crescendo, so easily overlooked by religious and secular historians. The Good News goes abroad into all countries, peoples and languages; from the time of the appearance of Christ in Galilee, to His death, resurrection and then the workings of the Holy Spirit begin the Church of God on Pentecost in 30 A.D. The early years, full of Christian witness, testify of martyrdom, apostasy, growth, scattering, and intrigue.

This treatise fills in the narrative of the early true Church and her battle against the dark forces, sometimes arising within their ranks. Satan as a false light bringer, instigates and amplifies man's folly. The spiritual struggle with principalities and powers in high places adds value to the witness of Paul, Peter, James, John, and others as most gave their life force, and livelihood; spreading the good news and looking forward to the kingdom whose builder and maker is God. From the Royal Family Tree of early Britain, given in Part 2:

1. Paul connected by lineage to the Romans (Phil 4:22);
2. Constantine a descendant of British and Roman royalty;
3. British royal descendants in Rome during the times of Claudius and Nero (40s A.D.);
4. Rome's angst as Christianity spreads beyond her control, into the British Isles and Gaul (modern day France and the birthplace of the Thyatira Church of God (Albigenses and Waldenses)); and
5. The meaning for Humanity throughout history including today and beyond - the Truth, only found in God's works in Israel and Christianity, reverberates throughout all time, protects each of us individually, nationally and globally from the evil spiritual onslaughts.

But eventually the civilizations of the Tree of knowledge of Good and Evil bound up with Satan collapse, each and every one of them. Without His rescue we are doomed!

Jowett pierces:

*So much rubbish has been written concerning Britain's pagan past and so many attempts have been made to destroy our justifiable pride in the very real achievement of our race that we welcome unreservedly one more book devoted to the purpose of informing our people of the glorious Christian heritage that was bequeathed to us in the first four centuries.*

*Here the faith of Christ was firmly founded soon after the Passion and Resurrection of our Lord and here also the first Christian Church in all the world outside of Jerusalem was erected by the original disciples and followers of the Incarnate Word.*

The influence of Joseph of Arimathea builds from his economic enterprise as he spreads the good news to the physical descendants of Israel in Gaul and Britain.

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*Sorrow turned into triumph and an unquenchable zeal to preach the Gospel to all the world. Joseph of Arimathea, the uncle of Jesus, was no longer guardian over His corporeal existence but over a greater treasure - Christ's sacred mission on earth. Henceforth he was to be the guardian of all the beloved against the arch-enemy, and ultimately their leader.*

*He began to dedicate himself to his amazing destiny, which later was to make it possible for Peter and Paul to accomplish their great work in the service of the Lord. Joseph himself was to plant the roots of Christianity in fertile soil where it would flourish and never perish from off the earth.*

From the time Christ gave John and James the admonition to protect His physical mother Mary (John 19) until the rise of Constantine the whole world felt the intense wisdom and power of the true Christian message – Christ is the way, the truth and the life – we are all strangers in a strange land and not of this world.

So, we are begotten into a new family and leave all worldly alliances behind – that align with man's will - political, academic, associative, ideological, or philosophical, but rather align and marry with His will – family and body of Christ – true freedom! As Jowett affirms:

*Human nature can be very perverse on occasion, being completely oblivious to experience and sound judgment. It is surprising to hear of people with intelligence so easily victimized by suave tongues and extravagant claims deliberately conceived to misinform and misguide.*

*This human weakness might possibly indicate that people are more prone to accept fiction than truth. Perhaps this is what has given rise to the old slogan that 'truth is stranger than fiction'. To such an extent does this condition exist that truth becomes a matter of serious education in constant conflict to disprove the untruthful who are ever seeking to prove their spurious claims.*

*Christians are so indoctrinated with the scriptural apostolic records, rightfully, that they would never dream of arguing the point that the Apostles preached Christ in Jerusalem, Egypt, Greece, Rome and Asia, but to mention that they taught in Britain is to tax their credulity.*

*To state that Christianity was brought first to Britain is almost to have them inquire as to the state of one's mental health. The average person is so well inoculated with the belief that Christianity was first established by the Roman Catholic Church at Rome, and that Britain first received the faith through St. Augustine, A.D. 597, that they take it for granted. Incredulity is quickly dissipated when one asks. What happened to Christian teaching during the centuries that followed the death of Christ, to the establishment of the Roman Catholic Church in the fourth century?*

*This church was not founded until years after the death of Constantine the Great. Then there is the period that followed to the time when Augustine arrived in Britain.*

Sometimes we do not ask the right questions and then receive the wrong answers. Perhaps that is one reason why Christ often answered a question with a question.

For example, just before He was crucified and right after disrupting the temple moneychangers:

*23. Now when He entered the temple and was teaching, the chief priests and the elders of the people came up to Him, saying, "By what authority do You do these things? And who gave You*

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*this authority?" 24. And Jesus answered and said to them, "I will also ask you one thing, which if you tell Me, I will also tell you by what authority I do these things.*

*25. The baptism of John, where did it come from? From heaven, or from men?" Then they reasoned among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?'*

*26. But if we say, 'From men,' we fear the multitude; for everyone holds John as a prophet." 27. And they answered Jesus and said, "We do not know." He said to them also, "Neither will I tell you by what authority I do these things. (Matt. 21 FV);*

Rome alive with Christianity in the first century – persecuted, unadulterated and spreading – a mighty conflagration – into all of Europe. Through the trading routes of Marseilles, and Britain, the ships carried Joseph of Arimathea, the Maries, Lazarus, and many of the early Christians mentioned in the New Testament.

*One has but to turn the pages of the Bible and ask what became of most of the original Apostles, or whose lives Scripture is silent:*

- ***Where did the unrecorded ones go and where did they die?***
- ***What of the seventy elect and the following one hundred and twenty elected in Christ and the many that followed, stemming from the teachings of the original Christian multitude?***

***The Biblical travel record of the elect is but briefly given. They all had to be somewhere and achievement certainly followed the sowing of the seed, otherwise where did the Roman Catholic Church obtain the substance to found its own organization?***

***For more than six hundred years after the founding of Avalon by Joseph, until the time of the famous Oaks' conference, and the equally famed Whitby Council, when the first official cleavage took place between the two churches, the British and the Roman church existed as sister churches, with Britain accepted as the elder sister, for approximately three hundred years.***

*Though the British church steadfastly refused to recognize the recently instituted authority of the Pope, 610 A.D. flatly denying the worship of Mary or the use of the term 'Mother of God', proclaimed by the Roman church 431 A.D., at the Council of Ephesus.*

The British Isles – descendants of the Celtic tribes of Europe call to the Church of God (descendants of the ancient national tribe of Ephraim, son of Joseph, son of Israel) through common heritage – from George Jowett<sup>5</sup>

*The name Britain continued to name England and Wales, long after the arrival of the Anglo-Saxons in A.D. 426. Not until the invading Normans began to be domestically absorbed by the British Kelts and Saxons did the Anglican title obtain ascendancy.*

***From the lesser used name Angle the national name took form to label the land and its people, England. Strange as it may appear on first thought, yet there are no misnomers in the various names and titles. Racially the Kelts, Anglo-Saxons and Normans were but separate tribal branches of the same Keltic race. This also includes the Danes, who had invaded Britain in A.D. 787. Ethnologically the whole Keltic race is composed of the Keltic-Saxon-Scandinavian stock.***

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***Historically the arrival of the Danes, Saxons and Normans are referred to as invasions, but actually it was a converging of the one race into their predestined homeland, which to them and to the world became their Motherland, Britain.***

*Together they have grown in stature, wearing the British (**people of the covenant**) title like a badge, in honour and with glory. The fact that the British name was singularly identified with the people of England and Wales is more curious than mysterious. As the history of ancient Britain unfolds before us we can understand the reason more clearly.*

*Irrevocably they were bound together by the ties of language and religion. Cymric was their mother tongue and each practiced the Druidic religion. Britain was the central headquarters of Druidism, to which all paid tithe. It was by far the most populous and by its commerce and industry was world renowned. What London is to Great Britain today, Ottawa to Canada, and Washington to the United States, so was Britain to the whole Keltic race.*

*Largely, this was the reason for other nations identifying the British name with England. From the religious point of view, out of which the British name arose, this island was entitled by priority to the title. England was the first of the British Isles to be inhabited. Before the Kelts arrived it was a virgin land devoid of human habitation.*

The early Celts spread the good news into the many Celtic enclaves including the British Isles in the first century, spreading from old Gaul in modern day eastern France. Martyrdom beckons and knocks heavily on the door of God's people.

This insight concerns the early Church of God<sup>6</sup>:

*It has been pertinently remarked by one of the ancients, that the writer of **the Acts of the Apostles leaves the reader thirsting for more**. But concise as his narrative is, it ought to be regarded by us as an invaluable part of the sacred writings; and for this reason, among others, because it shews us in what sense the apostles understood the commission which their Lord had given them, previous to his ascension into heaven.*

*From their discourses, recorded in that book, we learn the doctrines they preached; what the laws and institutions they enforced upon the disciples; and the manner in which they set up his kingdom in the world. In attempting a sketch of this interesting subject, we have hitherto prosecuted, our journey under the light of divine revelation; but, henceforward, we must be content to explore our way with more uncertain guides.*

*A mind accustomed to reflection, naturally inquires, **how were the other apostles of Christ occupied during the period that Paul was engaged in conveying the glad tidings of salvation throughout the Gentile countries**. But the volume of revelation does not give such ample information upon this subject as we might wish.*

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*It may, however, be remarked, that, as Jerusalem was the place from whence, according to ancient prophecy, the word of the Lord was to go forth, and the law to proceed out of Zion, so we may see special reasons why the Lord appointed them their stations for a season in that church.*

*It seems evident, that at the first they not only discharged the apostolic office, in giving forth the new testament revelation of doctrine, and delivering to the churches the ordinances of public worship, but they also acted as bishops, elders, pastors, or ministers of the word, and also as deacons, having the care of the poor. In process of time, however, we find other persons appointed to fulfil the two last mentioned offices, and that, even while some of the apostles still remained with the church at Jerusalem.*

*We may also infer, that though the twelve were stationed there by the head of the church, they, nevertheless, made occasional excursions into different parts of Judea and Samaria, to propagate the knowledge of Christ, and gather his disciples into churches, as we see Peter doing (Acts 9:32); and that when it became no longer necessary for them to remain with that church, **they proceeded to carry into effect the commission which the Lord Jesus had given them, to "go into all the world, and preach the gospel to every creature."***

*It appears from credible records, that the gospel was preached in Idumea (**Edom southeast of Judea**), Syria, and Mesopotamia, by Jude, in Egypt, Mavorica, Mauritania, and other parts of Africa; by Mark, Simeon, and Jude; in Ethiopia by the Eunuch and Matthias; in Pontus, Galatia (**land of the Celts**), and the neighbouring parts of Asia, by Peter; in the territories of the seven Asiatic churches by John; in Parthia by Matthew; in Scythia by Philip and Andrew; in the northern and western parts of Asia by Bartholomew; in Persia by Simeon and Jude; in Media, Carmania, etc. by Thomas; from Jerusalem and round about Illyricum by Paul, **who also published it in Italy, and probably in Spain, Gaul, and Britain.***

The Church of God, known from antiquity, holds to the faith and doctrines of the Scripture, adheres to the primary tenets of Baptism, Passover, Sabbath, Holy Days and, the source of all spiritual knowledge and sustenance, Jesus Christ and God the Father. In all humility she fiercely opposes the anti-Christ, Babylon and her blasphemous, yet enticing, doctrines. Babylon in the guise of the Catholic hierarchy, first and foremost, blasphemously stands in the face of God, saying she is God on earth. She issues edicts in direct defiance of the Holy Scripture (II Thess. 2:3-4). But, no marvel, for here grows the putrid fruit of Satan, known from the very beginning, and extends to the end of the age.

The Church of God brought peace and prosperity to the land, the community and the rulers. She continues through centuries, sometimes under civil protection – though constantly threatened and dispersed. But she is always sheltered by the refuge and mighty wings of each angel protecting the Church (Rev. 2 and 3), as God directs. In every age, the Holy Spirit of God works in each individual with shields of joy, especially in the lurching and despotic monarchial ages that stretch back to the time of the apostles.

These mission-bound apostles exuberantly travel to the tribes of Israel. Paul, in later journeys, visits all the main Phoenician and Celtic colonies and trading posts, containing Christian believers - Tyre, Antioch, Tarsus, Cyprus, Crete, Cyrene, Marseilles, Sardinia, Spain and Cornwall in Britain. From Taylor:<sup>7</sup>



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*Let us put ourselves—so far as we can—in the place of these first disciples. "Our Lord and Master has told us to 'go and teach all nations,' but before this he said, 'Go rather to the lost sheep of the House of Israel.' We have hitherto lived entirely in Palestine or have only wandered a little beyond its borders.*

*In spite of the gifts of Pentecost we have no continuous gift of divers tongues and when forced by persecution to leave our country we must either turn to any scattered colonies of our people who will hear us, or to other nations or peoples with whose language and customs we are more or less familiar.*

*"Most of us have lived in Galilee, on the borders of Syro-Phoenicia. The Phoenicians have been our neighbours, and many of them are our acquaintances and friends. Some of them have already seen our Lord and have believed in Him, and if they do not speak quite the same language as ourselves there is only a difference of dialect. They understand us and we can talk freely with them (Mark 7:26).*

*Whether employed by them or working as merchants with them, we are already identified with their colonization and commerce. **From the time of King Solomon, when the Hebrews and Phoenicians possessed a common navy, we have sailed the seas together. Wherever the Phoenician has gone the Hebrew has gone with him, and their colonies extend, as we know, along the borders of the Mediterranean Sea, embracing all the Mediterranean islands, and even extending through the 'pillars of Hercules' into the great Atlantic. (Gibraltar – a later British protectorate).**"*

*Large populations of our race have permanently settled in Africa, in Egypt, and in the parts about Cyrene; while in Tarshish [or Spain] and even the countries beyond it, our sailors who traded and lived there centuries ago have left colonies behind them, who undoubtedly still remember some of the language, traditions, and teaching of their forefathers.*

*"For the king [Solomon] had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish bringing gold and silver, ivory and apes and peacocks" (1 Kings 10:22). According to an old legend, the Jews of Toledo in Spain addressed a letter to the Sanhedrim at Jerusalem declaring against the crucifixion of our Lord" (see "Spain," Jewish Encyclopedia).*

*When the Moors first took Toledo, it is said to have been largely populated by Jews, to whom it was a place of refuge when Nebuchadnezzar sacked Jerusalem. Most of these colonies of the Dispersion have never been quite forgotten by the Hebrews in Palestine. Accredited messengers from Jerusalem have been in the habit of visiting them at regular intervals, and it is not difficult to obtain quite recent and reliable information regarding their work and condition and welfare.*

*"Here, then, are the ' fields white unto harvest ' spoken of by our Lord, ready for the reaping and waiting for the labourers. "Others, more travelled and more full of pagan learning than ourselves, may hereafter preach the gospel in the great centers of Greece and Rome; we go, as Christ has bidden us, to our brethren and kinsfolk overseas. "Christ was with us on the lake of Galilee, and He will still be with us on the Great Sea, though we may not see Him." The constitution and functions of these pre-Christian apostles are thus described by Harnack in the Expansions of Christianity:<sup>8</sup>*

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1. *They were consecrated persons of a very high rank;*
2. *They were sent out into the Diaspora to collect tribute for headquarters;*
3. *They brought encyclical letters with them, kept the Diaspora in touch with the center and informed of the intentions of the latter (or of the patriarch); received orders relative to any dangerous movement and had to organize resistance to it;*
4. *They exercised certain powers of surveillance and discipline in the Diaspora; and*
5. *On returning to their own country they formed a sort of Council which aided the patriarch in supervising the interests of the Law.*

*Phoenician or Phoenician and Jewish settlements were found at this period, on all the coasts of the Mediterranean. Tarsus in Cilicia (the birthplace of St. Paul) was a Phoenician city with Phoenician coinage and worship.*

*In Cyprus the Phoenicians had established themselves for centuries; they had rebuilt the harbour at Citium (Larnaca) and thoroughly colonized the adjacent country. **Such would appear to have been the natural thoughts of the purely Hebrew disciples—the almost inevitable response they would give to the voices which were sounding in their ears—the voice of their Master and Lord bidding them go: the voice of persecution driving them before it; and, finally, the voice of all their scattered brethren and half-relations throughout the Phoenician colonies—in Cyprus, Crete and Sicily and Spain, calling —calling.***

*It is surely no accidental circumstance that the traditional Hebrew missions follow exactly the same course as that of Phoenician colonization, and that the traditional sites of these missions are found accordingly, first, at the Syro-Phoenician towns along the coast border as far as Antioch, and, secondly, at all the main Phoenician or Phoenician and Hebrew settlements—in Cyprus, in Sicily, in Crete, at Cyrene, in Sardinia and Spain, and finally at the so-called “Cassiterides,” or Cornwall.*

The Phoenician power base brings great wealth building the “first bridges” of the gospel from Galilee and Jerusalem to the principalities in all of Europe, and the world. Throughout human endeavor, economy links to the motifs of power – politics and faith – the sword and the plowshare. So, the commercial influence of Tyre and Sidon links with the religious foundations of the Hebrews or Israel, against the brandishing barbarous pride of the Roman Empire, and later the Catholic Church<sup>9</sup>, as Elder pronounces. **Notice the conqueror pretends to rewrite history ascribing “barbarity” to her enemy, when the fact is that Rome brandishes fear in her conquests through tyranny and debauchery.**

*It was only after ten years' incessant warfare that the Romans in A.D. 43 succeeded in effecting a footing in Britain. **This is not reconcilable with the view that the Romans were invading the territory of untrained, undisciplined savages.** The resistance of Britain was, in reality, against the whole of the north of Europe, and was highly creditable to the brave defenders of their country. **In the immortal words of Shakespeare in his Cymbeline, 'Caesar made not here his boast of came and saw and overcame.'***

*The Roman invasion of his reign was met by Cunobelinus and his sons with a stubbornness of defense and bravery which earned for them the admiration of the enemy and aroused the wonder of all*

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Europe. Cunobelinus, after a reign of thirty years, abdicated in favour of his third son, Caradoc (Caractacus), who now became Arviragus or high king and by this title is most frequently referred to in the British Chronicles.

*Tacitus reluctantly tells us that, "In Britain after the capture of Caractacus (Arviragus) the Romans were frequently defeated and put to rout by the single state of the Silures alone." The Silures, the inhabitants of south-west Britain, were noted for their military prowess and culture. It is evident from the partial story furnished by the invaders themselves **that the resistance offered by the Britons to their invaders was a surprise for which they were ill-prepared, for this resistance came not from hordes of savages but from a nation whose leaders were well versed in military tactics.***

***The Britons were determined to defend their ancient laws and institutions at all costs. They evinced profound homage for the memory of their forefathers, and from their inborn love of liberty sprang the undaunted energy with which they met the mercenary and implacable plunderers of the world. By no people was every inch of the country contested with more bravery and surrendered more stubbornly than by these Britons; on terms, indeed, which rendered every victory for the Romans little better than defeat." It is absurd to suppose that such a nation could be barbarous.***

**Part 4 - The first love besieged by those that declare themselves to be apostles but are not (Rev.2)**

As we explore the first phase of the True Church of God in Ephesus, Smyrna, Pergamos and Thyatira we acknowledge that the church in her history, as predicted from the words of Christ in Revelation 2 and 3, counters the superficial false church chronicles. Touted in academia, the false narrative of the mainstream "Christian" churches slowly emerge as *Babylon the Great and the Mother of Harlots embodied now in the Catholic or Universal Christian Church – the Great Imposter.*

The Catholic Church pretends that her supposed first pope was Peter. Yet another invention and fantasy with absolutely no historical evidence – and a repeated lie. In time and over many generations, the false church invents and imagines a false Peter, but even more diabolically a false Christ! She continually forces her preeminence through concocted myths while searching frantically for proof but, ironically, discovers that the first bishop of Rome – Linus is a Brit and son of the British King Caractacus (see the family tree).

The false church and man's ideals, privilege and respect artifacts and relics imbued with some spiritual power that confirms an invented past. A revisionist approach to history always looks to clean the present of some distant wrong, and plot a progressive and improving future. These Idols of the Mind pass on a deception to each generation – that we are getting better each day in every way, and that our discoveries confirm the narratives of evolution, progressive ideologies<sup>10</sup>.

No doubt this adventure will not end here. As Gladys Taylor records<sup>11</sup>:

*Did Peter ever visit Rome? To be dogmatic on that score would be to argue from lack of evidence. We have no first century account as to whether he did or did not call at Rome on one of his journeys, but the complete lack of any Biblical, or other first century evidence, for such a visit does suggest that he could not have spent any considerable time there.*

*We do not even know where his martyrdom took place. Crucifixion was a form of execution known throughout the Roman Empire, in fact more outside Rome than in that city. Roman claims to possess the*

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*body of Peter cannot be trusted and all the efforts made to discover Peter's tomb under the Vatican have not produced anything that they dare to show to the world...*

*There is a strange logical justice about the sequence of events where the foundation of the Roman Church is concerned; first the warning against pride given by St. Paul; then the appointment of a Briton as first bishop; afterwards, as history progresses, the many attempts to claim St. Peter as first bishop, all doomed to failure so far as historical proof is concerned; finally, the excavations which reveal no inscription concerning Peter, but do reveal the inscribed tomb of Linus, the British prince!*

Truncated but recovered writings of the true Church of God survive the burning and religious putsches of the dark, middle and earlier ages. Those testimonies oppose the faulty religious and civil expressions of a false morality that suppresses and controls, rather than witnesses and spreads, the good news of the kingdom of God.

From the early Christian church, an imposter Roman belief system slowly erodes the primitive churches' influence and openness; but does not destroy it. The immeasurable influence of the Christian church and truth of scripture pervades each successive generation and society, as a foundational and formational force. The false church distorts and derides the doctrines of the early church; and through artifice and invention builds a structure of irreverent fantasy, firstly proud and boastful and secondly, intertwines her authority with the powers of this world's systems (false prophet and the beast power – Rev. 17:4).

Separated by the English Channel - the Old Irish and Celtic churches shared the original understandings of the early Church (Ephesus) along with teachings of their ancestors; as they migrated to and from Old Gaul (eastern modern France) and the Cottian Alps (modern northwestern Italy).

The scriptures and teachings cross-pollinated the churches of God - known in history by many names including the Albigenses and Waldenses – but always the Church of God; identified in later years as the predicted predominant phases of Pergamos and Thyatira.

*"Before the coming of Augustine to England in A.D. 597, the Christian Church in the British Isles was profoundly Celtic, rather than Roman...but while the Celtic theologian was keenly interested in the whole of the Scriptures, his preoccupation with the Ten Commandments was even deeper. The earliest [Celtic] Christian service included a recitation of the Decalogue....No differences were made between the ethics and morality, the legal system and theology, of the Old and New Testaments," (page 202)<sup>12</sup>*

Lives bound to the Decalogue infused the law of God into the kingdoms of Ireland, Britain and Gaul; as they kept the Sabbath and Holy days, renewing the annual Passover. The laws of the land based on the Decalogue expressed the enduring will and morality of the people. True to God's word this adherence brought bountiful blessings to future generations (Deuteronomy 28). The debates over the **Sabbath, Holy Days, authority, and idolatry began early** as recorded by Paul in II Timothy 4: 3-4:

*3. For there shall come a time when they will not tolerate sound doctrine; **but according to their own lusts they shall accumulate to themselves a great number of teachers**, having ears itching to hear what satisfies their cravings; 4. And they shall turn away their own ears from the truth; and they shall be turned aside unto myths.*

And by John in I John 4:1:

*1. Beloved, do not believe every spirit, but test the spirits, whether they are from God, **because many false prophets have gone out into the world.***

As Taylor notes and her reference to Easter should always be taken as Passover:<sup>13</sup>

*In all debates between the early Churches, those of Gaul and Britain were acknowledged by Rome to be products of the Eastern Church, which followed the teaching of St. John. The Celtic Church followed*

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*the eastern practice of celebrating Easter as **nearly as possible to the time of the Passover** and refused to conform to the dates decreed by the Pope.*

*The Venerable Bede, who was of the Roman persuasion, describes this debate in detail, for it was still raging in his day, the seventh century. He quotes Pope Honorius in a letter **against 'heresies'**. **'They ignorantly refuse to observe our Easter on which Christ was sacrificed, saying that it should be observed with the Hebrew Passover, on the fourteenth day of the moon.'** **One naturally wonders how the Celtic scholars reacted to their accuracy of timing being regarded as ignorance.***

*The second century saints, whom we have been considering as followers of St. John, are involved in this description, by Diana Leatham, of a discussion which took place in their day when Rome was beginning to assert itself, but not too strongly as yet.*

*'In the first half of the second century we find St. John's disciple Polycarp, Bishop of Smyrna, setting off to discuss the question of the date of Easter with Anicetus, Bishop of Rome. **"I adhere", he maintains, "to the usage followed in Asia when I was with the Apostle John."** **As, after St. Peter's death, there was little sign of Petrine supremacy in the early church, all bishops being considered equal (with the possible exception of the "bishop of bishops", St. James of Jerusalem), Rome and Smyrna agreed to differ; and as a mark of respect to his Eastern colleagues...***

And Elder highlights the importance of the British preeminence in the Church growth in the complete lack of Idolatry:<sup>14</sup>

*MEGALITHIC remains in Britain are generally uninscribed, and it is a remarkable circumstance that while statues of gods and goddesses prevail throughout the heathen sites of Egyptian, Greek, Roman and other idolatrous nations, **no identifiable idol or image has ever been found in Britain of the pre-Roman period.***

*The gigantic monoliths placed in circles and the piles of stones were alike unhewn. These piles, called *si'uns* or cairns, and in the north of England known as *laws* or *lows*, were usually placed on the summit of hills and mounds, and so disposed as to lie in sight of one of the other cairns of the system. Many places in the British Isles are denominated from these cairns or lows. The similarity of *si'un* with the Hebrew word 'Zion' (fortress), the Mount of Stone (as the name Zion in Celtic means) is striking.*

Two important homilies from the 700s and earlier draw clear reference to, and dependence on the scriptures in the vernacular – taken primarily from the Old Latin texts (Vetus Latina) of 120 A.D. The Old Latin texts, translated well before Jerome's Vulgate (late 4<sup>th</sup> century) and any other reformation bibles appearing over 1400 years later. The Old Latin bible was translated from the original Hebrew of the Old Testament and the Greek of the New Testament. So, the people of God always engage scripture in the common language.

Before the gloom of the dark ages the Church of God exalted in Christian fervor in the British Isles and in Gaul. But the forces of Satan continue to gather the beast power into her clutches, and ravages the true Church of God.

*Early medieval Irish society was deeply influenced by the Bible and in particular by the Old Testament. The significance of this influence is evident in the large number of Old-Testament quotations in non-biblical works, notably in texts of ecclesiastical law (in particular the *Collectio canonum Hibernensis*) as well as secular law.*

*These works often bespeak a literal and normative interpretation of Old-Testamental law. Engaging in a dialogue with biblical principles, the Irish law texts display deliberate efforts to model important aspects of Irish culture on the Old Testament, especially on the prescriptions found in the Pentateuch.*



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*The compiler's main interest lay in practical law, involving one's duties and responsibilities towards fellow men, and much less in moral guidelines. This emphasis on the juridical nature of the Liber is established in one of the first verses. **Exodus 20.6 describes how God shows mercy unto thousands that love him and keep His commandments.***

*The Liber, in the version of Orléans MS 221, however, has the thousands "love my commandments," possibly signaling at an early stage that the love for God is not the topic of this book, but rather the laws.*

*The strictly juridical emphasis is also reflected in the non-Vulgate reading of the next verse, **(translated from the Old Latin – Vetus Latina)** where the Liber reading warns people not to take God's name in vain "in an oath" (iuramento), thereby introducing this commandment into a clear legal context and alluding to judicial proceedings.*

*The Liber thus gives prominence to the responsibilities towards fellow men and, consequently, to punishments that were to be ...exacted by society.*

*Leslie Hardinge draws attention to a phrase in the so-called Tripartite life of St. Patrick, in which the saint is said to have left "a book of the Law and the books of the Gospel" at every church he founded. He remarks that the Liber best corresponds to the description of the "book of the Law," and, consequently, he seems to date the text to the times of St. Patrick.<sup>15</sup>*

The Church of God in the British Isles instills into societies and relationships, the doctrines, teachings, and ways of living and working with the law of God. The British people of God communicate and exchange scriptural doctrine with their brothers and sisters, the continental Celts and Church of God. The true Church's doctrines precede the distorted belief systems of Rome and her later apparent nemesis the Protestants.

***Thus we have a record of a certainty and authenticity which cannot be surpassed, confirming the results arrived at in the preceding paragraphs, viz. that the Irish were already Christians, to the same extent, perhaps, that Gaul could be called Christian at the time of Martin of Tours (land of Albigenses and Waldenses – continental early Celts and Church of God).***

*The Irish of the sixth and seventh centuries show themselves credulous and lacking in critical insights; in their arguments in favour of ancestral rites (**Catholic teachings**); but they never consciously deviate from the path of the truth.*

***This trait, the spirit of deliberate falsification in the interests of the false Church, only appears in the true Irish Church after her union with that of Rome.*** *The Patrick legend furnishes a chain of proofs for this assertion, extending for more than 500 years (**through Ephesus and Smyrna phases**). In the vicinity of the towns, part of the population was bilingual; those of less culture, like Patrick, spoke a Low Latin (**Old Latin**) dialect along with their native British Celt.*

*But no sooner had an Irishman gone over to the Roman party, than a new spirit took hold of him. **The Irish on the other hand, such as Columban on the Continent, and the Irish in Northumberland, only demanded to be allowed to practice Christianity quietly after the customs of their forefathers, and in a way, as Bede says, conducive to apostolic life.***

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*Ronan, an Irishman, who had been in Gaul and Italy, commenced quarrelling with the gentle Finan in Northumberland. In spite of the papal excommunication, Cumian had still kept Easter (Passover) of 629 (likely Smyrna beset by the synagogue of Satan as the power of the false church grows within the principalities – Rev. 2:8)) according to the old date. In the following year, however, he made a special study of the question, with the result that at the synod of Mag Lena in 630 he voted for giving in to Rome.<sup>16</sup>*

The foundation of the Church of God in Jerusalem at Pentecost 30 A.D. closely followed by the British and Gallic churches in the first century brings color and flesh to the local civil structures. The British Empire, many years later, defies the folly of Rome and spreads the culture of the Biblical doctrines to the whole world. But the harbinger of the truth of God – the United Kingdom, is closely followed by the Romish systems that, even today, blight societies with idolatry, false scriptural authority, continuing to rape and pillage each generation under her cloak of purity - the Babylonian hypocrisy – a posit of human destruction!

Elder reinforces the early deference to the realm of the Church of God by the Catholics but with some restraint:

*The Church of England was originally, of course, Roman, founded by St. Augustine, and was turned Protestant by the powers that be in our country, **but it has never been quite so independent in thought as the British Church that fought Rome over so many hundreds of years.** The history of the British Church, described in the book as *Culdich*, is of outstanding interest and should be read by all, for it redounds to the credit of our islands.*

*I feel inclined to repeat the words said to St. Augustine by the Bishops of the British Church **when they refused to admit that the Bishop of Rome was their superior:** 'Be it known and declared that we all, individually and collectively, are in all humility **prepared to defer to the Church of God, and to the Bishop of Rome, and to every sincere and godly Christian, so far as to love everyone according to his degree, in perfect charity, and to assist them all by word and in deed in becoming the children of God. But as for any other obedience, we know of none that he, whom you term the Pope, or Bishop of Bishops can demand. The deference we have mentioned we are ready to pay to him as to every other Christian, but in all other respects our obedience is due to the jurisdiction of the Bishop of Caerleon, who is alone under God our ruler to keep us right in the way of salvation.'***

*Brave, splendid words that thrill us even now, though spoken over a thousand years ago.*

As Shakespeare quips through Juliet to Romeo - a rose by any other name is still as sweet. But the name given to the early body of Christ – *Church of God* befuddles and intentionally obscures the interpreters of history. The false church seeks and establishes her false privilege and primacy. Even though the imitator and distorter emerge from the early true Church, for many millennia, even to this day and beyond, they exist side by side.

The original Church, founded by Christ, is named the *Church of God (Acts 20:28)*. So, she is known to herself – throughout history.<sup>17</sup> Human institutions, impose edicts and statutes against “heretics” falsely naming them, form phony doctrines not anchored to scripture, and continuously rise and dominate behaviour and development. So, man fashions a fake reality separate from the testimony of God.

Cloaked with the vestments of goodness the interior is empty, waste and corrupt. The closer the adherence to the commandments of scripture the more a society triumphs, and endures – the true nature of

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sustainability (Hosea 4). The works of the Church can be found, although much has been destroyed. Throughout the centuries the true scriptural practices and word passes to each generation.

The false church intertwines herself with principalities, unlike the Church of God – which is always in the world but not part of the world. The people of God, identified as “heretics”, bear the brunt of severe persecution, branded as enemies of the Church of Rome and thus God. The Galilean disciples were at first and mainly patriotic Israelites and it was only after years of experience and suffering that they finally understood and grasped the meaning of *the* Master, “The kingdom which is not of this world”- the victory is to be gained not by conflict with Rome, but by constant conflict with sin and self.

The power of the **Roman Catholic Church slowly rises spiritually to replace, but with more might, the civil powers of Rome.** The beast and false prophet begin to dominate the European scene, especially as her inquisitorial and crusading ship embarks in 1000 A.D. Roman religious and civil edicts infiltrate the minds and powers of the European societies and governments.

But some rebel princes support the Church of God, historically of Celtic origin, in Ireland, Britain, Gaul, Cottian Alps, Bohemia, the Baltics, Calabria, and Switzerland. Sheltered by these early civil governments the body of God suffers attacks of vengeance and pride that strike at her mission and success at preserving the word of God in the scripture that converts many throughout the earth.

Spiritual threats to the religious hegemony of Rome is met by a tyrannical hierarchy and diabolical plan to exterminate “heretical” ideas, the written word, and the people practicing the tenets of scripture. The later Dark Ages or Medieval period suppresses the truth of the word of God, and restricts direct access to God, while the civil powers bow to a religious tyranny purporting to establish the “kingdom of God” on the earth - a rebirth of the Babylonian mythical systems that mimic Christian doctrine. A rebellious and irreverent power, reinvents the Christian ethic by mixing scripture and human tradition.

During the Roman “occupation” of Britain the inhabitants led a life as separate as possible from the invaders. When the Romans left Britain around 410 A.D., the population was substantially Celtic as they found it. The Britons, known for their athletic skill and acknowledgement of life beyond the grave, created a formidable foe. The word Druid bears the mark ***one seeking truth***. The Latin word for Druid emerges as Magi.<sup>18</sup>

*THE word 'Magi'-the Latin equivalent for 'Druids' -was used by early Irish writers and frequently by the Welsh; their synonymity in the modern mind appears to be almost entirely lost.'*

*The term 'Magi' conjures up a sacred meaning indicative of the exact opposite to that which we have been led to believe about the Druids. 'The Druids were, in Celtic Hagiology' constantly termed Magi.' It is quite possible that the 'Magi' of New Testament fame" who 'departed into their own country another way' (Matt. 2: 12) visited Britain on their return journey to the East.*

*THE first decree against the Druids was enacted by the Emperor Tiberius under the plausible pretext of punishing them for offering human sacrifice - a decree as cruel as the pretext was false. The real reason was to destroy their influence in the state, an influence which extended through all the tribes.'*

*'When the Romans', observed Cleland, 'effected a footing in Britain they found in Druidism a constant and implacable enemy to their usurpation. They would have been glad to introduce their own religion, but to that point there was an invincible obstacle in the horror and contempt of the natives for a religion formed of their own allegories which made the name of the Roman gods as familiar to them as Julius Caesar states, but in a sense which excluded them from reception in a Divine one.'*

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***The report on the Druids as given by Suetonius Claudius and passed on to other Roman historians, accusing them of arranging for frightful holocausts of victims in wicker cages, has nothing but the assertion of this hostile Roman general to support it. The same historians accused the early Christians of 'abominable practices'.***

*The Romans did indeed, themselves, on many occasions, burn the houses of the Britons, which were, in the case of the poorer inhabitants, made of wickerwork covered with clay. Bishop Browne describes the work of an antiquarian who dug up one of these dome-shaped hillocks and found the remains of the old British houses of wickerwork, the impress of the wicker remaining on the burnt clay, as indelible as the writing upon Assyrian monuments.*

***"The Roman story is a palpable invention to cover their own inhuman methods of warfare. The Druidic religion, like the Christian religion, was diametrically opposed to all other religious practices in the world." Druidism and Christianity were both marked for destruction by the Romans. Athenagoras, A.D. 176, in his work entitled 'An Embassy' concerning the Christians, carefully describes and indignantly repudiates the three charges of atheism, cannibalism and lust, which were commonly urged against Christians in connection with their Eucharists (Passover), and pleads for an impartial trial that would lead to a just verdict.***

*In the case of Christianity, all efforts to bring it into opprobrium and to annihilation were overcome. It lived to vindicate its quality and to cover the world with its beneficent institutions and influence. With Druidism the case was different, as at the very beginning of the Christian era it quickly dissolved as a separate organization. **Druidism eagerly accepted a fuller revelation and became merged in Christianity.***

The spirit of God in individuals and, collectively in society strengthens and sustains peace and economic well-being. The pretense that we owe our civilized justice to Rome is undermined by the many British (and American) democratic constitutions based on biblical, and ancient Israelite laws substantially given by God Himself at Mount Sinai. The erudition of the early Celts testifies against the historical myths of Roman and Greek preeminence in human endeavor.

*Concerning the educational facilities available to the so-called barbarous people of these islands, there were at the time of the Roman invasion forty Druidic centres of learning which were also the capitals of the forty tribes; of these forty known centres nine have entirely disappeared.*

*These forty colleges were each presided over by a Chief Druid. There were also in Britain three Archdruids, whose seats were at York, London and Caerleon-on-Usk. The territories of the forty tribes (the original of our modern counties) preserve for the most part the ancient tribal limits. Yorkshire, for instance, retains the same disproportionate magnitude to our other counties-the territory of the large and powerful tribe, the Brigantes.*

*The students at these colleges numbered at times sixty thousands of the youth and young nobility of Britain and Gaul. Caesar comments on the fact that the Gauls sent their youth to Britain to be educated. One notable instance has been mentioned by J. O. Kinnaman, D.D., in his work on Archaeology: **'Pilate was not a Roman by nationality, but by citizenship. He was born a Spaniard and educated in Spain as far as the schools of that country could take him. Then he went to Britain to study in the universities of that country under the administration of the Druids.***

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*How long he studied in England is not now known; it was Pilate's ambition to become a Roman lawyer and the future governor of Palestine studied long enough in Britain to achieve not only this ambition but to absorb the Druidic philosophy rather than the Greek and Roman.*

***Vide Pilate's question to our Lord as they were walking out of the Praetorium, "What is Truth?" this was a question which the Druids were ever accustomed to debat?*** *It required twenty years to master the complete circle of Druidic knowledge. Natural philosophy, astronomy, mathematics, geometry, medicine, jurisprudence, poetry and oratory were all proposed and taught-natural philosophy and astronomy with severe exactitude. Caesar says of the Druids: 'They hold aloof from war and do not pay war taxes; they are excused from military service and exempt from all liabilities.*

**Part 5 – the Rise of Babylon – the sustaining power of the Church of God**

The earliest Church of God records and testifies of the rapid spread and settling of both the written scripture and testimonies. Historians befuddle and confuse the origins of the true church with the false Church. **The Papacy as we know it, and as William the Conqueror, Henry VIII, and Elizabeth I knew it, is not in and of the Primitive Church of Christ.**

***It is devoid of all scriptural recognition. It evolved out of a combination of circumstance and pressure politics, based on a series of documents proven by all historians to be 'the Forged Decretals'.***<sup>19</sup>

When the dying Jacob nationalized the twelve tribes under the name of Israel, the two chief offices representing the power of the government and authority of the Temple were bestowed on two members of the twelve tribes of Israel.

To Judah was given the Sanctuary - the Temple (*the Scepter*); and to Ephraim the Dominion governmental power (*the Birthright* – see <https://www.cbcbg.org/johnston/the-british-people-in-prophecy-1.html>).

Judah thus became the Keeper of the Sanctuary (*Scepter*) and his son the Prince of the Sanctuary. His ensign was a lion, still known as of old as the Lion of Judah. The sign of the ten tribes under Ephraim was the bull. They were known historically as the 'Bull Tribe'. Their standard bore the insignia of a white bull.<sup>20</sup>

***Finally, thousands of years later we find these same insignia all appearing in Britain and demonstrative of the same ancient royal religious authority. First the bull sign of Ephraim, employed by the Druids; then the cross<sup>21</sup> under Arviragus; now we have the lion as the emblem of the Prince of the Sanctuary, and today all these signs are combined on the royal standard of the British monarchs.***

We know in prophecy this confusion foists its ugly head in future dominance on an unknowing generation. As the riding white horse of the first seal of the apocalypse, that precedes the red horse of war, black horse of famine and the pale horse of disease – all still ride. But each increases in intensity near the end time – with the revealing of the son of perdition – (2 Thess. 2:3, Rev. 6 and Matt. 24); (for the truth of Peter and Rome, see [http://cbcbg.org/franklin/Transcripts/Peter-Was-Never-in-Rome\\_03-16-13.pdf](http://cbcbg.org/franklin/Transcripts/Peter-Was-Never-in-Rome_03-16-13.pdf)).

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**The middle age church of God identified by historians with the monikers of the Waldensians, Albigenses and other names grow from the good soil. Through a long history of Biblical adherence and practice, they spread the good news to the many principalities and communities throughout the world as directed by Christ.**

Alongside the church grew up the nations and descendants of Israel – the bull and the lion, ironically many times at war with each other. But in the first century A.D. the nation of Britain receives the truth of scripture from the apostles and disciples of Christ as they travel and witness. The Roman beast and false prophet powers emerge in unison slowly over history. As Jowett affirms: <sup>22</sup>

*There was a confusing medley of predatory Romans who raised armies, laying claim to the throne of the Caesars. The infamous Diocletian held the reins at Rome, and on his orders began what is often described as the worst persecution of the Christians in the year A.D. 290.*

*In his Edict, he ordered churches to be pulled down, the sacred scriptures to be gathered together and burnt, along with other Christian literature on which they could lay their hands. Libraries, schools of learning and private homes were equally destroyed. Again the lions roared in the Colosseum.*

*The prisons were filled and streets ran with the blood of martyrs. No Christian was spared, regardless of age or sex. Even the babes in arms of Christian parents were cruelly destroyed.*

***The Diocletian persecution is described as the tenth Christian persecution, beginning with the Claudian Edict, A.D. 42.***

Identified by the martyrdom of Christians – waxing and waning in power from the time of Christ through 10 major martyrdoms, before Constantine and, then; a strange twist occurs. This early church era of Ephesus spreads the fire of the good news throughout of the world driven by poignant persecution, sapping the strength of the beast power (Rev. 2).

Constantine the great, as he is known in history, a descendant of British royalty and born on British soil brings the Peace of Rome - *Pax Romana*, as an extensive European empire – but falsehood and deception, emerge over the centuries with a diabolical twist, as the new Rome attacks the true Church as “heretics”.

We tend to overstress the structures and edifices of early Christianity and the worldly forces that pretend to embody Christian principles, but strain to identify the complete unbroken line of the Church of God. True to human perception we look to outward appearance and not on the heart, as God does. The continual working of the Holy Spirit reveals the life to be lived in conversion and faith – unseen in archaeology, but surfacing in blessings when we obey God’s statutes, ordinances, and laws – and are humble under His beneficent grace.

Like the unity of the end time beast and false prophet, Constantine establishes “Christianity” as the national religion and suddenly the pressures – both internal and external – relax against true Christians.



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A period of apostasy surfaces as “Jezebel” takes on new forms – shape shifting into the adulteress of old – born of Lucifer/Satan – our archenemy. ***The strange irony of the Biblical Levitical system permeates the nation of Britain. The imposter Roman church many years later takes on the appearance of the God to be a nation of priests and kings. Has the Catholic church now assumed that position?*** As Jowett records the assaults on the Christian bastions of Gaul and Britain.

*The Emperor Diocletian struck with sudden appalling savagery at the Christians. He blamed them for the series of disasters over the years that had decimated the Roman arms to such an extent that they were no longer able to defend their own frontiers successfully, let alone conquer as formerly.*

*Rome was on the decline; her glory was fast waning. Diocletian sought to avert national disaster by ordering the extermination of the Christians, their churches and other possessions. This bestial cruelty lasted for eighteen years.*

*The persecution flamed across Europe for several years before it struck the shores of Britain. Again, the Romans were frustrated by the incredible zeal of the martyrs who died with prayer on their lips, or ringing exhortations. They saw the common people destroyed, showing the same disdain for death as had their Christian forbears **(and those that would come later)**.*

*This infuriated Diocletian to more fiendish practices, in which he later was aided by Maximian, who became co-ruler with him over the continental Roman Empire. Brutal as was Diocletian, it is written by the Romans themselves that Maximian was worse. His ferocity and atrocities are claimed to be beyond description. **He caused his finest Legions, exclusively composed of Gauls, to be butchered to the last man because they were Christian. He was blind with maniacal hate.***

The Roman legions march and conquer pounding over the trails and trading routes of Joseph of Arimathea. Joseph, as a merchant of the tin trade ship’s cargo, before Christ, and then with the young Christ arrives in Britain in the 20’s A.D. The legions march, echoing the footsteps of many later disciples – Aristobulus sent by Paul in 55 A.D.; and Paul treks to Britain and back – 64 A.D. Before Paul arrives in Rome in 58 A.D. the Royal British family arrives in Rome as captives 52 A.D., and eventual cohorts of Paul and the Church of God in Rome!

**Early Church of God Events – Dates are approximate<sup>3</sup>  
Ephesus to Smyrna – Rev. 2 – 30 A.D. – 395 A.D.**

<b>Year</b>	<b>Event</b>	<b>Significance</b>
8 A.D. – 26 A.D.	Christ as a youth travels to Britain with Uncle Joseph of Arimathea	Joseph, an entrepreneur and tin trader who plied the well worn trade routes from Marseilles through the land of the Continental Celts (Gaul) to Cornwall in Britain
30 A.D.	Passover Sacrifice of Christ	Dies on Nisan 14; the same day as the Death of the first born in Egypt; 17 <sup>th</sup> year of Tiberius Caesar
30 A.D.	Pentecost	50 days later Holy Spirit is given in Jerusalem; the same day as the 10 commandments and law are given to Israel at Mount Sinai
32 A.D.	Stephen martyred; <b>Jerusalem persecution</b>	Saul, later Paul helped murder Christians and was <sup>1</sup> converted on the way to Antioch – 35 A.D.
<b>32 – 39 A.D.</b>	<b>Joseph of Arimathea introduces Christianity to Britain</b>	<b>Escapes with Christians after severe Jerusalem persecution begins</b>
<b>33-150 A.D.</b>	<b>Conversion of Britain and Gaul to Christianity</b>	<b>Laid the groundwork for the later Church of God eras – especially Albigenses and Waldenses (Pergamos and Thyatira)<sup>2</sup></b>
35 A.D.	Paul converted; Matthew published; Mark 38 A.D.	
40 – 41 A.D.	James published; <b>Claudius emperor</b>	<b>Romans gain foothold in Britain - 43 A.D.</b>
44 A.D.	Apostle James Martyred	
52 A.D.	Galatians published	
51 A.D.	I and II Thessalonians published	
54 A.D.	Nero Emperor	
56-57 A.D.	I and II Corinthians; Romans	
<b>55 A.D.</b>	<b>Aristobulus sent to Britain by Paul</b>	
<b>52 – 58 A.D.</b>	<b>British royal family captive in Rome</b>	<b>Consorts of Paul, but were later martyred; Paul spent time there 63 A.D. after imprisonment; see family tree</b>
<b>60 – 63 A.D.</b>	<b>Paul in Rome</b>	<b>Paul imprisoned for 2 years, then released to house captivity</b>
58 – 60 A.D.	Luke published; Acts begins	
61 – 63 A.D.	Acts, Ephesians, Colossians; Hebrews; Philippians; Philemon; <b>Paul in Rome;</b>	
62 A.D.	James, brother of Jesus martyred	
63 – 66 A.D.	I and II Peter; I and II Timothy; Titus	
64 – 67 A.D.	Fire in Rome; Peter martyred; Hebrews; <b>Paul leaves for Britain and returns in 67 A.D.</b>	<b>Nero blames Christians and great persecution begins 64 A.D. – 68 A.D.</b>
67 A.D.	<b>Paul martyred</b>	
66 – 73 A.D.	Jewish revolt	
68 A.D.	Jude	
70 A.D.	Jerusalem temple destroyed	
76 A.D.	Joseph of Arimathea dies	
85 A.D.	John, I, II and III John	
89 – 96 A.D.	Persecution by Domitian	
95 A.D.	Revelation; Bible canonized	
100 A.D.	John dies	
303 A.D.	Persecution by Diocletian	285 A.D. many British martyrs over 10,000
313 A.D.	“Roman Christianity” legalized under Edict of Milan influenced by Constantine	
325 A.D.	Council of Nicaea; Constantine Emperor; Catholic Church official state religion	
<b>395 –1655 A.D.</b>	<b>1260 years main body of Church of God in wilderness</b>	<b>Piedmont Valleys but in many other areas of Europe</b>
597 A.D.	Augustine visits Britain	607 A.D. at Augustine’s Oak - clear gulf evident between the Roman church and Church of God in Britain

<sup>1</sup> Joseph of Arimathea and others leave on a boat for Marseilles – see Family Tree – Mary the Mother of Christ; Mary, wife of Cleopas, Martha, Lazarus, Eutropius, Salome, Mary Magdalene, Maximin, Martial, Trophimus, Sidonius, Marcella – Bethany sister’s maid

<sup>2</sup> 1260 days in the wilderness Rev. 12 – 395 A.D. – 1655 A.D. – Piedmont Massacre of the Waldenses; In 395 A.D. the Roman empire splits into east and west; the main body of the Church of God begins to seek shelter in the Piedmont valleys; although many churches of God continue in Gaul, lowlands later Netherlands, Bohemia later Czech republic, North Baltic states, and Calabria in Southern Italy, and Celtiberia – northern modern Spain.

<sup>3</sup> Dates referenced from St. Paul in Britain – R.W. Morgan – and Appendix Q - Faithful Version of the Bible – see <https://afaithfulversion.org/>

*The Diocletian persecution reached Britain, A.D. 300, where again the Romans sought to destroy Christianity at its source. The Emperor poured a huge army into Britain, while Maximian carried on his destructive course on the continent. Constantius Chlorus had already been proclaimed Emperor of Rome at York. The British kingdoms were better united. As one they responded to the battle call of Constantius.*

*Previously the British had fought years in deciding each Roman conflict, with victory swaying from one side to the other. Yet, within one year, Constantius terminated the Diocletian persecution in Britain, inflicting staggering defeats on the Roman arms, driving them back to the continent, A.D. 302.*

However, before victory crowned the British armies, the Romans had inflicted great destruction, levelling churches, universities and libraries, and sacking towns. ***The slaughter was terrific, totaling a list of British martyrs that far exceeded the total inflicted by all the former persecutions combined.*** It is stated that the loss of British lives was beyond computation, not so much on the field of battle as in the slaughter of the harmless, defenseless people and priesthood. ***The thousands...who perished in Britain will never be known, any more than is known of the countless multitude of Christians who were slaughtered on the continent for the sake of the faith.***

Martyrdom, the Christian field of trouble and reward, bears the marks of many who desire the eternal life-giving spirit and character of God the Father and our brother Christ. Antithetical to the human spirit which imbibes the sensual nature of the pagan, the Spirit of God with the fire and hammer of the blacksmith brings many sons and daughters to glory. Christ confirms and sends out His disciples with that burning mission. His servants, His brothers, His students and His disciples witness and succumb to the same fate as the Master! Out of the conflict and confusion of this world, tutored by the demons and Satan, emerges another leader tempered by Christianity but bearing the hallmarks of this world – power and tyranny – Constantine – a Brit!<sup>23</sup>

*Following the expulsion of the Romans, we are told that the Emperor Constantius and his Queen Empress diligently began to restore the destroyed churches. It was a titanic task, speaking highly for the Christian devotion of this royal family who poured their personal fortune into the restoration.*

*During this process of rehabilitation the Emperor Constantius Chlorus died at York, A.D. 306, and there he was laid to rest. **Immediately, his son Constantine assumed the purple and at York declared himself Emperor of the Roman Empire. For the next six years Constantine remained in Britain, building many new churches and institutions of learning after he had completed restoration of those destroyed.** During this time Diocletian, and particularly Maximian, continued their destruction of Christian lives on the continent **(Gaul the source of later Churches of God).***

*Peace restored in Britain, **Constantine, the famed son of famous royal Christian parents,** began to prepare to cross the seas to the continent where his dramatic destiny was to unfold. He amassed a powerful army in Britain, composed wholly of British warriors. With them he sailed, landing in what today is Germany. The two armies clashed together on the banks of the Tiber where the British, under the generalship of the Emperor Constantine, won an overwhelming victory.*

*Maximian was completely routed and persecution ended. Constantine, with his British warriors, marched victoriously on to Rome, where he met with an uproarious welcome. Amid great rejoicing he ascended the Imperial throne, officially acclaimed by the Senate and the populace of Rome as Emperor. **By hereditary right he was Emperor***

*over Britain, Gaul and Spain, succeeding his father's claim to power in Rome by virtue of conquest at York, which he confirmed by victory over Maximian on the banks of the Tiber.*

*This was the greatest territorial dominion over which one Roman Emperor reigned, alone and at peace. It was also the last time. His first act as Emperor of Rome was to declare Rome Christian, ending forever Christian persecution within the Empire, circa A.D. 312. Henceforth Rome began her history as a Christian nation. In nationalizing the faith, Constantine had done for Rome what King Lucius had done for Britain one hundred and fifty years later. In the great Christianizing work that followed, the gracious Helen, his mother, stood by his side and, as Severus said, reigned with her son as Empress.*

Cloaked in the vestments of Christianity, coming by them honestly in both birth and upbringing in Britain, Constantine<sup>24</sup> assumes the Christian brand. He fulminates the birth of the beast and the false prophet- civil and religious systems combined as Nimrod and Nebuchadnezzar, his Babylonian predecessors, foisted on the world.

Almost immediately the pressure of martyrdom subsides and a uneasy peace descends on the land. From Jerusalem to London, a false peace stretches over the decades as false doctrines slowly erodes and transforms the scriptural edicts of Christ morphing again into the ways and traditions of men.

If Christ returns today most Christians will not recognize Him. **How far we stray!** His true enemies will not be Islam, or humanists, or Buddhists but those that call themselves after His name! Another martyrdom of our Saviour would arise. So, the story continues and an apparent endless cycle. EXCEPT God is in charge. This time He comes as a Lion and NOT as a lamb.

*As we sum up the picture one may well exclaim, 'What a paradox!' The first Christian church founded at Rome by the British royal family! The same family under Arviragus are the first to be given the sign of the Cross for their emblem. History has no counterpart to this strange drama. The Divine pattern was now almost complete, and Constantine was to seal it.*

*Forgotten is this long train of disciples but the majesty of their great deeds lives with us in the Christian democracies sprung from them. How many today realize that Constantine the Great was a Briton? Few, if any, except for the seekers of truth who have read the scrolls. Many think the fact is too fantastic to be true and discount it without searching.*

*To them the eminent Cardinal Baronius speaks: 'The man must be mad who, in the face of universal antiquity, refuses to believe that Constantine and his mother were Britons, born in Britain.' Over twenty European authorities affirm this fact. The descent of Constantine is listed in The Panegyrics of the Emperors, and the genealogy of his illustrious lineage given by his descendant, Constantine Palaeologus, wherein is provided in detail all the records and proof and circumstances of his wonderful career.*

*There are some remarkable similarities between the practice and observance of Christianity which, as we have seen, was a flower planted and flourishing on Druidic soil, and the Israelitish 'church' or 'congregation in the wilderness'. The Levites, in the old patriarchal system, were charged with the service of the Tabernacle and the Temple.*

*They, being in charge of the Sanctuary, had no inheritance in the land as had all the other Tribes of Israel. They were not paid for their services. It was provided for them out of the tithe. The tribe of Levi is known as the Priestly*

Tribe, but all Levites were not priests. Apart from performing the ecclesiastical functions of the Temple, they performed the functions of civil servants. As one modern writer puts it:

***'The Levites include not only those who waited about the altar; but the educational or teaching staff of the nation, as well as judicial officers represented by judges and magistrates. The administration of justice, or at least the whole legislative side of it, the provision for the poor, the system of national education, as well as the custody and transmission of the Scriptures, besides the conduct of sacrificial worship and the songs and services of the Temple were in the hands of the Tribe of Levi.'***

In addition, the Levites furnished the majority of the judges, clerks, registrars, censors, keepers of the records, the geometricians, genealogists and superintendents of weights and measures. The tithe represented the divine economic system, through the law of righteousness, including the principle of distributive justice.

***The Druidic economic law was exactly the same and naturally continued in the merging of the Druidic with the Christian principles of the faith. For thousands of years this practice was so embedded in the minds of the people it was normally carried on throughout the Golden Era of the church in Britain. The magnificent gifts of the British kings to the church were simply an enlargement of the tithe on their part to the glory of God for the advancement of the Christian faith.***

The Queen Empress Helen and her son, Constantine the Great, were probably the greatest contributors of wealth to the Christian cause. ***The Harvest Feast, better known today as Thanksgiving, was the time when the people brought to the church in early Druid and Christian times their gifts of the field. The decoration of churches with the products of the field is but a modern gesture of the age-old harvest tithing custom.***

Following the Golden Era, circa A.D. 600, the tithe began to lose some of its original substance, chiefly caused by the Danish invasions and desecration of the holy places by the Norsemen. Again we see a British king stand forth to preserve an ancient godly law. ***In A.D. 854 King Ethelwulf, a Christian Saxon king, by order of a Royal Charter in Parliament, caused the state and the church to recognize the tithe as a national institution.***

Quoting from this Royal Charter, which is in the British Museum, we read: ***'The tenth part of the land of the Kingdom to God's praise and His own eternal welfare.'*** This deed was written at Winchester and the Charter placed on the Cathedral altar in the presence of St. Swithun and the assemblage of the Witan (Saxon Parliament), and consecrated to the service of Christ. ***Thus, was the patriarchal law of Israel, and of the Druids, reestablished.***

The blood-soaked arena of the Colosseum was dry and the great walls began to crumble into decay from disuse. It was an era of peace quietly maintained by Constantine's British Legions. ***The apostolic claim to the heirship of Peter is inconceivable. Peter was never addressed as Bishop of Rome, let alone Pope, by St. Paul, or any of the Apostles or early Bishops of the church.***

### **Part 6 – The early power of the Church of God – first against Pagan Rome and then “Christianized Rome”**

The foundation of the Church of God begins with the Rock - Jesus Christ - in His testimonies, prophecies, and promises of not only an unbroken line of Churches of God but that each would face severe persecution (Matt. 16:18; John 15:20).

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Do we too, in the predominate Laodecian era, inherit the blight of persecution and apostasy? The Christian always walks in the present evil world beset by false prophets and tyrannical political powers.

Shortly after Christ's death and resurrection in 30 A.D. Joseph of Arimathea travels with scores of converted brethren. This group, not only escapes the rising persecuting fires in Jerusalem, but plies the well-worn trade routes through the Mediterranean, to Marseilles, over the land of Gaul (Eastern Modern France and Northern Italy) to the shores of the physical descendants of the tribes of Israel<sup>25</sup>. Crossing the English Channel to the tin mines in Cornwall and Avalon, in 30 A.D. they found the first True Church of God, outside of Jerusalem. As Jowett affirms of their firmly entrenched church when the Romans arrived:<sup>26</sup>

*Joseph, the Apostle of Britain, lived within four years of witnessing the second expulsion of the persecuting Romans from the Sceptred Isle. During those years the soil of Britain had become saturated with the blood of friend and foe in numerous battles and not once had the foot of the invader penetrated through the lines of the British warriors to set foot on the sacred Isle of Avalon.*

*The desperate efforts of Imperial Rome to crush the power of the Word had succeeded in fanning the flame into an **unquenchable fire that was then sweeping from Britain and Gaul into many other lands**. The Christian spark Joseph had fostered was to be his enduring monument. **The life of no Apostle, not even St. Paul, was more filled with high purpose, enterprise and achievement than was the life of the uncle of Jesus; therefore, there is no regret in stating that Joseph was not privileged to live to see the two memorable Christian conquests that were to follow his demise.***

**From Cornwall, many missions went to the whole world including preparing the soil for the later church eras of Pergamos and Thyatira in Gaul and the Waldensian valleys.** Ironically, the martyrdom, sacrifice and forced migration of members of the Church of God testify of the prophesied bond that stretches from the church's beginning on Pentecost 30 A.D. to the present era.

**The True Church of God's legacy trumpets the formation of modern democratic nations from the foundational drum beat of the basic biblical tenets - natural justice, private property, and the freedom to worship the true God by conscience and free will. That formative force permeates the early Church just as the nation of Israel was given the freedoms by God as their leader at Mount Sinai (Deuter. 28).**

*<sup>27</sup>Gildas the Wise, A.D. 425, whom modern historians refer to as the first British historian of reliable reportage, lived for quite a time at Glastonbury. He had access to all the records and original documents in the famous Abbey. His reference to the coming of Joseph to Britain, his life there and his death were written from examination of the old records.*

*William of Malmesbury is held in the highest esteem as an exacting, honest writer. His worthiness was so great that he was invited by the Abbot of Glastonbury to dwell among them and write a faithful history of the Abbey from a study of the ancient MSS. In A.D. 1121 he wrote his Antiquity of Glastonbury.*

*In corroboration of his fine work he refers to the Eleutherian Mission at Glastonbury, A.D. 183, quoting from the record they had left. He writes:*

*'They also found the whole story in ancient writings how the holy apostles, having been scattered throughout the world, St. Philip the Apostle coming into France (Gaul) with a host of disciples,*



*sent twelve of them into Britain to preach, and that - taught by revelation constructed the said chapel which the Son of God afterwards dedicated to the honour of His Mother. Their leader, it is said, was Phillip's dearest friend, Joseph of Arimathea, who buried our Lord.'*

*The conversion of Britain by Joseph, and his establishment of the first Christian church above ground at Avalon, was not only the challenge of the British church in refuting the Papal claim to seniority as Christ's vice-regent on earth; it extended into the important matters of state when dealing with nations subject to Vatican control.*

The Civil and Pagan Powers of Rome's legions chastise the Brits like scorpions attempting to purge Christianity from the earth. At this time Roman and Greek mythological systems foam out antagonism against the Druids and Christians of Britain. But, later **the civil power (beast) unites with the religious tyrant (false prophet and Babylon – the Mother of Harlots) as the great Christ imitator (Matt. 24 – many will come in My Name saying that I am the Christ and will deceive many – the prophesied First Horse (White) of the Apocalypse). Spiritual deception pervades the other horsemen – war, famine and disease!**

Satan befuddles these historical truths in our culture, raging with a civil/religious demonic force against the working spirit of God in the hearts of called and chosen ones. Volumes of true historical documents reside in libraries all over Europe, especially in Bobbio, Italy, later the lands of the Waldenses – including the writings of Gildas, Columban, Patrick, and William of Malmesbury.

**Joseph of Arimathea is the progenitor of British Kings and Queens, (reference the family tree of early British Royalty – eliciting Constantine the Great in a strange twist).** The Good News of the coming Kingdom of God explodes on the scene then and now – in historical documents, and records; in the actions of the True Christians; in their martyrdoms; in the constitutions of all modern democracies; and in the tremendous legacy that we inherit – another eternal promise being fulfilled from the Word of God.

The Fifth Seal testifies of our ancestors – under the very throne of God, Christ at the Right Hand of the Father – figuratively CRY OUT (Rev. 6:9 FV):

*9. And when He opened the fifth seal, I saw under the altar the souls of those who had been slain for the Word of God, and for the testimony that they held;*

*10. And they cried out with a loud voice, saying, "How long, O Lord, holy and true, do You not judge and avenge our blood on those who dwell on the earth?"*

*11. And white robes were given to each of them; and they were told that they should rest a short time yet, until it be fulfilled that both their fellow servants and their brethren also would be killed, just as they had been.*

*<sup>28</sup>St. Columbanus, the great Celtic missionary, who died A.D. 615, with his Celtic co-worker St. Gall, went to Italy, where he founded Bobbio (in the belly of the Waldenses' lands and Thyatira church era 500 years later). He took with him a large quantity of the treasured MSS. from Candida Casa and from other Celtic church libraries.*

*Remaining today are about seven hundred MSS. in the original British-Celtic language, which can be seen in the famed church libraries at Bobbio, Turin and Milan (later in the lands of the Waldenses). On the margins of many appear notes made by St. Columbanus, in the same language, as readable today as when first written.*

*At Bobbio are many beautiful illuminated works from Candida Casa, and MSS. of Irish Bangor. St. Gall left Bobbio to found the great monastery of St. Gall, Switzerland, and the monastery at Luxeuil in the Vosges, with their*

*magnificent libraries containing numerous early British-Celtic manuscripts.*

*The famed library of St. Gallen was taken to Switzerland by the Irish disciples of St. Gallus. Among them is the religio-historical Irish MS. written A.D. 612 by St. Gallus, with considerable seventh century Irish MSS. and other treasured ancient documents. In fact, one finds more of these antique Irish treasures on the continent than in Ireland. The chief data concerning the early Christian British missions are found in the British libraries, particularly in the Welsh Triads, the Psalter of Cashal, and Chronicum Regum Pictorum.*

*How deeply rooted were the lives and works of Joseph of Arimathea and the Bethany group in the early Christian workers is shown by the great wealth of documentation written by them during the six hundred years of the Golden Christian Era. The drama of the introduction of Christianity into Britain by Joseph was not confined to the British chroniclers. There are in existence many early works written by saints, scholars and church dignitaries who laboured on the continent during his lifetime and the years that followed.*

*Some of the MSS. produced in Gaul and Brittany make startling reading. All tell the same story in different form and the deep reverence in which Joseph was held by them is manifest in every word. The story never grew old. The first two books off the newly invented printing press, after the Bible, were on the Life of St. Joseph. The scholarly and historical works written of Joseph, the Apostle to the British, far outnumber the works written on the life of any one of the Apostles of Christ, St. Paul and Peter not excepted.*

*Most of them were written by the best scholarly minds, historians and church authorities of those centuries. National disputes for over sixteen hundred years were settled on the validity of Joseph's existence in Britain with the Bethany Mission. Opposing nations recognized the validity of the claim. Disputants in the highest international church councils bowed to the belief, supported by the Popes and the Vatican into the twentieth century.*

*Under such close scrutiny a myth, legend or tradition would have been disposed of in the first century A.D. Instead, the keenest intellectuals over the centuries solidly propounded the historic fact that Joseph of Arimathea and the Bethany band did live, teach and die in Britain; that Joseph was the actual Apostle to the British, who founded the first Christian church above ground in Britain; that Britain was the first nation to accept the Christ Faith and from her shores stemmed the great army of missionaries that Christianized the world; and that the Covenant People are represented in Celto-Anglo-Saxondom. How significant that everything appears to fall in line with prophecy!*

#### Part 7 – The Druids meld into the Early Church of God and both feel the wrath of the Roman Empire

The preeminence of the Christian faith and Church of God in the first century A.D. challenges the false claims of the Mother of Harlots and Babylon Church which ironically is birthed by Constantine – of British birth.

**The Catholic Church through historian Polypore Vergil and later Cardinal Reginald Pole, the last Catholic Archbishop of Canterbury (1555 AD) affirmed in the British Parliament that “Britain was the first of all countries to receive the Christian Faith.”**

Another Archbishop Gilbert Genebrard stated **“The glory of Britain consists not only in this that she was the first country which in a national capacity publicly professed herself Christian, but that she made this confession when the Roman Empire itself was Pagan and a cruel persecutor of Christianity.”**

Still another, Sabellius, a third century priest and theologian, said **“Christianity was privately confessed elsewhere but the first nation that proclaimed it as their religion and called itself Christian, after the name of Christ, was Britain.”** Morgan connects the Apostle Paul and the Royal Silurian family of Britain. Paul stayed and witnessed to the Claudian Family when in Rome, either under house arrest or free. This relationship opened the opportunity to travel and witness in Britain, retracing the steps of Christ, Joseph of Arimathea, and many other disciples.

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We discuss the embarkation of the saints from the shores of Palestine to the lands of Western Europe, favoured by the tides, winds and blessings of God <sup>29</sup>. This Mission of the Church of God lays the groundwork for the good news that later appears in history as the Waldenses, the Albigenses, and the Celtic Church of God:

*Those who were finally driven away from Jerusalem by the second great persecution, when Herod Agrippa killed "James the brother of John with the sword" and cast St. Peter into prison, would naturally fly to Cesarea or beyond it.*

*And this is the time, according to tradition, when St. Joseph of Arimathea, St. Mary Magdalene, St. Martha, St. Mary Cleopas, St. Mary Salome, St. Maximin, St. Parmenas, St. Restitutus, and others escaped by the sea-coast westward.*

*This and the succeeding chapter narrate how Lazarus, Martha, and Mary sold their properties in Jerusalem, Magdaia, and the Bethanies, the house at Bethany near Jerusalem alone being preserved, and brought the amount to St. Peter as chief of the apostles.*

*St. Salome and St. Mary Cleopas, cast herself into the sea to join her mistresses, and by the help of Salome was brought into the boat. After beating about for several days, the boat drifted to the coast of Provence, and following the Rhone, arrived at Aries which was converted to Christianity mainly through the blessing of God on the preaching of Trophimus.*

*When, however, the persecution of the Jews arose Lazarus left Bethany for Cyprus, and there preached the Kingdom of God, becoming the first Christian bishop in Cyprus. Leaving the shores of Asia and favoured by an east wind, they went round about, down the Tyrrhenian Sea, between Europe and Africa, leaving the city of Rome and all the land of Italy to the right.*

*Then, happily turning their course to the right, they came near to the city of Marseilles, in the Viennoise province of the Gauls, where the river Rhone is received by the sea. **There, having called upon God, the great King of all the world, they parted; each company going to the province where the Holy Spirit had directed them; presently preaching everywhere, "the Lord working with them, and confirming the word with signs following."***

*St. Martha and Marcella went to Tarascon and Avignon Martial to Limoges; Saturninus to Toulouse; Entropius to Orange; St. Lazarus to Marseilles; St. Maximin and Sidonius to Aix and St. Mary Magdalene to St. Baume. **St. Joseph is stated to have gone farther and to have crossed the sea to Britain.***

*St. Mary Salome, St. Mary Cleopas, and Sarah their maid, stopped near the sea coast in the Camargue and died there, the church and little town of the Three Maries enshrining their relics and perpetuating their memories <sup>30</sup>.*

*An old cantique or song, the age of which it is impossible to determine, gives much the same account. One of the verses runs as follows:*

*Come...into the basket Lazare*

*Marthe and Maximin, Cleon, Trophime, Saturninus*

*The three Maries and Marcelle Eutrope and Martial, Sidonie with Joseph...*

***These ten provinces of the Gauls believing through the preaching of these ten disciples. Other teachers preached-not in the remaining seven provinces, but in seven provincial towns. Another version of the same legend is met with in Spain, as far south as Ciudad Rodrigo. According to this, Mary Salome, Mary Cleopas, Mary Magdalene (the sister of Lazarus), Lazarus, Maximin, Chelidonius, Marcella, and Joseph of Arimathea, came to***

*Aquitaine Gaul, and there preached the holy gospel of the Lord Jesus, "as the histories of the Gauls and the local traditions plainly teach."*

*St. Mary brought the martyred body of St. James into Spain, and died at Civitatensum (Ciudad Rodrigo), a city of Lusitania, on April 10 th "(Acta Sanctorum Apr., vol. i. p. 814).<sup>31</sup>*

Morgan demonstrates that Christianity found roots through the inspired work of Joseph of Arimathea around 36-39 AD. Followed later by the Apostle Simon Zealots, and then later by Aristobulees, who was the first Bishop of the Britons; and then Paul. The first converts include the Royal Family of Siluria (see family tree), and the son Linus and daughters Claudice and Eurgen. Roman invasions against the Druids and later Christians carried some of the Royal Family into captivity to Rome.

Later Caradoc, his father Bran, and the rest of the royal family convert to Christianity in Rome. Cornwall and Glastonbury in Britain – the first Church of God outside of Jerusalem and the place where the young Christ (12-30 years old) spent time with his uncle Joseph of Arimathea during the “lost years”.

The witness and mission from Christ in Matt. 28: 19: (FV)

*Therefore, go and **make disciples in all nations**, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit;*

***Teaching them to observe all things that I have commanded** you. And lo, I am with you always, even until the completion of the age.” Amen.*

The principalities under the influence of the Celts (Gaul – Modern France and Northern Italy; Celt-Iberia – Modern Spain; Britain – Ireland, Scotland, Wales) become infused with the Christian message. Forming the land of the later lands and people under the Papal Inquisition of the second millennium – Albigenses, Cathars, Waldenses – all later Churches of God – given fake names by the Catholic hierarchy. The early Celtic peoples kept the Druid beliefs of life beyond the grave, of a singular God, and an aversion to idolatry. As Morgan recounts:<sup>32</sup>

Westward of Italy, embracing Hispania, Gallia, the Rhenish frontiers, portions of Germany and Scandinavia, with its headquarters and great seats of learning fixed in Britain, extended the Druidic religion. The astral bull of milk-white hue, its horns crowned with golden stars, became the symbol, or visible sacrament, of Druidism.

In process of time the symbol, as usual, superseded in the East the thing signified, and Druidism became that Tauric religion which gave the Crimea the appellation of the Tauric Chersonese. ***Extending thence, this corruption became the religion of Mithras in Persia, of Baal in Assyria, of Brahma in India, of Astarte or the Dea Syria in Syria, of Apis in Egypt, and in later ages, transferred from Egypt, of the two "Apis" (or calves as they are rendered in our version of the Scriptures) of the kingdom of Israel<sup>33</sup>.***

In all these religions the bull, or Taurus, was the sacred animal, and the symbol was preserved free, as far as we can judge, from idolatry by the Gomeridae of Britain. The bull was the sign and representant of the great Druidic isle, and the name still, in common parlance, continues to indicate a Briton of Britain as distinguished from the rest of the world.

The determined efforts of the Roman empire to overthrow its supremacy, and, if possible, suppress it altogether, prove that its rulers had been made practically aware of this fact. A Druidic triad familiar to the Greeks and Romans was, ***three duties of every man: Worship God; be just to all men; die for your country ."***

It was this last duty, impressed by a thousand examples and precepts, and not its religious tenets or philosophy, which caused Druidism to be marked for destruction by an empire which aspired to universal dominion and to merge all nationalities in one city.

Early missions from the lips of Mary Magdalene, Lazarus, Joseph of Arimathea, Maximin (one of the 70 sent out by Christ and written in Luke 10) fan the flames of Christian Holy Spirit into the whole world. Our inheritance and legacy from emerge from a great cloud of witnesses that even more obligates us to carry this mission to this wilderness world (Heb. 12).

Britain became the hub of the wheel, after Jerusalem, for the great mission to spread the good news to the whole world. The Druidic religion harkens to the earliest human civilizations, intertwined with the celestial bodies, nature, the spirit of man and a one all-powerful God. An interesting facet is the worship of the calf/god so pervasive in Israel and all the nations, and Britain.

So the nation and people true to the folly and waywardness of man, especially those given the physical blessings of Abraham, mix truth and mysticism. But, the peculiar Druidic belief system echoed key parts of the Christian ethic – a life beyond the grave, lack of idolatry, private property, the knowledge of nature including spiritual health.

And the Druidic systems raised the ire of Rome!

***<sup>34</sup>The edicts of the Emperors Augustus and Tiberius proscribed it throughout their dominions, making the exercise of the functions of a Druidic priest, as those of the Roman priest in the reigns of the Tudor sovereigns in England, a treasonable offence. But nations cannot be proscribed (and neither can man!).***

*Not till A.D. 43, that is, fourteen years before the arrival of St. Paul in Rome, did the second, or Claudian invasion of Britain take place. It took ten years of incessant warfare to establish a firm footing in the south of the island; nor was it till seven years after the fall of Caractacus.*

***That the Roman state ventured to give its legions orders to carry out the leading object of the invasion — the destruction by force of arms of the Druidic cori, or seminaries, in Britain. The Boadicean war and the death of 80,000 Roman citizens were the first results of this policy of religious " dragonnades." Two cardinal reasons, we have seen, each of national weight and extent, inclined the British mind to accept Christianity—the first, its identity in many important points with Druidism. The second, its uncompromising antagonism to the whole system of the Roman state mythology.***

***The Roman persecution of both religions identified them still further in the popular mind. Nowhere, then, in Asia, Africa, or Europe, could the apostles find richer or a better-prepared soil for the Gospel. If we add that Britain was the only country in these ages where the Christian could profess and practice his religion free from persecution, we reasonably and antecedently conclude that a strong Christian current must have set in from both Jerusalem and Rome to this island from the first or Pentecostal days of the Church.***

*Rome found here a Church older than herself, ramifications of which struck into the very heart of the Continent, the missionary triumphs of which in Italy itself in the life of Augustine were greater than his own among the British Saxons, For Columba and his associates from the primitive colleges in Ireland were the evangelizers of the barbarian conquerors, the Lombards, of Northern Italy.*

*The Gallican (eastern Modern France and Northern Italy – the foundations of Waldenses' Church of God) Church was entirely one with the British in this opposition to Roman assumptions. The archbishops of Treves were, as we learn from the Tungrensian Chronicles, always supplied from Britain. Treves and Rheims became the headquarters of Gallic liberties, and here rose, under Hincmar, as powerful a resistance as in Britain to Italian supremacy.*

*The Briton could never understand why, because Rome professed certain truths, she should arrogate spiritual despotism over all who held the same (!!). The continental Churches admitted, for the most part, a Primacy when they rejected the Supremacy of the Bishop of Rome.*

The British Church admitted neither; it knew nothing of the Bishop of Rome, except on an equality with any of its own British bishops, or any other bishop in the Christian Church. *The further we go back into British history, the clearer shines forth in all our laws the entire independence of the British crowns, Church, and people, of all foreign authority. All our great legal authorities concur on this point. "The ancient British Church," writes Blackstone, vol. iv. p. 105, "by whomsoever planted, was a stranger to the Bishop of Rome and all his pretended authorities." "The Britons told Augustine," writes Bacon, Government of England, "they would not be subject to him, nor let him pervert the ancient laws of their Church.*

*This was their resolution, and they were as good as their word, for they maintained the liberty of their Church five hundred years after his time, and were the last of all the Churches of Europe that gave up their power to the Roman Beast, and in the person of Henry VIII, that came of their blood by Owen Tudor, the first that took that power away again!!*

**Part 8 – The True Church leads mission work throughout the World – but the opposing Civil and Religious Roman systems fight back.**

The Church of God known throughout most of history as the group under persecution and martyrdom. Revelation 12 directs our attention to the Church in the Wilderness given the wings of the eagle, like final end time church going to the place of safety, and nourished, or fed with the word of God for 1260 years. But what preceded or paralleled this magnificent event?

The Church of God thrives throughout all the ages of man, even to our modern/postmodern times, because the Ancient of Days binds the generations together through decades, centuries and millennia, by His Word and His Holy Spirit. Satan's ever present and dominant influence marks the ages of man with pretended freedoms. The hallmarks of those curses brand societies and distance us from the True God - the diversity of religions, and humanist beliefs and philosophies - orchestrated from Eden; to the flood; and then to Babylon the Great, extant to this day (Rev. 17; Rev. 12).

Lucifer, the author of confusion, the prince of the power of the air, and the father of lies – spins falsehoods into succeeding generations, as if each shift contains something new. The spiritual raptor and false father pinions all, unless



protected by God and the Sacrifice of Christ, by using the tools of his clutching trade - lies, imitation, deception, and chaos (Eph. 6:11 FV):

*Put on the whole armor of God so that you may be able to stand against the wiles of the devil.*

*Because we are not wrestling against flesh and blood, but against principalities and against powers, against the world rulers of the darkness of this age, against the spiritual power of wickedness in high places.*

The true Church has never faltered or faded, and remains nurtured in our modern technological wilderness of plenty. Immediately after the first Pentecost of 30 A.D. the Church of God found fertile soil in many places in Europe – including the twins of Gaul and Britain. Those early roots of the apostles of the New Covenant gave the vine of the Church the spiritual sustenance to carry the written and spoken scripture, housing the good news of the coming kingdom of God, into the whole world.

After Christ gave the Holy Spirit to that first gathering in Jerusalem one of the first deceptions eating away at the body grew from the who could apply the authority of Scripture, and the how the Godhead works within Christians. The false church found fodder and parasitically began to feed off its member by taking that authority to itself, as if to say: “We reside as the arbiters and interpreters of scripture; we mete out forgiveness, and give blessings to the people”.

Idolatry and Sunday worship, only a few short steps away, creep in with a plethora of false doctrines including pagan days of Christmas (winter solstice) and Easter (worship of Ishtar) replacing the 7 Holy days kept by Israel and the early Church; and the baptism of infants, an imitation of adult conversion, and membership in the false church. During the inquisition baptism emerges as one of the main tests of allegiance - either to the world’s or God’s kingdom. For through baptism – repentance and receiving of the Holy Spirit - we enter into the family of God as begotten sons and daughters of God and distance ourselves from the ways of this world (I John 3; Romans 8; Eph. 3).

The early church with the apostle’s guidance, testimonies and sacrifices flourished in the Holy Spirit and greatly impacted all the societies around them, but primarily springing from the British Isles and the influence of Paul and Joseph of Arimathea.

<sup>35</sup>*The Briton had his festivals, processions, floral decorations, antiphonal choirs, and cathedrals—an immensity in common with Rome. But he had had them for centuries before Papal Rome reared its defiant head. And he would have ridiculed the notion that he was to give up a good thing because Rome also had it, as he scorned the idea that a community in such things constituted the shadow of a title on the part of Rome to his allegiance.*

*His position, in fact, was a very strong one,—thoroughly Catholic (or universal), thoroughly anti-fanatical, and at the same time thoroughly anti-papal: and he knew its strength, resting on historical monuments which could neither be ignored nor destroyed : around him rose hoary cathedrals, churches, abbeys, colleges, " imperishable stones of witness " that his Church was the primitive apostolical Church of Britain.*

***That the Papacy, with all its claims, was a novelty, an intrusion, an invention, a fable; that there never was a time when the eyes of the Christian pilgrim did not rest in this island on vast evidences bespeaking a Church subject to no other Church on earth, built on its own apostolic foundations, and recognising the apostolic Scriptures alone for its rule of faith.***

***Bede's testimony as to the pure scriptural character of the teaching of the British Church is full and explicit, and he contrasts, with feelings of shame and reluctance, the apostolic lives of the British missionaries with those of his own Papal Church.***

*Of Columba he writes: "He taught only what was contained in the prophetic, evangelic, and apostolic writings, all works of piety and charity being at the same time diligently observed."—Lib. iii. c. 41.*

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**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

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*Of Aidan: "All who resorted to him applied themselves either to reading the Scriptures or to learning Psalms." How entirely the British Church rejected human authority in matters of faith. The general conclusion arrived at by the writers who have previously investigated this final part of our question may be given in the words of Capellus:*

***"I scarcely know of one author, from the times of the Fathers downwards, who does not maintain that St. Paul, after his liberation, preached in every country in Western Europe, Britain included."***

*"Of St. Paul's journey to Britain," writes Bishop Burgess, "we have as satisfactory proof as any historical question can demand."*

*The same view is substantially maintained by Baronius, the Centuriators of Magdeburg, Alford or Griffith, next to Baronius the most erudite of the Roman Catholic historians; Archbishops Parker and Usher, Stillingfleet, Camden, Gibson, Cave, Nelson, Allix, &c*

*Let us preface the catena autoritatum on this point with a few general testimonies from widely different quarters:*

*"The cradle of the ancient British Church was a royal one, herein being distinguished from all other Churches: for it proceeded from the daughter of the British king, Caractacus, Claudia Rufina, a royal virgin, the same who was afterwards the wife of Aulus Rufus Pudens, the Roman senator, and the mother of a family of saints and martyrs."*

***"We have abundant evidence that this Britain of ours received the Faith, and that from the disciples of Christ Himself, soon after the crucifixion of Christ," may be collected from the saying of Columba. "Britain in the reign of Constantine had become the seat of a flourishing and extensive Church."***

***"Our forefathers, you will bear in mind, were not generally converted, as many would fain represent, by Roman missionaries. "The heralds of salvation who planted Christianity in most parts of England were trained in British schools of theology, and were firmly attached to those national usages which had descended to them from the most venerable antiquity."***

Although, by the middle/dark ages the main body of the True Church seeks refuge in the Cottian Alps of North East Italy, groups remain prominent in every major community in Europe. But, in the first century Rome grabs Britain by the throat and eventually brings her into a level of submission and captivity, ***including Paul's witness to both Rome and Britain.***

Without these seeds, and the nurturing of God, the True Church roots wither and rot under the onslaught of the Synagogue of Satan (Rev. 2:9; II Cor. 11:14). The false church and demonic powers reassert their dominance as idols in the Mass/Eucharist – food sacrificed to idols – the whore of spiritual promiscuity – (Rev. 2:14). Eventually the resurgent Roman system brings the Inquisitorial powers of Satan against God's True Church! Yet, today it reads like an horrific fairy tale that happened to someone in a distant unreal galaxy - some diabolical underworld that passes into myth.

Surviving the vilest of torture instruments<sup>36</sup> while defending the authority of scripture in word and deed (Col. 3:17 and James 1:23), the true Royal priesthood and true saints (1 Peter 2:9) of God stand against the world and the choices many today could face one day:

***"Keep the mass and the village will be spared. C'mon baptize your infants and you will save them from the fire. Just recognize the authority of the Pope and your life will be spared."***

**"The rejection of human authority in matters of faith"** – every generation turns to the authority of a politician, an academic, a pastor, a pope, a seer, an economist, a scientist, or a philosopher. But since Christ, we all through conversion, have direct access to God the Father and Christ as they live in us (II Cor. 13:5).

The White Horse, the first grand deception of the apocalypse, always rides first (Matt. 24 and Rev. 6). All plagues follow – war, famine and the virus – for falsehood inundates destroys communities! You, the blessed of all nations - look around you Christian! It's going to scare you babes in Christ! The British Isles collapses into an ocean of deceit and atheism, from which she once set sail with a mission to the whole world. America undermined by the pride of progressiveness and inclusion clinically murders the most innocent – the unborn! The White Horse – ideology, philosophy, and false faith - rides!

<sup>37</sup>*"The Christian religion began in Britain within fifty years of Christ's ascension." "Britain, partly through Joseph of Arimathaea, partly through Fugatus and Damianus, was of all kingdoms the first that received the Gospel." "We can have no doubt that Christianity had taken root and flourished in Britain in the middle of the second century."*

*Let us now trace our way back from the time of Venerable Bede, A.D. 740, step by step, to the apostolic era and the apostle's themselves. In the seventh century we have a galaxy of Christian bishops in England, Wales, Ireland and Scotland, whose names alone would make a considerable catalogue:*

*In the year A.D. 596 we have the Augustine mission landing in Kent, followed by three conferences with the bishops of the British Church. In A.D. 600, Venantius Fortunatus, in his Christian Hymns, speaks of Britain as having been evangelized by St. Paul. 14.*

*In A.D. 542, Gildas writes: "We certainly know that Christ, the True Son, afforded His light, the knowledge of His precepts, to our island in the last year of the reign of Tiberius Caesar."*

*In A.D. 500-540, we have various productions of Christian bards, such as Taliesin and Aneurin, emanating from the courts of the Christian sovereigns of Britain—one of the latter, "The Crowned Babe" (i.e., Christ), interesting as the earliest European specimen, of any length, of rhyme in poetry: it is composed in the ancient British tongue.*

*In the year A.D. 408 Augustine of Hippo asks, "How many churches are there not erected in the British Isles which lie in the ocean?" And about the same time Arnobius writes: "So swiftly runs the word of God that though in several thousand years God was not known, except among the Jews, now, within the space of a few years, His word is concealed neither from the Indians in the East nor from the Britons in the West."*

*Herodotus in A.D. 435 testifies: "Paul, liberated from his first captivity at Rome, preached the Gospel to the Britons and others in the West. Our fishermen and publicans not only persuaded the Romans and their tributaries to acknowledge the Crucified and His laws, but the Britons also and the Cimbri (Cymry)."*

*To the same purport in his commentary on 2 Timothy iv. 16: "When Paul was sent by Festus on his appeal to Rome, he travelled, after being acquitted, into Spain, and thence extended his excursions into other countries, and to the islands surrounded by the sea." More express testimony to Paul's preaching in Britain could not be delivered, nor from a more unexceptional quarter.*

*Theodoret was Bishop of Cyropolis, attended both the General Councils of Ephesus (A.D. 431), against the Nestorians, and of Chalcedon, A.D. 451, consisting of 600 bishops. As an excellent interpreter of Scripture, and a writer of ecclesiastical history, he deservedly ranks high. Chrysostom, Patriarch of Constantinople, supplies (A.D. 402) cumulative evidence of the existence of pure British Christianity."*

*The British Isles," he writes, "which are beyond the sea, and which lie in the ocean, have received the virtue of the Word. Churches are there founded and the British Isles, there thou should hear all men everywhere discoursing matters out of the Scriptures, with another voice, indeed, but not another faith, with a different tongue but the same judgment." "From India to Britain," writes St. Jerome (A.D. 378), " all nations resound with the death and resurrection of Christ."*

**Part 9 – Paul and the British Royal Family – the founding of the Roman Church of God and her outreach**

In the first century A.D. Paul resides in the house of Pudens in Rome and ordains Linus as the first pastor in Rome. The British family that houses Paul becomes the first to be martyred, but lays the foundation of the Church of God in Britain. The early church finds fertile soil with the Druids but fierce opposition springs from the pagan nations. Those ecumenical and sensuous cultures decry the idea that a God, let alone the true God, could ever be a crucified God as if to say “God hanging on a tree in death, suffering the most shameful death ever – impossible!” Or, the thought that eternal life emerges from humility and service to that One True God.

That Christian adherents follow in His footsteps, firstly raising the ire and vehemence of pagan Rome; then later, in greater diabolical anger, the false Babylon Catholic church attempts to destroy the true Church of God, and those that protect her. First the British/Celtic Church, in the first three centuries after the resurrection of Christ, then later Gaul (eastern modern France and northeast Italy) as prophesied in Revelation 12 and 17.

**The tracks of blood and tears follows the martyrs throughout history – from Abel to the blood of Zacharias; then from Christ to our present time – the Church of God and the true saints. History documents the witness to the martyrdom slaughter of true Christians beginning with Stephen in 30 A.D. (Stephen). But then a short respite with Constantine in 325 A.D. and then the ferocity of the Inquisition (Luke 11:51 FV):**

*47. Woe to you! For you build the tombs of the prophets, whom your fathers killed.*

*48. Therefore, you are bearing witness and consenting to the works of your fathers; for they indeed killed them, and you build their tombs.*

*49. Because of this, the wisdom of God also said, ‘I will send prophets and apostles to them; and some of them they shall kill, and others they shall drive out*

*50. So that the blood of all the prophets, poured out from the foundation of the world, may be required of this generation*

*51. From the blood of Abel to the blood of Zacharias, who perished between the altar and the house of God.’ Yes, I tell you, it shall be required of this generation.*

*52. Woe to you, doctors of the law! For you have taken away the key of knowledge; you yourselves did not enter, and you prevented those who were entering.”*

Paul not only witnessed to the peoples of Asia minor, but his family and friends in the early church at Rome; but to the shores of Britain in the footsteps of Christ and Joseph of Arimathea; and then to the whole world in his heartfelt letters. Near the end of his life by martyrdom in Rome his dearest confidants of British descent, residing freely in Rome, until their martyrdom (2 Tim. 4:21):

*<sup>38</sup>“...we find in the last scene of his life preceding his martyrdom, the only salutations sent by him to Timothy to be those of Eubulus, Claudia, Linus, and Pudens—the same family evidently ministering and attending to him to the last.”*

Paul's birth, conversion, Roman citizenship, Pharisaical tutoring, and trade as a tent and sail maker, influences the civil and religious powers of the time. Christ directs his conversion, sending him to the Gentiles. This inconceivable cultural shift shocks all devout Jews. The death and resurrection of Christ and the giving of the Holy Spirit heralds' tectonic movements within the ethnic milieu that the Roman Empire wrapped its arms around. But, Paul holds a physical and spiritual connection to the British Royal family, ironically, much as Constantine, with a twist, does 300 years later:

*<sup>39</sup>Having thus established the British king and his family in the Titulus, we turn our attention to St. Paul, who arrived at Rome for the first time on his appeal to Caesar, A.D. 58. **A strong Christian Church, celebrated for its zeal and fidelity, existed in Rome before the visit of St. Paul or any other apostle to it.***

*We know, from many passages in the Epistle to the Romans itself that at the time of its composition and dispatch **St. Paul had not yet been to Rome (not until 56 A.D.)**. Amongst the members of the Church, however, were some not only of the most intimate fellow-labourers and friends, but relatives of the Apostle.*

*Some of the latter, such as Andronicus and Junia, had been converted before him. Herodion is mentioned as another kinsman. In connection with Rufus Pudens who is saluted by name, occurs another salutation which originates an interesting question, the right solution of which would throw a flood of light on this part of the history both of Paul and Pudens: "**Salute Rufus chosen in the Lord, and his mother and mine.**"*

***Does this mean natural or spiritual relationship? We are inclined to believe the former.** A spiritual father or mother is, in Gospel phraseology, the person who converts another to Christ. St. Paul's conversion was effected by Christ Himself by a direct miracle. With respect to him the terms could not be applied to any human being. **Was, then, the mother of Rufus the mother also of Paul?***

*Were Rufus and Paul half-brothers—the latter, the elder, by a Hebrew, the former, the younger, by a second marriage with a Gentile, or proselyte Roman? This mother was a Christian, living with Rufus, and is termed also his mother by St. Paul. In the palace of Rufus, when at Rome, **Paul spent most of his time, though he had also his own hired house.***

*The **children of Claudia and Pudens, as we learn from the Roman Martyrologies, were brought up on his knees, and we find in the last scene of his life preceding his martyrdom, the only salutations sent by him to Timothy to be those of Eubulus, Claudia, Linus, and Pudens—the same family evidently ministering and attending to him to the last.***

***There is, whichever way we decide, a closeness in the connection between the Apostle and the family of Pudens which has hitherto escaped observation, and remains to be explained. And this continued even after death, for the children of Pudens, all of whom suffered martyrdom, were interred by the side of the Apostle, as in a common family cemetery, in the Via Ostiensis.***

The early Roman True Church of God defies the present-day false church. But she holds to her foundation of scripture and doctrine, while evangelizing Europe to the north and west. The early leaders and members grow out of British and Gentile peoples, and some wield significant civil influence.

There is no doubt that the Roman church challenges the religious and civil leaders and decision makers, while forming the background for Paul's Roman's epistle. As with the other epistles, the letter earnestly recognizes and corrects specific symptoms of human failing but encourages and brings hope.

Themes include justification through faith and obedience; the conversion of the reprobate mind (like Corinth, Rome a hotbed of sexual deviancy); the significance of the second Adam – Christ brings creating powers into the human fleshly temple; the hard wired conscience of all humans and societies that holds a life giving force of preservation (the last 6 commandments); but then marries the force of the Holy Spirit to the human spirit in the converting process; so that we are the children of God, our Abba.

*Leaving the question of the nature of this affinity in abeyance, we now observe:*

- a. **That Pudens was converted before St. Paul came to Rome, and by some other Christian than Paul;***
- b. **That Hermas Pastor appears at this very early date to have been the pastor at the Titulus, which constituted the place of meeting for the Gentile Church, or Church of the uncircumcision. The Hebrew Church, or Church of the circumcision, met at the House of Aquila and Priscilla (Rom. 16:5); and***
- c. **That the household of Aristobulus is greeted, but Aristobulus himself is not, being absent at the time from Rome;***

***Hence arise the questions—Who were the evangelizers of the family of Claudia Britannica and Pudens? Where was Aristobulus absent? Was it in Britain? Was Britain evangelized in any degree before St. Paul came to Rome? and if so, by whom?***

*An investigation of the utmost interest. The fairest way of treating the subject of the first introduction of Christianity into Britain seems to be to lay down an affirmative statement, adduce what evidence there is in support of it, and leave the reader to draw the conclusion whether it makes good such statement or not.*

*We write as investigators, not as dogmatists, but our propositions must of necessity often assume the affirmative form, or we should be mere negationists of history. Our statement, then, will take the following form:*

- a. **Christianity was first introduced into Britain by Joseph of Arimathasa, A.D. 36-39;***
- b. **Followed by Simon Zelotes, the apostle;***
- c. **Then by Aristobulus, the first bishop of the Britons;***
- d. **Then by St. Paul - Its first converts were members of the royal family of Siluria—that is, Gladys, the sister of Caradoc, Gladys (Claudia) and Eurgan his daughters, Linus his son, converted in Britain before they were carried into captivity to Rome; then Caradoc, Bran, and the rest of the family, converted at Rome.***

***The two cradles of Christianity in Britain were Ynys Wydrin, 'the Crystal Isle,' translated by the Saxons Glastonbury, in Somersetshire, where Joseph settled and taught, and Siluria, where the earliest churches and schools, next to Ynys Wydrin, were founded by the Silurian<sup>40</sup> dynasty.***



Ynys Wydrin was also commonly known as Ynys Avalon, and in Latin "Domus Dei," (**House of God**) "Secretum Domini (**Retreat of the Lord**)."<sup>41</sup> **It is certain that the primitive British, Irish, Scot, and Gallic Churches formed one Church, one communion, and that on the assumption of the Papacy, A.D. 606, by Rome, this great Celtic Church, which had been previously in full communion with primitive Rome, refused in the most peremptory terms to acknowledge her novel pretensions. An account of the pleadings at the Council of Constance will be found in a thin quarto, Disceptatio super Dignitatem Anglioe et Gallioe in Concilio Constantiano, Theod. Martin (Lovar. 1517).**

**Robert Parsons, the Jesuit, in his "Three Conversions of England," admits, in common with the great majority of Roman Catholic writers, that Christianity came into Britain direct from Jerusalem." It seems nearest the truth that the British Church was originally planted by Grecian teachers, such as came from the East and not by Romans."— Vol. i. p. 15. The Eastern usages of the British Church would alone attest the fact.**

**It is, of course, this primitive British Church, and not the Roman Church introduced by Augustine, A.D. 596, into Kent among the Pagan Saxons, of which such priority must be understood. That such a Church existed on a national scale, and was thoroughly antagonistic to the Roman Church in its new form and usurpations in the person of Augustine, is so notorious, that we may dispense with all but a few testimonies in proof of the fact:**

- a. "Britons," declares Bede, "are contrary to the whole Roman world, and enemies to the Roman customs, not only in their Mass, but in their tonsure."<sup>42</sup>
- b. The Britons refused to recognize Augustine, or to acquiesce in one of his demands. "We cannot," said the British bishops, "depart from our ancient customs without the consent and leave of our people."
- c. Laurentius, the successor of Augustine, speaks yet more bitterly of the antagonism of the Scottish Church:

**"We have found the Scotch bishops worse even than the British. Dagon, who lately came here, being a bishop of the Scots, refused so much as to eat at the same table, or sleep one night under the same roof with us."**

**And the protest of the British Church itself, signed on its behalf by the Archbishop of St. David's, six bishops, and the abbot of Bangor, who conducted the conference with Augustine at Augustine's Oak, A.D. 607, place in still clearer light the gulf which the change of the primitive Roman Church into the Papacy formed between the Churches hitherto in full communion. It ran as follows:**

**"Be it known and declared that we all, individually and collectively, are in all humility prepared to defer to the Church of God, and to the Bishop of Rome, and to every sincere and godly Christian, so far as to love every one according to his degree, in perfect charity, and to assist them all by word and in deed in becoming the children of God.**

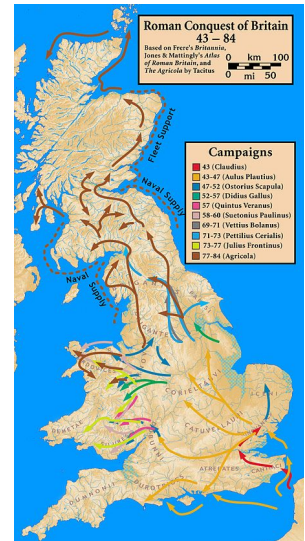
**But as for any other obedience, we know of none that he whom you term the Pope, or Bishop of Bishops, can demand. The deference we have mentioned we are ready to pay to him, as to every other Christian, but in all other respects our obedience is due to the jurisdiction of the Bishop of Caerleon, who is alone, under God, our ruler to keep us right in the way of salvation."**

**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

The Church of God descends from and embodies the lands of Britain as, over time, it becomes distant from the corruption and apostasy in Rome, especially after the ascension of Constantine in 325 A.D.

**Part 10 – The Church of God stands against the early assaults on the Truth – Sunday worship; Idolatry; Nature of God; and Conversion**

The interplay between the principalities of Europe, especially Celtic and Roman, intensely assaults the first century communities. The Druidic culture in Britain and Gaul welcomes and easily merges with Christianity but opposes the mythological beliefs and pantheism of Greece, Rome and Babylon<sup>43</sup>.



<sup>44</sup>These cardinal features we consider to be the following:

- a. **Joseph and his company, including Lazarus, Mary, Martha, Marcella, and Maximin, came at the invitation of certain Druids of high rank, from Marseilles into Britain, circa 38, 39;**
- b. **Were located at Ynys Avalon, the seat of a Druidic cor, which was subsequently made over to them in free gift by Arviragus;**
- c. *Here they built the first church, which became the centre and mother of Christianity in Britain; and*
- d. *Here also they terminated their mortal career, the gentle and conciliatory character of Joseph securing the protection of the reigning family, and the conversion of many of its members*

Roman campaigns

*Joseph died and was interred A.D. 76. The church was 60 ft. in length by 26 in breadth...the Druidic faith required three essentials in every temple:*

- a. *It must be circular;*
- b. *Hypaethral, or roofless at top, and open at the sides; and*
- c. *Its materials must be monoliths, vast single stones unhewed, untouched by metal.*

*The Arimathaeon church rose in direct though humble antagonism to the old Cyclopean architecture—it was oblong, it was of wood, it was roofed and covered in the Druidic mind could not, without a strong effort, connect such a building with the ideas of religion and worship. **It carried with it no image, no symbolism of the One, the Infinite, and the Darkless.** The Briton on his way to one of the great cors—Amesbury or Stonehenge, with their miles of obelisks—would smile with pity on the ecclesia, or, as he rendered this new word from the East, the eglwys of the Wyr Israel (men of Israel).*

***But the Druidic religion knew of no such monstrous abortions as intolerance and persecution. There is no instance of Druidism persecuting conscience or knowledge. Such crime was left for Rome, for a religion of foreign importation.***

The Isles repeatedly turn back Roman attacks until Claudius gains a foothold<sup>45</sup> in the southeast (see campaigns map - **43 A.D. 13 years after Pentecost in 30 A.D. when the Holy Spirit was given in Jerusalem**). Rome takes some of the British Royal family captive, and in Rome they, ironically, play a significant role in the early establishment of the Church of God.

The early Roman Church of God practices all the Church Doctrines and recognizes Linus as their bishop – the second son of Caractacus (reference family tree). Slowly the false Roman church appropriates the name of Christ to build its Babylonian hierarchy becoming the Mother of Harlots of Revelation - the state established “Catholic (or Universal/Inclusive) Church” by Constantine in 325 A.D. ***The simple constructive elements of the Church of God in Glastonbury bear no resemblance to ostentatious temples of the Roman Church - domed cupolas of manufactured heavens.*** The Church without adornments or idols contrary to the immersive icons firstly of civil Rome and later “Catholic” Rome.

For the harlot cannot divorce herself from images of stone and wood that hold her earthly heart, heritage and power – all the artifacts of death and darkness emerge from Babylon - the seat of the tree of Knowledge of Good and Evil; fabricated archetypes of Satan and the Demons – familiar spirits! (Lev. 19: 3 and 31: and Isa. 19:3 FV)

- 3. *You shall each man revere his mother and his father, and keep My Sabbaths. I am the LORD your God.*
- 4. *Do not turn to idols, nor make molten gods to yourselves. I am the LORD your God;*
- 31. *You shall not turn to those that have familiar spirits, nor seek after mediums to be defiled by them. I am the LORD your God.*

*Isa. 19:3: And the spirit of Egypt shall be demoralized in the midst of it, and I will bring his plans to nothing. And they shall seek to idols, and to the enchanter, and to the mediums, and to the familiar spirits.*

<sup>46</sup>*Casting his eye round the circle of the horizon, and then upwards to the vast open dome of heaven, the Briton saw the outer ring, as it were, the circumference of his own Druidic cor. He would resume his march, trying to discover some possible identification in nature between an oblong pitched roof and the temple of the universe.*

*The tomb of Joseph was inscribed with the following epitaph, touching from its spirit of faith, peace, and humility:*

***"Ad Britannos veni post Christum Sepelivi Docui. Quievi."  
"I went to the British after Christ's burial. Subsided."***

*The Greek and Roman menologies and Martyrologies commemorate with scrupulous jealousy the obituaries and death-places of all the earlier Christian characters of mark who died within the pale of the Roman empire. **They nowhere record those of Joseph. Now we know from Tertullian that Britain was Christian before it was Roman.***

***The Dove conquered where the Eagle could make no progress. "Regions in Britain which have never been penetrated by the Roman arms," are his words (A.D. 192) "have received the religion of Christ." If this statement were correct, after the war between Rome and Britain had raged for a century and a half, from A.D. 43 to A.D. 192 and in a national point of view it is impartial testimony, for Tertullian was an African—it is obvious that the Arimathasan mission must have been founded in the heart of independent Britain, quite out of the pale, therefore, of the Roman empire. And this inference tallies with the rest of the evidence. **Joseph died in these loca inaccessa Romanis (in a location inaccessible to Rome!).*****

*His death, therefore, could not be chronicled by Greek or Roman Churches. Lazarus is asserted to have accompanied Joseph. The only record we possess of him beyond the Scripture narrative is in a very ancient British Triad:*

***"The Triad of Lazarus, the three counsels of Lazarus: Believe in God who made thee; Love God who saved thee; Fear God who will judge thee."***

***It is difficult to explain how the name and counsel of Lazarus could find their way into these peculiarly British memorials except by his presence and teaching in Britain. Mansuetus, born in Hibernia, converted and baptized in Britain, was sent afterwards from Rome with St. Clement, afterwards the second bishop of Rome, to preach the Gospel in Gaul. He founded the Lotharingian Church;***

**The bridge between the first 4 commandments and the last 6 stands the Sabbath day – the day of remembrance – the solid rock from Christ, cast away by the false church as she turns to the familiar and comfortable day of the sun – Sunday.**

For in the Sabbath we learn the love of God first and then to man – the first love that He set aside to bring peace and harmony to all mankind the active capstone of His creating power – opposing the first day of Satan to disrupt all creating power. **The Sabbath bridges from Honour your heavenly Father to the fifth commandment - our earthly father and mother – the first commandment(s) with promise (Eph. 6:2:).**

**The early Church of God outside the pale of the Roman deception and fantasies then missions to Gaul and the Piedmont areas of modern France, Italy, the Baltics, and Spain with deep roots in Turin, Marseilles, and the Netherlands (Lothargia) and Helvetia (Switzerland). Ancestors to the later Waldensians, the Celtic Church of God dispatches missionaries as doves into the lion's den of the Roman claws – first as a civil power and then adorns herself with the false vestments of "Christianity".**

The freedoms we enjoy today - worship and enterprise birthed from the blessings of Abraham and Christ come from the blood, sweat, tears and prayers of those under the altar, asleep and awaiting the revealing of the sons and daughters of God. For they prayed for us in their suffering martyrdom - guided by the Holy Spirit – for even the stones cry out!

But as Israel of old, blessed by God, we fall victim to the lusts of the heart, the hegemony and enthrall of Satan – the active Adversary who knows NOT the end from the beginning - overcome by the evil of the moment and intoxicated with power. Paul travels the trade routes and paths of the Celts to Britain following in the footsteps of Joseph of Arimathea and Aristobolous. Like all citizens of Rome he understood and knew the British, and their plight in their homeland; so he went there!

*<sup>47</sup>The tradition of the Church of Lyons makes him return with Martha and Mary to Marseilles, of which town he became the first bishop, and there died fixing his mission at Toul, where, after extending his labours to Illyria, he suffered martyrdom, A.D. 110.*

***Marcellus, a noble Briton, became bishop of Tongres, and afterwards founder-bishop of Treves—the diocese which for centuries exercised the chief influence in the Gallic Church. The conversion of Linus, the son of Caractacus, is attributed to him.***

*Before, therefore, the incorporation of Britain with the Roman empire, whilst the war of invasion raged, we have before us these remarkable facts:*

**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

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- a. *A young and vigorous Christian Church, direct from Jerusalem and the East, and which had never touched or passed through Rome, was in full and successful work in the heart of independent Britain, under the protection of the very sovereign and family that conducted the war against Rome;*
- b. *This native Church, though so young, does not limit its operations to Britain;*
- c. *It ramifies from Britain to the Continent, and becomes, through native-born missionaries, the mother-Church of Gaul, Lotharingia, and Helvetia (the Netherlands and Switzerland).*

*Providence, for the most part, works in a very noiseless way, by natural means. Nothing could be more natural than that Joseph and his companions—for whom, as Christians, there was neither peace nor safety among their own countrymen; for whom, as Christians and Jews, there was no assurance of their lives in any Roman province—should seek refuge in the only independent kingdom of the West, whose national religion, like their own, was marked for destruction on the Continent; for, as we have seen, the decrees of Augustus, Tiberius, and Claudius constituted Druidism a capital offence.*

*Nothing could be more natural than that Guiderius and Aviragus, on the intercession of influential Druids, should receive and protect such refugees, and in accordance with their own Druidic principles, leave whatever religion they professed to the voluntary acceptance or rejection of their subjects.*

*All this, we repeat, was very natural, yet we may well affirm that Providence was working in the wheel of Nature. If the stoker was Nature, the engineer was Providence. Under this reflection lies another. Whatever the errors of Druidism were, it was, in its main truths, a grand religion, forming grand and truthful characters. Its foundation-maxim was, "Truth against the world" literally, against "all being."*

*Now, if we just cast one eye on Britain, on a Druidic Caractacus, Arviragus, or Claudia, listening from their thrones to a Christian missionary, because he professed to bring and to preach truth, and Christ as the Truth, the Way, and the Life. Then cast the other on a Pilate, asking, in the profoundest disbelief in all virtue and goodness, "What is truth?" we shall see at a glance that Britain was prepared, and the Roman empire not prepared, for Christianity.*

*The British and Roman minds were different. Druidism, therefore, dissolved by the natural action of its own principles into Christianity. No persecution until the tenth, under Diocletian, touched Britain, for Christianity had become nationality. And the Diocletian was stopped in two years, on his own responsibility, at the hazard of civil war, by Constantius. Then rose Constantine, with a British army sworn to put down the persecution of Christianity forever. The clue is a national, a British one. Next to Joseph and Simon Zelotes came Aristobulus.*

*"It is perfectly certain," writes Alford, that before St. Paul had come to Rome Aristobulus was absent in Britain." We have seen he was not at Rome when Paul wrote his Epistle. Now Aristobulus must have been far advanced in years, for he was the father-in-law of St. Peter. His wife was the subject of the miracle recorded by St. Matthew. His daughter bore Peter a son and a daughter. We have the following evidences that he preached the Gospel and was martyred in Britain: — The Martyrologies of the Greek Churches:*

*"Aristobulus was one of the seventy disciples, and a follower of St. Paul the Apostle, along with whom he preached the Gospel to the whole world, and ministered to him;*



**He was chosen by St. Paul to be the missionary bishop to the land of Britain, inhabited by a very warlike and fierce race. By them he was often scourged, and repeatedly dragged as a criminal through their towns, yet he converted many of them to Christianity.**

*He was there martyred, after he had built churches and ordained deacons and priests for the island."*

**It is certain, therefore, that St. Paul, who travelled everywhere, mixing with every kind of society, must have been as well acquainted with Britain, and the events passing therein, as any other intelligent Roman citizen. There was everything to attract his eye to it as a field for Gospel labour and enterprise. But have we any Scripture evidence that St. Paul at this time thought at all of Western Europe? Undoubtedly we have. Commentators and writers of his life generally refer to his visit to Spain as contemplated after his first imprisonment at Rome. A reference to the passage in the fifteenth chapter of the Epistle shows, on the contrary, that his journey to Spain was meditated not only before he came to Rome, but that it was his principal object in leaving the East, his call at Rome being simply on the way. "Whosoever I take my journey into Spain, I will come to you, for I trust to see you on my journey, and to be brought on my way thitherward by you".**

*He speaks of the journey as a thing decided upon, taking Rome by the way. Literally, in the original it is, "I hope in passing through to see you." It was the West of Europe, then, beyond Rome, not Rome itself, which was the Apostle's mark, even at this comparatively early date. All the incidents and delays which occurred between this date (A.D. 56), and the termination of his first imprisonment at Rome, were interruptions of his original plan of operations. His destination was the extreme West, and this was in accordance with the command of Christ, "I will send thee hence to the Gentiles."*

*According to the Scriptures, therefore, and the view we have therein of Paul's own mind, we think we are justified in concluding that having already sent Aristobulus into Britain, he intended to traverse Spain himself, and thence join his fellow-labourer in our island. For it is plain that Aristobulus acted as wholly under Paul's instructions in Britain as Titus in Crete or Timothy in Asia Minor. He preached the Gospel with St. Paul to the whole world, and ministered to him.*

### **Part 11 – The Second Birthplace of Christianity in the First Century A.D. – Britain the fertile soil for the Empire and Pax Britannica**

The challenge to modern and postmodern minds, bears the human traits of Solomon. Seeking wisdom in a world without God, and the tragic consequences of attempting to make sense of this world, understand origins, meaning, destiny, and enduring behaviour/morality. The combination of these foundational parts of the human condition leads to unspeakable joy and the truth that passes all understanding for the True Christian; or the twisted, deceptive and depressing chasing after wind for the one that says in his heart there is no God (Psa. 14:1). Paul writes to the seekers: Eph 3: 9-19: (FV)

*9. And that I might enlighten all as to what is the fellowship of the mystery that has been hidden from the ages in God, Who created all things by Jesus Christ; So that the manifold wisdom of God might now be made known through the church to the principalities and the powers in the heavenly places, according to His eternal purpose, which He has wrought in Christ Jesus our Lord, in Whom we have boldness and direct access with confidence through His very own faith.*

*13. So then, I beseech you not to faint at my tribulations for you, which are working for your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named,*



*that He may grant you, according to the riches of His glory, to be strengthened with power by His Spirit in the inner man; That Christ may dwell in your hearts by faith;*

**18. And that being rooted and grounded in love, you may be fully able to comprehend with all the saints what is the breadth and length and depth and height, and to know the love of Christ, which surpasses human knowledge; so that you may be filled with all the fullness of God.**

The early church began with gusto - poking and prodding the whole world, soon after the death and resurrection of Christ. As He predicts, and guides as the Leader and Supporter of His body – The Church of God. From India to Britain the word of the good news – the promise of the soon coming kingdom of God on earth, led not by some facsimile of man’s devising. BUT led by Jesus Christ and spirit kings who overcame the spiritual powers and principalities of darkness and evil BY the blood of Christ and the indwelling of His power – the Holy Spirit.

<sup>48</sup>*His (the average Britain) position, in fact, was a very strong one,—thoroughly Catholic (in a universal non-church sense), thoroughly anti-fanatical, and at the same time thoroughly anti-papal: and he knew its strength, resting on historical monuments which could neither be ignored nor destroyed : around him rose hoary cathedrals, churches, abbeys, colleges, " imperishable stones of witness " that his Church was the primitive apostolical Church of Britain,—that the Papacy, with all its claims, was a novelty, an intrusion, an invention, a fable; that there never was a time when the eyes of the Christian pilgrim did not rest in this island on vast evidences bespeaking a Church subject to no other Church on earth, built on its own apostolic foundations, and recognizing the apostolic Scriptures alone for its rule of faith.*

*The cradle of the ancient British Church was a royal one, herein being distinguished from all other Churches: for it proceeded from the daughter of the British king, Caractacus, Claudia Rufina, a royal virgin, the same who was afterwards the wife of Aulus Rufus Pudens, the Roman senator, and the mother of a family of saints and martyrs:*

*"We have abundant evidence that this Britain of ours received the Faith, and that from the disciples of Christ Himself, soon after the crucifixion of Christ."<sup>2</sup> "Britain in the reign of Constantine had become the seat of a flourishing and extensive Church."<sup>3</sup>*

"Our forefathers, you will bear in mind, were not generally converted, as many would fain represent, by Roman missionaries. The heralds of salvation who planted Christianity in most parts of England **were trained in British schools of theology, and were firmly attached to those national usages which had descended to them from the most venerable antiquity.**" (Quoted from Soames' Bampton Lectures, pp. 112—257).

*This statement is so true, that sixty-three years after the landing of Augustine, that is, A.D. 660, when all the Heptarchy, except Sussex, had been converted, Wini, Bishop of Winchester, was the only bishop of the Romish communion in Britain, and he had purchased his first bishopric of London from Wulfhere, King of Mercia: all the rest were British:*

- a. **And the cause is patent: Maelwyn or Patrick, the apostle of Ireland;***
- b. **Ninian; the apostle of the southern Picts;***
- c. **Aidan of the Northumbrians, Paul Hen his successor;***
- d. **Columba of the Scots;***
- e. **Finan of the East Angles;***
- f. **Cad or Chad of the Mercians;***

*were all native Britons, educated in the native colleges.*

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<sup>2</sup> Sir Henry Spelman's Concilia, fol., p. 1.

<sup>3</sup> Soames' Anglo-Saxon Church, Introd.. p. 29.

The preeminence and dominance of the Church of God emerges clearly in the historical annals – ironically, most from the conqueror’s pen! Testimonies tell of the destruction of the bodies and property of true Church members, but also their written testimonies. But, as the spirit of God uniting with the spirit of man cannot be destroyed, neither can the true testimony of the people of God.

For their stories imprint within the halls of the major cities of the world, telling bitter but joyous epitaphs of martyrdom. ***Records in “Natal”<sup>4</sup> markings – the day of death by martyrdom.*** Martyrs - the markers of the true Church of God both on earth and in heaven, under the throne of the Living God, awaiting the last trump and the first resurrection.

Most, but not all those names and events stand in the minds and hearts of lost generations, living hidden within us today. A litany of battle scars cut across the European continent and, indeed, around the whole wide world! ***The early church of God, the disciples of the apostles, did go into all the world and preach and teach the good news of the coming Kingdom of God.***

Britain as their base of the word, and even the language the elixir of scripture in the vernacular spreads like a seed cast into the four corners of the globe, not only by martyrdom but by Christian civility, meekness, purity, forgiveness, and peacemaking (Matt. 5);

The Church of God formulates the Reformation, when the world suddenly awakes from a centuries old slumber, to rapacious guilt - persecutions of the body of Christ; the corruption of the simple doctrines of Christ into the fantasies of the Catholic church.

The Word of God both as Christ and Scripture begins from Eden, Abraham, Israel, and the Church as a seminal force sustains God with Man, beset by pestering demons led by Satan, through the peaks and valleys of the enemy attack and restraint.

Today, one of the prominent sinister and deadly destroyers of the Christian barks with reducing pressure when the worldly creature comforts and material wealth abound. Israel couldn’t stand the success of the blessings of God and over centuries eventually completely succumbed to captivity and dispersal among the nations. The later Churches of God, on the run, chased from hill to valley, mountain to sea, keeping the word of God, suffering persecution, and society looks down on them as OUTCASTS.

***A THOUSAND years later, the curtain rises on the Church of God in its open defiance of Babylon and the Beast as they push the main body of Christ into the hidden areas of the earth – caves, valleys, and steep ravines; and she becomes known as the Church in the wilderness.*** As always, she stands with the sword of the truth and scripture to fight the good fight in every corner of the world. Her blood pours out like water, fills the pools of diverse and far flung societies while salting with her meek, passive but powerful character thriving in the nature and character of the living God.

Britain, the child of Abraham and Christ, we call to You! Come out of your deep sensual oblivion! Awake for the time shortens and tightens within your secular Isle! Britain, see your birth as a Christian nation in the midst of the world, with the workings of The Great King within those early generations, and the structure built on the Foundation of Christ as the True Rock of the Church:

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<sup>4</sup> Natal defined as the day a martyr dies, like a birth record, the spiritual tombstones lie under the throne of God in heaven. No earthly building, land, sky or sea can contain or preserve them.

**<sup>49</sup>The Romish succession had died down to one prelate, and Saxon Christianity was kept alive or refounded by British Christians. The succession of Augustine in Canterbury and Rochester expired in 666 A.D.**

"The Christian religion began in Britain within fifty years of Christ's ascension."<sup>5</sup> "Britain, partly through Joseph of Arimathaea, partly through Fugatus and Damianus, was of all kingdoms the first that received the Gospel."<sup>6</sup>

"We can have no doubt that Christianity had taken root and flourished in Britain in the middle of the second century."<sup>7</sup> It is perfectly certain, that before St. Paul had come to Rome Aristobulus was absent in Britain, and it is confessed by all that Claudia was a British lady."<sup>8</sup>

"The faith which was adopted by the nation of the Britons in the year of our Lord 165, was preserved inviolate, and in the enjoyment of peace, to the time of the Emperor Diocletian."<sup>9</sup>

**Let us now trace our way back from the time of Venerable Bede, A.D. 740, step by step, to the apostolic era and the apostles themselves.** In the seventh century we have a galaxy of Christian bishops in England, Wales, Ireland and Scotland, whose names alone would make a considerable catalogue.

In the year A.D. 596 we have the Augustine mission landing in Kent, followed by three conferences with the bishops of the British Church. In A.D. 600, Venantius Fortunatus, in his Christian Hymns, speaks of Britain as having been evangelized by St. Paul.<sup>10</sup>

**In A.D. 542, Gildas writes: "We certainly know that Christ, the True Sun, afforded His light, the knowledge of His precepts, to our island in the last year of the reign of Tiberius Caesar."<sup>11</sup>**

In A.D. 500-540, we have various productions of Christian bards, such as Taliesin and Aneurin, emanating from the courts of the Christian sovereigns of Britain—one of the latter, "The Crowned Babe" (i.e., Christ), interesting as the earliest European specimen, of any length, of rhyme in poetry: it is composed in the ancient British tongue. (reference <https://www.gutenberg.org/files/31172/31172-h/31172-h.htm>)

In the year A.D. 408 Augustine of Hippo asks, "How many churches are there not erected in the British Isles which lie in the ocean?"<sup>12</sup> And about the same time Arnobius writes: "So swiftly runs the word of God that though in several thousand years God was not known, except among the Jews, now, within the space of a few years, His word is concealed neither from the Indians in the East nor from the Britons in the West."<sup>13</sup>

Theodoretus in a.d. 435 testifies: "Paul, liberated from his first captivity at Rome, preached the Gospel to the Britons and others in the West. Our fishermen and publicans not only persuaded the Romans and their tributaries to acknowledge the Crucified and His laws, but the Britons also and the Cimbri (Cymry)."<sup>14</sup>

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<sup>5</sup> Robert Parsons the Jesuit's Three Conversions of England, vol. i. p. 26.

<sup>6</sup> Polydore Vergil, lib. ii

<sup>7</sup> Cardwell's (Camden Prof.) Ancient History, p. 18, 1837.

<sup>8</sup> Alford's Regia Fides, vol. i. p. 19

<sup>9</sup> 3 Bede, lib. i. c. 4.

<sup>10</sup> "Transit et oceanum vel qua facit insula portum. Quasque Britannus habet terras atque ultima Thule."

<sup>11</sup> Ve Excidio Britannia, p. 25.

<sup>12</sup> Opera, fol., Paris Edit., p. 676.

<sup>13</sup> Arnobius, Ad. Vsalm cxlvii.

<sup>14</sup> Theodoret, De Civ. Graze. Off., lib ix. Nicephorus seems to have followed Theodoretus (Niceph., lib. ii. c. 40); and Eusebius Pamphilus, lib. iv.—"cVi ras KaAo-vfcems

*To the same purport in his commentary on 2 Timothy 4:16: "When Paul was sent by Festus on his appeal to Rome, he travelled, after being acquitted, into Spain, and thence extended his excursions into other countries, and to the islands surrounded by the sea."*

*More express testimony to Paul's preaching in Britain could not be delivered, nor from a more unexceptional quarter. Theodoret was Bishop of Cyropolis, attended both the General Councils of Ephesus (A.D. 431), against the Nestorians, and of Chalcedon, A.D. 451, consisting of 600 bishops.*

*As an excellent interpreter of Scripture, and a writer of ecclesiastical history, he deservedly ranks high. Chrysostom, Patriarch of Constantinople, supplies (A.D. 402) cumulative evidence of the existence of pure British Christianity.*

*"The British Isles," he writes, "which are beyond the sea, and which lie in the ocean, have received the virtue of the Word. Churches are there founded and altars erected. Though thou shouldst go to the ocean, to the British Isles, there thou shouldst hear all men everywhere discoursing matters out of the Scriptures, with another voice, indeed, but not another faith, with a different tongue but the same judgment."*

*"From India to Britain," writes St. Jerome (A.D. 378), "all nations resound with the death and resurrection of Christ." In A.D. 320, Eusebius, Bishop of Caesarea, speaks of apostolic missions to Britain as a matter of notoriety: "The apostles passed beyond the ocean to the isles called the Brittanic Isles."*

***The first part of the fourth century is the era of Constantine the Great and his mother Helena. Gibbon, with that perversity which beset him as a mania in dealing with the leading facts of Christianity, strives to persuade himself that Constantine and Helen were not Britons, but natives of some obscure village in the East; his sole support for such a supposition being the fragment of an anonymous author, appended to Ammianus Marcellinus.***

***"The man must be mad," states Baronius, "who, in the face of universal antiquity, refuses to believe that Constantine and his mother were Britons, born in Britain." Until the reign of Constantine the Roman Christians had no other church than the Titulus to worship in: "Ante Constantini imperium templa Romae non habuerint Christiani," observes Bale (Scriptores Britan., p. 17.) (Before Constantine, the government did not have the Christian churches in Rome).***

*The Pope, it is well known, claims the sovereignty of the States of the Church by right of the decree of the British Emperor Constantine making them over in free gift to the Bishop of Rome.*

## **Part 12 – The Early Church full of martyrs first from Civil Rome and then “Christian” Rome**

Tracing the line of the early Church of God we leave Constantine – British born and raised with a British mother – following the line back to the 1<sup>st</sup> century. An unbroken line of inheritance continues to this day and beyond - the active and pervasive Word of God within the Church of God, not apparent to the even the wisest humans of any generation, yet the touchstone for all peace and prosperity (1 Cor. 3:19).

Not a genetical heritage, although connections exist, **but one of the spirit of God working as Christ did - Immanuel - God with the people. So, in all Church eras the bond of God's sustaining power stretches over generations and centuries to our very day and the Church of God still stands.**

A bright and profound light in the bosom of each of us brings Him into our midst. Against worldly dominions, against the prince of darkness, but for the power of God in the soon coming Kingdom of God promised from the dawn of time, and for full and complete access to the Tree of Life and for the character of God in Law and Grace to all mankind.

*Constantine, a child of Britain, strengthens the light of a "Christian" moniker trying to remake the Roman Empire but, his roots were empowered from the soil of Britain.*

*<sup>50</sup>The policy of Constantine, in carrying out which for twenty years with admirable wisdom and inflexible purpose he was supported by armies levied for the most part in his native British dominions, consisted in extending to the whole Roman world the system of constitutional Christianity which had long been established in Britain.*

*But his religious sympathies, as well as those of his mother, were wholly Eastern, not Roman. They were those of the British Church. They revolved round Jerusalem, and the Holy Land, and not Rome. Constantine made but two brief visits, during his long reign, to the Italian capital. Helen spent all her declining years in restoring the churches and sacred sites of Palestine. The objects of Constantine's life are well explained by him in one of his edicts:*

*"We call God to witness, the Saviour of all men, that in assuming the government, we are influenced solely by these two considerations—the uniting of the empire in one faith, and the restoration of peace to a world rent to pieces by the insanity of religious persecution."*

*Regarded in his threefold character of general, statesman, and legislator, the British founder of secular Christendom may justly be considered the greatest of the Roman emperors. The British Church was represented during his reign by native bishops at the Councils of Aries, A.D. 308, and Nice, A.D. 325.*

*In A.D. 300 the Diocletian persecution raged in Britain, but was stopped in one year by Constantius Chlorus, continuing to ravage the rest of the empire for eighteen years.*

**With the coming distortions arises a reborn kingdom on earth with primeval roots in Babylon – the den of every foul and deceitful spirit (Rev. 18:2) emanates in Blasphemy and tyranny prompted by the god of this world – the Archdeceiver and the Prince of the Power of the Air.**

**The early Church of God characterizes the belief in God the Father as the sole and only source of spiritual knowledge - not washed by the idolatrous mass of the Catholic church or the Babylonian Papa – the false father, the Pope!**

**The Church of God's first love and in a Christian's life is to the Father - no idols, no false baptism, no false Sunday/Sabbath, no twisting and distorting of the foundational big 10 COMMANDMENTS for they all fall when ONE is broken.**

**Today, Britain rejects, as then, the powers of conglomeration and continental interference in its home founded national interests, but NOW her defense lacks the weapons of spiritual warfare: (Eph. 6):**

- **The sword of Truth** – the word of God, not in any institution while the grand cathedrals lie empty some converted to mosques.
- **The feet shod with the good news of the Kingdom of God** – she gazes at her navel as her naval sea powers languish without a mission.
- **The helmet of salvation** - distraught as the most atheistic power the world has known foists on the nation the academic distorted wisdom of this world.

- **The breastplate of righteousness** – shattered by self-adulation and sexual prowess – Glastonbury, in Cornwall, the birthplace of Christianity in Britain, a domicile of orgies and “free” thinkers (see <https://www.theatlantic.com/photo/2019/07/glastonbury-2019-photos/593092/>).
- **The shield of faith** - vanquished by post-modern tolerance of intolerance, anarchy of the heart and mind, her pretended freedoms lead to the death of aborted children - clinically and medically sacrificed on the altar of self-aggrandizement;

The Word of God empowers, sustains and guides each individual, community, nation and instills the true globalization of the whole world. After the miracle of God the Father’s calling in a person’s life and the challenging but wonderful Christian walk, the Word is more precious than bread, for on it depends the mining and fruits of the mighty Kingdom of God.

The nation that births the Scripture imbibes the power of God and fights against the principalities of darkness in high places (Eph. 6:12). Such was the foundation of Britain within the first century of Christianity, blossoming, burgeoning, and beautiful in holiness; coming out of the Pentecostal benediction of God’s Holy Spirit given in 30 A.D. - 7 weekly sabbaths after the death and resurrection of the Christ.

Many on that first Church Service and conversion, SPOKE in different languages (Acts 2). **Was that a permanent transformation of the apostles and disciples of Christ giving the spark that started a fire and then a conflagration of the word in the common tongue to the world? And English now the most dominant language in history! Paul as the Apostle to the Gentiles led the charge into Asia, Greece, Rome, Gaul, Spain, and finally and most important Britain! Speaking in the common tongue, as other disciples did – a reverse Babylon!**

The launch pad for the good news of the coming Kingdom comes from Britain - the fertile soil for the seeds planted by Christ and the Father through Joseph of Arimathea, Simon Zelotes, Aristobulus and Paul – and the martyrs markers of the Church of God using the Scripture in the vernacular, contrary to the secret suppression by the Catholic Church:

***<sup>51</sup>We have elsewhere given a list of the British martyrs who perished in it. We cannot doubt that we stand, during these centuries, in the midst of a Church as broad and thoroughly national as the present Protestant establishment; indeed, in one chief respect more so, for the present national Church of England is not that of the people of Scotland, Wales, or Ireland, whereas the ancient British Church embraced all these populations in its fold.***

***Their very names indicate the broader national character of the ancient and primitive Church, one being the British Church, or Church of Britain, the other the Church of England. Continuing to trace the British Church back, we find Origen, A.D. 230, alluding thus to its existence:***

***"The divine goodness of our Lord and Saviour is equally diffused among the Britons, the Africans, and other nations of the world."***

***In A.D. 230, however, Britain had been re-incorporated in the Roman empire. What was the case in A.D. 192-198, in the reign of Commodus, when it proclaimed its independence, and the British legions elected Albinus Caesar?***

***Was the Church confined to the Roman province then insurgent, or were the stubborn British tribes—the Cymri, the Caledonii, the Picts, whom no efforts of peace or war could succeed in bringing to acknowledge the right of a foreigner to plant hostile foot in Britain—within its pale?***



*Tertullian, who flourished during the war of Commodus in Britain, which Dion Cassius terms "The most dangerous in which the empire during his time had been engaged," says expressly "that the regions in Britain which the Roman arms had failed to penetrate professed Christianity for their religion, the extremities of Spain, the various parts of Gaul, the regions of Britain which have never been penetrated by the Roman arms, have received the religion of Christ."*

*We have seen that the British Church had, long before Tertullian's age, founded the Churches of Gaul, Lorraine, and Switzerland, and that its missionaries had made their way into Pannonia. Coming nearer Rome itself, we find that in Tertullian's own age a missionary of the British Church founded, A.D. 170, the Church of Tarentum. This was St. Cadval, after whom the cathedral at Tarento is still named.*

*Not only, therefore, did the British Church, A.D. 170, embrace Roman and Independent Britain, but it had struck its roots in France, Switzerland, Germany, and the extremities of Italy. We now come to A.D. 120-150, within the era of the disciples of the apostles. It is certain from St. Paul's own letters to the Romans and to Timothy, that he was on the most intimate and affectionate terms with the mother of Rufus Pudens, with Pudens himself, with Claudia his wife, and Linus.*

*The children of Claudia and Pudens were instructed in the faith by St. Paul himself. The eldest was baptized Timotheus, after Timothy, Bishop of Ephesus, the Apostle's "beloved son in Christ." The four, Timotheus, Novatus, Praxedes, Pudentiana, with their father, Pudens, sealed at different times their faith with their blood in Rome, and were, with Linus, the first Britons who were added to the glorious army of martyrs.*

*And, Pudens excepted, they were not only martyrs, but royal martyrs; not only royal martyrs, but martyrs of the most patriotic and heroic blood in Britain. Let us confirm these statements by the evidences of primitive antiquity. The reader will recollect the "natal day" of a martyr is the day of his martyrdom:*

- a. Pudens suffered A.D. 96;*
- b. Linus A.D. 90;*
- c. Pudentiana suffered on the anniversary of her father's martyrdom, in the third persecution, A.D. 107;*
- d. Novatus in the fifth persecution, A.D. 139, when his brother; and*
- e. Timotheus was absent in Britain, baptizing his nephew, King Lucius.*

*Shortly after his return from Britain, and in extreme old age, about his ninetieth year, Timotheus suffered with his fellow-soldier Marcus in the same city of Rome," drunk with the blood of the martyrs of Jesus." Praxedes, the surviving sister, received her crown within the same year.*

*Claudia alone died a natural death, in Samnium, before any of her children, A.D. 97, surviving Pudens one year. They were all interred by the side of St. Paul in the Via Ostiensis.*

*May 17. Natal day of the blessed Pudens, father of Praxedes and Pudentiana. He was clothed with baptism by the apostles, and watched and kept his robe pure and without wrinkle to the crown of a blameless life.*

*November 26. Natal day of St. Linus, Bishop of Rome.*

*May 17. Natal day of St. Pudentiana, the virgin, of the most illustrious descent, daughter of Pudens, and disciple of the holy apostle St. Paul.*

*June 20. Natal day of St. Novatus, son of the blessed Pudens, brother of St. Timotheus the elder, and the virgins of Christ Pudentiana and Praxedes; All these were instructed in the faith by the apostles.*

**August 22.** *Natal day of St. Timotheus, son of St. Pudens, in the Via Ostiensis.*

**September 21.** *Natal day of St. Praxedes, virgin of Christ, in Rome.*

*Have we, again, any direct contemporary evidence that Linus, the first bishop of Rome, was the son of Caractacus, and brother of Claudia Britannica? Putting aside, for a moment, British genealogies and tradition, does any contemporary of St. Paul and Linus, in Rome itself, assert the fact?*

*Undoubtedly, Clemens Romanus, who is mentioned by St. Paul, states in his epistle, the genuineness of which has never been questioned, that Linus was the brother of Claudia—"Sanctissimus Linus, frater Claudiae."**(the most holy Linus and brother of Claudia).***

*Succeeded Cletus within twelve years of the death of Linus, as third bishop of Rome. **He had also been associated with the British missionary Mansuetus, in evangelizing Illyria. His sources of information are, therefore, unquestionable. St. Paul lived, according to all evidence, whenever he was at Rome, whether in custody at large (libera custodid) or free, in the bosom of the Claudian family.***

*There is no dispute that Claudia herself was purely British, and whether Linus was her son or brother, the British character of the family, and the close, the domestic ties of affection between such family and St. Paul, are equally manifest.*

*The relationship is, in many important regards, more intimate between St. Paul and the British mind—that mind being the leading, because the royal, influence in Britain—in the domestic circle and family worship of the Claudian palace at Rome, than when he addressed the British people themselves in Britain.*

*It was the uniform practice of Christians, from the earliest times, to read the Scriptures in the vulgar tongue, and it was not till the period of Charlemagne that Latin became the language of the Church services.*

The purity of the good news, unspoiled by the distortions coming from other groups, finds fodder in Rome with Paul, whose direct contact with the Silurian Royal family in Rome, leads to the conversion of the whole family. That familiarity leads Paul to travel to the **Isles in the West** and nurture the Church of God with the foundation of scripture in the common tongue.

The Royal family assumes the throne and the holder of the promises of Abraham and Christ to the whole world. But first, spreading the word to Europe through the Church of God that later becomes the Pergamos and Thyatira eras, beset by the Synagogue of Satan, challenged by false doctrines of devils and a formal hierarchy that attempts to remove the authority of Christ over the true Church (Rev. 2 and 3).

The false Church stands today, in a greater power of blasphemy touting that she represents God on the earth, with the power to change times and seasons, direct forgiveness, defy the laws of God and control the very salvation of everyone (Dan. 7:25; Matt. 24:15; II Thess. 2).

***No two causes contributed so much to the declension of Christianity and the progress of Mahometanism, as the suppression by the Church of Rome of the vernacular Scriptures, and her adoption of image-worship. From the captivity of Caractacus and the life of St. Paul in the family of his daughter Claudia at Rome, to the turning of the Roman empire into Christendom, the history of the royal dynasty of Britain in connection with the Church of Christ is indeed one long, continuous, and exact verification of Scriptural prophecy.***

Against the British Church itself no charge of heretical doctrine has at any time been advanced, though the heresiarch, the very prince of heretics — Pelagius, was nursed in her bosom. Bede's reluctant testimony is, on this

point, decisive. ***Whilst the Christian Churches in Asia, Africa, and on the Continent of Europe were overrun with false doctrines, the British Church grew up and covered with its shade the whole nation, untroubled for the space of four centuries by any root of bitterness.***

***It is reasonable to infer that the foundations of such a Church were very deeply and faithfully laid by the hands of wise master-builders. According to the foundation rose the superstructure, resting on these four pillars— St. Paul, Simon Zelotes, Joseph, Aristobulus.***

Isa 49: "It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the outcasts of Israel: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the ends of the earth. Kings shall see and arise; princes also shall worship. Behold they shall come from the north and from the west. Kings shall be thy nursing-fathers and queens thy nursing-mothers.

Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. ***The Gentiles shall come to thy light, and kings to the brightness of thy rising.*** Thy sons shall come from far, and thy daughters shall be nursed at thy side. The sons of strangers shall build up thy walls, and kings shall minister unto thee.

***Thou shalt suck the milk of the Gentiles, and shalt suck the breast of kings. I will set My sign among them, and send them that escape of them unto the nations, unto the isles afar off, and they shall declare My glory unto the Gentiles. They shall inherit the land for ever, the branch of My planting."***

### **Part 13 – The Early Church goes into the whole world, but into the wilderness for 1260 years**

Paul not only visits Britain but lives in the house of British Royalty in Rome. He witnesses in Britain, in Gaul, in Spain supposedly to the Gentiles but mostly physical descendants of the Northern 10 tribes of Israel.

Preceded by Joseph of Arimathea, Christ as a child/teenager, and Simon Zelotes, Paul preaches and teaches the scripture of the New Covenant, easily marrying with the Druidic practices which disavow idols; believe in:

- a. Life beyond the grave;
- b. In One God opposing the pantheistic (many gods sourced from demon characters and traits);
- c. Aversion to the worship of the ancient rule of Ishtar the goddess of heaven portrayed by a false Mary today, simpatico to the world and the Satanic destruction of the family; immanent in temples such as the Parthenon (the house of the virgin);

Adam - in the garden walks with God. But, there in the midst of the garden resides another god - Satan the archdeceiver. The Serpent knows that man was created in the image of God - destined to be in the family of God. As Christ echoes the words that David wrote – "Ye are gods" (Psa. 82:6 and John 10:34).

Adam, intimate with God (Jesus in the Old Testament) imbibes that defining meaning, concerning his destiny. With his family transforming into spiritual beings by following the laws and statutes of God. But enter the false light bringer, Lucifer/Satan deceitfully twists that promise into – ***You can have it now! Don't wait! For God knows that the day that you eat of the tree of knowledge of good and evil that your eyes will be opened and you will be like gods!***

The Druids spoke wrote and taught wisdom in three-part patterns – triads – displayed too, by Solomon in Proverbs 30:18. He introduces natural occurrences punctuated by the way of man:

***There are three things which are too wonderful for me,  
Four which I do not understand:  
The way of an eagle in the sky,***

*The way of a serpent on a rock,  
The way of a ship in the middle of the sea,  
And the way of a man with a maid.*

Nowhere in Druidic schools and teachers do they reference the false doctrine of the trinity. Which creeps out of Babylon her goddess Ishtar and Satan's desire to be part of the godhead – see <https://www.scribd.com/document/176705397/Origin-of-the-Trinity-Ancient-Babylonian-Triad-Triune-Trinity-Chart>.

But the Holy Spirit is not a “God Person” – see the most excellent scriptural reading and proper interpretation here - <https://www.cbcbg.org/series/holy-spirit/holy-spirit-series.html>. Paul's triads, written elsewhere in this blog (<https://wordpress.com/block-editor/post/giovanisgood.news.blog/236>) evocate the intimate insights contained in scripture. Notice those captured by Williams Morgan and the scriptural interpretation - penetrating wisdom of the KNOWING, the OBEYING, and the SEEKING (Matt. 7:7).

From the Only source of creating power and transformation of flesh to God! Now it could be said that the pattern of the triads of Paul do not follow his writing style. This, too, has been said of John's stylistic shifts between the gospel of John and Revelation. We know that Luke recorded the travels and words of Paul, helping to edit and format Paul's epistles or letters to the churches. Paul could rely on local Celtic Druids to choose the language and style to hammer out the triads of Paul – being all things to all men (I Cor. 9:22).

***The persecuted Church of God and people of Britain (and tribes of Israel - America, Australia, New Zealand, Canada and some of the northwestern European Countries) returns in the end times. A pattern of God's blessing and power in both the Church and the physical descendants of Abraham.***

***<sup>52</sup>There are six years of St. Paul's life to be accounted for, between his liberation from his first imprisonment and his martyrdom at Aquae Salviae in the Ostian Road, near Rome. Part certainly, the greater part perhaps, of this period, was spent in Britain—in Siluria or Cambria, beyond the bounds of the Roman empire; and hence the silence of the Greek and Latin writers upon it!***

***Has any portion of his doctrine or teaching in Britain come down to us? Any such would be sure to be transmitted in a British form, and most probably in that triadic form in which the Druids, the religious teachers of Britain, delivered their teaching. Now we find in the ancient British language certain triads which have never been known otherwise than as "the triads of Paul the Apostle."<sup>15</sup>***

***They are not found totidem verbis (in these exact words), either whole or fragmentally, in his epistles, but the morality inculcated is, of course, quite in unison with the rest of his Gospel preaching:***

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<sup>15</sup> The ancient MS. in Merton College, Oxord, which purports to contain a series of letters between St. Paul and Seneca, has more than one allusion to St. Paul's residence in Siluria. ***Had the large collection of British archives and MSS. Deposited at Verulam as late as A.D. 860, descended to our times, invaluable of native interest light would have been thrown on this as on many other subjects.*** Amongst these works were the Poems and Hymns of Claudia. Vide Matthew of Westminster, William of Malmesbury, "Life of Eadmer." See - <https://www.gutenberg.org/files/50778/50778-h/50778-h.htm>

*"There are three sorts of men: The man of God, who renders good for evil; the man of men, who renders good for good and evil for evil; and the man of the devil, who renders evil for good (I Peter 3:9; Rom. 12:17-19; and Matt. 5:44).*

*"Three kinds of men are the delights of God: the meek; the lovers of peace; the lovers of mercy." (Matt. 5).*

*"There are three marks of the children of God: gentle deportment; a pure conscience; patient suffering of injuries." (Gal. 5).*

*"There are three chief duties demanded by God: Justice to every man; love; humility." (Matt. 5; I Cor. 13; Acts 20).*

*"In three places will be found the most of God: Where He is mostly sought; where He is mostly loved; where there is least of self." (Isa. 66:2).*

*"There are three things following faith in God: A conscience at peace; union with heaven; what is necessary for life." (Phil. 4:7; I Thess. 4).*

*"Three ways a Christian punishes an enemy : By forgiving him; by not divulging his wickedness; by doing him all the good in his power."; (I Cor 13; Matt. 5).*

*"The three chief considerations of a Christian: Lest he should displease God; lest he should be a stumblingblock to man; lest his love to all that is good should wax cold." (Rev. 2 and 3).*

*"The three luxuries of a Christian feast: What God has prepared; what can be obtained with justice to all; what love to all may venture to use."; (I Cor. 13; Prov. 2).*

*"Three persons have the claims and privileges of brothers and sisters: the widow; the orphan; the stranger." (James 1).*

*The evangelical simplicity of these precepts, contrasting so forcibly with monkish and mediaeval inventions and superstitions, favours the traditional acceptance of their Pauline origin. Their preservation is due to the Cor of Hid.*

**THE EVIDENCE - The Conclusion of the Early Church –**  
**Going into the Whole World and Preaching/Teaching the**  
**Good News of THE KINGDOM OF GOD:**

1. Before Christianity originated in Judaea, there had existed from the remotest period in Britain a religion known as the Druidic, of which the two leading doctrines were identical with those of Christianity, viz., the immortality of the soul (**the resurrection – not immediate but when Christ returns at the last trump for the first born – I Cor. 15**) and vicarious atonement (**the sacrifice of One Perfect One for All**).
2. That this identity pointed out Britain as of all Gentile countries the one best prepared for the reception of Christianity.
3. That the only religions persecuted by the Roman government were the Druidic and the Christian.

4. ***That this common persecution by the great military empire with which Britain was engaged in incessant hostilities from A.D. 43 to A.D. 118, materially aided in predisposing the British mind in favour of Christianity.***
5. *That Britain, being the only free state of Europe, was the only country which afforded a secure asylum to the Christians persecuted by the Roman government (later the Church in the Wilderness protected from the beast for 1260 years – Rev. 12).*
6. *That a current of Christianity flowed into Britain from the East contemporaneously with the first dispersion of the Church at Jerusalem, A.D. 35—38.*
7. ***That the first planters of the Gospel in Britain never were in Rome at all, but came hither from the mother Church at Jerusalem.***
8. *That these first planters were Joseph of Arimathaea and his associates, who settled under the protection of the British king Arviragus, in the Isle of Avalon, Glastonbury —one of the Druidic cors of Somerset.*
9. *That among the earliest converts of Joseph and his fraternity were Gladys (Pomponia Graecina) the sister, Gladys or Claudia, and Eurgain, the daughters, and Linus the son of Caractacus, prince of Siluria, and military dictator of the national forces against the Romans.*
10. *That the second planter of the word was Simon Zelotes the apostle, who was martyred and buried in the Roman province, probably near Caistor, in Lincolnshire.*
11. ***That the third planter was Aristobulus, one of the seventy, brother of St. Barnabas and father-in-law of Peter; commissioned first bishop of Britain by St. Paul, and consecrated by Barnabas, the two apostles to the Gentiles.***
12. ***That Aristobulus was engaged in his mission in Britain when St. Paul wrote his Epistle to the Romans, some years before his first visit, or the visit of any other apostle, to Rome.***
13. ***That Pudens, the husband of Claudia, Claudia herself, the sister Eurgain, her brother Linus, and aunt Pomponia, being converted prior to St. Paul's visit to Rome, the rest of the British royal family, Bran, Caractacus, Cyllinus and Cynon, were converted and baptized by Paul himself during his detention in that city preceding his first trial.***
14. *That the palace of Pudens and Claudia was the home of St. Paul and the other apostles; that their four children, Timotheus, Novatus, Pudentiana and Praxedes, were instructed in the faith by Paul.*
15. ***That Linus, the brother of Claudia and second son of Caractacus, was appointed by the same apostle first bishop of the Church of Rome, such Church meeting at that time, and till the reign of Constantine, in the aforesaid palace, called indifferently "Domus Pudentis, Palatium Britannicum, Domus Apostolorum, Titulus, Pastor, St. Pudentiana."***
16. ***That after the return of Caractacus to Siluria, Paul himself, following the footsteps of his bishop and forerunner, Aristobulus, visited Britain, and confirmed the British Churches in the faith.***
17. *That the last days of St. Paul, preceding his martyrdom at Rome, were attended by Pudens, Claudia, Linus, Eubulus, whose salutations he sends in his dying charge to Timothy, and that his remains were interred by them in their family sepulchre.*
18. ***That the foundations of the British Church were Apostolical, being coeval (original), within a few years, with those of the Pentecostal Church in Jerusalem—preceding those of the primitive Church of Rome, so far as they were laid by either an apostle or apostolic bishop, ...***
19. ***Great majority of Roman Catholic historians (thirteenth year of Nero), by thirty years—preceding the first arrival of the papal Church of Rome in Britain, under Augustine, by 456 year.<sup>16</sup>***

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<sup>16</sup> It should be noted that Williams Morgan along with many theologians consider that Peter attended and founded the Church, but this supposition is completely false - an invention of the Catholic Church attempting to establish a bizarre pre-eminence which even



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20. *That the British Church has from its origin been a royal one; the royal family of ancient Britain—of whom our present sovereign is, through the Tudors, the lineal blood representative—being:*
- a. The first British converts to Christianity;*
  - b. The founders of the first Christian institutions in Britain;*
  - c. The chief instruments, in the second century, in the establishment of Christianity as the state religion; and*
  - d. In the fourth century, in the persons of Helen and Constantine the Great, the chief instrument in the abolition of Paganism, and the substitution, in its place, of Christianity over the whole Roman Empire.<sup>17</sup>*
21. *That the spiritual or ecclesiastical head of the British Church was always a Briton, resident in Britain, amenable to British laws, and British laws only, and having no superior in the Church but Christ.*
22. *That whatever may be the religious advantages or disadvantages of the union of the ecclesiastical and civil governments in the person of the Sovereign (the false prophet and the beast – see Revelation), such union has been, from the first colonization of our Island, first in Druidic and then in Christian times, the native British, as opposed to the foreign papal—and, in later times, dissenting—principle of their separation. – he speaks of Britain as the first in separation from Papal dominance under Henry VIII.*

**You shall build the church on this Rock (Matt. 16:18)**  
**Go into all the world and preach the good news to everyone (Matt. 28)**  
**The gates of the grave will NEVER prevail against My Church (Matt. 16:18)**

**PART 2 – THE MIDDLE TRUE CHURCH OF GOD – 395 A.D. – 1655 A.D.**

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1. Preface
2. The Church eras – from apostles to the Pergamos and Thyatira eras (100 A.D. – 1700 A.D.)
3. The Edicts of Babylon – Crusades and Inquisition
4. The Rebel princes and early shelter
5. Assaults – spiritual, war and escape
6. Growth and threatening destruction
7. Ashes and Seeds
8. Diaspora – to the whole world
9. Refuge and wilderness
10. Endurance and patience of the saints
11. Towards worldly reform – modern republics
12. Babylon to the world
13. Stones cry out
14. Contrasts – Light and Darkness

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Morgan plays down – the reference has been deleted here – see [http://cbcg.org/franklin/Transcripts/Peter-Was-Never-in-Rome\\_03-16-13.pdf](http://cbcg.org/franklin/Transcripts/Peter-Was-Never-in-Rome_03-16-13.pdf)

<sup>17</sup> Constantine's leadership and direction, though likely well intentioned, leads to the complete aggrandizement of the Christian faith into a civil and religious power and re-invention of the Babylonian system with the trappings of the following falsehoods: infant baptism, Xmas and Ishtar celebrations; born again; Sunday worship; idolatry; blasphemy of the Pope between God and man – the desire of Satan; the worship of Mary; the reward of the saved to be Heaven immediately – the first lie; and many others.

15. Good news and witness brings worldly reform
16. Valleys bereft of Good News
17. Giving up the valleys
18. Outward bound
19. Conclusion
20. References and Endnotes

### Preface

Studies in history soon reveal the gaps in origins, meaning, and destiny. How do we know the end from the beginning? God says through the prophet Hosea that the lack of knowledge destroys our people - a serious indictment!

Hosea, taking the spiritual feed from God, concludes that the sources of social disaster emerge from the necessary components of true community sustainability. What makes a civilization thrive and survive? One answer comes from the carnal mind that rejects God in all of our relationships and institutions (Hos. 4: 1-6 Faithful Version):

1. *Hear the Word of the LORD, children of Israel, for the LORD has a controversy with the inhabitants of the land, "There is no truth, nor mercy, nor knowledge of God in the land.*
2. *By swearing, and lying, and killing, and stealing, and the committing of adultery they break out; and blood touches blood.*
3. *Therefore shall the land mourn, and everyone who dwells in it shall languish, with the beasts of the field and with the birds of the heavens. Yes, the fish of the sea shall also be taken away.*
4. *Yet let no man strive, nor reprove another, for your people are as those who strive with the priest.*
5. *And you shall stumble in the day, and the prophet also shall stumble with you in the night, and I will destroy your mother.*
6. *My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you from being as a priest to Me. Since you have forgotten the law of your God, I will also forget your children."*

Mankind devolves into a dependence on nature, ironically created by God. Animism or the worship of nature bears the fruit of the tree of death that runs with the sap of the knowledge of good and evil. This sensory culture tragically leads to the loss of mental and physical well-being and resiliency with the outcomes of family dysfunction, rebellion, revolution, jealousies, and war.

Civil structures and community, mirror the individual, in their collapse! The internal peace and security weakens first, exacerbated by always prevalent outside pressures. Morality degrades, meaninglessness predominates, and in a world of "advancing" and unrestrained scientific knowledge our controls seem even more incomplete.

Biology, genetics, information technology, environmental controls, artificial intelligence submerge, neutralize and fracture absolute determinants of right and wrong. Individual ascendancy through preference and opinions breeds enticing "freedom" as liberty turns to anarchy (Judges 21:25). As the nation of Israel breaks free from the edicts and statutes of God:

*In those days there was no king in Israel. Every man did what was right in his own eyes.*

Knowledge that does not prioritize God but rather overvalues science, geography, language, chronology, ethnicity, or culture eventually self-destructs. In physical history, geography is the finger, chronology is the eye, etymology is the tongue and theology is the ear. But in a spiritual history that searches for meaning through God's lens of revelation – the law discerns the heart and mind (love God and man with all your heart and mind), grace determines destiny (He gave His

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life for all), the Sabbath enlightens and historically grounds the ancient paths of our identity and brings us into communion with the constantly creating Creator (remember the Sabbath for it was made for us).

A cautionary tale emerges. Humans want blessings without obedience and prize tradition over God's statutes and laws. Imitation, falsehood, fantasy, myth, and deception crawls and flies from the heart (Jer. 17:9) egged on by another very diabolical spirit that mood matches with ours.

A phony salvation superficially imprints on the human psyche as man's knowledge dominates. The springs of death poisons the wellspring of life and, over and over, abuses of the truth seem right. Good becomes evil and evil good (Isa. 5:20), while evil attacks the good, and the guilty attack the innocent. The most important powers in community – the civil government and religion or the spiritual pursuit twist and spin into what the bible calls the beast and false prophet.

Mark Twain quipped "God created man in the image of God, and man being the gentleman that he is returned the favor." So we fabricate a history that suits a narrative rife with lies, and the truth lies buried, partly unseen, or at least, difficult to discover. God's word contains the words and examples that define the narrow path.

Christ's sacrifice and our commitment through baptism brings Him into communion with each of us – our bodies the temple of the Holy Spirit – no longer made with human hands! The temples and cathedrals of this world built on the backs and blood of the martyrs testify to the carnal pursuit of man without God. Contrary to the crumbling edifices that house the churches of vanity, the true Church of God never dies – identifiable both individually and as a body throughout all generations (Matt. 16:18); while tragically marked with tombstones containing the historical records and testimonies of the martyrs.

God's glory conceals a matter and the king's honour searches it out (Prov. 25:2).

1. So, how has His word – the Holy Bible - been passed down through the generations?
2. Who is the custodian of the word of God and practices the mission (Matt. 28:19)?
3. Who abuses and suppresses both the word and the practice – against Christ – Anti-Christ (Matt. 24:5, 11:, II Thess. 2:1-12:, Rev.17:4)?
4. Can we trace the true Church of God and its mission – she works within the world but is not OF the world (John 17:16)?
5. By their fruits, can we distinguish between the true Church of God and the false (Gal. 5:22:, Matt. 7:15-20)?
6. What is the legacy of the true Church of God both to the world and the Church today (Rev. 2 and 3)?
7. Where is the true Church today? What is her mission?

This book does not affirm that specific genealogies and ancestries offer any advantage to the Christian in their walk. On the contrary that approach breeds a sense of entitlement rife with arrogance. The Pharisees exemplify that vain inheritance. The false church falls into the same pit. Paul faces these challenges head on when some of the apostles separate themselves from the Gentiles (Gal. 2:12). The belief that birth endows spiritual rights, wars against the beauty of the Holy Spirit working with our human spirit, hammering out Godly character, through suffering (I Tim. 1:4).

*Nor to pay attention to myths and endless genealogies, which lead to empty speculations rather than to edification from God, which is in faith (I Tim. 1:4 FV)*

The freedoms we enjoy in the free world emanate from the teachings of scripture and the true Church of God. The blessings of scriptural adherence spans many generations, even though under constant assault. The result - civil and religious governance transform into democracies with freedom of worship and civil peace, order and good government. But the machinations of the evil empire continues in the counter-reformation, and the compromises by the daughters of the Mother of Harlots (Rev. 17).

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God's word and active intervention extends from the Garden of Eden to our present time; and governs the behavior and relationships of communities and civilizations. Never in the annals of mankind have God's words not been known, revealed to the prophets and then written in the vernacular.

The true Church faces an onslaught against the truth, firstly to rid the common people of the word of God and then to bury any practice not consistent with the false church hierarchy. As with any subterfuge the deceptive process progresses iteratively, and incrementally. As Christ faced the onslaught of tradition and political power, so the Church suffers, as predicted, (John 15:20) from the word of God being suppressed, castigated, distorted and twisted to the vanity of the human heart and will of Satan.

These hallmarks of the dark ages shroud the truth and attempt to recast events, but never completely obscure the work or word of God. Seeking the truth does not mean one needs to be an extensive researcher, for with minimal exploration a vista of adventure and discovery uncovers a continual lineage of, not only the truth of God, but a people of God – called and chosen while living scripture in word and deed.

Depending on God to protect and provide spiritual and physical refuge, she recoils at the anger and vengeance of the anti-Christ. She relies on the promise of God as He owns that vengeance. Christian love casts out all evil - even to the point of loving those that rape, pillage, destroy and fracture families. Vengeance is mine says the Lord! Love your enemies and do good to those that persecute you (Rom. 12:19: and Matt. 5:43-47).

God blesses the physical and spiritual lineage of descendants of Abraham – the stars (spiritual) and the sand (physical). Today, in most countries we experience relative freedom from persecution, as inheritors of the physical seed of Abraham and his blessing and the spiritual seed of Christ. The martyrs sowed the freedoms, prayed and died for us, blessed by the enduring power of God on the earth – as our true master Jesus Christ prophesied (Gen. 22:17 and John 15:20).

We will explore four phases in Church History as prophesied by the words of Christ in Revelation 2 and 3; and explore the historical chronicles touted in academia and mainstream "Christian" churches. Truncated but recovered writings of the Church of God survive the burning and religious putsches and counter the pretense of a morality that pompously suppresses and controls, rather than humbly witnessing and spreading the good news of God.

Satan and mankind unhinged from God knows the locus of its power resides in dominance and tyranny. For without the working of God, anarchy and lawlessness first upset the spirit in man, society and then the whole world!

In the 1800s a profusion of literature voices the martyr's plight in the preceding centuries. The world seems to awaken from a deep and dark slumber to the sudden awareness of the travesties of kings, princes and religious leaders. The dark lords, driven by the heart, trounce and destroy the freedoms of all mankind and with religious and monetary fervor seek to destroy the truth.

These truths are not within our primary, secondary and post-secondary schools. No, not even within the seminaries who are entrusted with the history of the eternal Church of God. If this knowledge and remembrance does not permeate our behavior we are condemned to repeat it!

These traumatic times emerge from a dusky era about 300 A.D. as the power of the Roman Catholic Church slowly rises spiritually to replace, but with more might, the civil powers of Rome. The beast and false prophet dominate the European scene, especially as her inquisitorial and crusading ship embarks in 1000 A.D. Roman religious and civil edicts infiltrate the minds and powers of the European societies and governments.

But, rebel princes support the Church of God, historically of Celtic origin, in Ireland, Britain, Gaul, Cottian Alps, Bohemia, the Baltics, Calabria, and Switzerland. Sheltered by these early civil governments the body of God suffers attacks of vengeance and pride that strike at her mission and success at preserving the word of God in the scripture that converts many throughout the earth.

Spiritual threats to the religious hegemony of Rome is met by a tyrannical hierarchy and diabolical plan to exterminate "heretical" ideas, the written word, and the people practicing the tenets of scripture. The Dark Ages or Medieval period suppresses the truth of the word of God, and restricts direct access to God, while the civil powers bow to a religious tyranny purporting to establish the "kingdom of God" on the earth - a rebirth of the Babylonian mythical systems that mimic Christian doctrine. A rebellious and irreverent power, reinvents the Christian ethic by

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mixing scripture and human tradition.

Babylon seems to triumph in all ages, constantly adapting and reinventing herself, gaining followers and effectively spiritually penetrating civil governments and society. Constantly changing, but holding to traditions of “times and seasons” (Dan. 7:25) she opposes the true nature of God and Christ - the beginner and finisher of truth and “the same yesterday, today and forever” (Heb. 13:8). Born of harlotry, full of pride, hating God, she thrives in autocratic environments, dominating and subjugating any dissent, especially those born of humble and Christian origins and practices.

Surrounded by ancient myth, symbols, false holy days, idols, mighty in ritual, bloody, and mysterious-Babylon, from antiquity confounds and enslaves mankind in all institutions. Arrogant, irreverent, proud, and metaphysical she permeates the whole world’s economy, and social structures and attacks the remnant of the truth that never dies - but in our story - even the stones cry out.

Assaults against the truth elicit from reliable records – some from civil sources, some by the hand of the false religious edicts and testimonies, and some from the hands of the persecuted. Historical records primarily found in major documentaries including Martyr’s Mirror – published 1632, Waldenses: Anterior to the Reformation – published 1611; and the works of the Church preserved in various libraries of the Europe.

True to prophecy the Church not only survives but thrives in the wilderness for 700 years establishes groups throughout Europe, although some are unprotected by the narrow defiles and immense precipices of the Alps. In the communities of ancient Gaul (eastern modern France), the low lands (modern Netherlands), Bohemia (modern Czech republic), Saxony (modern Germany) and Calabria (southern Italy) she is attacked with the most vile instruments of torture and death with the intent to kill both the true spirit of God and the people who preserve the power of the Holy Spirit - ironically attacking those that add value, industry and peace to all peoples.

Their legacy and voices must be heard and re-recorded, for these troubled times loom on our horizon. But the next onslaught cascades in heightened and aggravated tones. Her legacy and inheritance underpin the modern democracies of the earth and the private property and entrepreneurial spirit reflective, not of Rome or Greece, but the nation of Israel - the first and only nation blessed with the laws of God, and the freedom of the King who was not of this earth!

True freedom does not come from mankind, it shouts from the hand of God! For He alone defines the standard of behavior and is the ultimate judge of all nations and, each one of us. The stories penetrate the sensibility of all, the testimonies stand as eternal markers on earth and in heaven awaiting the future resurrection of the just and the establishment of the Kingdom of God.

The people of God - hide but speak, travel but share, in jail but testify, vilified but defend the truth of the word of God, and spread the promise of the coming kingdom of God. A kingdom, in man’s sense of time, afar off but coming as sure as the sun rises every day. A people in this world, but not of this world’s systems, holding to the doctrines of scripture kept by Christ and the apostles – the Decalogue including the 7<sup>th</sup> day Sabbath, Passover and all seven holy days which portray the destiny and history of mankind.

The Church originates and speaks the truth based on the apostles and the Rock of Christ, keeps adult Baptism, while not being swallowed up by the enticing mythical systems of Babylon. In missions she traveled as merchants with the word of God both in writing and testimony; and as minstrels that sang the news in the streets and gathering places, with teachings from scripture.

The more she was captured, hunted and harangued the more she spread the good news. Pommelled by spiritual principalities, cloaked as earthly powers, they seek to extract death but rarely confessions, pretending to do the will of God (John 16:2). The dark angel rages and chastises those that live outside her dominions and that challenge her preponderant power. The Church of God stands against the papacy, against infant baptism, against the supposed saints of Babylon, idols, sexual promiscuity and deviancy – the beating foul heart of Babylon that flourishes in her monkeries and monasteries.

Brigands and ruffians, empowered by the religious authority acquiring the innocent’s possessions, wealth and lives. But the Church of God moves continuously, defending and sharing the good news- truly Christian soldiers with the armor of God – without vengeance; passive, patient and persevering.

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She seeks the only true refuge in the spiritual protection of the living God, and in some generations she is sheltered by the wilderness of the Alps. Ashes of the martyrs gave fodder for the seeds planted deep within their families and children. Sustained by the truth of God, the Reformation blossoms, as do the modern republics, with edicts that separate the civil and religious government, attempting to minimize abuses. But the harmonic powers of destructive civil and religious union rise again on the horizon!

Truth spreads through martyrdom, encourages peace and safety – the progenitors of true freedom. Civil discord and disobedience, not as a political movement but as the undercurrent of the truth, defies the pride of power, and expresses God’s love, and sustains life.

Patient endurance over many generations does not come easily when the onslaught is continuous, vicious and violent. The Church taught their young, shared the good news of the kingdom and lived according to the tenets of the scripture. As the light of the world they ironically brought peace, wealth and protection to those that sought to kill it. The nature of the human heart pretends goodness but covers good with evil. Fact and truth become so distorted, good and evil flip upside down to the detriment and destruction of our own children, community, nation and world.

The educational system touts research and fact finding under the auspices of best available science. Why do we not challenge and investigate the common sacred beliefs we hold? Even outside religious domains our secular system clings to mythical and dead symbols that endow physical endurance and eternity with technology.

Progress is measured by wealth, health, education, liberty, and inclusiveness without moral underpinning. We value the indicators of a temporal world – the gross domestic product – but why not the eternal gauge of morality, and Godly spiritual fruits? Our world embraces an ignorance that forgets and undermines the previous generations of sacrifice and suffering. That lost identity and recognition brings about the peril of a meaningless postmodern system with apocalyptic consequences. For today the weapons of war annihilate all life.

Does that mean that their deaths were in vain, and without fruit? Our church phase today is predominately Laodecian – we live in a world of convenience, creature comforts, and relative peace from persecution. This temporary solace with each tick of the generational clock beckons a persecuting storm that will plumb the depths of all, especially Christians.

Babylon rises from the ashes – true to historical form - with global vigor, power, wealth and influence – the appearance of goodness, purity and peace, but her primary characteristics intact - held sway under Satan. Her accoutrements of each age - impatience, anger, arrogance, pride of power, injustice, lovers of self, disdainful of the true God, imposing an attractive spiritual edifice, iniquitous and surrounded by wealth and merchandise. She challenges and attacks those that hold to the truth of the Scripture and fight against our deceptive human nature.

This contract between light and darkness harkens to the Garden of Eden when God offered the two trees. Adam and Eve, and their descendants chose the tree of the knowledge of good and evil becoming gods - not eternal or immortal but relinquishing power to the false light bringer of this world – Lucifer who deceives the whole world (Rev. 12:9). God has always called - eventually choosing Abraham, and his descendants the nations of Israel. The patriarch and the nation blesses the whole earth. Now, that spiritual nation takes the baton and runs with it under the guidance, calling and choosing of God the Father and Jesus Christ.

God bars access to the tree of life but calls and chooses people throughout history. He offers His spiritual character to the repentant, believing and obeying human spirit that can then develop holy righteous character. Through suffering – the joy of God resides at the center of our lives. The power of the sacrifice of Christ and His resurrection brings the jurisdiction of the kingdom of God into our very hearts and minds. He sustains His work and presence throughout time until the world reaches the precipice of complete self-destructive folly. But then the kingdom of God will reach its full expression in the millennium on this earth!

But wait, there is one more step at the end of all evil and breaking of God’s law - all are resurrected to judgement as pictured by the Last Great Day. The judgement of God stands against those chosen now, and like the martyrs of yore we suffer eagerly awaiting that transformation that reveals all sons and daughters of God (Rom. 8:19). The kingdoms of this world want God’s blessings now, in their own way, forged by their own creative spirit.

Our communities take the authority of God into the halls of towns, counties, states, and nations to express



man's will and laws. True to the history of mankind without obedience to the word and law of God all collapses in violence and revolution.

We cannot escape this round except by the workings of God (Rev. 12). A safe place for a next generation, detached from God, does not exist – nowhere to run and hide. Not the moon, or Mars – the final trumpet blasts to us - earthbound on this beautiful spaceship that supplies all of our needs, even spiritual.

Eventually the valleys of the Alps were emptied of the people of God. Many escape to other areas of Europe, sheltered by the protestant movement and eventually to the new Worlds of Canada, U.S., Australia, New Zealand, and many other countries of the British Empire.

The new republics and constitutional monarchies based on the private rights and freedoms and public decision making restraints based on the Old Testament reduces abuse by separating ecclesiastical and civil powers. The seeds and ashes of the martyrs can be heard and felt in the halls of justice, the parliaments, and congress in these nations. This reprieve gives us the opportunity and freedom to grow in the knowledge of God and continue to spread this word to the whole world. The martyr's deaths and sacrifices, sewn in bloody suffering, leaves a tremendous legacy of accountability and underpins our freedom of movement and expression.

**1. PART 1 OF 18 - THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES UNDER THE DOMINICAN FRIARS IMPACTS ON THE CHURCHES OF GOD - The Church Characteristics**

Historical perspectives, especially in the postmodern mindset, privileges the ethnic and religious foundations of people by elevating the traditions and beliefs of previous generations to mythical heights, to the exclusion of truth. As Christians we know only one Ancient of Days, called the Alpha and the Omega, provokes the truth – who sees the end from the beginning. He says - remember My edicts and work – *leaving Egypt through the final act of the Passover and the weekly Sabbath established at creation – the eternal and unchanging ethic of God (Heb. 13:8).*

For without this remembrance and continual adherence, we lose meaning, forget our origins and fashion historical fantasies that lead to revolution and anarchy – at first individual and then community (James 3:6). But another *ancient* - that old serpent, the devil (Rev. 12:9) - Lucifer, the god of this world (II Cor. 4:4), permeates society with lies and deceit that appear true.

Western belief systems include the ancient celebration and recognition of Easter and Christmas – all shrouded and instilled with false values and symbols of sexual renewal and prowess. Dead and meaningless – the tree, eggs, rabbits, and ornaments – symbols with no reference to a past, a present or a future - like an intoxicating elixir of sensual freedom that enslaves and destroys the truth, embracing darkness and death (Col 1:13).

Alternatively, God's holy days, the weekly Sabbath, Passover and Baptism are alive with meaning, working to transform the inner self to eternal attributes. Each symbol has a past, present and future – the rock solid definition of meaning – especially knowing that Christ kept all of these as our example of the only true spiritual way, truth and life!

Many groups – ethnic or religious, attempt to identify an unbroken historical line of “God-given” reference based on birth, ethnicity and beliefs repeating a falsehood - that our ancestor's traditions and rites bestow a sense of eternity, meaning and thus an unquestioned heritage.

The Catholic calls to herself as the first Church of Christ and Peter, Muslims call to the origins and prophecy of Mohamed, Buddhists to Buddha, Hindus to Vishnu and thousands of other gods, humanism to a “creative” naturalism, and animism (worship of spirit in nature) to “spirits” in creation. Christ prophecies that the grave would never prevail against the true Church of God (Matt. 16:18).

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To successive generations, this “salvation imprint” feels eternal and meaningful, trumping the need to question, search and discover. Paul echoes warnings from scriptural prophets and the apostles in his letter to Timothy. Rather, salvation works between the temporal spirit in man and the Holy Spirit by hammering out Godly character, through suffering. (I Tim. 1:4)<sup>53</sup>

*Nor to pay attention to myths and endless genealogies, which lead to empty speculations rather than to edification from God, which is in faith (I Tim. 1:4)*

Our social stability depends on enterprise, spiritual and physical health, and a peace based on the rule of law. The Church of God birthed by Christ carries those blessings when individuals and communities believe and keep the holy law contained in His commandments. God’s revelation to chosen ones, nations, community and in scripture extends from the Garden of Eden to now and the future, and governs the healthy behavior and relationships of communities and civilizations. God, in His wonderful plan for mankind, speaks and writes the words of life in the common tongue or language. As our heavenly Father, and Christ as our friend and brother (Matt. 12:46), exact a tremendous price for non-obedience because of the most valuable prize (Matt. 13:45). For, He promises eternal life to all mankind, based on His grace and commandment keeping (John 14:15 and I John 2:4).

Christ’s sacrifice and resurrection occur at a watershed time in history, as He extends blessings to all of mankind (the spiritual stars in the blessings of Abraham John 7:37)! From His promise and spiritual nation under God, comes the plight and flight of the body of Christ – the church throughout history. At times difficult to recognize, but, true to Christ’s words, always prevalent and preeminent - influencing and spreading the true words of God from scripture – chosen children adhering to faithful obedience.

In many cases the obedience to the bread of the word leads to martyrdom. Those events are charted, catalogued and kept in the libraries of many major cities of the world, including Paris, Geneva, Cambridge and Dublin (see archive.org and references). The grave never prevails against the body of Christ!

Abraham, called and chosen by God, and defined by his obedience and faith establishes a physical and spiritual lineage – the stars (spiritual) and the sand (physical). In the modern countries of Israel (US, Canada, UK, Australia and New Zealand, NW Europe) we have religious freedom guaranteed in most of national constitutions, with countries founded on Christian heritage.<sup>54</sup>

*Now only crumbling, uncared-for walls remain to remind us of its triumph and tragedy **(first church in Rome)** yet the modern Christian by-passes it without a look, without a twinge of gratitude or admiration, or a prayer, to be thrilled by the glamour of the Vatican and its cathedrals, basking in wealth and luxury, which had no part in the original planting of the faith, **or in establishing and preserving our democratic freedoms.**<sup>55</sup>*

We will explore four phases (Ephesus, Smyrna, Pergamos and Thyatira) in Church History as predicted from the words of Christ in Revelation 2 and 3 - exploring and countering the superficial chronicles touted in academia that support narrative of the mainstream “Christian” churches; the latter predicted in prophecy as the *Babylon the Great and the Mother of Harlots*.

Truncated but recovered writings of the true Church of God survive the burning and religious putsches of the dark ages; and oppose the false religious and civil expressions of a false morality that suppresses and controls, rather than witnesses and spreads, the good news of the kingdom of God.

From the early Christian church, an imposter Roman belief system slowly erodes the primitive churches’ influence and openness; but does not destroy it. The immeasurable influence of the Christian church and truth of scripture pervades each successive generation and society, as a foundational and formational force. The false church distorts and derides the doctrines of the early church; and through artifice and invention builds a structure of irreverent fantasy, firstly proud and boastful and secondly, intertwines her authority with the powers of this world’s

systems (false prophet and the beast power – Rev. 17:4).

Separated by the English Channel - the Old Irish and Celtic churches shared the original understandings of the early Church (Ephesus) along with teachings of their ancestors; as they migrated to and from Old Gaul (eastern modern France) and the Cottian Alps (modern northwestern Italy).

The scriptures and teachings cross-pollinated the churches of God - known in history by many names including the Albigenses and Waldenses – but always the Church of God identified in later years as the predicted predominant phases of Pergamos and Thyatira.

*“Before the coming of Augustine to England in A.D. 597, the Christian Church in the British Isles was profoundly Celtic, rather than Roman...but while the Celtic theologian was keenly interested in the whole of the Scriptures, his preoccupation with the Ten Commandments was even deeper. The earliest [Celtic] Christian service included a recitation of the Decalogue....No differences were made between the ethics and morality, the legal system and theology, of the Old and New Testaments,” (page 202)<sup>56</sup>*

Lives bound to the Decalogue infused the law of God into the kingdoms of Ireland, Britain and Gaul; as they kept the Sabbath and Holy days, renewing the annual Passover. The laws of the land based on the Decalogue expressed the enduring will and morality of the people. True to God’s word this adherence brought bountiful blessings to future generations (Deuteronomy 28).

Two important homilies from the 700s and earlier draw clear reference to, and dependence on the scriptures in the vernacular – taken primarily from the Old Latin texts (Vetus Latina) of 120 A.D. The Old Latin texts, translated well before Jerome’s Vulgate (late 4<sup>th</sup> century) and any other reformation bibles appearing over 1400 years later. The Old Latin bible was translated from the original Hebrew of the Old Testament and the Greek of the New Testament. So, the people of God always engage scripture in the common language.

But the dark ages hang gloomily over the continent and, eventually, the Isles, as the forces of Satan continue to gather the beast power into her clutches, and ravages the true Church of God.

*Early medieval Irish society was deeply influenced by the Bible and in particular by the Old Testament. The significance of this influence is evident in the large number of Old-Testament quotations in non-biblical works, notably in texts of ecclesiastical law (in particular the *Collectio canonum Hibernensis*) as well as secular law.*

*These works often bespeak a literal and normative interpretation of Old-Testamental law. Engaging in a dialogue with biblical principles, the Irish law texts display deliberate efforts to model important aspects of Irish culture on the Old Testament, especially on the prescriptions found in the Pentateuch.*

*The compiler’s main interest lay in practical law, involving one’s duties and responsibilities towards fellow men, and much less in moral guidelines. This emphasis on the juridical nature of the Liber is established in one of the first verses. **Exodus 20.6 describes how God shows mercy unto thousands that love him and keep His commandments.***

***The Liber, in the version of Orléans MS 221, however, has the thousands “love my commandments,” possibly signaling at an early stage that the love for God is not the topic of this book, but rather the laws.***

***The strictly juridical emphasis is also reflected in the non-Vulgate reading of the next verse, (translated from the Old Latin – Vetus Latina) where the Liber reading warns people not to take God’s name in vain “in an oath” (iuramento), thereby introducing this commandment into a clear legal context and alluding to judicial proceedings.***

*The Liber thus gives prominence to the responsibilities towards fellow men and, consequently, to punishments that were to be ...exacted by society.*

*Leslie Hardinge draws attention to a phrase in the so-called Tripartite life of St. Patrick, in which the saint is said to have left "a book of the Law and the books of the Gospel" at every church he founded. He remarks that the Liber best corresponds to the description of the "book of the Law," and, consequently, he seems to date the text to the times of St. Patrick.<sup>57</sup>*

The Church of God of the British Isles instills doctrine, teaching, living and working with the law of God into their societies and relationships, and communicates and exchanges with their brothers, like the continental Celts and Church of God. The true Church's doctrines, beliefs and lives precede the distorted belief systems of Rome and, later, Protestant.

***Thus we have a record of a certainty and authenticity which cannot be surpassed, confirming the results arrived at in the preceding paragraphs, viz. that the Irish were already Christians, to the same extent, perhaps, that Gaul could be called Christian at the time of Martin of Tours (land of Albigenses and Waldenses – continental early Celts and Church of God).***

*The Irish of the sixth and seventh centuries show themselves credulous and lacking in critical insights; in their arguments in favour of ancestral rites (Catholic teachings); but they never consciously deviate from the path of the truth.*

***This trait, the spirit of deliberate falsification in the interests of the false Church, only appears in the true Irish Church after her union with that of Rome. The Patrick legend furnishes a chain of proofs for this assertion, extending for more than 500 years (through Ephesus and Smyrna phases). In the vicinity of the towns, part of the population was bilingual; those of less culture, like Patrick, spoke a Low Latin (**Old Latin**) dialect along with their native British Celt.***

***But no sooner had an Irishman gone over to the Roman party, than a new spirit took hold of him. The Irish on the other hand, such as Columban on the Continent, and the Irish in Northumberland, only demanded to be allowed to practice Christianity quietly after the customs of their forefathers, and in a way, as Bede says, conducive to apostolic life.***

***Ronan, an Irishman, who had been in Gaul and Italy, commenced quarrelling with the gentle Finan in Northumberland. In spite of the papal excommunication, Cummian had still kept Easter (Passover) of 629 (likely Smyrna beset by the synagogue of Satan as the power of the false church grows within the principalities – Rev. 2:8) according to the old date. In the following year, however, he made a special study of the question, with the result that at the synod of Mag Lena in 630 he voted for giving in to Rome.<sup>58</sup>***

As Shakespeare quips through Juliet to Romeo - a rose by any other name is still as sweet. But the name given to the early body of Christ – *Church of God* befuddles and intentionally obscures the interpreters of history. The false church seeks and establishes privilege and primacy. Even though the imitator and distorter emerges from the early true Church, for many millennia, even to this day and beyond, they exist side by side. The original Church, founded by Christ, is named the *Church of God (Acts 20:28)*. So she is known to herself – throughout history.<sup>59</sup> Human institutions, impose edicts and statutes against "heretics" falsely naming them, form phony doctrines not anchored to scripture, and continuously rise and dominate behaviour and development. So that man fashions a fake reality separate from the testimony of God.

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Cloaked with the vestments of goodness the interior is empty, waste and corrupt. The closer the adherence to the commandments of scripture the more a society triumphs, and endures – the true nature of sustainability (Hosea 4). The works of the Church can be found, although much has been destroyed. The Church of God (300 A.D. to 1500 A.D.) shouts forward to the reformation and harkens to her early beginnings, eventually transitioning to the Sardis church – the fifth phase.

Throughout the centuries the true scriptural practices and word passes to each generation. The false church intertwines herself with principalities, unlike the Church of God – which is always in the world but not part of the world. A testament springs from the edicts of Frederick II in 1224 (Thyatira). The law of the land spreads throughout the principalities, under his control and extensively mix with the rising storm against the eastern Islamic forces. The people of God, identified as “heretics”, bear the brunt of severe persecution, branded as enemies of the Church of Rome and thus God.

The Inquisition edicts bring a religious fervour that draws in brigands and ruffians to assail and destroy. Seen as the “enemies” of the state and against the “spiritual mother” church, the edicts serve to destroy the wealth and sustenance of the people of God and give inquisitors and crusaders physical AND spiritual rewards – material booty and the guarantee of eternal life.

In the early 1200 an extract against the Church called the Paterines or “sufferers” in Latin:

*After the example of the martyrs - Notwithstanding the obscurity which rests upon the etymology of this name, does it not appear evident from this Imperial Edict, that it was then understood to have been conferred on these people on account of the suffering, to which they were exposed- it is determined from the Latin “pati”, " to suffer<sup>60</sup>*

*Sometimes they excited princes to arm their subjects against them, and at other times they inflamed the rabble, whom they themselves headed, to wake up arms, and unite in extirpating them. Such as they could prevail upon to devote themselves to this, service, **obtained the title of crusader**, and were distinguished by a cross of cloth affixed to their garments.*

*This badge operated like a charm upon the deluded populace, who, if they were inflamed before, their **JOY became infuriate, and, as one happily expresses it, were raised to a super-celestial sort of virtue, which defies all the restraints of reason and humanity.** Things remained pretty much in this state till about the year 1250; that is, for half a century.*

*During this period the efforts of the inquisitors were greatly assisted by the **emperor of the Romans, Frederick II who in the year 1224, promulgated, from Padua, four edicts against heretics**, of the most ferocious and sanguinary description, addressed to his beloved princes, the venerable archbishops, bishops, and other prelates of the church; to the dukes, marquises, earls, barons, governors, judges, ministers, officials, and all other his faithful subjects through-out the empire.*

*In these edicts he takes the inquisitors under his protection, imposes on obstinate heretics the punishment of being burnt to death, and of perpetual imprisonment on the penitent, committing the cognizance of the crime to the ecclesiastical, and the condemnation of the criminals, as well as the infliction of the punishment, to the secular judges.*

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The doctrines of the Church of God and those founded on Scripture face constant assault. Political power and wealth derives from the control of behaviour, especially if rewards attach to the present or here and now and then combine spiritually with immortality, or promises beyond the grave.

Over the centuries, the false church asserts her force and hegemony, in a series of edicts, many emerging from early church phases (Ephesus and Smyrna). From the Garden of Eden - Adam and Eve decide for all of us - pursue the knowledge of good and evil! So the law of sin and death enters all mankind (Rom. 8:2), but God inserts a conscience, otherwise all self-destruct (Rom. 5:12 and Rom. 2:15).

The deceitful human heart married to Lucifer sets up its own systems and institutions based on human drives - the flesh and senses (nature of paganism). Each of these doctrinal changes become institutions (tree of knowledge of good and evil) in the dark ages supplanting scripture, and eventually forbidding bible usage in any form – practice or text. Paganism relies on the experience of the five senses, and minimizes faith, hope and love. The Christian edicts espouse the fact that nothing of value is accomplished without the living action of faith, hope and love (I Cor. 13, James 2, and Luke 18:8).

Slowly the power of the church becomes instilled in a papal hierarchy housing idolatry that adapts the Sabbath to Sunday – worships nature and the creation instead of the creator and communion with God; redefines the nature of God with the introduction of the trinity, instead of the Holy Spirit as the power of God; baptises infants instead of adults; changes times and seasons through the dominance of the Roman Calendar with the year beginning in the dead of winter; and casting aside God’s Holy days in favour of Babylonian pagan myths - Easter, Christmas, Halloween, instead of the plan of salvation pictured by the seven Holy Days kept by Christ, the apostles and early church.

The antagonistic pronouncements against the Church of God gain in anger as the ancient false myths dominate the social systems. According to Romish Babylon, rebels and revolutionaries exist outside her power – a religious mirror of the civil force of the Caesar’s pronouncing “Pax Romana” – Rome brings peace. The early Church of God martyred in the second century now faces a heightened religious forces that apparently commands the physical and spiritual plight of all. Now, Rome reinvigorates spiritual principles clothed in “Christianity” - a “deepened” outgrowth of the civil/pagan tyranny of Rome.

The Inquisition, borne of the madness of the anti-Christ foists a “Holy War” against Muslims and all heretics within all principalities and dominions. The Dominicans, a religious sect of the Catholic Church, acutely prosecute the papal edicts - eventually endowed as Catholic saints!

The persecutions lead some to apostasy while the acquired wealth helps fund the false church’s monoliths, temples and cathedrals that dominate the community centers in all of Europe. Many built on former Roman pagan sites – mortared with the blood of the martyrs!

Thinking that they do the will of God they martyr the people of God (John 16:2):

*As the object of all these bloody edicts was chiefly to destroy the Waldenses or Albigenses, **it may not be foreign to our purpose to give a specimen of the spirit that breathes throughout the whole of them.***

*"The care of the imperial government," says his Majesty (**Frederick**), "committed to us from heaven, and over which we preside, demands the material sword, which is given to us separately from the priesthood,*



*against the enemies of the faith, and for the extirpation of heretical pravity, that we should pursue with judgment and justice, those vipers and perfidious children who insult the Lord and his church as though they would tear out the very bowels of their mother.*

*I shall not suffer these wretches to live, who infect the world by their seducing doctrines, and who, being themselves corrupted, more grievously taint the flock of the faithful."*

*He then proceeds to denounce **the most dreadful sentences against all persons convicted of heresy, against all who may be employed as advocates for them, and against all who may be detected in receiving and abetting them, condemning their persons, disinheriting their children, and confiscating their property.***

*The second edict, though not less sanguinary, was more definite in its object, since it professes to **have directly in view the destruction of the sect of the Paterines, of whom it will be recollected, a particular account has been given in a former section.***

*"The heretics are endeavouring to rend the seamless coat of our God, and raging with deceitful words, strive to collide the unity of the illustrious faith itself and to separate the sheep from the care of St. Peter, to whom they were committed by the good Shepherd, to be fed.*

***These are the ravenous wolves within, who put on the meekness of the sheep, that they may the better enter into the Lord's sheep fold. These are the worst angels-the sons of naughtiness, of the father of wickedness-appointed to deceive simple souls.***

*These are adders who deceive the doves - serpents which crawl in private, and under the sweetness of honey, vomit poison; so that whilst they pretend to administer the food of life, they sting with their tail, and mingle the most bitter poison into the cup of death.*

*They call themselves Paterines, after the example of the martyrs.*

*These miserable Paterines, **who do not believe the eternal Trinity**, by their complicated wickedness offend against three, viz. God, their neighbour, and themselves.*

*Against God, because they do not acknowledge the Son and the true faith-they deceive their neighbours, whilst under the pretence of spiritual food, they minister the delights of heretical pravity-but their cruelty to themselves is yet more savage, since, besides the loss of their immortal souls, they expose their bodies to a cruel death, being prodigal of their lives and fearless of destruction, which by acknowledging the true faith they might escape, and, which is horrible to express, their survivors are not terrified by their example.*

*Against such enemies to God and man we cannot contain our indignation, nor refuse to punish them with the sword of just vengeance, but shall pursue them with so much the greater vigour, as they appear to spread wider the crimes of their superstition, to the most evident injury of the Christian faith, and of the church of Rome, which is adjudged to be the head of all other churches."*

*The edict then proceeds to denounce one convicted of belonging to the sect of the Paterines, as guilty of the crime of **high treason - to be punished with the loss of life and of goods, and their memory rendered infamous.***<sup>61</sup>

Strange that the death dealing martyrdoms carries the Satanic tyranny that *appears* to destroy true Christian lives, property and, even, memory. An identical permanent fate awaits the incorrigible thrown into the lake of fire after the second resurrection, and at the end of the millennium (Rev. 20:10)! But God's judgement houses righteousness, and His creative action through personal choice.

2. **PART 2 THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES UNDER THE DOMINICAN FRIARS The Church of God – in many quarters – under assault and on the run**

The Dominican persecution under the guise of truth and the infallible and deadly Cross arises in vengeance in the 1200's, driving the Church to the wilderness and to many other communities in Europe.



*Celtic areas of France/Italy*

Two popes dominate the Church of God, primarily attacking the old Gaul of France (Celtic region) branding them and any that shelter them, as heretics. Many princes defy the papal and monarchical edicts and, for a time, resist the armies of the Anti-Christ, but eventually their resistance collapses.

*The **Albigensian Crusade** or the **Cathar Crusade** (1209–1229; [French](#): Croisade des albigeois, [Occitan](#): Crosada dels albigeses) was a 20-year military campaign initiated by [Pope Innocent III](#) to eliminate [Catharism](#) in [Languedoc](#), in southern [France](#).*

*The Crusade was prosecuted primarily by the French crown and promptly took on a political flavour, resulting in not only a significant reduction in the number of practising Cathars, but also a realignment of the [County of Toulouse](#) in Languedoc, bringing it into the sphere of the French crown and diminishing the distinct regional culture and high level of influence of the [Counts of Barcelona](#).*

*The Albigensian Crusade also had a role in the creation and institutionalization of **both the [Dominican Order](#) and the [Medieval Inquisition](#)**. The Dominicans promulgated the message of the Church to combat alleged heresies by preaching the Church's teachings in towns and villages, while the Inquisition investigated heresies. Because of these efforts, by the middle of the 14th century, any discernible traces of the Cathar movement had been eradicated.*<sup>62</sup>

**The exaltation of the pontifical power - synonymous with the advancement of Christianity.** Dominic represented the power of the right arm of the mighty and dreadful Babylon in destroying all Christians that display any detachment from the strictures of papal edicts. None can survive, separated from this power! None could escape the movements as it infiltrates all principalities that the Churches of God called home, except through the protection and refuge of God.

**Satan will not sustain challenges to his earthly throne and the kingdoms he masters.** When a Christ like people, bound by the doctrines of scripture thrives and spreads, vicious attacks begin firstly with gentle persuasion that always collapses in the face of stalwart Christians and then secondly, despots backed by bloody domination.

*Scarcely had this rupture taken place when Popery stirred up the Crusades and soon afterwards those internal persecutions by which it effected the destruction of the Albigenses<sup>63</sup>.*

*But down to this time the Bible had been read in the vulgar tongue<sup>64</sup> in France; and in Piedmont - the diocese of Milan maintained its independence, the Ambrosian ritual preserved there the recollections of the 4<sup>th</sup> century, and the Vaudois (**Waldenses of Church of God**) could still find shelter and peace behind this venerated shelter.*

*In the following year (1487) Innocent VIII fulminated against them (Vaudois) a bull of extermination, by which he enjoined all temporal powers to take arms for their destruction.*

*He summoned all Catholics to a crusade against them, "absolving beforehand all who should take part in this crusade from all ecclesiastical penalties, general or special, setting them free from the obligation of vows which they might have made, **legitimizing their possession of goods which they might have wrongfully acquired, and concluding with a promise of the remission of all sins to every one who should slay a heretic.**"*

*Moreover, he annulled all contracts subscribed in favour of the Vaudois, commanded their domestics to abandon them, "**forbade any one to give them any assistance, and authorized all and sundry to seize upon their goods.**"*

*Forthwith some thousands of volunteers, persons ambitious of distinction, vagabonds, fanatics, men without lawful employment, needy adventurers, plunderers of every description, and pitiless robbers and assassins, assembled from all parts of Italy to execute the behests of the pretended successor of St. Peter.*

*This horde of depredators and brigands, an army worthy of a pontiff whose own life was scandalous marched upon the valleys, in company with 18,000 regular troops, jointly furnished by the king of France and the sovereign of Piedmont.<sup>65</sup>*

The general tumult exacted a tremendous price on the people in many principalities and communities. Neighbours, families and friends, pronounced as enemies, become open game of the ravenous human heart, forfeiting their lives, relationships and property based on the edicts emanating from the Roman throne.

Judgment without trial, death and torture prescribed by the most hideous methods, invented just for the heretics, demonstrates the nature of man that always lacks any divine foundation (Jer. 17:9). The ages, darkened by evil harmony prevails throughout history - hallmarks of man before the flood. For without the standard of God's law we devolve into anarchy – everyone doing what is right in his own eyes (Judges 21:25).

As Jones highlights:

*The preceding sections will have enabled the reader to form a tolerably correct judgment concerning the religious principles and general character of that denomination of Christians called Catharists, Paterines, Albigenses, or Waldenses; and I should now proceed to a more detailed account of their history, subsequent to the times of Peter Waldo, and especially of the dreadful persecutions and complicated sufferings which came upon them in consequence of their adherence "**to the commandments of God and the faith of Jesus;**" but it will be proper, in this place, to take a glance at the origin, the establishment, and the operation of that monstrous system*

of cruelty and oppression, **gently called by the Catholics "the holy office," though better known among Protestants by the name of the Inquisition**<sup>66</sup>.

It was not until about the year 1200, the papal chair being then filled by Innocent III that the terms "Inquisition into heresy," and "Inquisitor," were much, if at all, heard of.

The bishops, and their vicars, being, in the Pope's apprehension, neither so fit nor so diligent in the discharge of their duty respecting the extirpation of heresy as he thought necessary, two new orders of regulars were at this time instituted, viz. those of St. Dominic and St. Francis, both zealously devoted to the church, and consisting of persons with **whom the advancement of Christianity, and the exaltation of the pontifical power, were always synonymous terms.**

To St. Dominic, indeed, the honour of first suggesting the erection of this extraordinary court is commonly ascribed.

It was not, however, at first, on the same footing on which it afterwards settled, and on which it has since continued. The first inquisitors were vested with a double capacity, not very happily conjoined in the same persons; **one was that of preachers, to convince the heretics by argument; the other that of persecutors, to instigate magistrates to employ every possible method of extirpating the refractory-that is, all who were so unreasonable as not to be convinced by the profound reasoning of those merciless fanatics and wretched sophisters (those that deconstruct truth and wash away differences between evil and good).**

Dominic descended from an illustrious Spanish family of the name of Guzman, was the son of Felix and Joanna, and born at the village of Cabaroga, in the year 1170, in the diocese of Osma.

His mother, during her pregnancy, is said to have dreamed that she was with child of a pup, carrying in its mouth a lighted torch; **that after its birth, it put the world in an uproar by its fierce barkings, and at length set it on fire by the torch which it carried in its mouth.**

His followers have interpreted this dream, of his doctrine, by which he enlightened the world; while others, if dreams presage anything, think that the torch was an emblem of that fire and faggot by which an infinite multitude of persons were burnt to ashes.

**He was educated for the priesthood, and grew up the most fiery and the most bloody of mortals. Before his time every bishop was a sort of inquisitor in his own diocese; but Dominic contrived to incorporate a body of men, independent of every human being except the Pope, for the express purpose of ensnaring and destroying Christians.**

He was well aware that however loudly the priests declaimed against heresy, the lords of the soil would not suffer them to butcher their tenants under any such vain pretences.

In Biscay, the priesthood was at a very low ebb, in the eleventh century, and the clergy complained to the King of Navarre that the nobility and gentry treated them very little better than their slaves, employing them chiefly only to breed up and feed their dogs.

Nearly a century after that time, in a neighbouring state, when the renowned St. Bernard began, in a sermon to a crowded auditory, to inveigh against heresy, the nobility and gentry all rose up and left the church, and the people followed them.

*The preacher came down and proceeded to the market place, where he attempted to harangue on the same subject; but the populace, wiser than the preacher, refused to hear him, and raised such a clamour as drowned his voice, and compelled him to desist.*

*Only one expedient remained Bernard recollected that Jesus had ordered his apostles, in certain cases, to shake off the dust of their feet, and as though he were an apostle and had received the same command, he affected to imitate the example.*

*He left the city, shook his feet, and cursed the inhabitants by exclaiming, "**May the Almighty punish this city with a drought.**" Thus far went the rage of Catholicism at the beginning of the twelfth century, and here its proud waves were stayed; but at the commencement of the thirteenth, about the year 1215, Dominic broke down the dam, and covered Toulouse with a tide of despotism stained with human blood.*

*Posterity will scarcely believe that this enemy of mankind, after forming a race like himself, first called preaching, and then Dominican friars, died in his bed, was canonized for a saint, worshipped as a divinity, and proposed as a model of piety and virtue to succeeding generations.*

*Never, says Dr. Geddes, was there such a rabble in the world as a Spanish saint-roll. The first class of them are ideal beings, or pagans, or enthusiasts; but the last are saints with a vengeance, for all their steps to paradise are marked with human blood.*

*The inquisitors, at first, had no tribunals; they merely inquired after heretics, their number, strength, and riches.*

*When they had detected them, they informed the bishops, who, at that time, had the sole power of judging in ecclesiastical affairs, urging them to anathematize, banish, or otherwise chastise such heretical persons as they brought before them.*

*It is true, says Bishop Burnet, adverting to these times, the church pretended that she would shed no blood; but all this was insufferable juggling. For the churchmen declared who were heretics, and the secular arm was required to be always in readiness to execute their sentence.*

*This was not only claimed by the bishops, but it was made a part of their oath at their consecration, "that they should oppose and persecute heretics to the utmost of their power."*

*Nor were they contented to proceed by the common rules of justice, upon accusations and witnesses; but all forms were superseded, and by virtue of their pastoral authority as if that had been given them to worry their sheep and not to feed them, they objected articles to their prisoners upon suspicion, requiring them to purge themselves of them by oath.*

*And because bishops were not perhaps all so equally zealous and cruel, that bloody man, Dominic, took this work to task, and his order has ever since furnished the world with a set of inquisitors, compared to whom all that had ever dealt in torture's, in any former times, were mere bunglers.<sup>67</sup>*

The empire of Satan combines the religious authority (false prophets) and the civil government (beast power) forming the perpetual basis of human tyranny and power. The former foments the spiritual edicts and pronouncements that transcend political and jurisdictional boundaries and the latter carries out the judgments – usually capital in nature.

So, the great tribulation heralds in the most pronounced religious/civil union in human history, having the appearance of peace and plenty but, instead full of corruptions and blasphemies (Revelation 17).

**3. PART 3 THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES IMPACTS ON THE CHURCHES OF GOD**  
**The edicts against the Church of God**

The Dark Ages or Medieval period suppresses the truth of the word of God, and restricts direct access to God, while the civil powers bow to a religious tyranny purporting to establish the “kingdom of God” on the earth - a rebirth of the Babylonian mythical systems that mimic Christian doctrine. A rebellious and irreverent power, reinvents the Christian ethic by mixing scripture and human tradition.

Babylon seems to triumph in all the ages, constantly adapting and reinventing herself, gaining followers and effectively spiritually penetrating civil governments and society. Constant change, but holding to traditions of “times and seasons” she opposes the true nature of God and Christ - the beginner and finisher of truth and “the same yesterday, today and forever. (Heb. 13:8 and 12:2).”

Born of harlotry, full of pride, hating God, she thrives in autocratic environments, dominating and subjugating any dissent, especially those begotten into the body of Christ through repentance, humility and the indwelling of the Holy Spirit.

Surrounded by ancient myth, false symbols, false holy days, idols, mighty in ritual, bloody, and mysterious-Babylon, from antiquity confounds and enslaves mankind in all institutions. Arrogant, irreverent, proud, and metaphysical she permeates the whole world’s economy, political/power bases, and social structures and attacks the remnant of the eternal truth. But in God’s narrative - even the stones cry out (Luke 19:40).

Although our hearts hurt to hear the injustices of our brothers and sisters, ***we rejoice in their sacrifice as the fodder for the kingdom of God, giving us the legacy for the Church of God today*** – for He told us we would walk as He walked and that the servant was not greater than the master – John 15:20.

The Inquisition starts with a vengeance against the burgeoning and expanding Church of God. Primarily located in the old Gaul area of France but she influences many European principalities. As the inheritors of the early church doctrines, the Church of God bears up under the power of pagan Rome and her numerous alliances. The truth spreads with blood and death, driving them to share the truth throughout the world.

The early Celts spread the good news into the many Celtic enclaves including the British Isles in the early 300s, likely spreading from old Gaul in modern day eastern France. Martyrdom – never far from the threshold of God’s people.

This insight concerns the early Church of God<sup>68</sup>:

*It has been pertinently remarked by one of the ancients, that the writer of **the Acts of the Apostles leaves the reader thirsting for more**. But concise as his narrative is, it ought to be regarded by us as an invaluable part of the sacred writings; and for this reason among others, because it shews us in what sense the apostles understood the commission which their Lord had given them, previous to his ascension into heaven.*

*From their discourses, recorded in that book, we learn the doctrines they preached; what the laws and institutions they enforced upon the disciples; and the manner in which they set up his kingdom in the world. In attempting a sketch of this interesting subject, we have hitherto prosecuted, our journey under the light of divine revelation; but, henceforward, we must be content to explore our way with more uncertain guides.*



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**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

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*A mind accustomed to reflection, naturally inquires, **how were the other apostles of Christ occupied during the period that Paul was engaged in conveying the glad tidings of salvation throughout the Gentile countries.** But the volume of revelation does not give such ample information upon this subject as we might wish.*

*It may, however, be remarked, that, as Jerusalem was the place from whence, according to ancient prophecy, the word of the Lord was to go forth, and the law to proceed out of Zion, so we may see special reasons why the Lord appointed them their stations for a season in that church.*

*It seems evident, that at the first they not only discharged the apostolic office, in giving forth the new testament revelation of doctrine, and delivering to the churches the ordinances of public worship, but they also acted as bishops, elders, pastors, or ministers of the word, and also as deacons, having the care of the poor. In process of time, however, we find other persons appointed to fulfil the two last mentioned offices, and that, even while some of the apostles still remained with the church at Jerusalem.*

*We may also infer, that though the twelve were stationed there by the head of the church, they, nevertheless, made occasional excursions into different parts of Judea and Samaria, to propagate the knowledge of Christ, and gather his disciples into churches, as we see Peter doing (Acts 9:32); and that when it became no longer necessary for them to remain with that church, **they proceeded to carry into effect the commission which the Lord Jesus had given them, to "go into all the world, and preach the gospel to every creature."***

*It appears from credible records, that the gospel was preached in Idumea (**Edom southeast of Judea**), Syria, and Mesopotamia, by Jude, in Egypt, Marmorica, Mauritania, and other parts of Africa; by Mark, Simeon, and Jude; in Ethiopia by the Eunuch and Matthias; in Pontus, Galatia (**land of the Celts**), and the neighbouring parts of Asia, by Peter; in the territories of the seven Asiatic churches by John; in Parthia by Matthew; in Scythia by Philip and Andrew; in the northern and western parts of Asia by Bartholomew; in Persia by Simeon and Jude; in Media, Carmania, etc. by Thomas; from Jerusalem and round about Illyricum by Paul, **who also published it in Italy, and probably in Spain, Gaul, and Britain.***

The Church of God, known from antiquity, holds to the faith and doctrines of the Scripture, adheres to the primary tenets of Baptism, Passover, Sabbath, Holy Days and the source of all spiritual knowledge and sustenance Jesus Christ and God the Father. In all humility she fiercely opposes the anti-Christ, Babylon and her blasphemous, yet enticing, doctrines. Her first and foremost blasphemy stands in the face of God, saying she is God and issuing edicts in direct defiance of the Holy Scripture (II Thess. 2:3-4). But, no marvel here, for here grows the fruit of Satan, known from the beginning and extends to the end of the age.

The Church of God brought peace and prosperity to the land, and the community and rulers. She continues through centuries under some civil protection – though constantly threatened and many times dispersed – but always sheltered by the refuge and mighty wings of each angel to the Church (Rev. 2 and 3) and of God. In every age, the Holy Spirit of God works in each individual with shields of joy, especially in the lurching and despotic monarchical ages that stretch back to the time of the apostles.

Rising in vengeance in 325 A.D. under Constantine, the world's systems adapt and adjust her pagan roots and beliefs, seemingly "Christianising" the whole world! The king of this world buries and befuddles the minds of men to the true origins of the body of Christ. But tracing the death of the saints, the Martyr's Mirror records:

Of this, H. Montanus gives this account: "The persuasion of the Waldenses or Lyonites obtained, in France as well as in some cities of Italy, secretly as well as openly, according to the condition of the times, for more **than three hundred years, from the year 1170 or 1180 to 1545**, as may be seen in Sleidanus, lib. 16, Comment." H. Mont. Nietigh., page 86.

Their, beginning we have fixed, according to the common reckoning of ancient writers, A. D. 1170; **but it appears that they existed long before**; for even as early as the year 1120, people of the same profession declared, **by open writings, their views against the pope, whom they called antichrist, censuring him in many things, as stated above.**

Moreover, P. J. Twisck gives the following account for the year 1168:

"The Waldenses, of whom mention is made for the year 1159, **had at this time so many followers and such great success with their doctrine, in France, Spain, Italy, and Germany, that those of their profession, as Guil. Nebriss, writes, numbered as many as the sand of the sea**; who, when they were summoned by the pope of Rome, to give an account of their doctrine, would not appear, saying that they were not obliged to obey the pope, **who was the antichrist and had declared them schismatics.**" Chron. page 479, col. I. A. D. 1199.

It is stated that at this time the Albigenses, who were one church with the Waldenses, had so increased in the earldom of Toulouse, that, as **the papists complained, "almost a thousand cities were polluted with them."** Introduction M. M., page 52, col. I, from Baron. A. D 1199, num. 13.<sup>69</sup>

The power of the Church of God severely slackens the political influence and financial security of Babylon. With reinvented powers Babylon rises to the challenge, and goes forth to hunt and obliterate all of those true brethren as if vermin in the midst of the earth.

The truths seemingly buried under a bushel shout across the ages in triumph of our living God. Though many suffered and died, dispersed and pillaged, the word and truth spread like wildfire into countries, principalities, cities, counties, communities, houses and hearts of men, women and children – **the whole world on fire with the flying ashes of the martyrs.**

Babylon, wrapped in the cloak of Christianity, fosters monasteries, orders, structures, but more dastardly and deceptively, false, impious and blasphemous doctrines that replace God's authority and words with idolatrous stone, edifices, strictures, oaths, and false works having the form of godliness but denying that power (II Tim 2: 3-5).

With this the lord of St. Aldegonde concurs, when he says: "That, notwithstanding Peter de Bruis was burnt as a heretic, at St . Giles, near Nismes, **their doctrine nevertheless was spread throughout the province of Gascony, into the earldom of Fois, Querci, Agenois, Bourdeloicx, and almost throughout all Languedoc, and the earldom of Jugrane, now called Venice.**

**In Province also this doctrine was almost universally accepted, and the cities, Cahors, Narbonne, Carcassonne, Rhodes, Aix la Chapelle, Mesieres, Toulouse, Avignon, Mantauban, S.Antonin, Puflanrens, Castres, Minerve, Begiers, Beaucaire, Lambes, Pannes, and the country of Bigorre were filled with it, together with many other cities which were favorable to them, as Tarascon, Marseilles, Perces, Agenois, Marmande, and Bordeaux; whereby this doctrine spread still further, from the one side into Spain and England, from the other, into Germany, Bohemia, Hungary, Moravia, Dalmatia, and even into Italy.**

As the worldly power of the Inquisition and Crusades rampages through the countryside, the documented death of the innocents becomes starker as she records the testimonies and deeds of the martyrs. **These words and deeds rise**

*like second scripture, testimonies and epistles in the annals of the Church of God* as witnesses against the barbarity of mankind emanates from the beginning of time, proceeds to all future eras, and culminates in the full establishment of the kingdom of God.

**These voices call to us from across the decades and centuries into our hearts and minds**, as they rest under the altar of God awaiting the revelation of the sons of God (Rev. 6:10):<sup>70</sup>

*"Indeed in such a manner did this doctrine spread that however sedulously the popes and all their minions exerted themselves, aided by the princes and **the secular magistrates, to exterminate them, first by disputations, then by banishment and papal excommunication and anathemas, proclaiming of crusades, indulgences and pardons to all who would commit violence upon them, and finally, by all manner of tortures, fire, gallows, and cruel bloodshedding, yea, in such a manner that the whole world was in commotion on account of it; yet, they (the papists) could not prevent the ashes from flying abroad, and becoming scattered far and wide, almost even to all the ends of the earth.**"* Introduction M. M., page 52, col. 1, 2.

*The above seems marvelous, but it is not marvelous with regard to the Lord God, with whom nothing is wonderful or impossible. In the meantime, we see how God permitted this grain of mustard seed of the Waldenses, or Poor Men of Lyons, to grow up a large tree, and this in the midst of their persecutions. **Oh, the great power, wisdom and love of God, who never forsakes His people!***

*P. J. Twisck, having finished his account of the twelfth century, concludes as follows, with which we will also conclude our account: "As regard the state and condition of ecclesiastical affairs in the preceding hundred years, we find no special change, nor reformation, except that in this century we have many praiseworthy men who oppose popery with the holy Scriptures, **rejecting images, pilgrimages, masses, and other papal superstition and also infant baptism; concerning which you may consult the years 1145, 1159, 1168, 1182, 1190.**"*

***Thus the Baptists and many others (who have better views than the papists), and their follower or fellow believers lived for a long period, or eve to this time, in various countries and places, under many severe persecutions."***

*In the 12<sup>th</sup> Century - In the beginning mention is made of this salutary, but bloody century, in which the pious witnesses of the Lord **come in multitudes to receive the crown of martyrdom on the battlefield of Christ.***

The power and mystery of Babylon comes in various guises that reflect the deceptive human heart – for she appears good, holding to the outward appearance of solemnity and devotion, but inside a ravenous wolf. The martyrdom expands while the word spreads. For falsehood can never supplant the truth, but as wickedness exists, (Psa. 10 and Prov. 10) for a time.

"When vileness fills the land the wicked walk about freely" (paraphrased from Psa. 12:8). When any society exhibits the fruits of sin, or breaking God's royal law, people break all bonds as if infected by a contagion that spreads into all human institutions and exploits. Peace and harmony tear open the hearts of the innocent and wisdom ceases. But God brings joy to the inner life through His Holy Spirit (Heb. 4:12).

True to the seducing Church's audacity she publishes, and records the demise of many of the martyrs. Her human familiarity and boldness comes from the deceptive and carnal human heart - mood matching with the demons – duplicitous, chimeric, and blasphemous.

Her banner and tombstone reads:

*And across her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. 6. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And after seeing her, I wondered with great amazement. (Rev 17:5-6 FV)*

*2. And he cried out mightily with a loud voice, saying, "Babylon the Great is fallen, is fallen, and has become a habitation of demons, and a prison of every unclean spirit, and a prison of every unclean and hated bird; 3. Because 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 have become rich through the power of her luxury."*

*4. And I heard another voice from heaven, saying, "Come out of her, My people, so that you do not take part in her sins, and that you do not receive of her plagues, 5. For her sins have reached as far as heaven, and God has remembered her iniquities. (Rev 18:2-5 FV)*

*Here lies powerful Babylon! I brandish the pride of the human heart, and destroy all that stand in my way. For my ancient kingdom and principles adapt, modify, and distill the human freedom of knowledge, and plumb the depths of evil to the thrill of all of the generations of mankind – except those called and chosen by the Mighty God, and so we, and the deceiving spirit world, embrace darkness and death!*

The testimonies of the Church of God, counters the harlotry, hierarchy and hegemony of the papacy:

*Four persons, having no good opinion of infant baptism and transubstantiation banished from the bishopric of Treves, A. D. 1105. Some of the followers of Berengarius, in the same bishopric, follow their fellow companions, and are not only banished, but also expelled, one year after, namely A. D. 1106. The persecutions increase in violence; some who maintained the doctrine of Berengarius, burnt alive at Treves and Utrecht (modern day Belgium<sup>18</sup>), in the year 1135.*

*Arnald a lector at Brescia, opposes infant baptism and the mass; on account of which he is persecuted, and, finally, having come to Rome, deprived of his life by fire, A. D. 1145.*

*The teacher of said Arnald, namely, Peter Abelard, follows, in the persecution, in the footsteps of his disciple, and is, by order of the pope, imprisoned in the dungeon of a monastery, where he ends his life, same year as above.*

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<sup>18</sup> The name "**Belgium**" was adopted for the country, the word being derived from Gallia Belgica, a Roman province in the northernmost part of **Gaul that, before Roman invasion in 100 BC, was inhabited by the Belgae, a mix of Celtic and Germanic peoples.**

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*Peter Bruis, burnt at St. Giles; Henry of Toulouse, apprehended and put out of the way by the pope's legate; also many other persons put to death at Paris, for the true evangelical doctrine, about the year 1145, 1147.*

*Certain peasants, called Apostolics, put to death by Innocent III against the Waldenses and Albigenses, about the year 1198; to which end, mention is made of three letters which he wrote with regard to this matter; whereupon it followed that, A. D. 1200, five men and three women were burnt at Troyes, in Campania, and some expelled from Metz.*

The martyrdom destroys and chastises the testimonies, books and teachings of the Church of God. But some survive including the Noble Lesson, the Old Latin Bible (Vetus Latina) and some written testimonies and letters. The Inquisition and Crusades, ironically ushers in an era of historical records, kept by the prosecutors, who suppress scripture and the spreading of the good news:<sup>71</sup>

***Hereafter we shall not have to confine ourselves to such scanty material, in the account of the martyrs, as we have necessarily had to do in some of the preceding centuries, when we, through the absence of ancient histories and records, were frequently compelled to break off our account of the sainted confessors of Jesus Christ prematurely; which often grieved us to the heart.***

*Now, however, comes the salutary, though bloody century, in which abundant matter is furnished us, from which to accomplish our object; **the pious witnesses of the Lord now come in multitudes, who willingly suffer themselves to be put to death for the proclamation of the only saving truth; crowns of martyrdom are now proffered to all Christian champions, who have well acquitted themselves on the field of martyrdom, under the bloody banner of Jesus Christ.***

*Excommunication is the beginning of their conflict; then follow fire, sword, and much other dreadful violence; in and under which, they, calling upon God, **end their lives, quit the earth, and take their rest under the wings of their Saviour, or under the altar of God, until the number of their slain brethren shall be fulfilled.***

For a time the Church finds solace and comfort in Old Gaul, but true to Christ's testimony in Revelation 2 and 3, the Pergamos and Thyatira era, following in the footsteps of the previous Smyrna church find no refuge from beneficent princes. For the princes fall under the yoke and authority of the papacy.

The Church of God, exposed throughout Europe, suffers from the indignant wrath of the false Church, brandishing the Crusading and Inquisitorial powers, concentrates against "heretics" and Muslims. The Church of God fears the hand of the pope more than that of the Saracens. The core of the Church escapes to the Cottian Alps north of Turin in modern day Italy:<sup>72</sup>

*We then turn, first, to the portal or entrance of the arena of the Christian martyrs, where we perceive that some persons must leave their country, and are banished as heretics for maintaining the doctrine of the apostles, near Toulouse in France, A. D. 1155.*

*Gerard, with about thirty persons, men as well as women, come to Oxford, in England, where they, for maintaining the evangelical doctrine, are branded on the forehead, and scourged out of the city, where they perish from cold! A. D. 1161.*

*Arnold, Marsilius, and Theodoric, together with five other men and two women, burned alive, at Cologne and Bonn, A. D. 1163.*

*Many pious Christians, throughout all France and England, for maintaining their true belief, cast into the fire alive, where they expire under great pain, A. D. 1182.*

*Many Christians in Flanders, put to death by fire for the same reason; many others miserably perish.*

*Here, that which is noted for the year 1105, concerning those who opposed infant baptism, in the twelfth century, claims our attention, namely, that then, under the archbishop of Treves, four persons were banished as heretics, because they had no good opinion of infant baptism, and denied, that in the Supper the bread and wine were changed into the real body and blood of Christ, Merul., fol. 726. P. J. Twisck, Chron. H. Montan., Nietigh., page 83. Jae. Mehrn., B. H., page 592.*

*One year after the death of the last mentioned martyrs, namely, A. D. 1184 or 1185, a decree of Pope Lucius III is published against the Waldenses, who are called by various names.*

*Origin of the inquisition, instituted by Pope Innocent III - We related, for the year 1035, of Berengarius, deacon of Angiers, that he, with Bruno, the bishop of said city, began to teach against transubstantiation.*

*The aforesaid distress among the believers, continued on, through the severe inquisition commenced eleven years before, namely, A. D. 1024; for, although the first inquisitors had departed this life, as by the vengeance of God, it did not remain so, **since Pope Urban IV took up the pen to issue bloody edicts against the orthodox Waldenses and Albigenses who were scattered abroad in all parts.***

***These decrees he caused to be proclaimed to his minions who bore the name of ecclesiastics.** This is stated in the following words by an ancient papist: In the year 1262, Pope Urban IV made an ordinance against the heretics in Lombardy and in the margraviate of Genoa, and sent a copy of it to the order of the Dominicans in said parts, to persecute the Waldenses and Albigenses, who were mostly scattered there. Bzov., A. D. 1262., Art. 3, ex Deer. Epist, Alex. 4. also, A. M., Hist., fol. 470, col. 2.*

*Thereupon as it appears, no small persecution arose · but as to the manner in which the same occurred, and the persons who then suffered for the faith we have not been able to find any account, notwithstanding we have made diligent search. **No doubt it fell chiefly upon the heads of the Waldenses and Albigenses, since they were mentioned by name in the mandate of the pope.***

*A.D. 1270, eight years afterwards, Peter Caderita and William Colonicus, Dominicans, persecuted the (so-called) heretics in the kingdom of Aragon, Bzov., A. D. 1270, ex Surita, lib. 2. A. Mell., Hist., fol. 470, col. 2.*

***In the year 1280, the moon was completely changed into the color of blood; which by many was held to signify the very bloody and lamentable state of the church of God;** the more so since at that time, not only a dire persecution prevailed, **but also a destructive crusade, under the sign of the cross, such as was formerly waged against the Saracens, was undertaken the following year, namely, 1281, by the papists, by order of the pope, against the Albigenses in Spain.** Compare the large book of Christian martyrs, fol. 470, col. 2, 3, with Bal. Cent. 4, Append. **ad** Greg. de Brid. Lington., p. 446, from Everildenas.*

*P. J. Twisck, having noticed, in the first part of his Chronijck, for the year 1280, the doctrine of the Waldenses, whom he calls Waldois, after their leader, Peter Waldus, finally he speaks of their persecutions, saying: "Matthias Illyricus, in his Register of the witnesses of the truth, says, that he has in his possession the consultations of certain advocates of Avignon, also, of the three bishops of Narbonne, Arles, and Aix, and of the*



*bishop of Alban, tending to the extermination of the Waldois, or Waldenses”, and written three hundred years previously; from which it is evident, that at that time and before, a great number of the believers were scattered here and there throughout France.*

*“We can also infer from the consultations of the aforesaid archbishops, that even as their number was great, so was also the persecution against them very cruel; for at the end of this consultation it is written: 'Who is so great a stranger in France, as to be ignorant of the damnatory sentence ( thus speak these papists themselves) which has now, for a long time, been most justly used against these heretical Waldois (Waldenses); and should we doubt a matter so notorious and common, which has cost the Catholics so much money, sweat, and labor, and has been sealed with so many condemnations and executions of unbelievers (thus he calls the true believers)?”*

*“Hence appears,” writes Twisck, “what massacres of believers occurred at this time, and what cruelties the subjects of antichrist employed against them.” “And it can be proved,” says Boxhorn, “even from the testimony of their greatest enemies, that **they declared, maintained, and testified in the midst of the fire, that they had received this their faith unaltered, from hand to hand, from the times of the apostles; and they continued even to the present time, having never been entirely exterminated.**” P. J. Twisck, Chron., p. 606, col. 1, 2.*

*Mellinus writes that “A. D. 1283, the Waldenses had again greatly increased in France, as also in other countries throughout Christendom, notwithstanding they had been very cruelly sought out and persecuted up to this time.” In the second book of the History of the Persecutions, fol. 470, col. 3, from Vignier, Hist. Eccl., A. D. 1283.*

*P. J. Twisck gives the following account for the year 1284: “The Waldois or Waldenses, of whom, since the year 1159, much mention is made, increased at this time more and more, in France and other countries of Christendom, notwithstanding that they were craftily sought and cruelly persecuted, and that all diligence and every means had first been employed, utterly to exterminate them; **which greatly astonished certain bishops and advocates that in so much violence that he not only spared not the living, but not even the dead; for he caused one Herman, who had been one of their principal teachers, to be exhumed twenty years after his death, and his bones burnt to ashes notwithstanding the papists, who were his enemies had in his lifetime, regarded him as a holy man.**” This they did also with the dead bodies of one Andrew and of his wife Guillemette, who were also greatly noted for their remarkable godliness.*

*The Fratricelli (or Albi-Waldenses) were nevertheless, thought unjustly, accused of many and crimes at Avignon of that time.” “They were burnt,” he writes, “in great numbers.” Chron., fol. 611, 612, from Henr. Boxhorn, fol. 26.*

*1299 A.D., the Fratricelli, that is, the Albi-Waldenses, who were called Little Brothers, were declared heretics, by Pope Boniface VIII, because their belief was contrary to the Roman church, as we have already shown. Said pope caused these Fratricelli (or Albigenses) to be persecuted with abominable crimes.*

*Hence, many of the ancients presume that these slanders were invented against them for the express purpose of making them the objects of the hatred and envy of the people; since they were utterly antagonistic to the doctrine which they professed and with their life.*

*For it is recorded of them, that they called themselves true followers of the apostles, and the true church of Christ, and that they on their part reprov'd the corrupt morals of the prelates.*

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*There were also ascribed to them all the opinions or articles of faith, of the Waldenses who, as already shown, also rejected infant baptism, the swearing of oaths, revenge towards enemies, the mass and almost all the superstitions of the Roman church hence it is probable, **that they were of their persuasion and had only given themselves different names, according to the different places where they resided.** In the second book of the Hist. of the Persecutions, fol. 471, col. 2, from Trithem., Chron., Hirsaug., A. D. 1299. Also Vignier, A. D. 1298. Hist. Eccl., ex Platina, Sabellico, Mari. Hist. Antonino Bernhardo de Lutzenb. Bai. Cent. 4, Brittan. Append. 2, ad Joan Rufum.*

**4. PART 4 THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES IMPACTS ON THE CHURCHES OF GOD - The Rebel Princes and Early Shelter for the Church of God**

Rebel princes support the Church of God, historically of Celtic origin, in Ireland, Britain, Gaul, Cottian Alps, Bohemia, the Baltics, Calabria, and Switzerland. Sheltered by these early civil governments the body of God suffers attacks of vengeance and pride. Babylon strikes at the Church of God's mission and success at preserving the word of God in scripture, while converting many throughout the earth.

Spiritual threats to the religious hegemony of Rome is met by a tyrannical hierarchy and diabolical plan to exterminate "heretical" ideas, the written word, and the people practicing the tenets of scripture. The innocence of scripture and the Christian life speak volumes in all principalities but especially within eastern modern France and Old Gaul, where many princes hold out against the pompous blasphemer, but to their eventual physical demise.

As the new millennium dawns in 1000 AD the false church becomes the dominant power in all principalities. She challenges the threatening Muslim eastern storm as the Caliphs invade and occupy Jerusalem and previous Roman held territories in Carthage, the Balkans, Crimea, Turkey, Spain and to the doorstep of Paris - see early Caliph's and Islamic State's Map.

The Church of God becomes increasingly harassed and despised, although continuously preserved by God. She eventually seeks secluded climes, especially after the vicious assaults in southeastern France.

Monastier comments:<sup>73</sup>

*Ifonorius, a priest of Autun, at the beginning of the twelfth century, speaks of certain heretics, whom he calls Allontani, or Mountaineers, and describes in these few words: "The Mountaineer heretics are thus named from the mountains. In the times of persecution, they concealed themselves in the mountains, and separated from the body of the church."**(Church of Rome).***

*Eberard de Bethune, about the year 1160, expresses himself in terms but slightly different on the same subject:*



*"They are called," he says, "Mountaineers; because, in a time of persecution, they concealed themselves in the mountains, and for this reason they erred in relation to the Catholic faith."*

*And although this last author does not say that the heretics, whom he calls Wallenses in the twenty- fifth chapter of his book, and represents as missionaries come from, a valley of tears, are the same as those whom he calls Alontani, or Mountaineers, in the twenty-sixth chapter, yet he says nothing to the contrary; for Eberard, in the long list he has made out of all possible sorts of heresy, passes over in silence the Wallenses, whom he had before named, and cites only the Allontani.*

*This omission of the Wallenses can only be accounted for on the supposition that the Wallenses are the same as one of the classes of heretics, whom he there names and describes.*

*This is exceedingly probable, considering the resemblance of the signification in the names Alontani, Mountaineers, and Wallenses, that is, inhabitants of the valleys; and likewise, considering the analogy of the details he gives of the persecutions suffered by the Mountaineers, and those which afflicted the inhabitants of the vale of sorrow, or of tears.*

*We may further add, that the name Alontani was given to a people of Liguria, established in the Alps, adjacent to the Vagienni (at present the inhabitants of the marquisate of Saluzzo), and bordering on the Vaudois valleys.*

*And we need not be astonished that, according to this last explanation, the so-called Vaudois heresy should have extended more to the south in the mountains of Liguria, just as we have seen, in a previous chapter, that it extended more to the east in Biella and Novarra; for nothing is more certain.*

*Let our readers only call to mind what we have said of its conquests in Astesan, in the tenth century. We shall elsewhere have an opportunity of proving, by fresh details, this extension of the Vaudois church beyond the limits within which it is confined at the present day **(1800's)**.*

*An ancient writer, Gioffredo, informs us that the Vaudois heresy, which he erroneously supposes to have proceeded from France, had already extended, in the year 1198, not only into the valleys of Angrogna, Lucerna, and San Martino, in the diocese of Turin, but also in to the plain.*

The mountains shelter them in a majestic refuge keeping her in the womb of the earth as the wolves chaff and howl. The Church, intensely persecuted and marginalized by main stream society, receives many names, separating her from the world's systems – outcasts while these false truths and make them appear as aliens. So, the Church of God appears to the world – as strangers in a strange land – examples of Abraham and Christ (Gen. 23; Matt. 10:34)!

Make no mistake, the Anti-Christ, active since the dawn of time, attacks the truth in every generation, while donning a "Christian" surplice, appearing to obey God. Clearly seen by her fruits, extant in the time of Christ and beyond; loving the tree of knowledge of good and evil; defying God, killing all adversaries, foaming out rage without respite day and night (Jude 1:13).

As Monastier continues:

***"Not content," he says, "with remaining hid in the caverns of the mountains, they (the Vaudois) have had the audacity to sow false doctrine in the plains of Piedmont and Lombardy, fixing a centre at Bagnolo, from which circumstance it is believed that some of them have acquired the denomination of heretics of Bagnolo," Rainier Sacco writes, about the year 1250.***

*This is why James, bishop of Turin, desirous of expelling this pestilence from his diocese, organized a persecution against them, after having obtained for that purpose, in the year 1198, a decree of the emperor Otho IV, to which we shall again refer in the sequel.*

***Should it appear surprising- that the Vaudois sect, or rather, the remains of the faithful church, could maintain itself so long without severe persecution, in the ancient diocese of Claude of Turin and elsewhere, in spite of the oppressive tendency of the Romish church, we must repeat what we have said before, in chapter IV of the political agitations and contests in the tenth and eleventh centuries, during which the attention of the heads of the Romish church were turned away from the scattered remains of the faithful church, preoccupied as they were with their worldly interests, and with the dangers and advantages of her position (protected by) secular princes.***

***One general cause which also favoured the preservation of various small companies of the faithful church, was the inherent vital power of Christian principle, which is such that it cannot be altered or perverted wherever it has spread its roots, except by a very slow process. Other special causes were combined with this general and powerful one.***

*Thus, in the first place, the innovations adopted in the popish church, in regard to images, the mass, the real presence, etc., took a considerable time to spread themselves, as history shows.*

***In the second place, for a long time, nothing more was attempted than insensibly to undermine the ancient doctrines, to apologize for novelties, and to refute those who attacked the innovations.***

***We may cite, as examples of this fact, the writings of St. Jerome against Vigilantius, of Jonas of Orleans against Claude of Turin, of Pascase Ratbert against the ancient doctrine of the eucharist, maintained a long time after by Berenger of Tours, and others.***

***In the third place, for a long time it was thought sufficient to excommunicate and anathematize heretics, or those who were thought to be such.***

The Church of God spread as small companies with the binding principle of scriptural faith, following the master Jesus Christ, and could not be defeated by any physical means. Jones notes that the assaults of Jezebel/Babylon were almost always physical and not spiritual, and persecution focuses the people and spreads the word of God.

In fact when Constantine experienced<sup>19</sup> "conversion"<sup>74</sup> the sudden relaxation of persecution led to a lax and insulated characteristic to the true Church. But this abeyance did not last long. Two excerpts, quoted liberally from

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<sup>19</sup> Constantine – born in Britain to a Roman father and a "Christian" British mother, was schooled in the scripture - from Jowett, but we must consider the nature of this "Christianization" – "It was not Peter who nationally Christianized Rome but Constantine, the great-grandson of Arviragus, and son of the famous Empress Helen, a British princess."

Jones<sup>75</sup>, demonstrate firstly the sudden relinquishment of persecution and the terrible results; and secondly, the rise of the church of this world triumphing in secular and religious power (beast and false prophet), against scripture, and irrationally defiant to any sensible defence of true Christianity.

*The extraordinary occurrences of the life of Constantine produced an entire change in the whole of the Christian profession. Its friends were now no longer called to endure patiently the hatred of the world—to take up their cross, and press after a conformity to Christ in his sufferings, and, through much tribulation, to enter his kingdom; but they were to bask in the sunshine of worldly prosperity, enjoying the smiles of the great, and connecting with their profession the riches and honours of this present world—the baneful effects of which began speedily to developed themselves.*

***So long as the Christians were persecuted by the heathen on account of their faith and practices, they were driven to the gospel as their only source of consolation and support; and they found it every way sufficient for their utmost need. The animating principles which it imparted, raised their minds superior to the enjoyments of this world, and in the hope of life and immortality, they were happy, even if called to lay down their lives for the sake of their profession.***

***And herein the power of their religion was conspicuous. It was not with them an empty speculation, floating in the mind, destitute of any influence upon the will and the affections. While it induced them to count no sacrifice too costly which they were called to make for the gospel's sake, they were led by it to exercise the most fervent Christian affection one towards another—to sympathize tenderly with each other in all their sorrows and distresses—and, by bearing one another's burdens, they fulfilled their Lord's new command of brotherly love.***

*This was the prominent feature in Christianity during the first three centuries. The writings of the apostles and evangelists all breathe this amiable spirit, and abound with exhortations to cultivate this God-like disposition ; and so conspicuous was the exercise of it among the primitive Christians, that it was commonly remarked by their enemies, and recommended by them as worthy of imitation.*

*Such, however, is the depravity of human nature, that, as they enjoyed any intervals from persecution, they became more profligate in their morals and more litigious in their tempers. But now that the restraint was wholly taken off, by Constantine, the churches endowed, and riches and honours liberally conferred on the clergy; when he authorized them to sit as judges upon the consciences and faith of others, he confirmed them in the spirit of this world—the spirit of pride, avarice, domination, and ambition—the indulgence of which, has, in all ages, proved fatal to the purity, peace, and happiness of the kingdom of Christ.*

***This inconsistent conduct of the leading men among them, in professing a religion, the prominent characteristics of which are humility and self denial, and at the same time aspiring after the pleasures and the honours of this world, seems to have forcibly struck the very heathens themselves.***

*Hence, an historian of the latter class, who lived shortly after the time of Constantine, remarks concerning the bishops of Rome, "It would be well if, despising the magnificence of the city, they would imitate some of the bishops of provincial towns, whose temperance in eating and drinking, plainness of apparel, and looking above the world, recommended them to the deity and his true worshippers."<sup>76</sup>*



*Now they began to new-model the Christian church the government of which was, as far as possible, arranged conformably to the government of the state. The emperor himself assumed the title of bishop—and claimed the power of regulating its external affairs; and he and his successors convened councils, in which they presided, and determined all matters of discipline. The bishops corresponded to those magistrates whose jurisdiction was confined to single cities; the metropolitans to the proconsuls or presidents of provinces; the primates to the emperor's vicars, each of whom governed one of the imperial provinces.*

*Canons and prebendaries of cathedral churches took their rise from the societies of ecclesiastics, which Eusebius, bishop of Vercelli, and after him Augustine, formed in their houses, and in which these prelates were styled their fathers and masters...*

The Laodecian characteristic of the Church of God breathes a similar infection – lukewarm, comfortable, and lacking zeal. Until Constantine and not long after, the early Church repeatedly felt the wrath of Roman and other pagan rulers including Diocletian and Maximian. The apostasy comes upon the true Church as she fails to keep the truth and obey the voice of God, lulled into a false security and tolerance of error, repeating the failure to adhere to the admonition of God in Deuteronomy:

**12. Then beware lest you forget the LORD Who brought you forth out of the land of Egypt from the house of bondage.** 13. You shall fear the LORD your God and serve Him, and shall swear by His name. 14. You shall not go after other gods, of the gods of the people who are all around you, 15. For the LORD your God is a jealous God among you, lest the anger of the LORD your God be kindled against you and destroy you from off the face of the earth.

16. You shall not tempt the LORD your God as you tempted Him in Massah. **17. You shall diligently keep the commandments of the LORD your God, and His testimonies, and His statutes which He has commanded you.**

**18. And you shall do that which is right and good in the sight of the LORD, so that it may be well with you, and so that you may go in and possess the good land which the LORD swore to your fathers,** 19. To cast out all your enemies from before you as the LORD has spoken.

**20. When your son asks you in time to come, saying, ‘What are the testimonies and the statutes and the judgments which the LORD our God has commanded you?’ 21. Then you shall say to your son, ‘We were Pharaoh’s slaves in Egypt, and the LORD brought us out of Egypt with a mighty hand.**

22. And the LORD showed signs and wonders, great and grievous, upon Egypt, upon Pharaoh and upon all his household, before our eyes. 23. And He brought us out from there so that He might bring us in to give us the land which He swore to our fathers.

24. And the LORD commanded us to do all these statutes—to fear the LORD our God for our good always so that He might preserve us alive, as it is today. 25. And it shall be righteousness for us if we observe to do all these commandments before the LORD our God as He has commanded us.’ ” (Deuter. 6:12)

*In reviewing the history of the Christian church, from the first propagation of the gospel until the reign of Constantine, it can scarcely fail to strike the reader's attention, that the Christian profession is marked, during this*



period, with a peculiar character, in distinction from what it sustained after the accession of Constantine to the throne, when the Christian religion was taken under his fostering care, and supported by the civil government.

**The first propagation of the Christian faith was not only unaided, but directly opposed in most instances, by civil governments, in the different countries in which it spread.** The publishers of the gospel were, in general, plain and unlearned men, and destitute of all worldly influence and power; their doctrine was, in itself, obnoxious, and their appearance contemptible; nor could they present to the view of men any other inducement to embrace their testimony, than the prospect of life and immortality in the world to come; with the certainty, that through much tribulation believers must enter into the kingdom of God.

**The success of their doctrine stood in direct opposition to the power of princes, the wisdom of philosophers, the intrigues of courts, the enmity of the pagan priesthood, with all the weight of an established system of idolatry and superstition; it could, therefore, only make its way by sustaining and overcoming all the malice and rage of its enemies.**

In the view that we have taken of the Christian history during the preceding period, it appears uniformly in harmony with this representation. **The general character of the disciples of Christ is that of a suffering people; and, notwithstanding some intervals of repose occasionally intervening, in general the progress of the gospel is traced in the blood of the saints, and its power and evidence made conspicuous in prevailing against the most formidable opposition.**

Thus the excellency of its power appeared to be of God, and not of man. While the Christian cause was thus opposed to the world, and made its way by its own divine energy, the general purity of its professors was preserved; for, what could induce men to embrace it, but a conviction of its heavenly origin and importance?

So long as the Christian profession was thus situated, its success carried with it its own witness. But the scene is altogether changed, when we view the state of matters after the ascension of Constantine; for then, instead of the teachers of Christianity being called upon to shew their attachment to it, by self-denial and suffering for its sake, we see them exalted to worldly honours and dignity, and the holy and heavenly religion of Jesus converted into a system of pride, domination, and hypocrisy and becoming, at length, the means of gratifying the vilest lusts and passions of the human heart.

The consequence of such a change in the state of things may be easily anticipated by those who have any proper views of the corruption of human nature; and it corresponds with matter of fact. For no sooner do we perceive the teachers in the church, who, in former periods, were most conspicuous for sustaining the opposition of the persecuting powers, and animating their flocks to a patient continuance in bearing the cross—no sooner do we see them invested with secular honours, great wealth, and elevated dignity, than the whole object of their lives seems to have been absorbed in maintaining their power and pre-eminence, and aspiring at dominion over the bodies and consciences of men.

From the days of Constantine, the corruptions of the Christian profession proceeded with rapid progress. Many evils, probably, existed before this period, which prepared the way for the events that were to follow; but when the influence of the secular power became an engine of the clergy, to be exercised in their kingdom, it need not be a matter of surprise that the progress became exceedingly rapid in converting the religion of Christ into a

system of spiritual tyranny, idolatry, superstition, and hypocrisy, and which arrived at its full height in the Roman hierarchy, when, what is called, the church, became the sink of iniquity.

That such a display of human depravity is we shall have to detail in the succeeding events of church history, should be exhibited under a profession of Christianity, may very reasonably excite the greatest astonishment.

Many, indeed, without discriminating between Christianity and the corruption of it, have found that they conceive a sufficient justification of their infidelity, and in many abominations which have been, and still are, committed under the Christian name. And it must be allowed, that it is one of the most plausible and successful arguments in encouraging and supporting the skeptical state of mind, to paint the Christian system if it appears the engine of priestcraft, and the support of spiritual tyranny, idolatry, and superstition.

But genuine Christianity no more accountable for these enormities, than what is called, the religion of nature is for all the absurd and superstitious rites of paganism. **It may be proper, therefore, to observe, that the greatest iniquity that has been discovered in what is called the Christian church, admitting the evil in its full extent, is but the accomplishment of what was before predicted in the sacred scriptures; and, considered in this view, it presents us with a most powerful argument in confirmation, of the prophetic word.**

**The establishment of Christianity by Constantine, the obstruction, which had hitherto operated against the full manifestation of the antichristian power, being removed, the current of events gradually brought matters to that state, in which "the man of sin" became fully revealed, "sitting in the temple of God, and shewing himself as God."**

The apostles of the Son of God gave many intimations in their writings of the corruptions which should fall under the Christian profession at a future period. There were not wanting symptoms of this even in their own days, as appears from the following passages.

When the apostle Paul delivered to the elders of the church at Ephesus, a solemn warning to take heed to themselves and to the flock over which the Holy Ghost had made them overseers, he adds, as the reason for it "**for I know this, that after my departure shall grievous wolves shall come in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.**" (Acts 20:30).

**"The jealousy and fear which he entertained relative to the infiltration of false teachers, is manifest in the following passage: "...if by any means, as the serpent beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed into ministers of righteousness."** (2 Cor. 11: 3, 13, 14, 15.)

The same general caution against the effects which should proceed from false teachers, is very plainly given by the apostle Peter. "But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of and through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingers not, and their damnation slumbers not." 2 Pet. 2: 1—3.

*To these passages, which, with many others that might be adduced are calculated to awaken the attention of Christians to the dangers they should be exposed to from corrupt teachers, we may add the following, which not only foretells but describes the nature of the apostasy that should take place, and, at a period remote from the time when the predictions were delivered.*

***"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth." 1 Tim. 4: 1—3.***

***Again, "This know also, that in the last days perilous time shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures rather than lovers of God;—having a form of godliness, but denying the power thereof." 2 Tim. 3: 1—5.***

*But of all the predictions contained in the New Testament, the most particular and express description of the antichristian power that should arise under the Christian name, is the following.*

***"Now we beseech you, brethren, by the coming of the Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled; neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, shewing himself that he is God. Remember, ye not, that, when I was yet with you, I told you these things?"***

***And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now lets will let, until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose 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." 2 Thess. 2: 1—10.***

The heart of man yearns for its own way and life, which we know not only leads to death but to many deadly innovations that appear to renew and restore. The deceitfulness and wickedness of the human heart (Jer. 17:9) pursues each of us continually, and we need the renewal of God in every one of our thoughts (II Cor. 10:5). So, the plan of Satan boldly passes on the deceptions to the each generation from earliest youth, attempting to take the mantle of god and destroy the truth (John 16).

Search the scriptures and find the anger vented against the truth - even within the nations of Israel - so that our own people and ancestors became chattel in the hand of Satan. His attempt to destroy those that hold the truth like Elijah displays a rage born of the false light that spreads darkness. Our hearts fail in the face of sad examples – Korah, Ahab, Manasseh, Saul, and king Zedekiah). No surprise that the deceptions become even more dastardly, systemic, and pervasive as man regresses when seemingly progressing!

But the Church came under the wing of sympathizers, as they slowly migrate to the hidden valleys, enjoying some protection from the ravaging beast and burgeoning false prophet. Some principalities and power protect our people as the power of the false church infects the heart of the beasts. The dominant power over time, saps the protecting and sweet power of the civil princes.

As Monastier records<sup>77</sup>:

*Of this the councils furnish numerous examples. In course of time they proceeded to much greater lengths; they shut up in cloisters and subjected to severe penance those whom they deemed opponents. But it was hardly till after the power of the popes had reached its height, in the time of Gregory VII (Hildebrand), that here and there a few persons of note, holding opposite opinion, perished by a violent death, either by fire or sword.*

***But systematic persecutions, such as the crusades and the horrible inquisition, are not of earlier date than Innocent III. It is, then, easy to understand how fidelity and truth could be so long maintained, especially where circumstances were favourable.***

*It will be proper here to notice a circumstance of high importance, which serves forcibly to explain the fact of the preservation of evangelical truth, from the time of Claude of Turin, in the territory which is still occupied by the Vaudois; it is this, that in the most remote feudal times these valleys were governed by a powerful lord, who held his domains directly of the empire, and was himself imbued with Vaudois doctrines.*

*This very important fact is recorded in the work we have already cited of a Roman Catholic author, who was better qualified than any other person to ascertain its truth- the marquis Costa de Beauregard. These are his words : "Besides the earldoms (counts) which sprang from the great marquisates, we cannot doubt that there were others of very ancient date, created by the emperors in favour of the principal barons of this country, and that they had only the simple titles of counts granted to some lords who held them immediately of the emperor."*

*Such were the counts of Castellamonte, Blandra, Lucerna, and Piosasque, to whom the Piedmontese history gives this qualification, from the eleventh and twelfth centuries:*

*"According to this evidence, the counts of Lucerna, lords of the valleys, held immediately of the empire, and were, consequently, independent of every neighbouring prince; and so little was their power inferior to that of the counts and marquises in the vicinity, that in their Valleys, which their normal position rendered easy to defend, they could protect their vassals against every foreign invasion.*

*The same author adds, "We do not see, however, that the princes of Achaie, who were so near them (the Vaudois), persecuted them. It is even believed that some of the counts of Lucerna, immediate vassals of the empire and principal lords of these valleys, at a very ancient period, shared their belief.*

*In the absence of other historical documents, the armorial bearings of the house of Lucerna are sufficient, it appears to us, to prove the fact just stated. They are symbolical; they present a flambeau (Lucerna) emitting a brilliant light in the midst of darkness. **The surrounding device is explanatory - Lux lucet in tenebris, "The light shines in the darkness."***

*These armorial bearings and this device, which the Vaudois of the valleys, even to this day, love to regard as theirs, attest, by their symbolical significance. One document, which certainly exists, would interest the Vaudois in more than one respect, namely, the treaty by which the counts of Lucerna and the marquis of Angrogna submitted to the house of Savoy; and the conditions of this deed were certainly favourable to the Vaudois. **These were the franchises and religious liberties which they have always claimed, but, for the most part, in vain.***

**5. PART 5 - THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES IMPACTS ON THE CHURCHES OF GOD Assaults – the Earthly and Godly kingdom**  
**The Main Body of the True Church escapes to the wilderness**

Assaults against the truth emerge from reliable records – some from civil sources, some by the hand of the false religious edicts and testimonies, and some from the hands of the persecuted. Historical records primarily found in major documentaries including Martyr’s Mirror – published 1632, Waldenses: Anterior to the Reformation – published 1611; and the works of the Church preserved in various libraries of the Europe.

True to prophecy the Church not only survives but thrives in the wilderness for 700 years – see Figure 1. The true Church of God spreads, even as the martyrdom reaches a fever pitch. Some groups unprotected by the narrow defiles and immense precipices of the Alps wander the environs of Europe, under constant assault.

In the communities of ancient Gaul (eastern modern France), the low lands (modern Netherlands), Bohemia (modern Czech republic), Saxony (modern Germany) and Calabria (southern Italy) attacks resound with the most vile instruments of torture and death intending to kill both the true spirit of God and the people who preserve the power of the Holy Spirit.

Although God’s people improve communities through peace, joy and industry, the powers of this world fear the threat to their authority.

Some European principalities fracture Babylon, as the reformation storm gains strength in the 1500s. But the power of the civil government and the false church dominates major dominions – Spain spreads her influence through Philip – fresh from the killing fields of the Church of God in France – Merindole. The foaming threats identify the innocent enclaves in old Gaul. As Jones reports:<sup>78</sup>

*Having devoted a former section to the purpose of tracing the rise, spirit, operation, and progress of that infernal instrument of cruelty, known by the name of the inquisition; that we may not wholly lose sight of **the influence of this engine of spiritual despotism**, we shall, for a moment, suspend the immediate narrative of the Waldenses in France and Piedmont, in order that we may take a cursory view of the state of affairs, **in reference to religion, in Spain and the Netherlands, at the period at which we are now arrived, namely, about, twenty years after the Reformation by Luther.***

*It is scarcely necessary for me to state, that, in the succession of **kings by whom Spain had been governed for about the space of three hundred years**, the popes of Rome had generally found a race of obsequious princes, seldom reluctant to yield their concurrence with any measures that might be proposed for the destruction of heretics **(the Church – chattel for funding of empires and worldly ambition.)***

*But it was now the misfortune of that country to possess a monarch whose zeal for the extirpation of excretal pravity, surpassed even that of popes and cardinals. This monarch was Philip II son of the Emperor Charles V and of Isabella, daughter of Immanuel the great, King of Portugal.*

*He was born on the 27th of May, 1527, and educated in Spain, under ecclesiastics noted for their bigotry, which may account for several of those features in his character that afterwards appeared so prominently in his*

conduct. He was the most powerful monarch of the age; for, besides the government of Spain, he possessed the kingdoms of Naples and Sicily; the duchy of Milan, Franche Compte, and the Netherlands, or, as they were then generally termed, the Low Countries.

*These provinces, which, on account of their situation, are called the Netherlands, had been long governed by their respective princes, under the titles of dukes, marquises, or counts; and under the administration of the princes of the house of Burgundy, they had flourished in trade, commerce, and manufactures, beyond any other European state.*

*No city, in those days, except Venice, possessed such extensive commerce as Antwerp. It was the great mart of all the northern nations. Bruges was little inferior; and in the city of Ghent there were many thousand artificers employed in the woollen manufacture, long before the art was known to the English, from whom the wool was purchased by the industrious Flemish.*

*In consequence of the constant intercourse which subsisted between Germany and the Netherlands, we may naturally suppose that the doctrines of the Reformers would be early propagated from the former to the latter country; and, accordingly, in the month of May, 1521, even before the days of Philip, his father, the Emperor Charles V has published an edict, in which all the penalties of high treason were pronounced against heretics.*

This severe persecution harkens to the earlier era of Smyrna in the 300s A.D when Jezebel in all her splendour and earthly desires allies with the Roman civil government, seemingly to improve the lot of all men. But, true to the heart of all men, she incrementally pollutes the doctrine of Christian simplicity and other-worldliness.

As Jones sends out a resounding insight from the late 300s A.D.<sup>79</sup>:

*The scriptures were now no longer the standard of the Christian faith. What was orthodox, and what heterodox, was, from henceforward, to be determined by the decisions of fathers and councils; and religion propagated not by the apostolic methods of persuasion, accompanied with the meekness and gentleness of Christ, but by imperial edicts and decrees; nor were gainsayers to be brought to conviction by the simple weapons of reason and scripture, but persecuted and destroyed.*

*It cannot surprise us, if after this we find a continual fluctuation of the public faith, just as the prevailing party obtained the imperial authority to support them; or that we should meet with little else in ecclesiastical history than violence and cruelties, committed by men who had wholly departed from the simplicity of the Christian doctrine and profession; men enslaved to avarice and ambition; and carried away with views of temporal grandeur, high preferments, and large revenues.*

*To dwell upon the disgraceful cabals, the violent invectives, and slanderous recriminations of those ruling factions, would afford little edification to the reader, and certainly no pleasure to the writer. Were we disposed to give credit to the complaints of the orthodox against the Arians, we must certainly regard them as the most execrable set of men that ever lived. They are loaded with all the crimes that can possibly be committed, and represented as bad, if not worse, than infernal spirits.*

The Churches of God, constantly beset by the civil and religious doctrines, ebb and flow in scriptural adherence, attempting to keep their spiritual garments clean and pure. Confusion reigns in history, as the false Church “champions Christianity” over pagan pursuits. The nominal Church grows exponentially, with the support of Rome. But in doctrine



mixes the name of Christ and seemingly aligned doctrines of the Saturnalia with Christ to form a Christ Mass – and with many other Babylonian symbols, doctrines and rituals – see Two Babylons – Alexander Hislop – [click here](#).

Other echoes of the early primitive Church of God align with Novatus and the battle against the infernal duplicity of the false church (infant baptism, trinity, and idolatry through the mass and popery), but a warning to the Church of God today, as Jones records:

*The following is the account given of Novatian by the late Mr. Robert Robinson, in his Ecclesiastical Researches, p. 126 ; and I the more readily submit it to the reader, because none who knew Mr. Robinson, can, for a moment, suspect him of having any undue predilection for the principles of Novatian.*

*"He was," says he, " an elder in the Church of Rome, a man of extensive learning, holding the same doctrine as the church did, and published several treatises in defence of what he believed. His address was eloquent and insinuating, and his morals irreproachable. He saw with extreme pain the intolerable depravity of the church.*

*Christians within the space of a very few years were caressed by one emperor, and persecuted by another. In seasons of prosperity many persons rushed into the church for base purposes. In times of adversity, they denied the faith, and reverted again to idolatry. When the squall was over, away they came again to the church, with all their vices, to deprave others by their examples.*

*The bishops, fond of proselytes, encouraged all this; and transferred the attention of Christians from the old confederacy for virtue, to vain shows at Easter (Passover), and other Jewish ceremonies, adulterated too with paganism. On the death of bishop Fabian, Cornelius, a brother elder, and a violent partisan for taking in the multitude, was put in nomination.*

*Novatian opposed him; but as Cornelius carried his election, and he saw no prospect of reformation, but on the contrary a tide of immorality pouring into the church, he withdrew and a great many with him.*

*Cornelius, imitated by Cyprian, who was just in the same condition, through the remonstrances of virtuous men at Carthage, and who was exasperated beyond measure with one of his own elders named Novatus, who had quitted Carthage, and gone to Rome to espouse the cause of Novatian, called a council and got a sentence of excommunication passed against Novatian.*

***In the end Novatian formed a church, and was elected bishop. Great numbers followed his example, and all over the empire Puritan churches were constituted and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners, and worship God in private, they were distinguished by a variety of names, and a succession of them continued till the Reformation."***

*But the Novatians said, you may be admitted among us by baptism—or, if any Catholic has baptized you before, by rebaptism; but if you fall into idolatry, we shall separate you from our communion, and on no account readmit you. God forbid we should injure either your person, your property, or your character, or even judge of the truth of your repentance or your future state; but you can never be readmitted to our community, without our giving up the last and only coercive guardian we have of the purity of our [fellowship.]*

*Whether these persons reasoned justly or not, as virtue was their object, they challenge respect, and he must be a weak man indeed, who is frightened out of it because Cyprian is pleased to say, they are the children of the devil."*

***The doctrinal sentiments of the Novatians appear to have been very scriptural, and the discipline of their churches rigid in the extreme. They were the first class of Christians who obtained the name of (Cathari) Puritans, an appellation which doth not appear to have been chosen by themselves, but applied to them by their adversaries; from which we may reasonably conclude that their manners were simple and irreproachable.***

*The increase of the Christian profession in the world, must always be an interesting topic with those who rightly estimate the importance of the gospel to human happiness; but every one must be aware of the difficulty there is in arriving at certain calculations on the subject. The reader, however, will require no apology from me for subjoining, in this place, a short extract from Gibbon's Decline and Fall of the Roman Empire.*

*"Under the reign Theodosius," says he, "after Christianity had enjoyed, more than sixty years, the sunshine of imperial favour, the ancient and illustrious church of Antioch (in Syria) consisted of one hundred thousand persons; three thousand of whom were supported out of the public oblations. The splendour and dignity of the Queen of the East, [the name then given to Antioch] the acknowledged populousness of Caesarea, Seleucia, and Alexandria, and the destruction of two hundred and fifty thousand souls in the earthquake which afflicted Antioch under the elder Justin, are so many convincing proofs that the whole number of its inhabitants was not less than half a million," Vol. 2 Chapter 15.*

***Thus in those three cities alone there were half a million of nominal Christians. The number of inhabitants included in the whole of the Roman Empire at that period, was one hundred and twenty millions; and if we extend the computation to that multitude, we should be led to conclude that there were among them twenty-four millions that professed the Christian religion. We must, however, keep this consideration always in view, that Christianity had, at this time, been sixty years established by law as the religion of the empire, and consequently was not a little corrupted from its original purity.***

The doctrines of the true Church, attacked by religious pretenders, ripe and full of avarice, falter in the face of the nominal Christian denominations, but she holds to the simplicity of the good news and states:

1. *That bishops were not distinguished from presbyters or elders, by any divine right, for that, according to the New Testament, their office and authority were absolutely the same.*
2. *That it was wrong to offer up any prayers for the dead, which it seems was become customary in those days.*

As the nominal Christians challenge the principles of scripture:

1. ***That there was no authority in the word of God for the celebration of Easter (Passover), as a religious solemnity; and***
2. ***That fasts ought not to be prefixed to the annual return of days, as the time of Lent and the week preceding Easter.***

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**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

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The people of God did not imbibe of the theological universities but, true to scripture drank from the pool of the holy word of God, employed as weavers, loom makers, farmers, cobblers, and shopkeepers (I Cor. 1:27). Forward 1200 years, Jones continues concerning the inquisition and crusades:<sup>80</sup>

*In the execution of this edict, which Charles, from time to time, renewed, all the fury of persecution was exercised; and it is affirmed by several contemporary historians, **that, during his reign, fifty thousand of the inhabitants of the Netherlands were put to death on account of their religious principles (F. Paul's history of the Council of Trent).***

*Before the Emperor Charles V had resigned the reigns of government to his son Philip, great numbers of his subjects had begun to retire from the provinces of the Netherlands and to transport their families and effects to the neighbouring states; and when he was informed of this, by the regent, who was his sister and queen dowager of Hungary, **his heart relented for the calamities of his people, and he dreaded the consequences of depopulating a country from which he had often received the most effectual assistance and support.***

*But these considerations had no influence on his son Philip. He republished the edicts of his father, and ordered the governors and magistrates to carry them into rigorous execution.*

The beast and false church chase more into the valleys of the Vaudois in the Cottian Alps. But many escape to the Netherlands, and other parts of Europe. The lowlands of Europe – Netherlands is a hive of political and religious partisanship, with Spain, Germany and France vying for dominance.

William I, of Orange, Catholic, with some protestant leanings (Calvinist), uses diplomacy to weaken the effects of the Inquisition. The full brunt of the persecution does not subside until the end of the 30 years war – 1648 – eventually ridding the lowland and other principalities of the curse of the Inquisition and Crusading Babylon.

Over many centuries, the anti-Christ wars against the Church of God, eventually overtaking the people in the Waldensian valleys (1655). The anti-Christ kicks away at the Church in the very shadow of the protestant movement - amid false promises and failed treaties - brother and sister, one after the other are tried and martyred.

The political alliances with the mixture of Catholic attachments embodies the deceit of the human heart – power, wealth, and influence ebb and flow, consistent with the previous 4<sup>th</sup> century ecclesiastical power of the world, calling themselves the “ancient faith” that fights “heretics”.

As Jones records:<sup>81</sup>

*In these edicts it was enacted, **that all persons who held erroneous opinions in religion, should be deprived of their offices, and degraded from their rank. It was ordained, that whoever should be convicted of having taught heretical doctrines, or of having been present at the religious meetings of heretics, should, if they were men, be put to death by the sword; and if women, be burned alive; (this is contradicted in the Martyr's mirror as women were usually drowned and the men burned at the stake).***

***Such were the punishments denounced even against those who repented of their errors and forsook them; while all who persisted in them were condemned to the flames.** And even those who afforded shelter to heretics, in their houses, or who omitted to give information against them, were subjected to the same penalties as heretics themselves.*

*And to all these causes of discontent, Philip added another by increasing the number of bishoprics from five to seventeen, which was the number of the provinces. **These new bishops were regarded as so many new***

*inquisitors, and their creation was considered as an encroachment on the privileges of the provinces, and a violation, on the part of the king, of the oath which he had taken at his accession, to preserve the church in the condition in which he found it.*

*They were, therefore, strenuously exhorted to maintain the purity of their ancient faith; and for this purpose, to execute vigourously the several edicts published for the suppression of heresy.*

*The reply of the deputies of the states to this speech, contained the warmest sentiments of loyalty, but it was also accompanied with intimations, that they had expected the foreign troops would have been immediately transported to Spain, that they were unable to find any reason for keeping them any longer in the Netherlands, but such as filled their suspicion that the inquisition was about to be established in the Netherlands, excited the most disquieting apprehensions.*

*Some of the deputies did not scruple to remonstrate openly, that the Netherlands had never been accustomed to an institution of so much rigour and severity: that the people trembled at the very name of the inquisition, and would fly to the remotest corners of the earth rather than submit to it: that it was not by fire and the sword, but by the gentlest and softest remedies, that the evil complained of must be cured.*

*And when one of his ministers reported, that, by persisting in the execution of those edicts, he might kindle the seeds of rebellion, and thereby lose the sovereignty of the provinces; he replied, "**That he had much rather be no king at all, than have heretics for his subjects.**"*

*His religion was, of all superstitions, the most intolerant; his temper of mind, which was naturally haughty and severe; his pride, which would have been wounded by yielding to what he had repeatedly declared he would never yield; his engagements with the Pope, and an oath which he had taken to devote his reign to the influence of the Popish faith and the extirpation of heresy; above all, his thirst. for despotic power, with which he considered the liberties claimed in religious matters by the Protestants as utterly incompatible; all these united causes, rendered him deaf to the remonstrances which were made to him and fixed him unalterably in his resolution to execute the edicts with the utmost rigour.*

*He shewed himself equally inflexible with regard to the new bishoprics; nor would he consent, at this time, to withdraw the Spanish soldiers. In order, however, to lessen the odium arising from his refusal, he offered the command of these troops to the Prince of Orange and Count Egmont, the two ablest and most popular noblemen in the Netherlands.*

*The Prince of Orange, so well known in history by the name of William the First, was the representative of the ancient and illustrious family of Nassau in Germany. From his ancestors, one of whom had been Emperor of Germany, he inherited several rich possessions in the Netherlands; and he had succeeded to the principality of Orange by the will of Rene Nassau and Chalons, his cousin-german, in the year 1541.*

*From that time the late Emperor had kept him perpetually about his person, and had early discovered in him all those extraordinary talents which rendered him afterwards one of the most illustrious personages of the age. It does not appear, that, before the assembly of the states, Philip had any just ground for his suspicions of William's conduct; and there is only one circumstance recorded to which they can be ascribed.*

*The prince having been sent to France as an hostage for the execution of some articles of the peace of Chateau-Cambresis, had, during his residence there; discovered a scheme formed by the French and Spanish Monarchs for the extirpation of the Protestants.*

*The inquisition had been introduced into Spain about a century before this time, as hath already been noticed in a former section of this work ; and it met with the entire approbation and countenance of Philip, who had imbibed, in all its virulence, that spirit of bigotry and persecution which gave it birth.*

***He regarded heretics as the most odious of criminals; and considered a departure of his subjects from the Roman superstition, as the most dreadful calamity that could befall them. He was, therefore, determined to support the inquisitors with all his power, and he encouraged them to exert themselves in the exercise of their office with the utmost vigilance.***

*The zeal and diligence of these men corresponded to the ardour with which their sovereign was inflamed; yet so irresistible was the spirit of enquiry and the force of truth, that the opinions of the Reformers had found their way into Spain, and were embraced openly by great numbers of both sexes, among whom were several priests and nuns.*

The council of Trent, Jesuits and the Propaganda movements – [click here](#) - of the Catholic church instills a powerful chill on the new light that dawns on the doorstep of many civil authorities. The slaughter of the innocents – the Waldensian churches – means tremendous carnage – 55,000 in a few short years with trial after trial, torture, and death in the public square.

An atmosphere of distrust and betrayal pervades communities as brothers, sisters and friends testify and expose the innocent, receiving rewards of property, money and protection.

But, many like Jacques Mesdagh (1567; William Tyndale in the same area - 1536) – testify to the wonderful joy and truth of the good news, and power of God’s word in bringing many into the kingdom of God. Jacques’ letter to his sister could have been written to all churches – exhorting the truth of God through love, perseverance and tenacity. Shackled for 20 months – with three others – then burned at the stake<sup>82</sup>.

The exploits of the Martyrs of God extends the book of Acts. Will this someday be scripture, but now a prayer for all of us? He prays for his sister, and all of us that come after him, knowing that he will soon leave the earthly temple of the flesh and gain, at Christ’s return, the heavenly one!

*This Jacques Mesdagh was apprehended (with three others, as he writes) on the 1st of March, 1566, and was afterwards, on the 8th of November, 1567, burnt with three others, for the Word of God, at Kortrijck, in Flanders, in the market- place before the city hall, having been confined, with iron fetters on his feet, for more than twenty months.*

*He was from Capelle te Poele, a league and a half from Ypres. With him died a young single man, named Willem Aerts, and two other men, one of whom was Joos Kasteel, from the vicinity of Kortrijck, and the name of the other was Karel. All four were of very good cheer and valiantly testified to the truth, and confirmed it with their death.*

*I, Jacques Mesdagh, imprisoned at Kortrijck for the Word of God and the testimony of our Lord Jesus Christ, apprehended the 1st of March, 1566, wish you my dearest and much beloved chosen sister, from the bottom of my heart and from my inmost soul, that you may always prosper, and be well in soul and body; and grace, mercy, peace, joy, love, a living spiritual hope, a true evangelical mind and trust, a true unfeigned faith which works by love, and the illumination, comfort and communion of the Holy Ghost, be unto you as a grace from God the heavenly Father, and through our Lord Jesus, by whom this grace has come to us; for Paul says: **"The grace of God [ that brings salvation] hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, of the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity , and purify unto himself a peculiar people, zealous of good works"** (Tit. 2:11-14);*



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*For He came and preached the Gospel of peace to us who were afar off, and to them that were nigh. Therefore we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, whom the builders rejected ( Eph. 2 :17, 19, 20; Matt. 21 :42); who His own self bare our sins, in His own body, on the tree, that we, being dead to sin , should live unto righteousness; by whose stripes we were healed.*

*For we were as sheep going astray; but are now returned unto the Shepherd and Bishop of our souls, the King of kings, and Lord of lords; who loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be praise, glory and dominion, and thanks for ever and ever. Amen. I Peter 2:24, 25; I Tim. 6:15; Revelation 1-5, 6.*

*This I wish you, my dearest chosen sister in Jesus Christ our Saviour, whom I love from the depth of my heart and from my inmost soul, as an affectionate and friendly greeting, **and for a perpetual remembrance, my dear lamb, since it may easily happen that we shall soon have to separate here; for it seems that the abominable beast thirsts greatly for our blood. Rev. 13:1.***

***But I hope that though we must now separate here for the Lord's name, we shall nevertheless hereafter meet together in life eternal, where there will be nothing but joy and gladness, which will endure for ever and ever; there tyrants will not be able to separate or harm us; for when they have killed the body, they have no more that they can do, as Christ Himself says. Luke 12:4.***

*Hence, my affectionately and much beloved sister, be not afraid of their threats, neither be troubled. Even as the Lord also spake through the prophet Isaiah: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation."*

*For "I am he that comforteth you: who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass?" Isa. 51 :7, 8, 12. **"For behold, the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise." Malachi 4:1, 2.***

*"And everlasting joy shall be upon their head, they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51:11. "Yea, the righteous shall shine forth as the sun in the kingdom of their Father." Matt. 13:43. "And they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." Rev. 7:16, 17. "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Rev. 21:4. "For he that overcometh shall not be hurt of the second death; and he shall inherit all things, and receive the crown of life."*

*Therefore, O my dear and chosen sister Susannah, let us always faithfully adhere to Christ our Bridegroom, even unto death, so that hereafter we may altogether receive the crown of life, and may hear, in the great day of the Lord, the welcome voice: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" when He shall say to the others: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:34, 41.*

*Oh, what a great difference will then be between them that obeyed and feared the Lord, and those who did not obey or fear Him; **the latter will have their part in the lake which will burn with fire and brimstone: which is the second death; but the former in eternal life. Rev. 21:18; John 3 :16.***



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*For he that hateth his life in this world shall keep it unto life eternal. Christ also said: "Whosoever will lose his life for my sake shall find [or keep] it." Hence, my dearest and much beloved sister, whom I love from all my heart, let us herein always be of good courage and cheer in the Lord, though the tyrants deprive us of our temporal life for the Lord's name, and separate us; for we know, says Paul, that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens, whose builder and maker is God. II Cor. 5:1; Hebrews 11 :10.*

*O my dear and much beloved sister, that we had put off this body of our earthly house in Christ Jesus, and were thus at home with Him, who shall change our vile body, that it may be fashioned like unto His glorious body; for here we have no continuing city, but we seek one to come, as the apostle says. Phil. 3:21 ; Heb. 13 :14.*

*Oh, that we were there in the beautiful and delightful city, which is full of all good things, where they will need neither sun nor moon, nor the light of a candle, to give them light, for the glory of God shall lighten them, and they shall reign for ever and ever. Rev. 21:23; 22 :5.*

*But we must here first go the narrow way, as Christ Himself said (Matthew 7:13, 14), before we can enter there; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; but strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it; and still fewer, alas! who desire to walk it, since sometimes it is so hard for the flesh.*

*For here in this wicked world not much besides tribulation and suffering is promised to those who desire to walk the narrow way, to follow Christ, and to live godly, in this vale of tears, according to their weak ability, for, in the first place Paul expressly says: "All that will live godly in Christ Jesus shall suffer persecution." II Tim. 3:12. "For truth is fallen in the street, and equity cannot enter; yea, truth faileth; and he that departeth from evil maketh himself a prey." Isa. 59:14, 15.*

*O my chosen sister, whom I love in God since the Lord has given us so much grace that we have found the way of peace, this is the true grace of God wherein you stand, says Peter. Oh, let us always walk faithfully therein unto the end, according to our feeble ability, though we must here for a short time have tribulation and suffering for the name of Christ; for we must through much tribulation enter into the kingdom of God. Acts 14:22.*

*And also Christ Himself says: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. He also says: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Verses 20-22.*

*Thus are also we with child, and in travail. so that we can scarcely draw our breath, as is also written in the prophet Isaiah (Isa. 26: 18 – **from Old Saxon Bible**); but when we too have here brought forth all tribulation and sorrow, and have put off our body in the Lord, we also shall hereafter rejoice with tongues unspeakable, though we are now here in the pangs of delivery, **my dear and much beloved sister, for the name of Christ namely, in tribulation and suffering for a short time, and hated of all men; for Christ Himself says: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." Matt. 10:22. And Paul, also, says: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. 1:29.***

*But, my very dear and chosen sister in the Lord, whom I love from true, unfeigned, godly and brotherly love, it will hereafter not be to our detriment, all that we have suffered here for the name of Christ; for He will reward us for it with joy most abundantly; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. II Cor. 1:5. For it is a faithful saying. Paul also says, "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us." II Tim. 2:11, 12. **And Christ Himself says, "If we confess him before men, he will also confess us before his Father, which is in heaven."***

Hence, my dear lamb, let us always give diligent heed, that we here, in no wise forsake Christ our Bridegroom, on account of the sufferings which men may inflict upon us; for the time that we have to spend here is very short, compared with eternity. **Though we should be compelled all the days of our life to lie in a dark dungeon for the name of the Lord, it could not yet be compared to eternity, and to the glory which shall be revealed in us; for Paul says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."** Rom. 8:18; II Cor. 4 :17, 18.

Therefore, O my most beloved sister, let us not look at that which is temporal and perishable; but let us always wholly renounce ourselves, and daily take our cross upon us, to follow Christ faithfully and willingly in all that may come upon us for His holy and glorious name's sake; and think and look on the reward and the beautiful promises, which will endure forever. **Let us herewith always comfort ourselves with the beautiful promises of the Lord, which He has given His own who fear and love Him, and obey Him in everything unto the end.**

Thus, my dear and much beloved sister Susannah, let us constantly obey Him in all things, to do His divine will unto the end, according to our weak ability, and always wait with great patience for His beautiful promises, as did all the pious, holy men who died according to faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

They had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth and were obedient to their God.

**For by faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.**

And by faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; stemming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. Heb. 11.

Thus my affectionately and much beloved chosen sister, let us, too, always be obedient to God our heavenly Father, even unto death, and also rather choose as did Moses, to suffer affliction with the people of **God for a little season, here in this vale of tears, and to look at the beautiful promise which is to be realized hereafter; for eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. I Cor. 2:9.**

Oh, see, my dear sister, how richly those are rewarded who love and fear God. Oh, why should we not fear and love the Lord with all our hearts, who will so richly reward us for it, since not a single word of His promises shall fail, for He is so faithful that promised it; though we must suffer tribulation and persecution here for a little while, for the name of Christ our Lord.

For if the holy men and prophets, and the apostles, had to suffer, yea, Christ Himself, who is one Head and Master, how much more ought we, who are poor, sinful and frail men to suffer, if we want to be found little members of His body ; for the members are surely not better than the head, nor the servant greater than his lord, says Christ Himself. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will

***keep yours also. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John 15: 20, 18, 19. And John, also, says in his epistle: "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life." I John 3:13, 14.***

*See, my dear lamb, how it has been told us before that we must be hated and reviled of the world. Hence, let us not be surprised, though this comes upon us in this evil, wicked, perverse, and blind world for the name of Christ; but let us rejoice therein, that we are partakers of Christ's sufferings; that, when His glory shall be revealed, we may be glad also with exceeding joy, as the apostle Peter says: "If ye be reproached for the name of Christ, happy are ye." I Pet. 4:13, 14.*

*And Christ says: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." Matt. 5:11, 12.*

***He also says: "Blessed are they that weep now: for they shall laugh." Luke 9:21. Oh, see, my dearly beloved chosen sister, what consoling words, again, these are, for those who are here reviled and persecuted for the name of Christ, and have tribulation and suffering.***

*Oh, how can we grieve on this account, or become weary or faint, when this comes upon us for the name of Christ; seeing so great comfort and reward are promised hereafter to those who are faithful to Him unto death, as is written. Rev. 2:10: "Be thou faithful unto death, and I will give thee a crown of life." O my dear lamb, console and rejoice yourself with the comforting Scriptures left us for the refreshing and strengthening of our mind and faith, **when you are persecuted and driven from city to city, and they inflict tribulation and suffering upon you for the name of Christ, as may easily happen yet, since I hear that written: "In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them; and shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night who worship the beast and his image: and whosoever receiveth the mark of his name, and whosoever was not found written in the book of life was cast into the lake of fire." Revelation 9:6; 14:11; 20:15.***

*Then they will get their reward for having thus lorded it over the little flock, and lived after the thoughts of their wicked hearts, and tormented and persecuted the people and slain those who desired to live, according to their weak ability, according to the word and doctrine of the Lord. But they who have suffered for the truth and the Word of God, shall then be much better off and happier than those who have persecuted them, and inflicted tribulation and suffering upon them, and lived in wickedness and iniquity; for when the Lord will begin to say to them: "I know not whence ye are; depart from me, all ye workers of iniquity," there will be weeping and gnashing of teeth; "for not every one," Christ further says, "that saith unto me, Lord, Lord, shall enter into the kingdom; but he that doeth the will of my Father which is in heaven." Luke 1, 3:27, 28; Matt. 7 :21.*

*O my affectionately and greatly beloved sister, let us always well see to it, and take good heed to ourselves; that we always do the will of the Father, according to our weak ability even unto the end, so that we may not hear with the others: "Depart from me, all ye that work iniquity," and thus with them receive reward in the fiery lake which will burn with fire and brimstone; which is the second death (Revelation 21 :8); but that we may enter into the kingdom of heaven with all the elect children of God, where it will endure forever and ever. All that we have suffered here, and this for a short time, for the name of the Lord, namely, persecution, tribulation, or affliction, will then in no wise be to our detriment.*

*O my most beloved, always be resigned and patient in all tribulations and sufferings which may come upon you for the name of Christ; and let us ever diligently watch and pray, and prepare ourselves, till Christ comes, and*

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constantly "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself," lest ye faint in your distress, and be wearied in the way of truth, and in the love of Christ, on account of all that men may do unto you.

But always think of Christ's great love toward us, how much He suffered for us poor sinful men on the tree of the cross, and shed His blood for us, as the four evangelists testify in order to redeem and save us; for, **surely He "hath borne our griefs, and carried our sorrows ... the chastisement of our peace was upon him; and with his stripes we are healed."** Isa. 53:4.

O my dear beloved sister, if Christ so loved us that He suffered for us in the flesh, let us arm ourselves likewise with the same mind, as Peter says, I Peter 4 :1. And also Paul: "Let this mind be in you, which was also in Christ Jesus : who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philipians 2:5-8.

And "though he was the Son of the living God, yet learned he obedience by the things which he suffered;" for He said Himself: "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38); and though He prayed His Father to take the bitter cup from Him, He nevertheless said: "Not what I will, but what thou wilt." Mark 14:36.

Behold, my dear lamb, how Christ our Head abased and humbled and utterly renounced Himself, and was obedient to His heavenly Father, even unto the death of the cross, and became poor for our sakes ( II Cor. 8 :9), that He might in all things be an example unto us (I Pet. 2 :21), and redeemed or reconciled us in the body of His flesh through death ( Col. 1 :21, 22) ; and we have the forgiveness of sins, through His blood, according to the riches of His grace. Eph. 1:7. Hence my dear sister, let us also, in return, love Christ even unto death, and always walk in love, **as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor.** Eph. 5:2.

Therefore let us also willingly deliver up ourselves for His holy name; always wholly forsake ourselves; renounce our own will and mind; abase and humble ourselves under the mighty hand of God ; no longer live to ourselves, but unto Him who died for us and rose again (II Cor. 5:15) and always be obedient to Him, constantly fearing and serving Him all the days of our life, in all righteousness and holiness (Luke 1 :74, 75), as obedient children, so that we may not resort to former lusts, in which we were when we did not yet know Christ, even as Peter says: "But as he which has called you is holy, so be ye holy in all manner of conversation; because it is written : Be ye holy; for I am holy." I Pet. 1:15, 16; Lev. 19 :2.

"For to be carnally minded is death; but to be spiritually minded is life and peace," says Paul. For, know ye not, that to whom ye yield yourselves servants to obey; his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? **Hence, as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members purpose rather to lay down my life, though it be tomorrow, than to forsake the truth.**

**For I am still willing to resign my life for Him who gave it me, if it shall come to this; and, again, if it be His divine will, that I am to remain in iron bonds yet for a long time, I will also gladly suffer it for His holy name; for He suffered so much for us. And I cannot fully thank or praise the Lord for the great grace, mercy, and the benefits which He has shown me in prison; and for patience, that the lying in bonds has so little affected me-it seems to me that you could hardly believe how little it has affected me.**

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*I am not conscious, it seems to me, that I was imprisoned, or that it lasted too long, or that I was thus imprisoned; eternal praise, glory and thanks to the Lord, for His abundant grace and mercy. However I have sometimes wished, if it could have been, to be with you, if it had been for the good of my soul, and the Lord had permitted it; and this chiefly because of the love which I have towards you, and you to me.*

*My dear lamb, the Lord be praised, I have never grieved much on account of it, since it was for the name of the Lord, and I know that we must once separate here. Though we should be together here a hundred years yet, the time of separation would nevertheless come, and it is better to die honorably than to transgress the law of God and live in disgrace.*

*And Christ, also, said: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's, the same shall preserve it. But whosoever loveth father or mother, or sister, or brother, or wife, or children, more than me, the same is not worthy of me." Luke 17:33; 14:26.*

*Therefore, my dearest, when it comes so far that we are apprehended and put into bonds, everything must be forsaken for the sake of His holy will and name, if we wish to be of His number (Rev.6:11); for he that does not forsake all that he has cannot be His disciple.*

*Thus, my affectionately and so greatly beloved sister, when we think on and well consider these words, why should we not gladly forsake all that we have for the name of Christ, and why should we be sad, burdened or troubled, when this comes upon us for the name of Jesus Christ our Lord, since Christ Himself has foretold it. **I cannot fully thank and praise Him for His great, unspeakable grace and mercy, which He daily shows me, that my mind and purpose are so gladly, joyfully and tranquilly fixed upon the Lord. It is at present as well with me according to the spirit, as it ever was, I think; praise, glory, honor, and thanks be for- ever to the eternal, almighty, merciful God, for His great grace and kindness, that He, through His Holy Spirit, so strengthens and comforts me, poor, simple, weak, frail servant, in my mind and purpose; and I pray God, always to strengthen, confirm and comfort me by His Holy Spirit, unto the end, and also all those who fear Him, and to give us what is most needful to us all for the salvation of our souls.***

*Herewith I will commend you to the Lord, and take affectionate leave, with the comforting and delightful Word of His grace, from you, in regard to this matter, for this time. O my dearest S.J.H., excuse my simple letter and the small talent I have received from the Lord; **for I have written it from true, unfeigned, godly and brotherly love, which I bear to you, my dear, chosen sister, of which the Lord is my witness, who knows all hearts, and tries the reins, and before whom all things are naked and open. Jer. 17:10; Acts 15:8. And all that I have here written to you, my dear lamb, I wish also, from the bottom of my heart, as a heartfelt and affectionate greeting, and for a perpetual memorial, to my deeply beloved father and brother, whom I both love so affectionately.***

*Let all of you pray the Lord for me that I may accomplish and finish what I have begun, to my soul's salvation, to His praise and honor, and to the edification of my fellow men. I trust to pray the Lord most diligently for you, according to my weak ability. Greet one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen. 1 Pet. 5:14.*

*This last has been written in the year 1567, the ninth day of September, by me, Jacques Mesdagh, after being imprisoned for eighteen months, in iron bonds, for the testimony of Jesus Christ our Lord, for the sake of the Word of God, and for the right truth. Herewith I take cordial leave from you. Adieu, dear friends.*

**6. PART 6 - THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES IMPACTS ON THE CHURCHES OF GOD - Growth and Threatening Destruction**  
**The ashes of the martyrs have become the seed of the True Church**



A letter (1557) from Sleidanus – a documentarian of the reformation and representative of England at the Council of Trent – [click here](#) - states the early **“rebellion” of the Church of God and her adamant adherence to both Testaments – the Word of God, especially the Ten Commandments.**

His testimony resounds at the Council of Trent and against the counter-reformation – endeavouring to protect the innocent lambs of God, as spoken in scripture. The intense spiritual and physical persecution lies at the feet of the Mother of Harlots, and her minions who, with rage continue to pillage the valleys of Piedmont in the mid 1500s.

Even though in seclusion at this time, and hunted from the surrounding principalities they continue to witness in all the communities of Europe.

As Jones<sup>83</sup> records the words of Sleidanus:

*The following account of this matter, given by Sleidanus Continuator, appears to me of too much importance to be omitted in this place. "There was in Piedmont," says he, "a valley called by the name of Perouse, and St. Martin. Inhabited by about fifteen thousand souls, whose ancestors, about four hundred years since (**of much greater antiquity**), had, upon the preaching of Waldo, Speronus, and Arnald, made a defection from the church of Rome, and had, at times, been severely treated for it, by the French, under whom they had been.*

*But by the last treaty they were assigned to the Duke of Savoy. This people about the year 1555, had embraced the Reformation, and had suffered it to be publicly preached, though it was forbidden by the council at Turin, which, the year following, sent one of its own members, to inquire after the offenders and to punish them.*

*To whom the inhabitants delivered the confession of their faith- **Declaring that they professed the doctrine contained in the Old and New Testament, and comprehended in the Apostles' Creed; and admitted the sacraments instituted by Christ, (Baptism and the Passover) and the ten commandments, etc.***

*That they believed the supreme civil magistrates were instituted by God, and they were to be obeyed, and that whosoever resisted them, fought against God (**unless outside the law of God!**). They said they had received this doctrine from their ancestors, and that if they were in any error they were ready to receive instruction from the word of God, and would presently renounce any heretical or erroneous doctrine which should be so shewn to them.*

The body of Christ lives by the words of the Bible – sustained by scripture and the Holy Spirit. The word of God challenges human concepts, actions and systems especially the arrogant false Romish beliefs. Living the words of scripture stands on the solid edifice and rock of the Church of God and master Jesus Christ, brashly challenging the testimonies at the Council of Trent.

Their testimony and example go back to the primitive Church that Christ found, before Waldo, Arnald and others, to the Acts of the Apostles. The reformation, and counter-reformation emerge from the truth of God, but erroneously link scripture to the world's systems; not unlike syncretic culture that the Assyrians unfurl in Samaria after the captivity of the northern ten tribes (II Kings 17:27).

Only abusive power assails the word and people of God, and then only for a season. The Romish church drunk with the blood of the saints, enriches her armies, lands, buildings and ruffians with the land and possessions of the Church.



Remember even the disciple's recoil when Christ says the rich do not easily enter the kingdom of God as He affirms the commitment to the new covenant and baptism:

***29. And Jesus answered and said, "Truly I say to you, there is not one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My sake and for the gospel's,***

***30. Who shall not receive a hundredfold now in this time: houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age that is coming, eternal life (Mark 10:29-30 FV).***

The inquisitors, especially intent on removing the teachers and pastors of the Church of God and replace them with monks, friars, and priests of Babylon, desire, over time, to draw them into the fold of the imitators. Jones <sup>84</sup>records the early human desire of the 4<sup>th</sup> century, to seek inspiration and revelation through penance, and monkish seclusion:

*But this observation is not just; the church of Rome has not so much accommodated itself to human weakness, as it has abused that weakness, by taking occasion from it to establish an endless variety of ridiculous ceremonies, destructive of true religion, and only adapted to promote the riches and despotism of the clergy, and to keep the multitude still hoodwinked in their ignorance and superstition.*

*Multitudes came in process of time to impose upon themselves vows of abstinence, poverty, celibacy, and virginity, solemnly engaging in an uninterrupted observance of those virtues, as they accounted them, to the end of their lives.*

*Every attentive reader of the scriptures must see that they are far from countenancing this piece of superstition. Both Christ and his apostles kept up a free and open intercourse with the world, and their writings abound with instructions to Christians, not to withdraw themselves from society, and shut themselves up in cloistered cells in a state of seclusion, but to fill up their respective stations usefully in civil society, performing all the social and relative duties of life in the most exemplary manner.*

***Man was made for action; powers were given him for exertion, and various talents have been conferred upon him by Providence, as instruments not of doing nothing, but of doing good, by promoting the happiness both of the individual and of society.***

*Egypt, the fruitful parent of superstition, afforded the first example, strictly speaking, of the monastic life. Anthony, an illiterate youth of that country, in the times of Athanasius (4<sup>th</sup> century), distributed his patrimony, deserted his family and house, took up his residence among the tombs and in a ruined tower, and after a long and painful noviciate, at length advanced three days journey into the desert, to the eastward of the Nile, where discovering a lonely spot which possessed the advantages of shade and water, he fixed his last abode (see [Desert Fathers](#)).*

What is the Christian merit of seclusion from the main body of the Church? The true Church, in the wilderness for over 500 years continues to excite missions and testimony! The community impact reverberates to our time, and ironically leads to severe persecution. Avoiding the foibles of mysticism and human philosophy, the true Christians continue as aliens, while spreading the vital eternal life's blood of endurance and spiritual wealth to future generations! Not in the enclaves of despotic, dastardly, and foul monasteries that breed the idolatrous pretense of godly appearance, while fostering culturally embedded and morally corrupt perversions. Those pretenses of Christian discipline perpetuates abominable behaviour to each generation – from the Babylon of antiquity to the Babylon of today!

The Dominican crusading power attacks the innocent with some thrown into ship galleys that travel the world; others recant and turn to the Romish Church, but many are prosecuted as heretics. The monasteries with hives of armies and soldiers stand at the valley entrances to unleash the force of the edicts with vitriolic attacks.

Although pacifist, the Church defends the valleys from constant deception and onslaught and defeats many attacks during this period, arousing the ire of Babylon. More often our people sought refuge further deeper within the Alps, in caves, forests and valleys restraining the main military bodies.

The perseverance and mission of the Church of God carries the freedom banner of God, and repeatedly testifies against the ritualistic counterfeit; bringing liberty and freedom to the heart, mind and community. The wisdom of pacifism and Christian culture screams from the housetops and mountain pinnacles through the valleys and cascades off the devilish intrusions.

As Jones<sup>85</sup> expresses the testimonies of the Council of Trent:

*...A solemn disputation was appointed, concerning the sacrifice of the mass, auricular confession, tradition, prayers and oblations for the dead, and the ceremonies of the church and her censures; **all which they rejected, alleging that they were human inventions, and contrary to the word of God.***

***This confession was sent by the Duke of Savoy to the King of France, who about a year after returned an answer: that he has caused it to be examined by his learned divines; who had all condemned it as erroneous and contrary to true religion; and, therefore, the king commanded them to reject the confession and to submit to the holy church of Rome; and if they did not do so, their persons and estates should be confiscated.***

*But they, on the contrary, were resolved to stand by their former confession. They were, therefore, commanded not to admit any teacher who was not sent by the Archbishop of Turin, or the council there; and that if any teachers came among them from Geneva they should discover or apprehend them, upon pain of death, and loss of all they had.*

*For three years after this, the Waldenses were let alone and in no way molested; but this year, 1560, the Duke of Savoy, much against his will and inclination, was drawn by the Pope to make war upon them. In the beginning of March, Jean de Carpuignan, and one Mathurim and his wife were apprehended and burnt, and several of the neighbouring valleys were plundered, and many of the inhabitants put to death.*

*About sixty were sent to the galleys, and some recanted and professed the Roman Catholic religion. After this, Thomas Jacomel, a Dominican, was sent with one Turbis for his assistant, who was a bloody man, to inquire diligently and severely into all that were suspected; but the nobility interposing, there was no great severity shewn.*

*The monks of the abbey of Pignarol, which was seated in the entrance of the valley, on the other side, kept a parcel of soldiers in pay; and entrapping as many of these poor people as they could, as they passed to and fro, they used them very cruelly.*

*Some others of the nobility did the same thing; and a sedition following upon it, they fined the poor inhabitants one thousand six hundred crowns. **Upon this a sharp war ensued, which ended in the ruin of the***

**aggressors of the Church of Rome.** The pastor of Perouse was taken and burnt with a slow fire, together with many of his flock, and the inhabitants were despoiled of all they had, and forced to flee to the mountains.

Being thus enraged with hard usage, in the month of July, fifty of them set upon one hundred and twenty soldiers belonging to the abbey of Pignarol, put them to flight, and slew the greatest part of them. About four hundred more of their party coming up, they took the abbey of Pignarol, and delivered all their people which were imprisoned there.

In October following, news being brought that the Duke of Savoy was sending an army to destroy them; **they resolved, that it was not lawful to take arms against their prince, but that they would take what they could carry away, and betake themselves to the mountains, and there await the good pleasure of God, who never forsakes his own, and can turn the hearts of princes which way he pleases.**

There was not one man amongst them who repined against this decree. In aftertimes they had pastors who taught them otherwise, and told them it was not their prince, but the Pope that they resisted, and that they fought not for their religion, but for their wives and children.

The 2nd of November the forces of the Duke of Savoy entered their borders, and the soldiers attempting to get above them, they betook themselves to their slings, and maintained a fight against them **(though they were but few in number)** the space of a whole day, with no great loss.

At last the general finding they were not to be forced, gave them leave to petition the Duke of Savoy, "That they might live in peace, assuring him that nothing but utter ruin could have forced them to take arms against him: for which they humbly implored his highness' pardon, **and begging the liberty of their consciences, and that they might not be forced to submit to the traditions of the church of Rome; but might, with his leave, enjoy the religion they had learned from their ancestors.**"

This petition was seconded by the Duchess of Savoy, who was a merciful princess, and had great power over the affections of the duke. **It being ever her judgment that this people were not to be so severely used, who had not changed their religion a few days ago, but had been in possession of it from their ancestors so many ages.**

Upon this they were to be received to mercy; but the soldiery fell upon them when they suspected nothing, and plundered them three days together. The general seemed to be much concerned at this breach of faith: **yet after this they were fined eight thousand crowns, which they were forced to borrow on great usury, and they were also commanded to bring all their arms into the castles which the duke had garrisoned in their country.**

**And at last they were commanded to eject all their pastors (which was submitted to with the tears of their people) that they might avoid the fury of the soldiers.** The general pretended not to be satisfied that their pastors were in reality gone, and when they suffered them to search their houses, the soldiers plundered them again, and then burnt their town. There was one town called Angrogne, in a valley of the same name, where the general pretended to shew them more favour, and agreed that they should have one pastor left them.

*But they forced him also to flee into the mountains afterwards, and plundered his house, and all his neighbours, and then enjoined the Sindicks (**or chief magistrates**) to bring in the pastor; threatening that otherwise they would burn and destroy the whole territory; and when they had so done they withdrew.*

*In the mean time their messengers were gone with their petition, mentioned above, to the duke at Vercelli, where they attended forty days before they could get an audience, and then they were forced to promise they would admit the mass, and when the prince had, upon these terms, forgiven their taking arms against him, they were commanded to ask pardon too of the Pope's nuncio, which at last they did.*

*During their absence, the inhabitants of Angrogne had permitted no sermons but in private, that they might not exasperate the prince, or make the affairs of their deputies more difficult. **But they resolved when these were returned to exercise their religion openly, and not to give anything to the maintaining of the soldiers, whether their request was granted or denied.***

*In the beginning of January the deputies returned, and when their principals understood what had been done, they wrote to the rest of the valleys to give them an account of it; and desired a public consultation or diet; at which it was resolved that they should all join a league to defend their religion, which they believed was agreeable to the word of God.*

*Professing in the mean time to obey their prince according to the command of God, and that they would, for the future, make no agreement or peace, but by common consent, in which the freedom of their religion should be saved.*

*Upon this they became more confident, refused the conditions offered by the Duke of Savoy, and the promises made by their deputies. **And the next day they entered into the church of Bobbio, and broke down all the images and altars,** and then marching to Villare, where they intended to do the like, they met the soldiers, who had heard what was done, going to plunder Bobbio, stopped them, and with their slings so pelted them, that they were glad to shift for their lives, and left these reformers to do the same thing at Villare.*

*The captain of Turin attempting to quell this outrage was beaten, and the duke's officers were glad to seek to their pastors for a passport. After this they beat the captain of Turin in a second fight. **By this time the whole army drew into the field, and the inhabitants of these valleys not being able to resist them, the soldiers burnt all their towns and houses, and destroyed all the people they took.***

*In these broils, Monteil, one of the Duke of Savoy's chief officers, was slain by a lad of eighteen years of age; and Truchet, another of them, by a dwarf. The Duke of Savoy had sent seven thousand soldiers to destroy this handful of men; and yet such was their desperation, and the advantages of their country, that they beat his soldiers wheresoever they met them.*

***And in all these fights their enemies observed that they had slain only fourteen of the inhabitants, and thence concluded that God fought for them.** So the Savoyards began to treat for a peace, which at last was concluded to the advantage of these poor despicable people.*

***The duke remitted the eight thousand crowns they were to pay by the former treaty, and suffered them to enjoy their religious liberty: so that he got nothing by this war but loss and shame, the ruin of his people on both sides, and the desolating of his country.***

*This calm, however, only lasted about four years; for, in 1565, at the importunate request of the Catholic party, an edict was issued, enjoining every subject throughout the dominions of the Duke of Savoy, not conforming to the church of Rome, to appear before the magistrates of their several districts, within ten days after its publication, and there either declare their readiness to go to mass, or quit the country in two months.*

*The magistrates were, at the same time, directed to take particular cognizance of such as refused compliance, and to transmit information thereof to his highness. The Protestant princes of Germany, having received information of this tremendous blow which now threatened the Waldenses, very humanely interposed with the Duke, for the purpose of warding it off. The [Elector Palatine of the Rhine](#), in particular, addressed a letter to him, which he transmitted by the hands of one of his counsellors.*

*I regret that its length, (for it occupies seven pages in folio) renders its entire insertion here impracticable; but some judgment may be formed of the noble sentiments that it breathes throughout from the following extracts:*

*"I plainly see," says the Elector Palatine, "whither the designs of your highness's counsels tend. It is to drag these poor people to prison, and there, by means of torment, to constrain them to confess some treason, that so a pretext may be afforded for destroying all the churches of the valleys, as seditious, and to condemn them as disturbers of the public peace.*

***But let your highness recollect, that there is a God in heaven, who not only beholds the actions of men, but who also tries their hearts and reins, and to whom all things are naked and open.***

***Let your highness beware of wilfully fighting against God, and of persecuting Christ in his member; for though he may bear it for a while, to try the patience of his saints; he will, nevertheless, in the end, chastise the persecutors of his churches and people with horrible punishments.***

***Let not your highness suffer yourself to be abused by the persuasions of the Papists, who may possibly promise you the kingdom of heaven, and eternal life, as a reward, in case you banish, imprison, and exterminate your subjects.***

*But the infliction of cruelties, and inhuman actions, are not the highway to the kingdom of heaven- there must be some other found out. Your highness may see what success has attended the last forty years of persecution.*

***What advantage have those, who called themselves Catholics, derived from all the fires, swords, gibbets, prisons, tortures, and banishments, which they have exercised in Germany, England, France, and Scotland!***

*No; the history of both the Jews, and the primitive Christians abundantly shews that in the concerns of religion the power, authority, or severity of men avail nothing. Do we not find that those who have persecuted, banished, or delivered up unto death, the Christians, have been so far from gaining anything thereby.*

*On the contrary they have increased their number, insomuch that it has become a proverb- "The ashes of the martyrs are the seed of the Christian church." In this respect the church resembles the palm tree, which, the more it is weighed down, the loftier it rises."*

*He assured, that true religion is nothing else than a firm and settled persuasion of the existence of God, and of his will, as revealed in his word, imprinted on the mind by the Holy Spirit, which having once taken root, cannot easily be eradicated by tortures and torments- for those who are the subjects of it, will sooner endure the worst that can befall them, than embrace anything which appears to them contrary to religion and godliness.*

Being ordered to surrender arms and pay monetary homage, speaks to the nature of man's government springing from a deceptively wicked heart. Babylon installs her idols in the valleys and in the churches, but only temporarily as the brothers and sisters remove and destroy many cleaning the land of these abominations.

What causes true liberty and peace? Worshiping the true uncarved God in obedience based on His knowledge says the prophet and saviour – the way, truth and life - *And from Jesus Christ, the faithful Witness, the Firstborn from the dead, and the Ruler of the kings of the earth. To Him Who loved us and washed us from our sins in His own bloods (Rev. 1:5 FV).* Christ, as our brother, king and saviour rescues us from the immortal destiny of breaking the royal law, through repentance, baptism, and obedience. The kingdom of God presents true liberty from the ways of this world – slavery, tyranny, darkness and death. How can death and darkness be attractive? It is the here and now, fabricating temporal kingdoms ruled by the prince of darkness and the destroyer (Eph. 6:12 and Rev. 9:11).

But human history perceives the Church of God as the destroyers of "art and civilization", instead creating "Christian" edifices apparently mark Babylon as "eternal" – the source of the name "vandals" as a people that destroy valuable art works – [whether idols or not](#).<sup>86</sup>

*Protestants destroyed Catholic trappings in exactly the same way early Christians had destroyed (or modified) pagan trappings, and for exactly the same reason - according to the Bible they were idolatrous.*

*In England, William Dowsing was commissioned by the government to tour East Anglia to destroy images in churches. His detailed record of his work in Suffolk and Cambridgeshire survives:*

*"We broke down about a hundred superstitious Pictures; and seven Fryars hugging a Nunn; and the Picture of God and Christ; and divers others very superstitious; and 200 had been broke down before I came. We took away 2 popish Inscriptions with Ora pro nobis and we beat down a great stoning Cross on the top of the Church."*

*Just as Christians have suffered more persecution at the hands of Christians than at the hands of any other group, so Christian churches and icons have suffered more iconoclasm at the hands of Christians than at the hands of any other group.*



The religious and civil foundations of our liberties, founded by Christ and sown by the Churches of God strike at the short lived falsehoods. In our lands we inherit the land of refuge from an ancient persecution that seeks to stamp out man's amazing promise and destiny through the truth of God. But the hand of Satan lurks in the shadows and halls of modern society, stealthily stealing liberty and peace. With no earthly refuge left we will again, like Thyatira seek God in earnest when the great final persecution takes over the whole world (Rev. 17:5).

The ashes of the martyrs do not weigh down the Church but build it, and reflect our Lord and Saviour Jesus Christ. The Church presaged the modern democracies: freedom of worship, and the foundations of modern constitutions. What is the legacy of the present Church? None other than the coming Kingdom of God!

**7. PART 7 - THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES IMPACTS ON THE CHURCHES OF GOD**

**Man's hand reaches for peace – Away unjust Babylon!**

**Founding Democracy and Freedom of Worship - from the blood of the dead true martyrs**

Their legacy and voices must be heard and re-recorded, for these troubled times loom on our horizon, and in heightened and aggravated tones. The Church of God's legacy underpins modern democracies of the earth; the protection of private property rights; and the entrepreneurial industrial drive reflective, NOT of Rome or Greece, but the nation of Israel - the first and only nation blessed with the laws of God.

The nation of Israel, with God as leader, blessed as priest/emissaries to the whole world, express the freedom that only God can bequeath. As the only nation blessed though Abraham and with Christ, guides them with the force of the Old Covenant from Sinai. But their disobedience leads to eventual collapse, rebellion and captivity.

The sacrifice and resurrection of Christ establishes the new nation under God the Father, with spiritual blessings so we can trek the narrow path to the kingdom. Christ, as the second Adam, brings the second covenant that lives within the temple of our flesh. The Church of God inherits the freedom from the spiritual, first born King!

True freedom flees from mankind, but resurrected saints become citizens in the new Eden! (I Thess. 5:3). For He alone defines the standard of behavior, and stands as the ultimate judge of all nations and each one of us. The suffering of the martyrs identify true Christians as they experience and spread the Godly ethic of scripture to the whole world. The testimony of a full Christian, expresses joy and every day prays for the realization of the kingdom. Begotten children of God, with faith, speak the deepest desires and passions of Christ, extending to a thousand generations (Ex. 20:6)!

Hendrick Alewijns – burned at the stake February 9, 1569; and tortured on the rack gave a confession to the inquisitors and, along with fellow martyrs, speaks to his children, now orphans, and the future children of God. He gives a penetrating treatise begging our patient adherence, without vengeance, to the scripture, avoiding a false journey as orphans in Christ!<sup>87</sup>

***And now, dear friends, brethren and sisters, I again commend you to God, and to the Word of His grace (as the salutation of Paul), which is able to build you up, and to give you an inheritance among all them which are sanctified. Be saluted, strengthened, comforted, and of good cheer in the Lord.***

***Watch and pray. By me, HENDRICK ALEWIJNS, and my fellow prisoners, all of us of good cheer. Farewell. Given in November, A. D. 1568.***

***Yes, dear friends, before this letter left my hands, two of us were brought before the court; dear Gerrit Jans Duynherder, our pious brother and myself. And behold, we are kept in durance, as sufficiently sentenced, and both of us expect to die very soon now.***

The Church of God Triumphs over Babylon (False Prophet) and Beast Power  
An Historical and Prophetic Narrative

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*O Lord O Lord! Into Thy hands, O faithful Creator! We commend our soul and spirit. Amen.*

***O beloved Church of God, take care of my three poor, dear little orphans that are without parents, without possession, or inheritance.***

***Adieu, my dear children; adieu, all my friends. This is going before you all, and following after my Lord Christ, in His footsteps. Lord, assist Thy servants unto the last, unworthy and unprofitable though they be.***

And Hans Marijns, martyred together with Hendrick, speaks to the Church of God from a heart rich with the Holy Spirit, as he now sleeps beneath the throne of God awaiting the revealing of the sons and daughters of God:

*Grace, peace and joy from God our heavenly Father, wisdom, righteousness and truth, through Christ Jesus His beloved Son our Lord and Saviour; together with the comfort and illumination of the Holy Ghost; these I wish you, much beloved brethren and sisters in the Lord, as a friendly greeting and eternal adieu in this sad world, where nothing is to be found but every sorrow of heart.*

***I trust to go and rest, with all the elect saints of God, under the altar, and hope to wait for you there: to this end may the Lord grant us His grace, and may He keep me, miserable sinner, unto the end, as I hope and trust He will do. Amen.***

*Know, much beloved brethren and sisters in the Lord, that we are all well yet, the Lord be praised; and it is still the purpose of us all, to adhere to the holy truth of the Lord all the days of our life, for which we can never fully thank the Lord. O dear brethren and sisters, how could we fully thank Him, that He so loves me unworthy one!*

***I hope by His grace, that I shall suffer for His holy name, and I trust to hear with all the beloved saints of God, "Come, ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.***

***O dear brethren and sisters, what beautiful promises are given to them that overcome, "That they shall shine forth as the sun in the kingdom of their Father; that they shall be of the household of God; that they shall eat of the hidden manna, and of the tree of life, which is in the midst of the paradise of God." Rev. 3:12; Matthew 13:43; Eph. 2:19; Rev. 2:17; 2:7.***

***O why should I write you much; I hope and trust, that you yourselves are all taught of God. Hence, dear brethren and sisters, I know of nothing special to write you, save that we should always take heed well to keep that which is committed to our trust, that no man take our crown, for Peter says, "The devil walketh about as a roaring lion, seeking whom he may devour: whom resist steadfast in the faith." I Tim. 6:20; Rev. 3:11; I Peter 5:8. O we shall be well rewarded, if we hold the beginning of our confidence steadfast unto the end. Herewith I will commend you all unto the Lord, and to the rich Word of His grace, which is able to build us all up for His heavenly kingdom. Amen.***

*And I kindly pray you, also to see to my child a little as much as you can. I have also requested this of the sister at Vlissingen, and of Christian. You may advise together as is best; for I must now part from it, so that I cannot take care of it. But I am heartily satisfied with this, and am ready to forsake not only wife and child, but also body and life, if the Lord will only keep me, as He has hitherto done, and will yet do.*

*Written on the third of February, in the year 1569, after I have been advised of my sentence. Farewell altogether, and be valiant always. I trust that we shall see one another again.*

*By me, Hans Marijns, your unworthy brother in the Lord, with what is in my ability for your best, for this time.*

The stories penetrate the sensibility of all. The testimonies stand as eternal markers on earth and in heaven awaiting the future resurrection of the just and the establishment of the Kingdom of God. The people of God - hide but speak, travel but share, in jail but testify, vilified but defend, and persecuted but patient. Holding to the truth of the word of God, spreading the promise of the coming kingdom of God - a kingdom, in our sense of time, far away, but coming as sure as the sun rises every day.

A people in this world, but not of this world's political systems, holding to the doctrines of scripture kept by Christ and the apostles – the Decalogue including the 7<sup>th</sup> day Sabbath, Passover and all seven holy days which portray the destiny and history of mankind.

The Church originates and speaks the truth based on the apostles and the Rock of Christ, keeps adult Baptism, while not being swallowed up by the enticing mythical systems of Babylon. The early Church, from the 300 – 700 A.D. after the rise of the anti-Christ, caught between ambitious powers – witnesses the pervasive rise of idolatry, Sunday worship, infant baptism, and the false authority of the papacy and in all its blasphemies. Called the Novatians and later the Donatists – the Church grows in Carthage, North Africa, castigates the eastern and western branches of the false Church – split over the authority of the pope and the worship of idols:<sup>88</sup>

*The Donatists appear to have resembled the followers of Novatian more than any other class of professors in that period of the church, of whom we have any authentic records; but their origin was at least half a century later, and the churches in this connexion appear to have been almost entirely confined to Africa.*

*They agreed with the Novatians in censuring the lax state of discipline in the Catholic church, and though they did not, like the former, refuse to readmit penitents into their communion, nor like them condemn all second marriages, they **denied the validity of baptism as administered by the church of Rome, and re-baptized all who left its communion to unite with them.***

*In doctrinal sentiments they were agreed with **(some of)** both the Catholics and the Novatians; while the regard they paid to the purity of their communion, occasioned their being stigmatized with the title of Puritans, and uniformly treated as schismatics by Optatus and Augustine, the two principal writers against them, in the Catholic church.*

*The Donatists are said to have derived their distinguishing appellation from Donatus, a native of Numidia, in Africa, who was elected bishop of Carthage about the year 306. **He was a man of learning and eloquence, very exemplary in his morals, and, as would appear from several circumstances, studiously set himself to oppose the growing corruptions of the Catholic Church.***

*The Donatists were consequently a separate body of Christians for nearly three centuries, and in almost every city in Africa, there was one bishop of this sect and another of the Catholics. **The Donatists were very numerous, for we learn that in the year 411, there was a famous conference held at Carthage, between the Catholics and the Donatists, at which were present 286 Catholic bishops, and of the Donatists 279, which, when we consider the superior strictness of their discipline, must give us a favourable opinion of their numbers, and especially as they were frequently the subjects of severe and sanguinary persecutions from the dominant party.***

*The emperor Constans, who reigned over Africa, actuated by the zeal of his family for the peace of the church, sent two persons of rank, Paul and Macarius, in the year 348, to endeavour to conciliate the Donatists, and if possible to restore them to the communion of the Catholic church. **But the Donatists were not to be reconciled to such an impure communion! To all their overtures for peace, they replied. Quid est imperatori cum ecclesia? That is, "What has the Emperor to do with the church?" An excellent saying certainly, and happy had it been for both the church and the world, could all Christians have adopted and acted upon it.***

*Optatus relates another maxim of theirs, which is worthy of being recorded. It was usual with them to say, "Quid Christianis cum regibus, aut quid episcopis cum palatio?" "What have Christians to do with kings, or what have bishops to do at court? These hints are strikingly illustrative of the principles and conduct of the*

*Donatists, who had among them men of great learning and talents, and who distinguished themselves greatly by their writings.*

***But I pass on from this brief mention of them to notice the state of things during this period in the Catholic Church. The introduction of images into places of Christian worship, and the idolatrous practices to which, in process of time, it gave rise, is an evil that dates its origin soon after the times of Constantine the Great; but, like many other superstitious practices, it made its way by slow and imperceptible degrees.***

***The earlier Christians reprobated every species of image worship in the strongest language; and some of them employed the force of ridicule to great advantage, in order to expose its absurdity. When the empress Constantia desired Eusebius to send her the image of Jesus Christ, he expostulated with her on the impropriety and absurdity of her requisition in the following striking words—***

***"What kind of image of Christ does your imperial Majesty wish to have conveyed to you? Is it the image of his real and immutable nature; or is it that which he assumed for our sakes, when he was veiled in the form of a servant. With respect to the former, I presume you are not to learn, that "no man hath known the Son but the Father, neither hath any man known the Father but the Son.""***

Church of God missions travel as merchants with the word of God both in writing and testimony; sometimes as minstrels singing the news in the streets and gathering places, with teachings from scripture; and sometimes two by two as itinerant businesses selling their own produce and handiwork while sharing scripture.

Captured, hunted and harangued in all these endeavors, true to an apostolic mission, they serve only to spread the good news. False spiritual principalities cloaked as earthly powers declare them heretics and disrupters of the common peace. Instead of debate and proof from scripture the heavy hand of Satan attempts to confuse, befuddle and destroy the truth. This preponderant power reviles these doctrines that denounce the papacy, infant baptism, the supposed saints of Babylon, idols, sexual promiscuity and deviancy.

The beating foul heart of Babylon beats and flourishes in her monkeries and monasteries. The severest persecution culminates in the attacks in many principalities throughout Europe in the 1500s including the Netherlands, Bohemia, Frankish Gaul, the Valleys of the Waldensians, Calabria in Southern Italy, and the Baltic States. Thrown into ships galleys the good news spreads to the whole world, and our ancestors find reprieve in new lands.

The storm clouds of Babylon wreak vengeance in the hearts of the powers of this earth and principalities, of sanguine temperament, blush and chaff under the iron hand of Rome. Some rebel, as the truth of God surfaces and captures the hearts of reformers, adventurers and entrepreneurs.

Jones highlights the Sleidanus' record of the Elector of Palatine of Rhine's letter to the Duke of Savoy (and his beneficent wife) continues to harangue the false church.<sup>89</sup>

*"By the grace of God, evangelical truth now shines in such splendour, that the errors and deceits of the Bishop of Rome and all his clergy, are sufficiently known in a manner, by all men; nor must the Pope think, henceforward, to abuse the world, as he has done in former times.*

*I, therefore, beseech your highness, whom I understand to be of a sweet and gentle disposition, that you would lay these things to heart, and not further molest these poor people for the sake of their religion, nor refuse them the free exercise of it, but rather allow them the liberty of assembling in public for the worship and service of God; in doing which you will readily discover the falsehood of the charges brought against them by their adversaries, and have a proof of their loyalty and obedience.*

***Your highness is not ignorant what evils were brought upon France (Merindole and the Albigenses) by their violence, in banishing and persecuting [the Christians there], what a flame was raised, which in a manner***

*consumed the whole kingdom, and what ruin ensued, all which has been appeased by one single edict, granting liberty of conscience; the result of which is, that the most entire peace and tranquillity reigns among them, though they profess different forms of religion.*

*And, indeed, the plain truth is, that, if your highness, out of complaisance to the Bishop of Rome, the cardinals, prelates, and others who are interested in the Roman religion, are resolved still to continue to persecute these poor people, **you will unquestionably experience the same evils that have come upon other kingdoms.***

***Nothing that is violent is of long duration;** and we must not always follow the wolf into the wood. Poverty and hunger are no inconsiderable torments, nor is it an easy thing to lead so long and miserable a life in exile, when deprived of one's goods and estates.*

*It is the height of injustice and misery to be compelled to submit to the tyrannical yoke of the Bishop of Rome, and to be prohibited worshipping God according to his word. **And it is wholly intolerable for good and faithful subjects to be accused as rebels or seditious persons.***

*"I learn, not without much grief, that scarcely anything has yet been done in regard to the things which your highness promised my Junius by word of mouth<sup>20</sup>, and that those poor wretches who are kept in the galleys on account of their religion, whose names he delivered in to your highness, are yet detained; from which I plainly perceive that these are the doings of your highness's counsellors, who are carried away with deadly hatred against our religion, of which I have proof, not merely by hearsay, but in the actual case of two who have been lately banished.*

The 1600s religious wars of Christian fighting Christian for the sake of Christianity ravages the principalities of Germany ([30 years war 1618-1648](#)); and the hidden but powerful true Church in the Piedmont (1655 massacre). But seemingly a dawn begins to rise and Rome's power wanes and weakens, which [incites Jesuits, the Propaganda](#) and anti-reformation movements extant to this day<sup>21</sup>.

Cromwell and the world, shocked from religious lethargy react to the travesties in the valleys of the Piedmont, sending emissaries to appeal to the local and kingly authorities, many of which seek refuge in denial. The brief republic of Britain challenges the monarchical despotism of Europe and the Romish church, planting seeds to flourish in the coming centuries – "Build a new civil foundation to overthrow the foul mother of harlots!"

Sleidanus continues:<sup>90</sup>

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<sup>20</sup> For understanding this, the reader must notice, that the elector has before this time, by means of one of his ministers, whose name was Junius, he interceded with the duke, in behalf of the Waldenses, and that the latter has promised to redress her grievances, which, however, the Catholic clergy and the duke's own ministers had successfully managed to prevent.

<sup>21</sup>In Germany, Switzerland, France, Denmark, Sweden, England, and Scotland there had been simultaneous and impressive declarations by voice and pen that the Papacy was the specified Antichrist of prophecy. The symbols of Daniel, Paul, and John were applied with tremendous effect. Hundreds of books and tracts impressed their contention upon the consciousness of Europe. Indeed, it gained so great a hold upon the minds of men that Rome, in alarm, saw that she must successfully counteract this identification of Antichrist with the Papacy, or lose the battle.<sup>[12]</sup>

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**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

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*“But let me tell you, in a word, that this severity is neither well-pleasing to God nor man, nor is it the way to bring men to the true knowledge of God. **Which must be done by persuasion and an appeal to the scriptures-not by persecution.** Your highness may probably tell me, that our religion has been long condemned but I ask, by whom, and how?*

***By him who has violated and corrupted all rights, human and divine, making himself both party and judge, and who has lately, at the Council of Trent, confirmed all his idolatries, and all the superstitions and abuses that have been introduced into the church (false).***

*Let your highness carefully examine the Holy Scriptures, and you will find this to be the case. Never suffer yourself to be deluded by those deceivers, who maintain their idolatries and superstitions merely **to serve their own bellies, and that they may lead the lives of epicures.***

*Let your highness well consider, that you must one day appear before the tribunal of Christ, to bring an account of the souls of your subjects, and where it will avail you nothing to say, "I thought so," or, "I esteemed it to be so." God has revealed his will in his word, and it is his pleasure that we should follow the same without turning either to the right hand or to the left.*

*The word of God is also clear and plain; let your highness only hear and embrace it, and you will easily find out the truth. I say all this, as one who wishes well to your highness's soul, as much so that I do to that of my own, and I pray the Lord incessantly, that it may please him to enlighten your understanding, **and call you home to his true light, that you may discern truth from falsehood, and that thus having a knowledge of the horrible abuses of the church of Rome, you may serve God in sincerity and truth.***

Footsteps from ships found the colonies in North America – a dream of liberty rises from the deaths and cries of the bloodied soil of Europe where the arrogant white horse of the Anti-Christ has rent, but not destroyed, the ancient fabric of the True Church. The noble thoughts of liberty, fraternity and freedom break forth with great promise. But what has wrought this vast enterprise and set the course for a new world?

Did the prayers of the mighty martyrs stay the hand of Satan and give us a semblance of religious liberty and time to continue in the nurture of His great faith, and sow seeds for others?

Capitalism, communism, monarchies, fiefdoms, and all man made Satan powered regimes will fail. Today, we enter the threshold of massive political and economic upheaval. The Church of God and scripture warns that a world, without the true God a cataclysmic era will rise. A vengeance beats in the heart of God, that only belongs to Him - the King of Kings and His soon coming kingdom – (Rev. 12:10).

Sleidanus chides the pope and civil governments, but God, eventually, chastises the author of confusion, prince of the power of the air, and accuser of the brethren who animates the world.

Sleidanus concludes:<sup>91</sup>

*"I therefore beseech your highness to give us a pledge of that esteem, which you have for us, by delivering those poor people that are now in the gallies, and recalling those that have been recently banished by the senate that you promised my Junius and myself by your letters.*



*Have compassion upon so many wandering exiles, deprived of all their property and effects. Call them home, and restore them to their houses and habitations: and **grant both to them, and to the other inhabitants of your highness's country, the public exercise of their religious worship, which they esteem more necessary than their daily food.***

*Absolve such of these poor people of the valleys as have been falsely accused, that so they may all live in peace and tranquillity under your highness's government. Make such articles of peace with them as may be preserved inviolate-support them in the quiet exercise of that religion which you have permitted them, and defend them in the same, bridling and restraining the bitter hatred which their governor Castrocara exercises towards them.*

*And warn him to molest them no more for the future, as he has hitherto done; enjoin upon **him** that he refrain from falsely imputing to them crimes and accusations, **by means of which he thinks to varnish over his tyranny; for such things are altogether unsuitable to the office of a magistrate and a governor, who ought to be a father to those that are committed to his charge.***

*Do not render yourself an instrument to the Pope and his creatures, of gratifying their insatiable desires to spill the blood of Christians. **Countenance not their cruelty and inhumanity against those who are in no wise perverse, but real Christians, and who have nothing more at heart than to serve God purely live uprightly under your highness's government,** to whom they are ready to yield all that obedience and fidelity which is your due, and to lay themselves out (their property, their persons, and their lives, if necessity calls for them) for your service.*

*The great and all-powerful God guide and govern your highness by his Holy Spirit, and preserve and defend you long in health and safety."*

**8. PART 8 - THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES IMPACTS ON THE CHURCHES OF GOD**  
**Holders of the doctrines of the Primitive Church in the face of immense persecution**  
**During the fury of the Crusades/Inquisition, the Protected Church sends Missions into all Europe**

We return to the crusading inquisitor in the midst of Europe fighting the true Church of God, declaring them heretics, though their ancient history is clearly known and documented. As noted, the Church finds refuge and sustenance in the valleys of the Cottian Alps, Bohemia (another wilderness housing Peter Waldo<sup>22</sup> and many true brethren – from 1100s), the Baltic States, Netherlands, Southern Italy - Calabria (decimated in the 16<sup>th</sup> Century).

History records the names of the Church outside the mainstream of the world, as heretics, that is blasphemers of the truth, as was recorded of Christ. Jones records their authenticity<sup>92</sup> and their practising beliefs, divorced from the false and imitating church.

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<sup>22</sup> Peter Waldo – not as founder of the Church but rather coming from COG – *from Muston – Israel of the Alps* - as giving his name and, in part at least, his knowledge of the truth to Waldo, instead of deriving theirs from him - as forming a connecting link between the primitive church and the churches of the Reformation; and follows in body of this document.

The world speaks in the following words within each of the principalities held sway by Babylon, consistently suggesting that the "shallow" heritage attributed to the true Church defies and rebels against the foundational (though false) church of the anti-Christ.

The power of "telling" comes in "naming", for therein lies the dominant force, or predominant nature, in the name of Satan - the accuser of the brethren, bringing about confusion as a roaring lion, prince of the power of the air (speaking his-story):

***Because they would not observe saints' days, they were falsely supposed to neglect the Sabbath also, and called "Insabbatati or Insabbathists." As they denied transubstantiation, or the personal and divine presence of Jesus Christ in the host, or wafer exhibited in the mass, they were called "Arians".***

***Their adversaries, premising that all power must be derived from God through his vicegerent the Pope, or from an opposite and evil principle, inferred that the "Waldenses were "Manicheans," because they denied the pope's supremacy over the emperors and king's of the earth.***

***In Languedoc, the Catholics pretended that the origin of these heretics was recent, and that they derived their name of Vaudois, or "Waldenses"<sup>23</sup>, from Peter Waldo, one of their barbes or preachers, whose immediate followers were called Waldenses; but this was rather the renovation of the name from a particular cause, than its original: accordingly it extended over that district only, in France - where Peter Waldo preached.***

***For in other districts the people who were branches of the same original sect, as in Dauphine, were, from a noted preacher, called Josephists- in Languedoc, they were called Henrician's- and in other provinces, from Peter Bruys, they were called Petrobrussians.***

***Sometime they received their name from their manners, as "Catharists," (Puritans) (recall the name given the Donatists and Novatians in earlier times) and from the foreign country whence it was pretended they had been expelled, they were called "Bulgarians" or Bougres.***

***In Italy they were commonly called Fraticelli, that is, "men of the brotherhood," because they cultivated brotherly love among themselves, acknowledging one another as brethren in Christ. Sometimes they were denominated "Paulicians", and, by corruption of the word, "Publicans," considering them as sprung from that ancient sect which, in the seventh century, spread over Armenia and Thrace.***

***And which, when persecuted by the Greek emperors, might emigrate into Europe, and mingle with the Waldenses in Piedmont.***

In the early days (300-600 A.D.) of the anti-Christ they traversed the oceans from Carthage (former Israelite lands) and mingled with the spiritual body in the northern Alps. Continually persecuted, driven from their homes, and they migrate to a place of refuge, central to the European continent.

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<sup>23</sup> " Dr. Mosheim traces the derivation of this word to a kind of slipper which they wore, as a distinguishing badge of the sect, and Gibbon has adopted his opinion. But I agree with Mr. Robinson in thinking it very unlikely that people who could not descend from their mountains into neighbouring states, without hazarding their lives, through the furious zeal of inquisitors, should tempt danger by affixing a visible mark on their shoes. The above opinion, therefore, appear much more probable.

*Sometimes they were named from the country or city in which they prevailed, as Lombardists, Toulousians, and Albigenses. All these branches, however, sprang from one common stock, and were animated by the same religious and moral principles.*

*Albigenses became latterly their common name in France, from the great number of them that inhabited the city of Alby, and the district of Albigeois, between the Garonne and the Rhone; but that name was not general and confirmed till after the council of Alby in the year 1254, which condemned them as heretics.*

***Their number and prevalence in that country are ascribed to the patronage and protection which they received from Roger count of Alby, after they had been persecuted in other countries.***

***Some writers have laboured to prove that the Waldenses and Albigenses were quite different classes of Christians and held different principles and opinions; but there seems no solid ground for maintaining such a distinction.***

*When the Popes issued their fulminations against the Albigenses, they expressly condemn them as Waldenses; their legates made war against them as professing the faith of the Waldenses; the monks of the Inquisition formed their processes of indictment against them as being Waldenses.*

***The people persecuted them as being such, and they uniformly adopted the title when it was given them, and even thought themselves honoured by it. To this may be added, that historians do not trace their origin to any local causes in Albigeois, and about Toulouse, but represent them as emigrants from other regions. Neither do they represent their origin as recent before the council of Alby, but as strangers from adjacent countries about a hundred years before.***

*Further, the provincial councils of Toulouse, in 1119, and of Lombez, in 1176, and the general councils of Lateran in 1139 and 1179 do not treat of them, nor condemn them as Albigenses but as heretics, and when they particularise them, they denominate them "bons hommes"- (i.e. good men)-"cathari"- "paterini"- "publicani," etc. which shews that they existed before they were generally known as Albigenses.*

*It is also proved, from their books that they existed as Waldenses, before the times of Peter Waldo, who preached about the year 1160.*

The word of God, given in both testaments and covenants always stood as the rock in all generations. For without the word of God we evaporate from time, just as the former Israelites went into captivity, who forget that their builder and maker is God. So did our progenitors Adam and Eve, rescued firstly by Abraham, and then Christ!

***Perrin, who wrote their history, had in his possession a New Testament in the Vallese language, written on parchment, in a very ancient letter, and a book entitled, in their language, "Qual cosa sia l'Antichrist"-that is, "What is the anti-Christ?" under date of the year 1120, which carries us back at least twenty years before Waldo.***

**Another book entitled, "The Noble Lesson"-is dated A.D. 1100. Their enemies confirm their great antiquity - Reinereus Saccho, an inquisitor, and one of their most cruel persecutors, who lived only eighty years after Waldo, admits that the Waldenses flourished five hundred years before that preacher.**

*Gretzer, the Jesuit, who also wrote against the Waldenses, and had examined the subject fully, not only admits their great antiquity, but declares his firm belief that the Toulousians and Albigenses condemned in the years 1177 and 1178, were none other than Waldenses.*

*In fact, their doctrines, discipline, government, manners, and even the errors with which they have been charged (by the Catholics) shew that the Albigenses and Waldenses were two branches of the same sect, or that the former were sprung from the latter.*

**From the death of Claude, bishop of Turin, who may not improperly be termed the Wickliffe of that city, to the times of Peter Waldo of Lyons, a considerable period intervened, during which, the history of the disciples of that great man is involved in much obscurity.**

**They seem to have had no writers among themselves capable of detailing their proceedings during this period; or, if any records of their ecclesiastical history were committed to writing, the zeal of their adversaries hath prevented their transmission to our times.**

*In the writings of their enemies, indeed, we have abundant proof of their existence, as a class of Christians separated in faith and practice from the Catholic Church, and of the multiplication of their numbers; but of their proceedings in the formation of churches, and of their order, worship, and discipline, we are very imperfectly informed.*

*Of the Catharists, in Germany, and of the Paterines, in the duchy of Milan, etc. during this period, both of which held the same principles as the Waldenses, we have already taken some notice in the preceding chapter. **But it was not till the twelfth century that the Vaudois appear in ecclesiastical history as a people obnoxious to the church of Rome.***

*And even then it seems, in great measure, to have been occasioned by the indefatigable labours, the ardent zeal, and the amazing success which crowned the ministry of Peter Waldo of Lyons, whose followers first obtained the name of Leonists, (Leo = Lion in Latin) and who, when persecuted in France, fled into Piedmont, incorporating themselves with the Vaudois.*

**The following is the account which Mr. Robinson gives of this intricate article of ecclesiastical history, and as it appears to myself more probable than any other that I have seen, I incline to admit it as the true one:**

***"In the twelfth century, towards the close, a great reformation was begun at Lyons, under the auspices of a merchant there, who procured a translation of the four Gospels from Latin into French, and who both preached himself and engaged others to do so in various parts of the country.***

***Reinerius Saccho thought all the believers (Credenti) sprung from this stock; and he therefore calls them all Leonists. Whether the merchant received his name (Valdus) from the Vaudois, or whether they received theirs from him is uncertain; the former is the more probable***

***opinion of the two, and the fact seems to be that, till then the Vaudois were (comparatively speaking) few and obscure, and the Leonists at once numerous and popular."***

*That the Vaudois and Leonists soon incorporated themselves together; that the Vaudois communicated their name, which passed for that of a low, rustical and obscure people to the Leonists; and that the Leonists emboldened the Vaudois to separate openly from the church.*

*This view of things in part reconciles the opinion of the Catholic bishop, Bossuet, with that of Dr. Allix and other Protestants. Bossuet says, the separation of the Vaudois was for a long time a mere schism in the church, and that Waldo was the parent.*

***Protestants deny this, and say that the Vaudois were the parents of the Leonists. It should seem the Vaudois were the first, and that they continued in the church a sort of party till Waldo emboldened them to separate, and so became not the founder of the party, but the parent of their separation."***

*But the history of Peter Waldo, his exemplary life, his zeal in the cause of truth and virtue, the noble sacrifices which he made to religious principle, and the extraordinary success which crowned his labours in the promulgation of the gospel of peace, entitle him to somewhat more than an incidental mention in the history of the times in which he lived.*

***He was an opulent merchant in the city of Lyons- a city which, in the second century of the Christian era<sup>24</sup>, as we have formerly seen, was blessed with the clear light of divine truth- where Christ had planted a numerous church to serve as a pillar on which his truth was inscribed, or a candlestick on which he had placed the lamp of life.***

*But the lamp had long been extinguished, and the pillar removed. Lyons, in the times of Peter Waldo was sunk into a state of the grossest darkness and superstition. **About the year 1160 the doctrine of transubstantiation, which sometime afterwards Pope Innocent III confirmed in a very solemn manner, was required by the court of Rome to be acknowledged by all men.***

***A most pernicious practice of idolatry was connected with the reception of this doctrine. Men fell down before the consecrated wafer and worshipped it as God; an abomination, the absurdity and impiety of which forcibly struck the mind of Waldo, who opposed it in a most courageous man.***

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<sup>24</sup> Lyon, in the center of the Celtic nation (Gaul) and launching place for the Waldenses;  
[https://en.wikipedia.org/wiki/History\\_of\\_Lyon](https://en.wikipedia.org/wiki/History_of_Lyon)

*But although the conscience or common sense of Waldo revolted against this novel piece of superstition, he seems not to have entertained, at that time, the most distant idea of withdrawing himself from the communion of the Romish church, nor indeed to have had much sense of religion upon his mind.*

*God, however, who hath the hearts of all men in his hands, and who turns them as the rivers of water, had destined him for great usefulness in his kingdom. To him, also, whatever means seem necessary for effecting his purposes in the world, are equally at command. An extraordinary occurrence in providence was the means of awakening the mind of Peter Waldo, to the "one thing needful".*

*One evening after supper, as he sat conversing with a party of his friends, and refreshing himself among them, one of the company fell down dead on the floor, to the consternation of all that were present. **Such a lesson on the uncertainty of human life, and the very precarious tenure on which mortals hold it, most forcibly arrested his attention.***

*The Latin Vulgate Bible was the only edition of the Scriptures at that time in Europe (**this can be easily disproven but Waldo adds Biblical translations and other documents**). But that language was inaccessible to all, **except one in an hundred of its inhabitants.***

*Happily for Waldo, his situation in life had enabled him to surmount that obstacle. **"Being somewhat learned," says Reinerius, when speaking of him, "he taught the people the text of the New Testament in their mother tongue."** The sudden death of his friend led him to think of his own approaching dissolution, and under the terrors of an awakened conscience, he had recourse to the Holy Scriptures for instruction and comfort.*

***There, in the knowledge of the true character of God, as the just God and the Saviour, reconciled towards sinners through the blood of atonement, he found the pearl of great price- a way of escape from the wrath which is to come.***

*The belief of the testimony which God hath given of his Son, diffused peace and joy into his own mind; raised his views and conceptions above "the smoke and din of this dim spot which men call earth," and led him to look for glory, honour, and immortality, even eternal life in the world to come.*

***But Christian love is an operative principle. It expands the mind in which it dwells, and fills it with generous sentiments with supreme love to God, and the most disinterested benevolence to man.***

*Waldo was desirous of communicating to others a participation of that happiness which he himself enjoyed. He abandoned his mercantile pursuits, distributed his wealth to the poor as occasion required; and, while the latter flocked to him to partake of his alms, he laboured to engage their attention to the things which belonged to their everlasting peace.*



***One of the first objects of his pursuit was to put into their hands the word of life; and he either himself translated, or procured some one else to translate the four Gospels into French; and the next was to make them acquainted with their sacred contents.***

*Matthias Illyrius, a writer who prosecuted his studies under Luther and Melancthon, and was one of the Magdeburgh centuriators, speaking of him, says, "His kindness to the poor being diffused, his love of teaching, and their love of learning growing stronger and stronger, greater crowds came to him, to whom he explained the scriptures. He was himself a man of learning; so I understand from some old parchments nor was he obliged to employ others to translate for him as his enemies affirm."*

*But whether Waldo himself translated these Scriptures or employed others to do it, or, which is most probable, executed it himself with the assistance of others, certain it is, that the inhabitants of Europe were indebted to him for the first translation of the Bible into a modern tonque (**the Bible was always available to God's Church in the vernacular**), since the time that the Latin had ceased to be a living language a gift of inestimable value!*

The scripture, always available and vigilantly kept by the Church of God, expresses the Lingua Franca of God. The existential character of God's church imbibes [His word](#) in writing, expressed in the vernacular from the earliest times and never, ever forgotten, for this sustains humanity and our Godly generations! The false church covers, hides, darkens and buries the word, as does any autocracy or hierarchy, for therein lies the power of life!

Jones continues:<sup>93</sup>

***As Waldo became more acquainted with the Scriptures, he began to discover that a multiplicity of doctrines, rites, and ceremonies which had been introduced into the national religion, had not only no foundation in the word of God, but were most pointedly condemned in that book.***

***Inflamed with zeal for the glory of God, on the one hand, and with concern for the souls of his fellow sinners on the other, he raised his voice loudly against them, condemning the arrogance of the Pope, and the reigning vices of the clergy.***

***Nor did he satisfy himself with mere declamation against what was wrong in others. He taught the truth in its simplicity, and enforced its practical influence on the heart and life; and by his own example, as well as by an appeal to the lives of those who first believed in Christ, he laboured to demonstrate the great difference there was between the Christianity of the Bible and that of the Church of Rome.***

***The consequences of all this may be easily supposed by a reflecting mind. The Archbishop of Lyons heard of these proceedings, and became indignant. Their tendency was obvious; the honour of the church was involved in them, and, in perfect consistency with the usual mode of silencing***

***objectors among the catholic party, he forbid the new reformer to teach any more on pain of excommunication, and of being proceeded against as an heretic.***

Waldo, one of the few outspoken and historically recognized, escapes martyrdom, eventually traversing the Alps and the Waldensian enclaves to reside and plant the Church of God in Bohemia.

*Waldo replied, that though a layman, he could not be silent in a matter which concerned the salvation of his fellow creatures. **Attempts were next made to apprehend him; but the number and affection of his friends, the respectability and influence of his connections many of whom were men of rank; the universal regard that was paid to his character for probity and religion; and the conviction that his presence was highly necessary among the people whom he had by this time gathered into a church and had taken oversight.***

*Operated so strongly in his favour, that he lived concealed at Lyons during the space of three whole years. **Information of these things was then conveyed to Pope Alexander III who no sooner heard of such heretical proceedings than he anathematized the reformer and his adherents, commanding the archbishop to proceed against them with the utmost rigour.***

***Waldo was now compelled to quit Lyons; his flock in a great measure followed their pastor; and hence a dispersion took place not unlike that which arose in the church of Jerusalem on the occasion of the death of Stephen. The effects were also similar.***

*Waldo himself retired into Dauphiny, where he preached with abundant success; his principles took deep and lasting root, and produced a numerous harvest of disciples, who were denominated Leonists, Vaudois, Albigenses, or Waldenses; for the very same class of Christians is designated by these various appellations at different times, and according to the different countries or quarters of the same country in which they appeared.*

***Persecuted from place to place, Waldo retired into Picardy, where also success attended his labours. Driven from thence, he proceeded into Germany, carrying along with him the glad tidings of salvation; and, according to the testimony of Thuanus, a very authentic French historian, he at length settled in Bohemia, where he finished his course, in the year 1179, after a ministry of nearly twenty years.***

***He was evidently a man of very singular endowments; and one of those extraordinary persons whom God in his providence occasionally raises up and qualifies for eminent usefulness in his kingdom; but he has met with no historian capable of doing justice to his talents and character. Numbers of his people fled for an asylum into the valleys of Piedmont, taking with them the new translation of the Bible.***

The Inquisition, in full swing, persecutes, with the civil governments of Spain, Savoy, France, Britain and German states. Monastier, a Waldensian pastor, writes in the 1800s of the continuous, unbroken line of the Church of God, its power in

many communities, especially blossoming in 1200's Frankish Gaul (land of the Celts) with ancient doctrines of the primitive church.

Their name – Vaudois/Waldenses<sup>25</sup> applied with rigour by Babylon but other names derisively applied against all supposed heretics, but always calling themselves the **Church of God**.

**The Church prospers in France and comes under the first attacks of the Inquisition/Crusades. Although the Church was protected to some degree by the civil powers they eventually fled, but spread the good news, in many European quarters. The celebration of the Mass arises anew from ancient Babylon - commanding that God repeatedly come to earth at the behest of the Pope and his prevaricators – and, as always, idolatry enslaves the heart and mind of man, and demons run the communities.**

**The Bible in the vernacular, always a Church of God endeavour, permeates the communities of Europe - in this era through Peter Waldo.<sup>94</sup>**

*Historical clearness, and, what is still more important, truth, **equally demand an exact knowledge of the origin of the name Vaudois, which was given to reputed heretics of the twelfth and following centuries, in France, the north of Italy, and Germany.***

*Three principal etymologies have been proposed: According to some, it is derived from Valdo, whose disciples were called the Poor Men of Lyons, with which epithet it may be considered as synonymous.*

*According to others, Vaudois is derived from vau (valleys), as Vallenses from the Latin word vallis, a valley, and Valdenses (most generally used) from vallis densa, a thick, or shaded valley.*

*Lastly, in the opinion of others, the name Vaudois was a term of reproach, synonymous -with sorcerer<sup>26</sup>.*

***Before the terrible scourge of Babylon enters the eastern Frankish territory in the 1200s - Peter the Venerable, abbot of Clugny, attributes to Pierre de Bruis the five following points of doctrine, which he states in his ninth letter, entitled, "Against the Petrobrusians," and addressed to the archbishops of Arlus and Embrun, as well as to the bishops of Gap and Die.***

***Re (Pierre de Bruis) denies that children, before they arrive at years of intelligence, can be saved by baptism, or that the faith of another person can be useful to them, since, according to those of his opinion, it***

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<sup>25</sup> From Jones – History of Waldenses - From the Latin word Vallis, came the English word Valley, the French and Spanish Valle, the Italian Valdesi, the low Dutch ,Valleye, the Provencal , Vaudois, the ecclesiastical Valdenses, Ualdenses, and Waldenses. The words simply signify Valleys, inhabitants of Valleys, and no more.

<sup>26</sup> From the Noble Lesson the Romaunt word Vaudes is used - For a long time, this word Vaudes was taken to be only a variation of Vaudois; but it is now acknowledged to contain a cruel reproach, and to be equivalent to an accusation of sorcery. The word Vaudes has, in fact, in the Romance language, the meaning of sorcerer, and has not yet ceased to be used in that sense in the patois of the canton de Vaud.

Noble Lesson extract - "If there be any one who loves and fears Jesus Christ, who will not curse, nor swear, nor lie, Nor be unchaste, nor kill, nor take what is another's, nor take vengeance on his enemies, They say that he is a *Vaudes* and worthy of punishment."

*is not the faith of another which saves, but the faith of the individual with baptism, according to our Lord's words: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."*

*The second point consists in this—**that we ought not to build either temple or church, but we ought to overturn the existing edifices of this kind; that consecrated places are not necessary for Christian devotion, because God, who is invoked, understands and hearkens to those who are worthy of being heard, whether in a tavern or a church, a market-place or a temple, before an altar or in a stable.***

*The third article enjoins the cutting in pieces of the sacred crosses and burning them, **because they have the form of the instrument which was made use of to torture, Jesus Christ, and so cruelly to deprive him of life; the cross is not worthy of adoration or veneration, or any kind of supplication; on the contrary, by way of retribution for the sufferings and death of Christ, it merits all dishonour, such as being cut in pieces and burned.***

*Bruis not only denies that the true body and blood of the Lord are offered daily and continually in the church by the sacrament, but declares that this sacrament is nothing, and ought not to be offered to God.*

***He (Bruis) ridicules sacrifices, prayers, alms, and other good works performed by living believers on behalf of such as are deceased, and affirms that these things cannot be of the slightest use to the dead.***

*The Magdeburgh Centuriators, who have extracted and collected the different points of doctrine professed by the heretics of the south of France, in the twelfth century, mention some other articles of faith beside; for example, on the Lord's supper, **"That the body and blood of Christ were not offered in the theatrical mass, and that it was not an oblation made for the salvation of souls.***

*"That the altars ought to be destroyed; that the doctrine of the change in the sacramental elements is false; that the sacred supper ought not now to be given to men, because it was once given by Christ to his apostles"**(speaking of the Passover supper).***

*Evidently, this last opinion is incorrectly reported, since, as we shall see by the testimony of St. Bernard, the so-called heretics of the south of France partook of the supper — **Passover without a meal (I Cor. 11:17).***

*It certainly related to the expiatory sacrifice of Jesus Christ, which was offered only once, and which need not and cannot be repeated.*

***On Marriage: "That the priests and monks ought to marry, rather than be the prey of lust, or give themselves up to impurity." (what a blight this has been on the culture of the World foisted again and again from the ancient halls of Babylon).***

*On Chants and Instruments of music: **"That God is mocked by the chants which the priests and monks repeat in the temples; that God cannot be appeased by monkish melodies."***

*On Meats: "That it is allowable to eat meat on Sundays and other days."*

*On the Holy Scriptures: "A rumour is prevalent" said the abbot of Clugny, "that they do not receive the whole canon; that is to say, all the writings of the Old and New Testament;" he also said, " that they received only the Gospels."*

*But here we beg to observe, that so grave an accusation as that urged by the venerable Peter against the heretics, of not receiving the whole canon of Scripture, rests on a very weak foundation, nothing more than "a prevalent rumour."*

*Such a charge requires much stronger evidence than mere rumour to establish it. He also says, "They believe in one canon; they do not grant the same authority to the fathers as to the Holy Scriptures." The same centuriators have also extracted from the writings of St. Bernard the errors which he noticed in the apostolic heretics - we translate the passage:*

*"The Apostolicals or Henricians; their doctrines, according to St. Bernard, as far as they can be ascertained, are:*

- 1. "That infants ought not to be baptized;*
- 2. That they (the apostolicals- false church) have the power of consecrating daily the body and blood of Christ at their table, to nourish themselves, since they are themselves the body of Christ and his members;*
- 3. That virgins alone are allowed to marry, because God created man and woman virgins;*
- 4. That continence must be sought by marriage;*
- 5. That the fire of purgatory does not exist. The reason is, that the soul when separated from the body passes into a state of repose or damnation;*
- 6. That we must not pray for the dead;*
- 7. That we ought not to ask for the intercession of departed saints;*
- 8. That a man who lives in sin ought not to be a bishop;*
- 9. That they do not acknowledge the church of Rome or pontificate; but assert that they, themselves, are the church;*
- 10. That swearing or oath-taking is forbidden."*

#### **9. PART 9 - THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES IMPACTS ON THE CHURCHES OF GOD**

**And all the world was amazed and followed the Beast**

**And they worshipped the dragon, who gave his authority to the beast...**

**If anyone gathers into captivity he shall go into captivity.**

**If anyone kills with the sword, he must be killed with the sword –**

**Here is the endurance of the saints - (FV – Rev.13: 3,10)**

The ancient and primitive Church of God holds to the doctrines of Jesus Christ, His teachings and admonitions to repel the attacks of Babylon's pernicious and ravaging assaults; and she does - over successive generations.

Apostasy always knocked at the door of the Church seeking openings that could infect the binding resistance of the mighty Holy Spirit – both corporately and individually. Jezebel – ruthless, cunning, drunk with the blood of the saints – brings nations, and princes together in testimonies of force against the innocent, yet bold body of Christ.

The early Church consistently felt the wrath of the false Church as the latter sought worldly power and influence through avarice, and religious imitation – as Christ pronounced against the Pharisees – white washed sepulchres – glistening and polished white on the surface but inside ravenous, and rotting bones.

As Jones records the fulminations of the false church from 300-700 A.D:<sup>95</sup>

*The emperors of Rome and Constantinople, who professed Christianity, had now been lavishing on the clergy riches, immunities, and privileges, during three succeeding centuries (300-700 A.D.); and these seducing advantages had contributed to a relaxation of discipline, and the introduction of such a mass of disorders as wholly destroyed the spirit of the Christian profession.*

***Under the dominion of the Barbarian kings, the degeneracy increased, till the pure principles of Christianity were lost sight of in the grossness of superstition, in consequence of which, men were led to endeavour to conciliate the favour of heaven by the same means that satisfied the justice of man, or by those employed to appease their fabulous deities.***

*As the punishments due for civil crimes, among the Barbarian conquerors, might be bought off by money, they as tempted, in like manner, to bribe heaven, by benefactions to the church, in order to supersede all future inquest.*

***They seem to have believed, says the Abbe de Mably, that avarice was the first attribute of the Deity, and that the saints made a traffic of their influence and protection.***

The pervasive power of Satan and the demons in the world reflects the unbridled selfishness and pride of life, which John warned against (I John 2:16). The world's system of governance – physical and spiritual – imitates the true union of the Holy Spirit and the spirit in man, but the former defies the prominence of the honour and respect due God, as demanded by the first commandment – having no other gods before Him.

If we do not hold to the one True God then we WILL have other gods that rush in to fill the void and short circuit the vine of eternal life. No such human state incorporates a belief system void of “a” god – Christ emphatically warns against false prophets that plague the earth for they will not attract the few but the many. Blasphemy, checkmated by the first of the Ten Commandments, enthralls with phony freedoms, including Atheism which colours all falsehoods, for the most irreverent power comes through tyranny and despotism, which characterizes Lucifer and his ancient rebellion. The most deceptive sin of all – PRIDE- fills celebrities, and underpins rebellion and blasphemy – the modus operandi of Babylon! Pride comes before a fall (Prov. 16:18). Babylon is fallen is fallen! (Rev. 17, Isa. 21:9, and II Thess. 2:4).

12. *“Son of man, lift up a lamentation over the king of Tyre, and say to him, ‘Thus says the Lord GOD, “You seal up the measure of perfection, full of wisdom and perfect in beauty. 13. You have been in Eden the garden of God; every precious stone was your covering, the ruby, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the turquoise, and the emerald, and gold. The workmanship of your settings and of your sockets was prepared in you in the day that you were created.*

*14. You were the anointed cherub that covers, and I set you so; you were upon the holy mountain of God; you have walked up and down in the midst of the stones of fire. 15. You were perfect in your ways from the day that you were created, until iniquity was found in you.*



**16. By the multitude of your merchandise they have filled your midst with violence, and you have sinned. Therefore I will cast you as profane from the mountain of God, and I will destroy you, O covering cherub, from among the stones of fire. 17. Your heart was lifted up because of your beauty; you have corrupted your wisdom by reason of your brightness. I will cast you to the ground; I will lay you before kings, that they may behold you.**

**18. By the multitude of your iniquities, by the unrighteousness of your trade, you have profaned your sanctuaries; therefore I brought forth a fire from your midst; it shall devour you, and I will bring you to ashes upon the earth, before the eyes of all who see you.**

**19. All who know you among the people shall be astonished at you; you became a terror, and you will not be any more." ' ' (Ezek. 28).**

Jones continues:

***"That treasury is poor," said Chilperic, king of the Franks, "Our riches are gone to the church; the bishops are the kings." And true it is, that the superior clergy, by the influx of wealth and the acquisition of lands, combined the influence of worldly grandeur with that of religion insomuch that they were often the arbiters of kingdoms, and disposed of the crown, while they regulated the affairs of the state.***

***Historians have exhibited to us the most melancholy picture of the universal darkness and ignorance, which, at the beginning of the seventh century, had overspread all ranks of men. Even the ecclesiastical orders scarcely afforded an exception to this general description. Among the bishops, the grand instructors and defenders of the Christian church, few, we are told, could be found whose knowledge and abilities were sufficient to compose the discourses, however mean and incoherent, which their office sometimes obliged them to deliver to the people.***

Darkness shrouds the earth, learning enslaved by superstition lies and reinvents symbols and patterns of increasingly laughable, unjust and immoral behavior. Witness the "talking ass" that ironically recalls Balaam's story of prophetic defiance against the people of God. The people empathize with a "talking ass":

***The greater part of those, among the monastic orders, whom the voice of an illiterate age had dignified with the character of learning, lavished their time and talents in studying the fabulous legends of pretended saints and martyrs, or in composing histories equally fabulous, rather than in the cultivation of true science, or the diffusion of useful knowledge.***

***The want even of an acquaintance with the first rudiments of literature was so general among the higher ecclesiastics of those times, that it was scarcely deemed disgraceful to acknowledge it. In the acts of the councils of Ephesus and Chalcedon, many examples occur, where subscriptions are to be found in this form: (religious superficial patronage)<sup>27</sup>***

***"He is the good Christian," says he, "who comes often to church, and brings his oblation to be presented on God's altar; who presumes not to taste of the fruits he hath gathered, till he hath first made his offering of them to God; who, on the return of the sacred solemnities, for many days preceding, observes a sacred continence, even***

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<sup>27</sup> White's Bampton Lectures, Sermon 2, and quotes, p. 6

*from his own wife, that he may approach God's altar with a safe conscience; and who can repeat from memory the creed and the Lord's prayer."*

***So much for his good Christian; on which the learned translator of Mosheim very properly remarks, "We see here a large and ample description of the character of a good Christian, in which there is not the least mention of the love of God, resignation to his will, obedience to his laws, or of justice, benevolence, and charity to men, and in which the whole of religion is made to consist in coming often to the church, bringing offerings to the altar, lighting candles in consecrated places, and such like vain services."***

*But let us hear this Luminary of the seventh century once more. "Redeem your souls," says he, "from the punishment due to your sins, whilst you have the remedies in your power. Offer your tithes and oblations to the churches—light up candles in the consecrated places, according to your abilities—come frequently to church and with all humility pray to the saints for their patronage and protection; which things if ye do, when at the last day ye stand at the tremendous bar of the eternal Judge, ye may say confidently to him, "Give Lord, because I have given."*

In several churches of France, a festival was celebrated in commemoration of the Virgin Mary's flight into Egypt—***it was called the feast of the ass. A young girl, richly dressed, with a child in her arms, was placed upon an ass superbly decorated with trappings.***

*The ass was led to the altar in solemn procession—high mass was said with great pomp—the ass was taught to kneel at proper places—a hymn, no less childish than impious, was sung in his praise; and when the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, brayed three times like an ass; and the people, instead of the usual response, brayed three times in return.*

***"Everything sacred in religion," says Voltaire, when treating of this period, "was disfigured in the West, by customs the most ridiculous and extravagant.***

***The festivals of fools and asses were established in most churches. On days of solemnity, they created a bishop of fools; and an ass was led into the body of the church, dressed in a cape and four cornered cap. Church dances, feasting on the altar, revelry and obscene farces were the ceremonies observed on those festivals, and in many dioceses these extravagancies were continued for seven centuries.***

***Were we to consider only the usages here related, we should imagine we were reading an account of Hottentots or Negroes; and it must be confessed that in many things we did not fall much short of them."***

God's people drink in of the bible, under the ruler ship and authorship of Jesus Christ and God the Father. The true people of God express the will of God throughout history and with the power and influence of martyrdom trace their tenacity and perseverance. Meanwhile the world engorges itself with profligate farce and fallacy, to the applause of the multitude.

Perrin writing of the 1100's affirms the blackness of man's heart throughout history, and when the righteous rule the people rejoice (Prov. 29:2).<sup>96</sup>

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As "the goodly fellowship of the Prophets," and in the glorious company of the Apostles, "both have passed away from the church (**forcefully against**) the rest that remains of the people of God"—and as, according to our poet's characteristic definition— "A Celebration is the highest style of man."

***I know not a more honorable privilege, than to be numbered, even in our comparatively pacific times and country, among the descendants of "the noble army of Martyrs," in the anterior ages of the suffering persecuted Churches, during that direful period when "all the world wondered after the Beast," to whom "the Dragon gave his power, and his seat, and great authority."***

*Of that exemplary and numerous "Household of Faith," you are a member. You have your noble ancestry and their Christian kindred among the Huguenots, those Confessors and Martyrs who were expatriated by the revocation of the Edict of Nantes—and those proscribed Christians "of whom the world was not worthy," require not any other terrestrial title to their enumeration in the catalogue of the "Two Witnesses."*

*The volume which I now present to you does not record the diabolical transactions of that long protracted hail storm and pestilence, during the prevalence of which, the elite France, hundreds of thousands of the Lord's disciples were tortured to death for his sake; and an equal multitude more either fled or were driven from their Gallic habitations into every other country where their gracious Master provided them a refuge.*

But this History of the Waldenses, the Albigenses, and the Vaudois, comprises the narrative of the similar Papal atrocities by which those elder brethren of the Huguenots, the Christians of the Alpine valleys, were desolated and slaughtered.

The protestant Church emerges from the hardiness of the Church of Thyatira, but imbibes of the fornication of Babylon – enters the Church of Sardis. The Church of God rejoices in a respite from the conflagration of centuries. The light of the glorious gospel shines throughout the known world, infiltrating communities and principalities beyond the bounds of the Alps; in a diversity of languages that hold to the doctrines of the coming kingdom of God, while the Dark Ages covers and seemingly fades.

Notice that the **message of Christ in Revelation to the churches is to the angel of each church**. Under the cover and refuge of the powers of heaven, we find true spiritual refuge.

The ashes and seeds of the martyrs always bear fruit and God's people are known by their obedience to God. For the fruit establishes the temporal constitutions of modern democracies that rely on the resiliency and peace of a God chosen people and the ideal of separation of church and state. But to restate true freedom emanates from God.

The Perrin introduction continues:<sup>97</sup>

***In this connection, our national American annals, at the most interesting period of the early existence of our Federal Republic, furnish a remarkable and impressive commentary of the promise which was included in the message of the man of God to Eli the high priest "Now the Lord says, those who honour me I will honour."***

*In the history of South Carolina, Ramsay thus narrates:—"Three of the nine Presidents of the old Congress who conducted the United States through the revolutionary war, were descendants of French Protestant Refugees, who had migrated to American consequence of the revocation of the edict of Nantes— Henry Laurens, of South Carolina, John Jay, of New York—and Elias Boudinot of New Jersey,".*

*Thus is most emphatically verified the unerring testimony of the Psalmist— "Blessed is the man that feareth the Lord, and that walketh in his ways. The children of thy servants. O my God, shall continue, and he established before thee—for the generation of the upright shall be blessed."*

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*"The holy Church throughout all the world," and every Waldensian both in America and Europe who evangelically fraternizes with you in "the maintenance of Protestantism exults in the certainty that the dawn of that long anticipated and intensely desired morning will speedily appear; when "the angel shall come down from heaven, with great power, and the earth shall be lightened with his glory." Rev. 18:1—8.*

*Then shall the angel cry "mightily with a strong voice, Babylon the Great has Fallen, is FALLEN!"—and "in a moment, in the twinkling of an eye"—*

*"The cross-capped towers, the gorgeous Vatican,  
The impious mass-house, Babylon itself,  
Yes all that it inherits shall dissolve  
And like that unsubstantial pageant faded,"  
The flitting nunnery of Rome's fantastic shows,  
"Leave not a wreck behind."*

*That you will be on earth to join "the voice of the great multitude, "Who, on beholding that most sublime and joyous catastrophe, will resound:*

*"Alleluia! for the Lord God Omnipotent reigneth"—does not accord with my prophetic chronology; but that in the general assembly and church of the first-born who came out of great tribulation, and who washed their robes and made them white in the blood of the Lamb," we may hear of that glorious emancipation of " the whole world that lieth in wickedness," is the sincere prayer of Your Fellow Soldier in the Faith - the Editor – 1843.*

If we step back into the epochs before the inquisition and crusades, the ground of the embattled Church of God rumbles along encountering the pompous false church. The latter, in a miry mixture with civil monarchies winces from the threat to her dominion. The Smyrna Church of God and its covering angel retreats within the failing shelter of the reformation. She cowers in partial protection from the synagogue of Satan.

The diversity of the renaissance - philosophies, and human doctrines cast as the enlightenment, sweeten the Godly endeavor, adding industry and science as refuges to the masses. Manufactured environments, migration to urban rather than agrarian pursuits occurs over 200 years introducing sea changes to human endeavor.

The previous religious powers seem to suffer at the humanist scientific pursuits, now taking over mankind. But the idealistic revolution reflects a distant, previous generation, when the truth of scripture and godly knowledge reveals a common theme. Did we lose a 1000 years?<sup>98</sup>

***While the Christian world, as it has been the fashion to call it, was thus sunk into an awful state of superstition—at a moment when "darkness seemed to cover the earth, and gross darkness the people"—it is pleasing to contemplate a ray of celestial light darting across the gloom.***

***About the year 660, a new sect arose in the east, under the name of Paulicians<sup>28</sup>, which is justly entitled to our attention.***

***Gibbon*** writes at his house a deacon, who, having been a prisoner among the Mahometans, was returning from Syria, whither he had been carried away captive.

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<sup>28</sup> It is much to be regretted that of this class of Christians, all our information is derived through the medium of their enemies. The two original sources of intelligence concerning them are Photius, Contra Manichaeos; and Siculus Hist. Manicheor.

***From this passing stranger, Constantine (Church of God pastor) received the precious gift of the New Testament in its original language, which, even at this early period, was so concealed from the vulgar, that Peter Siculus, to whom we owe most of our information on the history of the Paulicians, tells us, the first scruples of a Catholic, when he was advised to read the bible, was, "it is not lawful for us profane persons to read those sacred writings, but for the priests only."***

***Indeed the gross ignorance which pervaded Europe at that time rendered the generality of the people incapable of reading that or any other book; but even those of the laity who could read, were dissuaded by their religious guides from meddling with the bible.***

*Constantine, however, made the best use of the deacon's present—he studied his New Testament with unwearied assiduity and more particularly the writings of the apostle Paul, from which he at length endeavoured to deduce a system of doctrine and worship. "He investigated the creed of primitive Christianity," says Gibbon<sup>29</sup>, "and whatever might be the success, a protestant reader will applaud the spirit of the inquiry."*

*The knowledge to which Constantine himself was, under the divine blessing, enabled to attain, he gladly communicated to others around him, and a Christian church was collected. In a little time several individuals arose among them qualified for the work of the ministry; and several other churches were collected throughout Armenia and Cappadocia.*

*It appears from the whole of their history to have been a leading object with Constantine and his brethren to restore, as far as possible, the profession of Christianity to all its primitive simplicity.*

*Their public appearance soon attracted the notice of the Catholic party, who immediately branded them with the opprobrious appellation of Manichaeans<sup>30</sup>; but they sincerely condemned the memory and opinions of the Manichaean sect, and complained of the injustice which impressed that invidious name on them." There is reason, therefore, to think, that they voluntarily adopted the name of Paulicians, and that they derived it from the name of the great apostle of the Gentiles.*

*Constantine now assumed or received the name of Sylvanus, and others of his fellow labourers were called Titus, Timothy, Tichicus, etc. and as the churches arose and were formed in different places, they were named after those apostolic churches to which Paul originally addressed his inspired writings, without any regard to the name of the city or town in which they assembled for worship.*

*The labours of Constantine—Sylvanus, were crowned with much success. Pontus and Cappadocia, regions once renowned for Christian piety, were again blessed with a diffusion of the light of divine truth. He himself resided in the neighbourhood of Colonia, in Pontus, and their congregations, in process of time, were diffused over the provinces of Asia Minor, to the westward of the Euphrates.*

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<sup>29</sup> Decline and Fall of the Roman Empire Volume 10. Chapter 54

<sup>30</sup> Mani born to Jewish Gnostic Christians in Persia, sought mystical or individual experience through a tolerant and collaborative set of beliefs - Other than incorporating the symbols and doctrine of dominant religious traditions, Manichaeism also incorporated the symbols and deities of indigenous traditions, in particular the Hindu deity [Ganesh](#) into its fold, demonstrated by the image available in the article, "Manichaean Art and Calligraphy" by Hans-Joachim Klimkeit. Mani was claiming to be the reincarnation of the Buddha, Lord Krishna, Zoroaster and Jesus depending on the context in which he was carrying out his preachings. Such strategic claims fostered a spirit of toleration among the Manichaeans and the other religious communities and this particular feature greatly assisted them in gaining the approval of authorities to practice in different regions along the [Silk Road](#).<sup>[25]</sup> <https://en.wikipedia.org/wiki/Manichaeism>

*"The Paulician teachers," says Gibbon, "were distinguished only by their scriptural names, by the modest title of fellow-pilgrims; by the austerity of their lives, their zeal and knowledge, and the credit of some extraordinary gift of the Holy Spirit. But they were incapable of desiring, or at least of obtaining the wealth and honours of the Catholic prelacy. Such anti-Christian pride they strongly censured."*

*Roused by the growing importance of this sect, the Greek emperors began to persecute the Paulicians with the most sanguinary severity; and the scenes of Galerius and Maximin were re-acted under the Christian forms and names.*

*"To their excellent deeds" says the bigoted Peter Siculus, "The divine and orthodox emperors added this virtue, that they ordered the Montanists and Manichaeans (by which epithets they chose to stigmatize the Paulicians) to be capitally punished; and their books, wherever found, to be committed to the flames; also that if any person was found to have secreted them, he was to be put to death, and his goods confiscated." A Greek officer, armed with legal and military powers, appeared at Colonia, to strike the shepherd, and, if possible, reclaim the lost sheep to the Catholic fold."*

*By a refinement of cruelty, Simeon (the officer) placed the unfortunate Sylvanus before a line of his disciples, who were commanded, as the price of their own pardon, and the proof of their repentance, to massacre their spiritual father. They turned aside from the impious office; the stones dropt from their filial hands, and of the whole number, only one executioner could be found; a new David, as he is styled by the Catholics, who boldly overthrew the giant of heresy." This apostate, whose name was Justus, stoned to death the father of the Paulicians, who had now laboured among them twenty-seven years.*

The false church brings material wealth and eternal promises to the fiefdoms, duchies, and monarchies of the world. The Crusading inquisitor, proclaiming a holy war against the Saracens and Muslims, attacks all outside her power and control, bringing her wrath against the Church of God - in valleys, mountains, and plains from the Urals to the Atlantic; from the Baltic to Mediterranean.

Apostasy can seep into the wounds of the Church of God, sometimes glacially - the innovations and novelties take hold; while appealing, in their deception (e.g. infant baptism, the mass, and idolatry); the imitation attracts the powers of this world. Babylon enticed by riches, power and pomp challenges and seeks to overcome and wear down the saints of the Church of God.

*24. And the ten horns out of this kingdom are ten kings that shall arise. And another shall arise after them. And he shall be different from the first, and he shall subdue three kings. 25. And he shall speak words against the Most High, and shall wear out the saints of the Most High, and think to change the set times and the laws. And they shall be given into his hand until a time and times and one-half time. (Dan. 7 FV)*

A later pastor of the Waldensian Church, Monastier records the historical plight of the people of God:<sup>99</sup>

*St. Bernard cites besides, several other points of doctrine and opinions of the apostolicals. Among other things he says, "That they depreciate the orders of the church: they do not receive its institutions. They despise its sacraments, and do not obey its commandments."*

*He remarks that these doctrines have been collected by his own research, partly from altercations or disputes, and partly from the lips of those who had returned to the papal church. **On the other hand, we may remark that there is reason to apprehend that prejudice and animosity have more than once led to incorrect and unfavorable reports of the doctrines of those who were looked upon as heretics.***



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*The reader will have already had reason to make this observation for himself; for evidently many of the heretical opinions as given by Pierre de Clugny and St. Bernard are incomplete, and presented in a false light; and we need only compare analogous opinions together, to be convinced that such is the case.*

*A contemporary author, whom we have already mentioned, Heribert, a monk of Angouleme, says of the heretics of Perigord and Perigueux in particular:*

*"In the country of Perigueux, a multitude of heretics have appeared, who pretend to lead an apostolic life. They neither eat meat nor drink wine oftener than once in three days, and then very moderately. **They bend their knees a hundred times a day. They do not take money. Their sect is very perverse and secret. They set no value on the mass, and say that the wafer is not to be taken, but a bit of bread.***

***They adore neither the cross, nor the image of Jesus Christ; but rather hinder those who would. A great many people have been already seduced; not only nobles who abandon their wealth, but also scholars, priests, monks, and friars."***

*The annalist de Morgan, in Thomas Gale, under the date of the year 1163, expresses himself nearly in the same manner. He adds a remarkable instance of the power of persuasion, and of the Christian life which they possessed; it is the only one we shall report:*

*"If ignorant persons," he says, "come to them, at the end of eight days they become so accomplished, that they cannot be surpassed either in information or exemplary conduct."*

*The religious and evangelical movement did not remain confined with the limits of the south of France - manifestations very similar, although presenting, as they are reported, some points of difference, appeared along the Rhine, in Flanders, Burgundy, Lower Brittany, and elsewhere.*

*Evervin, writing to St. Bernard about the heretics discovered at Cologne, of whom a great number were burned, and the rest returned to the church, expresses himself as follows:*

*"You know, my lord, that, on returning to the church, they have told us that they are a very great multitude, spread almost everywhere, and that they have in their ranks some of our ecclesiastics and monks. And those who have been burned, have urged in their defence, that this heresy has been propagated secretly from the times of the martyrs to the present day, and has existed in Greece and some other countries."*

*Let our readers only call to mind what we have said of its conquests in Astesan, in the tenth century. We shall elsewhere have an opportunity of proving, by fresh details, this extension of the Vaudois church beyond the limits within which it is confined at the present day.*

*An ancient writer, Gioffredo, informs us that the Vaudois heresy, which he erroneously supposes to have proceeded from France, had already extended, in the year 1198, not only into the valleys of Angrogna, Lucerna, and San Martino, in the diocese of Turin, but also in to the plain:*

*"Not content," he says, "with remaining hid in the caverns of the mountains, they (Vaudois) have had the audacity to sow false doctrine in the plains of Piedmont and Lombardy, fixing a centre at Bagnolo, from which circumstance it is believed that some of them have acquired the denomination of heretics of Bagnolo," (Bagnolonses,) as Rainier Sacco writes, about the year 1250.*

*This is why James, bishop of Turin, desirous of expelling this pestilence from his diocese, organized a persecution against them, after having obtained for that purpose, in the year 1198, a decree of the emperor Otto IV., to which we shall again refer in the sequel.*

***Should it appear surprising that the Vaudois sect, or rather, the remains of the faithful church, could maintain itself so long without severe persecution, in the ancient diocese of Claude of Turin and elsewhere, in spite of the oppressive tendency of the Romish church, we must repeat what we have said before, in chapter IV of the political agitations and contests in the tenth and twelfth centuries, during which the attention of the heads of the Romish church were turned away from the scattered remains of the faithful church, preoccupied as they were with their worldly interests, and with the dangers and advantages of their position as secular princes.***

*One general cause which also favoured the preservation of various small companies of the faithful church, was the inherent vital power of Christian principle, which is such that it cannot be altered or perverted where it has planted its roots, except by a very slow process.*

***Other special causes were combined with this general and powerful one. Thus, in the first place, the innovations adopted in the popish church, in regard to images, the mass, the real presence, etc., took a considerable time to spread to spread themselves, as history shows.***

***In the second place, for a long time, nothing more was attempted than insensibly to undermine the ancient doctrines, to apologize for novelties, and to refute those who attacked the innovations. We may cite, as examples of this fact, the writings of St. Jerome against Vigilantius, of Jonas of Orleans against Claude of Turin, of Pascale Ratbert against the ancient doctrine of the eucharist, maintained a long time after by Berenger of Tours, and others.***

***In the third place, for a long time it was thought sufficient to excommunicate and anathematize heretics, or those who were thought to be such. Of this the councils furnish numerous examples. In course of time they proceeded to much greater lengths; they shut up in cloisters and subjected to severe penance those whom they deemed opponents.***

***But it was hardly till after the power of the popes had reached its height, in the time of Gregory VII (Hildebrand), that here and there a few persons of note, holding opposite opinion, perished by a violent death, either by fire or sword.***

***But systematic persecutions, such as the crusades and the horrible inquisition, are not of earlier date than Innocent III. It is, then, easy to understand how fidelity and truth could be so long maintained, especially where circumstances were favourable. It will be proper here to notice a circumstance of unification, the antiquity of evangelical truth in the valleys of Piedmont.***

***They attest that from the time "when the name of Lucerna was given to the most considerable part of these valleys, and to its then count, that is, from the tenth or eleventh century, according to the testimony of the marquis Costa, a long time before Waldo, the light of the gospel shone in darkness, in the midst of the Romish superstitions which had spread over almost all the kingdoms of the west.***

***We believe, then, that we have proved, as far as the absence of more precise documents will permit, that the Vaudois of Piedmont are not a sect which owes its origin to Waldo, an accidental phenomenon of the twelfth century, an isolated religious movement, but a branch of the primitive church preserved by a striking***

***Divine intervention, flourishing apart in the midst of the rubbish which had covered the trunk that once nourished it, and had crushed and withered all the other branches.***

*The church of the valleys was a young infant, that had escaped, unperceived, from the disaster which deprived its parent of life, and had lived concealed in desert places, among the valleys and rocks, till the day when it involuntarily attracted attention; while its sisters, magnificently attired, forgot in slavery and corruption the memory of their pious and faithful mother; and, by their levity and dissoluteness, forfeited the incorruptible inheritance which the Lord intended to have secured to them by his atoning death.*

*For further illustration of the subject, we proceed to report the traditions of the Vaudois church. The Vaudois have a twofold tradition respecting their origin: one, more general; the other, more in detail; and both very exact. **In all the persecutions they have passed through, from the fifteenth century and later, in the appeals they have made at different times to their sovereign, the Vaudois have always, as formerly, maintained that the religion they followed had been preserved from father to son, and from generation to generation, from time immemorial: Ila ogni tempo, e da tempo Immemoriale, ("from all time, and from time immemorial,") is the language of their appeals.***

***Moreover, not only the Vaudois of Piedmont, but all those who have laid claim to the name, in all places, have constantly maintained that they received their way or religious belief from Leon, an associate and contemporary of Sylvester, bishop of Rome, under the emperor Constantine the Great.***

***This tradition, under its second form, is more precise than the first, and rests on a historical basis. "We read, in fact, in the Fasciculus Temporum, "The temporalities of the church which the prelates began to possess about this time, (the time of Sylvester and Constantine,) often occasioned violent altercations among the doctors; some asserting that it was just and advantageous for the church to have an abundance of temporal goods and worldly honours, and others maintaining the contrary."***

*That is, as we believe, of the Vaudois: "That, in the times, of persecution, they concealed themselves in the mountains, and separated themselves from the body of the church, or wandered from the Catholic faith." Should any one hesitate to regard this quotation as a confirmation of tradition, we would appeal to another by father Moneta, professor and inquisitor at Bologna, about the year 1244.*

*Speaking of the Vaudois, in whom he was disposed to see only recent sectaries, this author expresses himself as follows:-"It is evident that they take their origin from Valdecius, a citizen of Lyons, who commenced this work a little more or less than eighty years ago: thus they are not the successors of the primitive church, and therefore not the church of God."*

*But if they assert that their way was prior to Waldo, let them show it by some testimony. By this passage we see, that if Moneta combats the antiquity of the Vaudois church, he nevertheless testifies that those reputed inheritors regarded themselves as successors of the primitive church, as the church of God, and consequently maintained that their way was prior to Waldo. This quotation clearly shows that about the year 1244, eighty years or more after Waldo, the Vaudois of Piedmont refused to admit the recent origin that was assigned them, and took their stand on a direct descent from the primitive church.*

## **10. PART 10 - THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES - IMPACTS ON THE CHURCHES OF GOD**

### ***The Crusades and Inquisition as a deadly force***

**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

***Spreads the seeds of Martyrdom***

***While the tenets of true Christianity and Church of God governance***

***Brings forth modern Republics***



**THE DIASPORA OF THE CHURCH OF GOD 100-1800**

**Southern Italy, Bohemia, Baltics, Netherlands, France, Britain, Saxony, Switzerland, Basque, Greece, Old Gaul, North Africa**

The Church of God, never a small influence, spread into the heart of communities of the world moving the work of persecution and mission, mercantilism, and to spread news. The true and false church have always existed, since Eden, side by side. One called and chosen by God - through repentance and obedience follows the will of God; and the other false and deceptive prophets, full of irreverent defiance, that appear good and fruitful but not bearing the fruits of the Almighty God.

The false prophets and civil governments defy God, but He gives them time testing and sealing the saints, giving time for repentance, and prepare the saints for the kingdom of God (Rev. 2:21; II Peter 3:9). The kingdom of God, works in His called and chosen ones – a foretaste in the weekly and annual Sabbaths and Holy Days, adult baptism and the Passover – the entering the portal of the kingdom, but seeing through a “glass darkly” (I Cor. 13:12). The true nature of God, under constant assault, His Holy Spirit lives within His children as the power of God, not as a separate part of the godhead. Satan aspires to that pinnacle and profanes God’s name from the beginning (Ezek. 28). God has given us the keys to eternity through obedience – a portal to the way, truth and life and walk to the kingdom.

Man can never find peace on his own, but in the absence of God, enforces unity through the tyranny of the deceptive heart (Isa. 59:8). Violence gains the kingdom of God (Matt. 11:12)! God calls imitation, or false aspirations born of arrogance, mockery- for whatever a man sows, he reaps (Gal. 6:7).

The Noble Lesson and other Waldensian writings inextricably link with scriptural passages. But tumultuous assaults from Jezebel steal some true chosen ones away turning them into the enemies. From the beginning, the assault on the truth continues unabated and surfaces a nature of Thyatira, in Revelation 2 and 3.

The Inquisition and the Crusades fades, demarcated by duchies, principalities, and fiefdoms, sometimes forcefully, retooling kingdoms “closer” to the truth – a renaissance (14<sup>th</sup> to 17<sup>th</sup> century) especially in:

- a. Spain (1512);
- b. United Kingdom (1707);
- c. France, under Louis XIV (1643);
- d. with Italy and Germany, even more fragmented, ruled by the unravelling Holy Roman Empire<sup>31</sup> after the 30 years war (1618-1648); and the
- e. Collapse of the Holy Roman Empire (1700s).

<sup>31</sup> Voltaire touted that the Holy Roman Empire was neither Holy, Roman or an Empire

The Church of God worn and wearied by attacks continues to drive the emerging thought of the day, asserting, like Israel under the Old Covenant, the principles of fraternity, liberty, and equality (under God) - worth a quote from Perrin's editor:

***The Christians who resided in the valleys of Piedmont and their immediate vicinity, were the only people who either understood or enjoyed the privileges of civil and religious freedom.***

***In truth, the Waldenses, when divine Providence did not mysteriously permit their ruthless persecutors to ravage their country, exemplified, as the cardinal principles of their social organization in civic affairs, the self-evident truths upon which the primitive Puritans of New England established their common wealth, and which, in the Declaration of the Fourth day of July, 1776, became the chief cornerstone of the American Federal Republic.***

But let us see what invigorates the Holy Spirit in man, unknown to the deceptive human heart, and animated by the heart of God. The gold mine of His people expresses true joy and harmony. They see a land, afar off, expressive of their eternal journey down the rugged rewarding narrow path!

***<sup>100</sup>With few steps we shall make a long journey, and our course will be not less wonderful than sad.***

*The places through which we will first travel are the mountains of Lombardy, near Novaria. In the midst of our journey, we will come to the cities Crema and Steyer, in Austria, Zuidenitz, in Poland, and Marseilles, in France. Thence we propose to proceed into Bohemia; and at last to finish our journey in the countries on the Baltic Sea – see Diaspora map.*

***What will we meet on our way, dear friends?***

***Certainly nothing that is pleasing to the flesh; for fire and flames shall threaten us on our right hand, and deep waters on our left.***

*Between them there is nothing but bloody scaffolds, gallows, wheels, stakes and countless horrible instruments of death and torture, which cause men to die slowly, as by a thousand deaths.*

***The company is composed altogether of bodies burned, drowned, beheaded or otherwise murdered; so that our footsteps must tread through the midst of skulls and dead men's bones; to say nothing of the crimson blood, which seems to flow in rivulets, yea, sometimes in large streams, along the ways which we must travel.***

***Nevertheless, our heart is full of joy, and we are delighted with this journey, and draw life in the valleys of death; for here is the portal of heaven, the door of the blissful palace, which is indeed strait, yea, on the posts of which flesh and blood remain; but through which is the entrance into the spaciousness of the heavenly halls, and into the infinite and ever-blooming garden of the blessed paradise.***

***Here are heard, with the ears of faith, as near by the glad voices of the holy angels,<sup>32</sup> to which no singing of nightingales in earthly groves can be compared; nay, the most lovely instruments of music, when compared with these sound harshly and unpleasantly to the ear.***

***There are also beheld, as with unclouded eyes, the majesty of God, Jesus, the Saviour of the world, and the heavenly societies. We dare not further speak of it,<sup>33</sup> for human ear hath not heard nor eye seen; neither have entered into the heart of man, the things which God hath prepared for them that love Him. I Cor. 2:9.***

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<sup>32</sup> "Glory to God in the highest" (Luke 2:14).

<sup>33</sup> And (he) heard unspeakable (unrevealed) words, which it is not lawful for a man to utter. II Cor. 12:4.



*All this is there perceived in the soul, though the bodies suffer great distress; but this is soon over. Have we no reason, then, to long for this journey? Certainly. Hence, let us go on. The Lord guide us and show us the right way, that we may not only begin well, but also finish well.*

*O ye slain and martyred multitudes, who have testified with your blood to the name of your and our God, we have come to behold your martyrdom, and to make it known, by writings, to our fellow brethren; not that we intend to make a pilgrimage to the places of your death, to salute you in the manner of worship, or to bring you an oblation, after the manner of the priests, by no means for this would profit neither you nor us; but we seek to bring to remembrance your good examples. With this we will begin.*

*Note -Before we approach the sad mountains and fields of the miserable, but nevertheless well comforted martyrs, it will be necessary to give an account respecting the mode of the inquisition which, having commenced in the preceding century already, had continued even to this time, and was the cause of all the harm and distress which now came upon the believers, and through which they had to suffer, first in their consciences, and then in their bodies, yea, were subjected to the most bitter and cruel death.*

*In the preceding century, for the years 1214 and 1215, we showed the beginnings of the inquisition; we now come to its progress and extension.*

*"As regards the deceitful course," says the translator, "which the afore-mentioned inquisitors were wont to take in the execution of their office, we would have no knowledge, save what some believers who escaped the Spanish Inquisition, could have told us concerning it."*

Nothing remains hidden that will not be revealed (Luke 8:17). The testimonies, as shown previously, surface in the annals and records of the City and Municipal halls:<sup>101</sup>

*But it was not the will of God that these, their wives, should remain hid, and that we should obtain no copies thereof, written by themselves. Behold, then, the cunning artifices of the inquisitors, which served them for rules and instructions, in conducting the processes against the Waldenses.*

#### **RULES OF THE INQUISITORS**

1. *It is not Permitted or advisable to dispute concerning the faith in the presence of the laity.*
2. *No one is to be regarded as converted if he will not accuse all those whom he know; to be such as he is.*
3. *He who does not accuse those who are such as he is, must be severed from the church as a diseased member; that the sound members may not become corrupted by it.*
4. *After any one is delivered to the secular judge, great care must be exercised, that he be not allowed to prove his innocence, or show his harmlessness before the people; for if he is put to death, the people will take offense; and if he is discharged, the (Catholic) faith will be endangered.*
5. *Care must be taken not to promise his life before the people, to him who is condemned to death (namely, if he indicates his willingness to become converted); seeing that no heretic would allow himself to be burned, if he could escape by such a promise; and if he should promise conversion before the people, and his life would not be granted him thereupon, the people would take offense at it, and think that he were put to death unjustly.*
6. *Observe: The inquisitor must always take the deed for granted, without any consideration, and ask the questions only in regard to the circumstances of the matter, not saying: Have you made confession to the heretics? But, how often have you made your confession to the heretics? Again, do not ask: Have they slept in your house? But, in what room of your house did they sleep? And the like.*
7. *The inquisitor may look into a book, as though he noted down in it, the life and conduct of the accused, together with everything in regard to which he is interrogating him.*
8. ***The accused must be threatened with death, if he will not confess, and be told that his doom is sealed; that he must regard his soul, and, first of all, forsake his heresy; "For," it shall be said, "you must die; accept with patience whatever shall befall you." If he then answer: "Since I must die, I would rather die in this my faith, than in the faith of the Roman church," rest assured, that previously he only pretended to be desirous of becoming converted; and therefore he must then be brought to justice.***



9. ***The thought is not to be entertained of overcoming the heretics by skill of learning, or knowledge of the Scriptures, since the learned men are much sooner confounded by them; the result of which is, that the heretics are then still more confirmed and encouraged, seeing they thus outwit even those who are educated.***
10. *It is to be well observed, that the heretics never speak right out, and that, when compelled by much questioning, they generally allege that they are simple and unlearned men, and, hence, know not how to answer; and that, seeing that the bystanders are moved to compassion for them, as though they were wronged, regarding them as simple and harmless people, they take courage from this and pretend to weep, as poor, miserable men, and, imploring their judges, make strenuous efforts to free themselves from the inquisition, saying; "My Lords, if I have erred in any matter, I will gladly accept the penance for it; but assist me to free myself from this reproach, in which I have fallen through hatred and envy, without having transgressed." **(In the testimonies and records this statement bears all falsehoods, for the martyr rarely grovels or bows to the inquisitor).***
11. *But the courageous inquisitor must then in no wise be moved by such entreaties nor give credit to such dissimulations.*
12. *Moreover, the inquisitor shall announce to them beforehand, that they will gain nothing by swearing falsely (from necessity); since they (the lords) have matter enough to convict them by witnesses; and that therefore they need not think that by means of swearing they will escape sentence of death; but it must be promised them, that as far as they voluntarily confess their error, they shall obtain mercy; for in such perplexity many are found, who confess their errors, in order to escape.*

*"Behold," says the writer of this inquisition, "these are the cunning artifices formerly employed by the inquisitors throughout Europe, against the Waldenses," etc. In the second book of the first part of the History of the Waldenses, by J. P. P. L., pages 62, 63, 64.*

*Note.-About this time (A. D. 1303) Peter Johannis taught that the pope was the antichrist, and the Roman synagogue the great Babylon. About his martyrdom, however, we have not been able to learn anything. See P. J. Twisck, Chron., p. 643, col. 2, from Georg. Pac., cap. 11.*

So the Church of God, sublimated by society and community, considered as outcasts and the dredge of the earth. The only refuge lies in the bosom of their God, but for a time the physical deep valleys and narrow defiles of the Alps held the main body of the Church (Psa. 23). But within God's time, for the time is short (I Cor. 7:29) they soon move to the rest of the world. Their brethren in other parts of the world, became open game for the hunter. Another warning to us today!

As Van Braght records from the earliest ancient records:<sup>102</sup>

*As the moon, notwithstanding her substance and body never perish, is not always seen in her full light by the human eye, either, because she sinks beneath the horizon, or, being too close to the sun, is obscured by him, or, being far from the sun, is darkened by the shadow of the earth, which is called an eclipse; even **so it is with the substance and appearance of the church of God on earth.***

*The latter, though never perishing entirely, does not always show herself in her full form, yea, at times she seems to have vanished altogether, yet not in all, but only in some places, either through the slothfulness of some people, who, from want of regard, or for some other reason, neglect the external, manifest commandments of God, or on account of some misconceptions or errors that have arisen, and whereby sometimes many of the true believers have been perverted, and seduced from the true worship of God; or in consequence of persecution, violence and tyranny, exercised against the faith and the practice of it, on account of which the pious are compelled to hide and, as outcasts from mankind, seclude themselves in forests,*

**wildernesses, and solitary places; so that its characteristics, light and virtue could not be seen, much less known, by the common world.**

Whenever, in the New Testament, the coming of Christ is spoken of, there is generally, yea, universally, meant by it His last coming to judgment. "Then . . . they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. 1:7; also I Cor. 11:26.

When the church of God of the Old Testament was in Egypt, it could not observe its divine worship, but had to request permission "to go three days journey into the wilderness, and sacrifice to the Lord." Ex. 8:26, 27, compared with Ex. 10:26.

During the forty years that this same people was in the wilderness, such remarkable events happened that all their children remained uncircumcised, not receiving circumcision until they had become old, and arrived in the land of Canaan, at mount Aralot. Josh. 5:2-8.

In the time of Elijah this church was so greatly obscured on account of persecution, that he thought that he alone was left, though God had reserved to Himself seven thousand persons who served Him, and had not bowed their knees to Baal. I Kings 19:14, 18; Rom. 11:3, 4.

When this people had been carried away into Babylon, the house of God, at Jerusalem, where divine worship was wont to be made, lay waste, and the stones of the sanctuary were scattered in all the streets; yea, among the people in Babylon, matters were in so bad a condition, in regard to religion and the songs of praise with which they were wont to worship God, that they had hung their harps on the willows that were planted there by the rivers, Ps. 137:1-4; for which reason they were numbered among the dead and among those that go down to the grave.

After the Babylonian captivity, in the time of the Maccabees, many of the church of Israel, because of the existing danger, hid themselves in caves, in order that they might keep the Sabbath.

**All these obscurations, like sad eclipses in the divine worship, have happened in the church of God of the Old Testament, before the birth and advent of Christ into this world; and much more might be said in regard to this, if it were necessary, but we consider it sufficient to have made simple mention of it from time to time.**

**The same took place also after the advent of Christ in the church under the Gospel, which was composed of Jews and Gentiles; she too, could not always raise her head with safety, but was oft times, like the sun behind clouds, concealed from the common sight of men.**

Even in the time when Christ dwelt bodily among men, and had risen from the dead, His disciples, the chief members of His church, sat concealed, with closed doors, for fear of the Jews. John 20:19.

After the ascension of Christ, the very numerous church which was at Jerusalem, dispersed, on account of persecution, through the land of Judea and Samaria, except the apostles; so that this distinguished church, which, it appears, was the chief one on the face of the earth, had to sojourn secretly in a strange land. Acts 8:1.

**Afterwards, when the emperor Domitian had banished John, the holy apostle and evangelist, for the Gospel's sake, to the island of Patmos, the Holy Ghost revealed unto him the future state of the church of Christ, namely, that she would have to flee into the wilderness, on account of the persecution of Antichrist, and there**

*be fed by God, a thousand two hundred and threescore days, which, reckoned according to prophetic language, means as many years. Rev. 12:6-11.*

*Whether we begin to reckon these years from the death of the apostles; or with the year 300, when the so-called patriarchs had their origin; or with the year 600; or a little later, when Mohammed rose in the east among the Greeks, and the pope in the west among the Latins, and raised no small persecution against the defenseless and innocent little flock of the church of Christ, so that all who did not wish to be devoured, either in soul or in body, had to hide themselves in deserts and wildernesses; let it be reckoned as it may, say we, a very long period is to be understood by it, which has extended to this, or about this time.*

*Here the rose has blossomed very gloriously among the thorns. Song of Sol. 2:2. Here the dove that was in the clefts of the rock and in the secret places of the stairs, let her sweet voice be heard. Verse 14. Here the Lord said, "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed" (Song of Sol. 4:12). Here the Son of God has fed, sustained and preserved His church against the sentence of worldly and carnal minded men, who, because they are carnal, cannot comprehend the things of the Spirit of God.*

*But lest any should misconstrue our preceding proposition, let it be understood, that when we speak of the obscuration, concealment, or the becoming invisible, of the church of God, we do not mean the church in general, or in all places, for the church in general has never been obscured and hidden in all places at the same time; but we mean thereby some parts of the church in general, namely, some particular societies, belonging to the body of the general church which is spread over the whole earth.*

*In the clefts of the rock and in the secret places of the stairs, that is, in persecutions and in solitary and strange regions; just as "among the thorns" signifies, in the power of evil-minded and bloodthirsty tyrants.*

*It must be stated, also, that by the term, general church, we do not understand all the churches which bear the Christian name; but only those who express the Christian name by their upright faith and pure observance of the Christian and Evangelical commandments.*

*Now the question arises, whether our church of the present day, called the Anabaptists, has truly descended, and derived her succession, from the aforementioned church of God which has existed from the beginning, and kept the commandments of God in purity.*

*But, in order to do this briefly and in the best manner, we shall leave untouched the time and conditions of the church from Adam to Christ, as being an undisputed point; and only examine the time and condition of the church after the advent of Christ; for the point of difference relates solely to those who and which, by virtue of true succession, have a right to the same.*

*From the Latin word succedo, that is, to go under, or to take the place of one, is derived the word, succession, which we, though improperly, have mixed into our Dutch language. The various branches proceeding from this root, that is, the numerous words taking their origin from it, together with their significations, we leave untouched; in general we understand by it, to follow any one in his place, right, or reign.*

*There is a twofold succession, natural and spiritual, political and ecclesiastical, or civil and ecclesiastical; but we have to speak here only of the spiritual and ecclesiastical, and not of the natural, political, or civil, succession; for only the former, and, by no means, the latter, belongs here.*

Now, as succession is of twofold nature and kind, so also is each kind of the same twofold and distinct in itself. This will be show plainly in the spiritual and ecclesiastical succession.

**In order to present this in a clear light, we say that the ecclesiastical succession may be considered in two ways: firstly, with respect to the, succession of persons; secondly, with respect to the succession of doctrine.**

There is not only a natural and spiritual succession, which could be considered as indifferent only; but both, the natural and the spiritual, can be good or bad, form both we find either the one or the other.

But we purpose to speak here only of a spiritual succession, and moreover, of such an one that is good. This we shall consider with regard of good persons as well as to good doctrine. The latter is a sign and evidence of the former, so that the former cannot subsist without the latter. **Where the latter is, the former need not be looked for so carefully.**

**But where both are found in truth and verity, it is not to be doubted that there is also the true and genuine church of God, in which God will dwell and walk; which has the promise of an eternal and blissful life; and about which the holy Scriptures glory and teach so much.**

Here the words of Tertullian are applicable. He says, "**The Christian church is called apostolic not just because of the succession of persons, but on account of the kinship of doctrine, since she holds the doctrine of the apostles.**" *Lib. de praescript, etc.*

**The twelve tribes of Israel, considered as a whole, were but one church; but with respect to certain parts who had remained on the other side of the Jordan namely, Reuben Gad, and the half tribe of Manasseh (Jos . 22:1-5); the tribes of Judah and Benjamin who dwelt in Jerusalem, and formed also a part; and the residue of the multitude of Israel, who dwelt by the cities of Samaria, it could very properly be said, that Israel consisted of three churches: (1) on the other side of Jordan; (2) at Jerusalem; (3) in Samaria, etc.**

**Even so there is but one church, which, keeping the true faith, is scattered over many places; but with respect to the multiplicity of places where they dwell, they may be called many churches."**

This doctrine everyone who boasts of the true succession, must prove from the true apostolic writings, as the means by which the church was originally instituted, subsequently established, and maintained through all times (we speak of the Christian and evangelical church). **Therefore, this doctrine must necessarily, also in these last times be the mark of the true succession.**

Now, if this is united with the common succession of teachers, we have everything that is necessary for the demonstration of the true church. This stands so fast that it cannot reasonably be disputed, much less, refuted.

The question now will be, in what church the true apostolic doctrine has been held from the beginning, and is still held; which is a privilege boasted of by many. We leave it to them, and content ourselves with the testimony of our conscience, compared with the holy Gospel of Christ and the faith of the holy church, of which mention is made, throughout, in the ancient church histories.

To give evidence, then, of the faith professed by us, we declare, that we believe in our heart, and confess with our mouth.

*The Church of God held to the Creed of scripture and taught successive generations obedience to the word and the favor of grace in salvation and overcoming.*

**THE APOSTLES' CREED**

1. *I believe in one God, the Father, the almighty Creator of heaven and earth.*
2. *And in Jesus Christ, His only-begotten Son, our Lord.*
3. *Who was conceived by the Holy Ghost, and born of the virgin Mary.*
4. *Who suffered under Pontius Pilate, was crucified, died, and was buried.*
5. *Rose from the dead on the third day.*
6. *Ascended into heaven, and sits at the right hand of God, the almighty Father.*
7. *From whence He will come to judge the living and the dead.*
8. *I believe in the Holy Ghost.*
9. *I believe in a holy general Christian church, the communion of saints.*
10. *Forgiveness of sins.*
11. *Resurrection of the flesh.*
12. *And an eternal life.*

***This is the most ancient and simple creed, which, it appears, was confessed already in or about the time of the apostles; and for which many, yea the greater part of the first Christian believers, have sacrificed their lives.***

*But as, in the course of time, the true and simple meaning of the confession set forth was assailed and disputed by the contradiction and perverse interpretation of contentious and, not less, erring persons going under the name of good Christians; the true believers of the church of God were compelled, as often as this happened, and necessity required, to declare how they understood and interpreted this or that article.*

***"Let no man glory in men," says Paul, I Cor. 3:21. We may not glory, therefore, in the succession of eminent persons, if they do not derive their eminence from the eminence and truth of the word of God. The prophet Jeremiah, going further yet in this point, has cursed that man who trusts in man, and makes flesh his arm. Jer. 17:5***

*Hence it has come that at this day there are found among those who are called Anabaptists, various confessions, which differ in style, but not in faith, (we speak of the foundation of the same), in which confessions the creed set forth above is more fully interpreted and explained.*

Perrin speaks of the origins of the Church of God and their consistent doctrine and access to the Holy Scriptures. Van Brought documents the plight of the martyrs as the rock of testimony of the Church of God as Paul speaks in his Hebrew's homily:

*32. Now what more can I say? For time would fail me to relate the accounts of Gideon, Barak also, and Samson and Jephthah, David also, and Samuel, and the prophets; 33. Who by faith were victorious over kingdoms, worked righteousness, obtained promises, shut the mouths of lions, 34. Quenched the fury of fire, escaped the edge of the sword, were strengthened from weakness, became mighty in war, and turned back the armies of foreigners.*



35. Women received their dead restored to life; and others were tortured, not accepting deliverance, that they might obtain a superior resurrection; 36. And others endured the trial of cruel mockings and scourgings; yes, and moreover, of chains and imprisonment.

**37. They were stoned to death, they were sawed in two, they were brutally interrogated, and slaughtered by the sword. They went about in sheepskins and in goatskins, being destitute, oppressed, and ill-treated; 38. Of whom the world was not worthy; they wandered in deserts and in mountains, living in caves and in holes in the earth.**

**39. But these all, though they had received a good report through faith, did not obtain the promise 40. Because God had determined in advance to provide something superior for us so that without us they would not be made perfect (Heb. 11 FV).**

A ship cut loose on the sea, perseveres in the truth, spreads the good news, endures the testing of time and voracious persecution, with the armour of God challenges the storms and tempest of earthly dominion (Eph. 6). They keep the lamp of God burning through the middle and, until now, the darkest of ages, so that a conflagration begins on the other side of the inquisition and the whole world erupts!

**Dr. Bray continues - "Horrible devastations and wars which were raised and carried on by the Popes, under the solemnity of Crusades, besides the more private ways of murdering by the merciless Inquisitors, against those preservers of primitive Christianity, and forerunners of the blessed Reformation.**

**The old Waldenses and Albigenses, to the alienation, as far as divine Providence would permit, both of the princes and people, who then were the only maintainers of the true religion.**

**In that part of the history concerning the Albigenses, we have that Latin Antichristian tyranny most remarkably exemplified, in the total ruin and extermination, both of several princes and of their people, merely for endeavouring to conserve primitive Christianity in its native purity, and for opposing the Papal despotism and innovations.**

*Herein are also represented the wars, massacres, and persecutions carried on by the instigation of the Popes and the Romish priesthood, to the distress of every subject in the dominion of those princes who either formerly were, or still are vassals to the Romish hierarchy.*

*In this history of the Albigenses are given various instances of the wicked principles which tended to maintain the Papal usurpations over secular princes; and of the manner in which they were enforced upon the Earls of Toulouse, Beziers, Foix, and Comminges, and even on the King of Arragon.*

**The barbarous manner in which those Papal encroachments and usurpations were put in practice, will amaze the reader at the insults and violence of those prime ministers of Satan, Pope Innocent III, and Pope Innocent IV, towards those worthy and honest sovereign rulers; at the perusal of which, all persons who are not of the persecuting party, would almost shed tears, while their hearts must needs bleed."**

**"...The Roman Inquisitors were enraged at the Waldenses for their constancy and perseverance in such sanctity of faith and practice. Therefore, although the mere force of truth did sometimes extort from them the most honourable testimonies on their behalf, yet generally those Inquisitors published the most wicked lies which they could invent against them and in their criminal processes they also villainously inserted, in their answers and confessions; of which those guileless Christians never dreamed."**



*Hence the ensuing valuable history will be very acceptable to all American citizens, and especially to every Christian, because, from its authentic documents, it is manifest, that during the protracted continuance of the feudal tyranny and the ecclesiastical despotism throughout the ten kingdoms of the Roman empire.*

*The Christians who resided in the valleys of Piedmont and their immediate vicinity, were the only people who either understood or enjoyed the privileges of civil and religious freedom.*

*The Church of God is of more value, even as it subsists in this world, than the world itself. It is the purchase of our Lord Jesus Christ. He was crucified for it; and there is no good thing without it worthy of our esteem. But as our Redeemer invites us to enter and dwell therein for our salvation, so Satan endeavours to make men wander out of it to their damnation.*

*He blindfolds them, that they may take that for the Church, which only bears the name of it; and keeping them in error, and seducing them by worldly splendor, makes them to despise the true Church, principally, because it is subject to persecution in the world, wherein those who do not honour the master cannot love the servants.*

*Insomuch, that acknowledging no other Church besides that which hath for many ages triumphed in the blood of the martyrs whom it hath slain, they importunately demand, in what then was the Catholic Church if that be not it, which hath so long and so peaceably enjoyed the title thereof?*

*Where was it concealed, say they, during the ages past and so they press us at least to show them some one in the whole course of so many years, who believed that which in our time hath been extolled under the name of the Reformation.*

#### **11. PART 11 THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES - IMPACTS ON THE CHURCHES OF GOD**

##### **The power of the Holy Spirit within the True Church**

##### **Fruits of the Spirit - Industry, Vitality of Godly Institutions, Justice and True Freedom**

The power of the Church of God burns the psyche of communities, extolled in the halls of heaven, and echoes each martyr – through all ages. The seeds of peace and joy found firstly in Abraham, and then the children of Israel in national freedom under God, then in our saviour Jesus Christ, and then His earthly body – the Church. The spiritual kingdom beckons and speaks as the bedrock of the freedom that come from living under His governance.

In Matthew 7 Christ speaks to the narrow and broad paths that lead to either life or death. The broad path or way, in communities celebrates grand events – carnivals and parades. Soldiers move effortlessly. Consistent with the inventiveness of mankind, military beckons other inventions. The Romans, known for road building prowess, exert resources, firstly to move soldiers and later for trade - by ocean, land and, now, air. Over hills, mountains, and rivers and through valleys. We name our main city streets “Broadway” but never the narrow way.

But the narrow path fits the individual struggle - single file, climbing, no ditches, with rocky and rough terrain. So matches the characteristics of the wilderness for the Church of God in the Alps. The primary body of the church resides in the wilderness of the dark and middle ages, protected by the narrow path. As one of the few lights shining in a spiritual darkness that clouds and enslaves the knowledge in minds and hearts individually and communally – my people are destroyed for lack of knowledge (Hosea 4). Today, again, the lack of Godly knowledge befuddles the truth, manufacturing myth and fantasy that must collapse in complete destruction.

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Surrounded by wolves in sheep's clothing, bearing evil and wicked fruit, over and over the church feels the attacks for not following the holy mother church in Rome. Land and goods stolen, children taken into the false church fold, while the enriched priests and monks hide their sins in cloisters, monasteries and grand cathedrals. The inquisition testifies of the stark contrast between the peaceable and productive Christian life that gives strong witnesses to all of those across Europe and the mercilessness of a rampaging edifice that slaughters, tortures and wounds.

From the Martyr's *Mirror* Van Braght records the nature of the false prophet/worldly church and the true remnant manifest from ancient times through the fruits of the Holy Spirit:<sup>103</sup>

*Since, then, the God-fearing who are visited with the cross, have so many holy martyrs as predecessors; and since the cross is foretold them; yea, since such glorious promises are given to those who suffer, it is a little thing for them that they, who gladly acknowledge themselves soldiers under the bloody banner of Christ, are therefore aspersed and ridiculed as fools.*

*The Christian reader may here perceive and firmly conclude that the cross is also the ensign of those who serve and follow Jesus Christ, the Captain of the faith; and that, on the contrary, **those who afflict others, with crosses and sufferings, do not belong to this Captain, but are under another leader.***

***For the true Christians have never persecuted the innocent, but were always persecuted themselves; and in the primitive church, even in the time of Constantine, when the bishops began to rise a little higher in the world, and were protected by the Emperor, it was considered an abomination to persecute any one; they, however, suffered persecution themselves.***

*It was then deemed such a detestable thing, to put to death or persecute anyone for heresy, that Bishop Ithacius was excommunicated and separated from the church, because he, through the tyrant Maximus, had brought about the death of Priscilian, the heretic; as the Roman cardinal, Cesaer Baronius, very plainly describes in his church history, for the year 385.*

*He also states further, that it is utterly incompatible with the meekness of a pastor. Again, that none of the holy fathers even commended it, that an ecclesiastic should seek to bring a heretic to his death.*

***From this it is clearly manifest, how falsely they boast of being the successors of Christ and His apostles, and of the primitive church, who have so abominably stained their hands with the blood of innocent people, people who only confessed and practiced the Gospel according to the full dictates of their conscience; yea, concerning whom the tyrants themselves frequently testified, that their life was pious; that they would not willingly lie, or speak against their conscience; and that they were not apprehended on account of any misdeeds, but only because they did not obey the mother, the holy church, and the decree of the Emperor.***

***It is so far from such being the true and apostolical church, that there is no surer mark of the false and anti-Christian church, than the killing of heretics, or rather, so-called heretics; for however abominable heresy may be, this is the most abominable of all.***

***For what indeed is more opposed to the peaceable, meek, merciful, forgiving, and revengeless character of Christ, than to persecute any one for his faith? What can we conceive of that militates more against the holy laws and commandments of Christ, which chiefly consist in love, peace, humility, meekness, lowliness, mercy, forgiveness, and compassion.***

***If Christians are called (as they do) to requite hatred with love, evil with good, cursing with blessing; yea, must they, according to the doctrine of Christ, pray for them who oppress and persecute them; how, then, is it possible that they can remain Christians and themselves oppress and persecute others who have never laid a straw in their way?***

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*Can we believe, that any trace, yea, any true knowledge of the spirit and word of Christ remains where there is such a direct antichristian disposition and action?*

***If, according to Christ, false prophets are to be known and judged from their fruits (Matt. 7:16), there can be nothing by which they may, more readily, be distinguished, than from their persecuting others; for they are witnesses unto themselves, as Christ said to the Pharisees, that they are the children of them who killed the true prophets, and who fill up the measure of their fathers.***

*Our Saviour compares them to serpents and a generation of vipers, who cannot escape the damnation of hell. Matt. 23:31-33.*

*The disciples of Christ, who still entertained the hope of the establishing of an external and carnal Israel, asked their Lord, whether they should, according to the example of Elijah, command fire to come down from heaven, upon those who did not receive Him.*

***Whereupon Christ earnestly rebuked them, saying: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:54-56.***

*But these heretic-killers, who boast of being the vice-regents and followers of Christ, yea, doctors of divinity, dare, not only without asking Christ, but even against His express prohibition and example, whet the sword, and stir up the fire, not to murder those who refuse to receive Christ, but those who are ready to adhere to and follow Him even unto death.*

***By this they clearly indicate, first, that they are governed and impelled by the spirit not of Christ, but of the devil ( who was a murderer from the beginning, John 8 :44) ; and, secondly, that they do not come like Christ and His followers, to save men's souls, but to destroy them; since they kill not only the bodies of the innocent, thus dishonoring the image which is created after God ( Gen. 5:1), and making themselves guilty of the mortal sin of bloodshedding (Gen. 9:6) but, O awful deed! they purposely and as much as lies in their power, also endeavor to kill their souls, whom, being considered by them in a state of damnation, they suddenly cut off from the time of repentance. Matt. 26:52.***

*They would presumptuously teach Christ, the perfect wisdom; for He deemed it well, and commanded His disciples, to let the tares grow until the harvest, lest they should root up the wheat with the tares, but these teach and do the opposite.*

*Weeding contrary to the command of Christ, they root up not only the tares, but, passing by bad, unchaste, extravagant, pompous, avaricious, mendacious, deceitful, envious, hateful, and vindictive men, they also, from the field of the world, root out the purest grain.*

*They usurp the office of the Most High, and would command and compel the souls who are not under them, but under the sceptre of Jesus Christ (Matt. 10:28); yea, they set themselves not only beside, but above the Divine Majesty, demanding that men should obey them rather than God.*

But just as Christ died and shone the bright spiritual light on the evils in this world, so the church plants the seeds of the kingdom looking forward being the full bride of Christ, at His coming:

*I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband (Rev. 21:2 FV).*

The seed, not planted in a hidden or obscure place, but primarily through the blood and fury, that, like scripture penetrates to the marrow of the bones and is a discernor and divider of the thoughts and intents of the heart (Heb. 4). Finding fertile ground and in the vine of Christ, Who prunes and bears (John 15:5) nurtures more fruit in converts with a

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character, more precious than gold (Psa. 19:10) that does not fade or fail. But the thorns and thistles grow with the good seed choking and spoiling some with the truth, but not able to extinguish the truth (Matt. 13:14).

Martyr's Mirror uncovers the cloak of the despot and tyrant, who refuses to debate and discuss, but seek the sword and fire – might makes right!<sup>104</sup>

***God has commanded that we should serve Him with all our hearts (Deut. 6:5), but these prohibit men from serving God in this manner, and constrain them contrary to the convictions of their consciences to follow their laws and institutions. Matt. 21:37.***

***Christ constrained the people to conversion, by words of admonition, persuasion and reproof, and of those who were off ended at His doctrine, He only said: "Let them alone: they be blind leaders." Matt. 15:14.***

***But these compel with fire and sword, so that they deliver to the executioner those who embrace the doctrine of Christ according to all their ability, and do not feel themselves at liberty to follow these blind leaders; bringing them into a strait, where they cannot without danger, escape either to the right or to the left; for, if they obey these, they fall into the hands of God; and if they adhere to God, they cannot escape the cruelty of these men.***

*Now, in order to give a semblance and gloss to their unchristian and ungodly punishments of heretics, they befoul these pious people with the stain of disobedience, and, washing their hands, as it were, from innocent blood, lay the guilt upon the edicts, **which**, however, were devised, and are daily executed, through their bloody advice and instigation.*

*But, pray, who has given them power to make edicts against souls and consciences, to reign thereby in the kingdom of Christ, in which they themselves can be but subjects and servants? Will this excuse them? By no means.*

***The Jews who sought to bring the innocent Jesus to death, also said like these: "We have a law, and by our law he ought to die." John 19:7. They know, or ought to know, that at the tribunal of Christ judgment will be rendered, not according to human edicts, but according to the divine word: "The word that I have spoken," said the Lord, "the same shall judge him in the last day," (John 12 :48), and, therefore, everyone is necessarily bound more to the law of Christ, than to their laws and edicts; yea, an account will have to be given of these edicts, at that tribunal, and that whereby they sentenced the innocent wrongfully to death, will then justly aggravate their own sentence.***

*What will they offer as an excuse, when an account will be demanded of them, why they exercised such bloodthirsty tyranny over souls? Why they wrested the sceptre out of the hand of Christ, and usurped His seat? Why they made themselves masters in that kingdom in which they, as servants, must themselves give an account of their actions? Why they, as evil servants, treated and beat their fellow servants so cruelly; though He (Christ) had warned and threatened, to cut such asunder, and to appoint them their portion with the hypocrites, where there is weeping and gnashing of teeth (Matt. 24:45, 51)? Why they did not consider, that those shall have judgment without mercy, who have showed no mercy (James 2:13)?*

*What terror, what anxious remorse and fleeing will it cause when, to convict them of their wickedness, there shall come forth those whom they fettered, chained, beat, killed and martyred, whom they then accounted fools and madmen, and whom they now behold in such great glory and esteem with God.*

*In that day, when all hidden things must come to light, such empty and artificial excuses will not avail. Hence, now is the time to consider how unchristian it is, to persecute Christians; how much deserving of death it is, to shed innocent blood; how culpable it is, to dishonor the image of God; how perverse and vain it is, to fight against spirit- as an excuse for, the punishments of heretics, these reasons:*

1. *Thereby to bring and compel them to conversion.*
2. *That their heresy might not propagate itself, and pollute others.*
3. *To prevent rebellion. As regards the first, it is the duty of every Christian, to promote the salvation of his neighbor as much as is possible.*
4. *But how is this to be done? By external compulsion with fire and sword? Impossible; this touches and affects the body, but not the conscience, which must not be compelled, but led and instructed.*

***The Word of God is the sword with which all error and heresy must be cut down. If the supposed error cannot be conquered with the power of truth, swords will be dull before it.***

*And though a man, through dread of suffering, renounce his belief with the mouth, yet will he not do it with the heart; and thus, instead of converted Christians, dissembling hypocrites are made.*

*But if a man remain steadfast, and is put to death, how can this tend to his conversion, since every means of conversion is taken away? For, one of two things is certain: if he is a damnable heretic, he is cast down into hell; but if he is not, a saved Christian is put to death; choose whichever you please and an abominable crime is committed.*

*What is it then, that urges them thus to promote any one's conversion? What binds them to this? Who enjoins it upon them? Who advises them to it? Yea, who gives them permission to do it? And which of the apostles has set such an example?*

*How presumptuous it is, to usurp the seat of God, and to wish to rule over the conscience, whereas Christ commanded, to render unto Caesar the things which are Caesar's and unto God the things that are God's. Matt. 22:21.*

*They should bear in mind, that Christ prayed for His persecutors, and learn from it, how unbecoming it is, that those who would be Christians, persecute others, who pray for them. Luke 23:34; 1 Pet. 2:19.*

*They should contemplate, how great an evil it is, to co-opt any one's conscience by the terrors of fire, rope, and sword, when Paul so strictly forbids to wound the weak conscience of the brethren. Rom. 14:15.*

*They should remember, that, since the holy apostle commands no greater punishment for heretics, than to shun them, they also need, yea may, use no greater. Tit. 3:10.*

*Surely, if they would well examine themselves, they would not so readily proceed to condemn, but would suffer themselves to be restrained, since Christ declares that with what measure we mete, it shall be measured to us again. Matt. 7:2.*

*They would fear, if they knew themselves aright, that in condemning another they might condemn themselves; since it might easily be the case, that before God...*

The fruits of the spirit – love, joy, peace, longsuffering, kindness, goodness, faithfulness,<sup>23</sup> gentleness, self-control. Against such there is no law (Gal. 5:22) – the seeds of the modern democratic republics - unknown to the false histories – touted as the Calvinist work ethic<sup>34</sup> by Max Weber.

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<sup>34</sup> The phrase was initially coined in 1904–1905<sup>[d]</sup> by [Max Weber](#) in his book [The Protestant Ethic and the Spirit of Capitalism](#).<sup>[4]</sup>

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For the Church of God blesses the world, justified before God through the faithful actions of repentance, baptism and keeping of the law through His grace (Rom. 2:13).

While the fruits of the flesh (false spirit) are adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like (Gal 5:19-21) – the Babylonian system enslaves so many nations, even the whole world:

*And he cried out mightily with a loud voice, saying, "Babylon the Great is fallen, is fallen, and has become a habitation of demons, and a prison of every unclean spirit, and a prison of every unclean and hated bird; Because 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 have become rich through the power of her luxury" (Rev. 18:2-3).*

The Babylonian powers terminates brethren by removing all goods, property and inheritances, cutting off the children from the Church of God. Without God's working hand to sustain the Church – **all would be lost – ironically even the one that persecutes!**

The hot bed of foaming persecution **cultivated in the monasteries** with the appearance of godly devotion imbued, instead, with all human abominations and fleshly desires – raging against the true fruits of God, holding sway to our day!

Babylon does not execute just punishment – she judges and engages the civil government (Beast Power) to carry out her verdicts. The Harlot stimulated by demonic powers – sits on many waters - governs and enthralls many nations, and peoples and languages (Rev. 17:1).

As Jones attributes to the bombastic human heart, these unrestrained actions:<sup>105</sup>

*It then proceeds to condemn all suspected persons, as heretics, if they do not purge themselves within a year-commands the officials to exterminate heretics from all places subject to them- orders that the lands of the barons shall be seized by the Catholics. If they do not purge them from heretics, within a year after proper admonition, and ordains various punishments against all the favourers of heretics-thus closing the dreadful catalogue.*

*"Furthermore, we put under our ban those who believe, receive, defend, and favour heretics; ordaining that if any person shall refuse to give satisfaction within a year after his excommunication, he shall be, ipso jure, infamous, and not admitted to any kind of public offices-let him be intestable, and let him not have the power of making a will, nor of receiving any thing by succession or inheritance.*

*Moreover, let no one answer for him in any affair, but let him be obliged to answer others. If he should be a judge, let his sentence be of no effect, nor any causes be heard before him.*

*If an advocate, let him never be admitted to plead in any one's defence. If a notary, let no instruments made by him be valid. We add that an heretic may be convicted by an heretic, and that the houses of the Paterines, their abettors and favourers, either where they have taught, or where they have laid hands on others, shall be destroyed, never to be rebuilt." Dated at Padua, Feb. 22, 1224.*



*Anything more infamous than these edicts, in the way of spiritual tyranny, it would be difficult to imagine. And although, by reason of the circumstances of the times and the differences which soon arose between the Pope and the Emperor, they had not all that effect which might have been expected, it is, nevertheless, certain that the Inquisition was greatly promoted by them.*

*They were approved and confirmed by the Pope, and inserted in his bulls, and in process of time, the persecuting spirit which pervades them, came gradually to be incorporated into the laws of almost every country in Europe.*

*After the death of Frederick, which happened about the middle of the century, Pope Innocent IV remaining sole arbiter of the affairs of Lombardy and other parts of Italy, set himself diligently to extirpate heresy, which of late had exceedingly increased.*

*And consider it the labour which had been employed in his service by the Franciscan and Dominican friars, whose zeal, was unrestrained by either respect of persons or the fear of dangers-by any regard to justice or the feelings of humanity, had recommended them highly to the pontiff: he cheerfully allowed himself of their ardour to second his efforts.*

*Preaching was found of little avail, and even the enlisting of crusaders and enticing military execution was suspended for the sake of erecting in different countries standing tribunals armed with tremendous authority, but charged solely with the purgation of heretical pravity.<sup>35</sup>*

*To the establishment of these novel tribunals there were, however, two objections started.*

*The first, that it was an encroachment on the authority of the ordinary bishop of the place, and the second that it was unprecedented to exclude the civil magistrate from the trial and punishment of heretics, on whom it had hitherto devolved.*

*To remove the first of these difficulties, an expedient was soon devised- the Pope enacted that the tribunal should consist of the inquisitor, with the bishop of the place also, but so managing the affair, at the same time, that the inquisitor was not only to be the principal, but, in reality, everything, and leaving the bishop little more than the name of a judge.*

*To remedy the second inconvenience, and to give at least the appearance of authority to the secular powers, they were allowed to appoint the subordinate officers to the inquisition, yet still subject to the approbation of the inquisitors.*

*They were also allowed to send with the inquisitor when he should go into the country, one of their assessors, whom the inquisitors should choose. Of all the property belonging to heretics which they should*

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<sup>35</sup> "- The phrase "heretical pravity," will sound rather uncouth to modern ears that have not been accustomed to the jargon of the catholic writers, but the reader should be told that it is the usual slang of those writers for denoting *the wickedness of thinking differently from the church of Rome.*

*be enabled to confiscate, a third part was to go to the community, in return for which, the community was to defray the whole expense of keeping the prisons, and supporting the prisoners.*

*The infliction of the legal punishment was also vested in the magistrate, after trial and condemnation by the inquisitors; but that was a matter so much of course, and which he well knew he could not avoid executing, without incurring the vengeance of the church, that, in fact, it only converted him into a spiritual judge's executioner.*

*And thus, to use the language of Dr. Jortin, "the priest was the judge, and the king was the hangman."*

*Such was the footing on which "the holy office" was placed in the year 1251, in the ecclesiastical states of Italy, which were under the Pope's immediate inspection. It was afterwards extended to more distant provinces, and every where entrusted to the management of Dominican friars.*

***Thirty-one rules or articles, defining their jurisdiction and powers, and regulating the procedure of this spiritual court of judicature, were devised; and all rulers and magistrates were commanded, by a papal bull, issued for the purpose, to give, under pain of excommunication, the most punctual obedience, and every possible assistance to this holy court.***

Satan's empire embodies disputes, alacrity, disorder and confusion (infused in the human psyche), divides and muddles the truth – full of avarice, lust and power (politics) so its adherents chase after wind (Ecc. 1:14) – clay mixed with iron, eventually and inevitably destroyed by the chief cornerstone (Dan. 2:43)!

Justice (due process) in modern civil government (US and UK), attempts to repair the entrenched chicanery of the crusading inquisitorial courts, which presume guilt without substantive evidence and apply trials by ordeal<sup>36</sup>.

Jones incisively punctuates the deadly drama:<sup>106</sup>

***Exclusive of the cruel punishments inflicted by the holy office, says a late writer, it may be truly affirmed, that the inquisition is a school of vice. There the artful judge, grown old in habits of subtlety, along with the sly secretary, practises his cunning in interrogating a prisoner to fix a charge of heresy - now he fawns, and then he frowns; now soothes, and then looks dark and angry; sometime affects to pity and to pray, at other times insults and bullies, and talks of racks and dungeons, flames, and the damnation of hell.***

***One while he lays his hand upon his heart, and sheds tears, and promises, and protests he desires not the death of a sinner, but would rather that he would turn and live; and all that he can do he will do for the discharge, aye, for the preterment of his imprisoned brother. Another while he discovers himself deaf as a rock, false as the wind, and cruel as the poison of asps.***

*It should, however, be remarked, that the attempts which were made to introduce the inquisition, did not prove equally successful in all Roman Catholic states, nor even in the greater part of them.*

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<sup>36</sup> In [medieval Europe](#), like [trial by combat](#), trial by ordeal, such as [cruentation](#) was considered a "judgement of God" ([Latin: \*judicium Dei\*](#)): a procedure based on the premise that [God](#) would help the innocent by performing a miracle on his behalf. The practice has much earlier roots, attested to as far back as the [Code of Hammurabi](#) and the [Code of Ur-Nammu](#) – from [https://en.wikipedia.org/wiki/Trial\\_by\\_ordeal](https://en.wikipedia.org/wiki/Trial_by_ordeal) .

*It was never in the power of the Pope to obtain the establishment of this tribunal in many of the most populous countries that were subject to the see of Rome. In France it was easily introduced, but soon afterwards expelled, in such a manner, as effectually to preclude a renewal of the attempt.*

*The difficulties arose partly from the conduct of the inquisitors, their inordinate severity, their unbounded extortion and avarice, and the propensity they shewed, on every occasion, to extend, beyond measure, their own authority.*

***So much that they were making rapid strides to engross, under one pretext or another, all the criminal jurisdiction of the magistrate; for, under the head of heresy, they insisted, were included, infidelity, blasphemy, perjury, sorcery, poisoning, bigamy, usury!***

*Another reason was, that the tribunal was found to be so expensive, that the community refused to sustain the burden of it.*

***Nor has it been alike severe in every place into which it has been introduced - In Spain and Portugal this scourge and disgrace to humanity has for centuries' glared, monster like, with its most frightful aspect-in Rome it has been much more tolerable.***

*Papal avarice has served to counterbalance papal tyranny. The wealth of modern Rome has arisen very much from the constant resort of strangers from all countries and of all denominations, and chiefly those of the higher ranks.*

***Nothing could have more effectually checked that resort, and of course the influx of riches into that capital, than such a horrid tribunal as that which existed at Lisbon and Madrid, and which diffused a terror that was felt to the utmost confines of those unhappy kingdoms.***

*In no country has the operation of this dreadful court of spiritual despotism been more strikingly exemplified than in Spain. The subject has been placed in the most instructive point of view by two accurate and elegant modern historians, and their reflections upon it are so just and natural, that as it cannot be unacceptable to the reader, I shall give the substance of what they have said.*

*The court of inquisition, which, although it was not the parent, has been the nurse and guardian of ignorance and superstition in every kingdom into which it has been admitted, was introduced into Spain by Ferdinand and Isabella, and was principally intended to prevent the relapse of the Jews and Moors, who had been converted, or who pretended to be converted, to the faith of the Church of Rome.*

*Its jurisdiction, however, was not confined to the Jews and Moors, but extended to all those who in their practice or opinions differed from the established church.*

***In the united kingdoms of Castille and Arragon, there were eighteen different inquisitorial courts, having each of them its counsellors, termed apostolical inquisitors; its secretaries, sergeants, and other officers; and beside these there were twenty thousand familiars dispersed throughout the kingdom, who acted as spies and informers, and were employed to apprehend all suspected persons, and commit them for trial.***

*To the prisons which belonged to the inquisition. By these familiars, persons were seized on bare suspicion, and in contradiction to the established rules of equity, they were put to the torture, tried and condemned by the inquisitors, without being confronted, either with their accusers, or with the witnesses on whose evidence they were condemned.*

*The punishments inflicted were more or less dreadful, according to the caprice and humour of the judges. The unhappy victims were either strangled or committed to the flames, or loaded with chains, and shut up in dungeons during life-their effects confiscated, and their families stigmatized with infamy.*

## **12. PART 12 - THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES IMPACTS ON THE CHURCHES OF GOD**

### **The off-scouring of the earth;**

### **Losing life, children and goods – the stones cry out!**

The Crusaders, enshrined by the power of the Anti-Christ and the blessings of a false eternity, fill the lands with anarchy, creeping into the deepest parts of communities – wandering the streets, the fields and into churches - collecting booty and destroying the most innocent.

As discussed earlier, the so called Holy Roman Empire propels and infiltrates civil government, including Emperor Frederick in the 13<sup>th</sup> century, who issues edicts that propound the power of Anti-Christ in bold and pernicious incisions with a futile but powerful attempt to extricate the true Church of God from the lands and from the hearts and minds of the people!



***Dominions of Frederick***

The Church of the living God extolls the virtues of the Bible, spreads the good news with blessed success –threatening the powers of the beast and anti-Christ.

The crusading Pope Innocent III tramples over the Church in Albi, France, and throughout Europe attempting to dampen the enthusiasm for the truth<sup>37</sup>.

Jones records the pronouncements intertwining the civil and religious governments as pronounced by Frederick and subsequently repeated by many potentates:<sup>107</sup>

*The third law is as follows:*

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<sup>37</sup> Innocent greatly extended the scope of the [crusades](#), directing crusades against [Muslim Spain](#) and the [Holy Land](#) as well as the [Albigensian Crusade](#) against the [Cathars](#) in southern France. He organized the [Fourth Crusade](#) of 1202–1204, which ended in the disastrous [sack of Constantinople](#). Although the attack on Constantinople went against his explicit orders, and the Crusaders were subsequently excommunicated, Innocent reluctantly accepted this result, seeing it as the will of God to reunite the Latin and [Orthodox Churches](#) and ...Innocent called upon King [Philip II Augustus of France](#) to suppress the Albigenses. The Crusade was prosecuted primarily by the French crown and promptly took on a political flavor, resulting in a significant reduction in the number of practicing Cathars and realignment of the County of Toulouse in Languedoc, bringing it into the sphere of the French crown and diminishing the distinct regional culture and high level of influence of the Counts of Barcelona. Under the leadership of [Simon de Montfort, 5th Earl of Leicester](#), a campaign was launched. *The [Albigensian Crusade](#), which led to the slaughter of approximately 20,000<sup>[25]</sup> men, women and children, Cathar and Catholic alike<sup>[25]</sup> and brought the region firmly under the control of the king of France.* It was directed not only against heretical Christians, but also the nobility of [Toulouse](#) and vassals of the [Crown of Aragon](#). King [Peter II of Aragon](#) was directly involved in the conflict, and was killed in the course of the [Battle of Muret](#) in 1213. The conflict largely ended with the [Treaty of Paris of 1229](#), in which the integration of the Occitan territory in the French crown was agreed upon from [https://en.wikipedia.org/wiki/Pope\\_Innocent\\_III](https://en.wikipedia.org/wiki/Pope_Innocent_III)

*"We condemn the receivers, accomplices, and abettors of the Paterines, to forfeiture of their goods and perpetual banishment, who by their care to save others, have no fear or regard for themselves.*

*Let not their children be in any wise admitted to honours, but always accounted infamous, nor let them be allowed as witnesses in any cause in which infamous persons are refused.*

*But if the children of those who favour the Paterines shall discover any one of them, so that he shall be convicted, let them, as the reward of their acknowledgement of the faith (**he speaks of the Catholic faith**), be entirely restored by our imperial favour, to their forfeited honour and 'estate."*

In the fourth edict his Imperial Majesty is pleased thus to proceed:

***"We, condemn to perpetual infamy, withdraw our protection from, and put under our ban, the Puritans, Paterines, Leonists, Arnoldists, Passagines, Josephines, Albigenses, Waldenses, etc. and all other heretics of both sexes, and of whatsoever name; and ordain that their goods may be so confiscated as that their children may never inherit them, since it is much more heinous to offend the eternal than the temporal majesty."***

The powers of civil protection diminished the protection of the Church of God as she increasingly sought physical refuge in the Alps and remote areas of Europe. Thinking that they do the will of God (John 16:2) the powers of this world vengefully attack and destroy whole congregations of Christian people in France and principalities of central Europe.

The Church of God thrives and grows, even though under the thumb of powers that are united in anger stirred by Satan (Revelation 12). She holds the banner of Biblical Truth – denying the Trinity and pronouncing Rome as the anti-Christ of Revelation.

Although hunted, persecuted and rejected by the vast populace – seen as outcasts and the off-scouring of the world, obstinate and joyful in the face of death – the Christians persist and spread the word and power of God into all dominions of the earth – As Jones quotes Paul<sup>108</sup>:

*"Now you are satiated. Now you have been enriched. You have reigned without us. And I would that you did reign, so that we also might reign with you. For I suppose that God has made us apostles last, as it were appointed to death; for we have become a spectacle to the world, both to angels and to men.*

*We are fools for the sake of Christ, but you are wise in Christ; we are weak, but you are strong; you are glorious, but we are without honor. **To the present hour we both hunger and thirst, and are naked, and are buffeted, and wander without a home; And we labor, working with our own hands. When railed at, we bless; when persecuted, we bear it; When reviled, we entreat; for unto this day we are as the refuse and the off-scouring of the world. I do not write these things to make you ashamed, but as my beloved children I warn you (I Corinthians 4:8-13).**"*

### **13. PART 13 - THE ESTABLISHMENT OF THE INQUISITION AND CRUSADES IMPACTS ON THE CHURCHES OF GOD**

**Turning the hearts of the fathers to the children;**

**And the hearts of the children to their fathers (Mal 4:6)**

**Therefore we are surrounded by a great cloud of witnesses (Heb. 12:1)**

**Voltaire - "Never is human nature so debased, as where ignorance is armed with power."**

The Church of God continues to convert many peoples from every language, ethnicity, calling, and many steeped in the fantasies of the False Church. Testimonies of the elite confirm their ancient heritage, peaceable lives, separation from the world, and adherence to the scripture while living by the commandments of God.

The Church defies Babylon and preaches of the kingdom, as Christ defied the ruling elite. Babylon's ire chaffs against the success of the Church of God - seen as a direct assault on Popery. Even the stones from the Rock of Christ cry out against the folly of the power of Babylon – echoing to our day! When Christ entered Jerusalem on His final journey before crucifixion, the people cried out in joy "Hosanna" that is save us, rescue us, our saviour! But herein lies the threat to the force of this world.

For the final time on this earth, Christ climbs the same path that the Feast of Tabernacles' pilgrims climbed from the Jordan River floor to the heights of Jerusalem<sup>38</sup>. They rejoice and sing the song of ascents as recorded in the Psalms – 120-134, beginning immediately after the tolling of Psalm of 119 – that adores the Law of God:

*38. Saying, "Blessed be the King, Who comes in the name of the Lord. Peace in heaven and glory in the highest!" 39. And some of the Pharisees in the multitude said to Him, "Master, rebuke Your disciples."*

*40. But He answered and said to them, "I tell you that if these were silent, the stones would cry out." 41. And when He came near and saw the city, He wept over it (Luke 19 FV).*

*1. In my distress I cried to the LORD and He answered me. 2. Deliver my soul, O LORD, from lying lips, from a deceitful tongue.*

*3. What shall be given to you? Or what shall be done to you, O deceitful tongue? 4. Sharp arrows of the mighty, with coals of the broom tree!*

*5. Woe is me that I sojourn in Mesech; that I dwell in the tents of Kedar! 6. My soul has long dwelt with him who hates peace. 7. I am for peace; but when I speak, they are for war (Psalm 120 FV).*

Jones<sup>109</sup> documents the atrocities that bear on the human psyche and soul! What contrasts within creation – evil of man under Satan, and the remnant, mustard seed (Luke 13:19) under God!

Quoting from Voltaire:

***"A priest in a white surplice, or a monk who has vowed meekness and humility, causes his fellow creatures to be put to the torture in a dismal dungeon.***

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<sup>38</sup> Jericho, conquered by the Israelites led by Joshua, when they entered the Promised Land is ½ mile below Jerusalem. Joshua is a type and bears the Hebrew name of Christ – as we are led into the Kingdom of God, facing a mighty climb.



*A stage is erected in the public marketplace, where the condemned prisoners are conducted to the stake, attended with a train of monks and religious confraternities. They sing psalms, say mass, and butcher mankind.*

*Were a native of Asia to come to Madrid upon a day of an execution of this sort, it would be impossible for him to tell, whether it were a rejoicing, a religious feast, a sacrifice, or a massacre; and yet it is all this together!*

*The kings, whose presence alone in other cases is the harbinger of mercy, assist at this spectacle uncovered, seated lower than the inquisitors, and are spectators of their subjects expiring in the flames.”*

*It is, indeed, matter of regret that any among the members of that church should have their minds so enslaved by prejudice, as to imagine, for a moment, that a despotism which required for its support such diabolical engines, could possibly be of heavenly origin.*

*There is something in the very constitution of this tribunal so monstrously unjust, so exorbitantly cruel, that it must ever excite one's astonishment, that the people of any country should have permitted its existence among them.*

*How they could have the inconsistency to acknowledge a power to be from God which has found it necessary to recur to expedients so manifestly from hell, so subversive of every principle of sound morality and religion, can be regarded only as one of those contradictions, for which human characters, both in individuals and nations, are often so remarkable.*

*The wisdom that is from above is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. But the policy of Rome, as displayed in the inquisition, is so strikingly characterized by that wisdom which is earthly, sensual and devilish, that the person who needs to be convinced of it, seems to be altogether beyond the power of argument.*

*Never were two systems more diametrically opposed in their spirit, their maxims, and effects, than primitive Christianity, and the religion of modern Rome; nor do heaven and hell, Christ and Belial, exhibit to our view a more glaring contrast!!*

The False Church loves her edicts of darkness despising the scriptures and considers them indecipherable. But even the children of the Church of God knew more than all the theologians of these ages, as Jones records:<sup>110</sup>

*...Because they have stirred up the hatred of the popes and great men of the world against them, by the freedom which they take to reprove the vices and dissolute practices of princes and ecclesiastic.*

The reform movement emerges from the power of the Holy Spirit as it moved the Church of God through the centuries. The reformers investigate the character of the people of God, sifting through the source of their sustenance and sustainability.

And the theologians in every country discover, as though hidden in plain sight, communities infused with a humble and passive nature extending to 70 generations, without pause - rising to a dispersed population (1500's) of over 800,000.

Shock penetrates the minds of the historian as the conspiracies and atrocities surface. No crime ever deserved these punishments and tortures! The search uncovers generations of God's people trampled by spiritual genocide that attacks a peaceful and humble belief system. Like a diligent archaeologist reveals layers of civilization, slowly the truths of their endurance and perseverance emerge.

But, after 1600 years of darkness, what change will be wrought? Will mankind suddenly awake from this slumber of the ages? Will human behaviour and systems rejuvenate? Will the discovery of the artifacts bring the rock of ages to all people? The discoveries - they kept the Sabbath, caused their children to be baptized (young adults) according to the primitive Church, taught them the articles of the Christian faith, and the commandments of God.

Instead a new human awakening scolds the abuses and devises a humanistic culture that condemns all religion and throws life out with death declaring – “God is Dead”! Within ½ of a lifetime from the Nietzsche declaration of 1882 the world would face the most destructive war in history.<sup>39</sup>

Caught in the net of the inquisition and crusades the true Church and others:

***<sup>111</sup>“Moors were banished, a million at a time. Six or eight hundred thousand Jews were driven away at once, and their immense riches seized by their accusers, and distributed among their persecutors, while thousands dissembled, and professed themselves Christians only to be harassed in future.***

***Heretics of all ranks and of various denominations were imprisoned and burnt, or fled in to other countries (from Spanish dominions – Holland, southern France, etc.).”***

But the common people convulse in fear:

***<sup>112</sup>“The Spaniards are now trained up by the priests to shudder at the thought of thinking for themselves. That honour to his country and of human nature, the late Mr. Howard, says, when he saw the Inquisition at Valladolid, “I could not but observe, that the sight of it struck terror into the common people as they passed.”***

From the despoiling of the fair Christians comes “due process” in law, for as Satan inspired the destruction of Christ, so he attacks the innocent of this world. Jesus, as the essence of mildness and gentleness, as a nurse that cherishes her children, but as the Son of God not without righteous anger: “Come to me all that are weary and heavy laden, for my burden and yoke are light” (Matt. 11:28 – paraphrased) and “My house is a house of prayer but you have made it a den of robbers and thieves” (Matt. 21:13 – paraphrased).

But what an awful juxtaposition covers this horrid court of papal inquisition.

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<sup>39</sup> "God is Dead" (German: **„Gott ist tot“** ([help·info](#)); also known as **the Death of God**) is a widely quoted statement by [German philosopher Friedrich Nietzsche](#). Nietzsche used the phrase to express his idea that [the Enlightenment](#) had eliminated the possibility of the existence of the [Abrahamic God](#) or of [deities](#) in general. However, proponents of the strongest form of the [Death of God theology](#) have used the phrase in a literal sense, meaning that the Christian God who existed at one point, has ceased to exist. [https://en.wikipedia.org/wiki/God\\_is\\_dead](https://en.wikipedia.org/wiki/God_is_dead)

*Let us hear the description which Voltaire, a very, competent witness, gives of it.*

*"Their form of proceeding," says he, "is an infallible way to destroy whomsoever the inquisitors wish. The prisoners are not confronted with the accuser or informer.*

*Nor, is there any informer or witness who is not listened to. A public convict, a notorious malefactor, an infamous person, a common prostitute, a child, are in the holy office, though nowhere else, credible accusers and witnesses.*

*Even the son may depose against his father, the wife against her husband .*

*To this tribunal we must likewise impute that profound ignorance of sound philosophy in which Spain lies buried, whilst Germany, England, France, and even Italy, have discovered so many truths, and enlarged the sphere of our knowledge. Never is human nature so debased, as where ignorance is armed with power."*

The lives of the missionaries and church communities hung on the vagaries of the edicts of the false church. One of the most dynamic and ironic contrasts arises in Calabria, in southern Italy. The Church of God, planted in the 1300s grew to a spiritually festooned body of believers. Constant exchange between the Vaudois valleys in the northern Alps and Calabria helped the church grow and mature for over 200 years.

Within the shadow of the Roman Empire, where centuries before the coliseum claimed lives of Christians, now another spectacle more diabolical and emphatic. Filled with anger the false church decimates the Church of God.

A prime martyr, J.L. Paschale, a sheep among wolves:

<sup>113</sup>*Meanwhile, preparations had been made at Rome for the trial of Jean Louis Paschale. On the 8th of September, 1560, he was brought out of his prison, conducted to the Convent della Minerva, and cited before the Papal tribunal. He confessed his Saviour, and, with a serenity to which the countenances of his judges were strangers, he listened to the sentence of death, which was carried into execution on the following day.*

*Standing upon the summit of the Janiculum Mount, vast crowds could witness the spectacle. In front the Campagna spreads out its once glorious but now desolated bosom; and winding through it like a thread of gold is seen the Tiber, while the Apennines, sweeping round it in craggy grandeur, enclose it like a vast wall. **Immediately beneath, uprearing her domes and monuments and palaces, with an air that seems to say, "I sit a queen," is the city of Rome.***

*Yonder, asserting an easy supremacy amid the other fabrics of the Eternal City, is the scarred and riven yet Titanic form of the Coliseum, with its stains of early Christian blood not yet washed out.*

*By its side, the partner of its guilt and doom, lies the Palatine, once the palace of the world's master, now a low mound of ruins, with its row of melancholy cypresses, the only mourners on that site of vanished glory and fallen empire.*

*Nearer, burning in the midday sun, is the proud cupola of St. Peter's, flanked on the one side by the buildings of the Inquisition, and on the other by the huge Mole of Hadrian, beneath whose gloomy ramparts old Tiber rolls sluggishly and sullenly along.*

***But what shout is this which we hear? Why does Rome keep holiday? Why do all her bells ring? Lo! from every street and piazza eager crowds rush forth, and uniting in one overwhelming and surging stream, they are seen rolling across the Bridge of St. Angelo, and pressing in at the gates of the old fortress, which are thrown wide open to admit this mass of human beings.***

***Entering the court-yard of the old castle, an imposing sight meets the eye. What a confluence of ranks, dignities, and grandeurs! In the centre is placed a chair, the emblazonry of which tells us that it claims to rise in authority and dignity over the throne of kings. The Pontiff, Pius IV, has already taken his seat upon it, for he has determined to be present at the tragedy of today.***

***Behind his chair, in scarlet robes, are his cardinals and counsellors, with many dignitaries besides in mitres and cowls, ranged in circles, according to their place in the Papal body. Behind the ecclesiastics are seated, row on row, the nobility and beauty of Rome.***

***Plumes wave, stars gleam, and seem to mock the frocks and cowls gathered near them, whose wearers, however, would not exchange these mystic garments for all the bravery that blazes around them. The vast sweep of the Court of St. Angelo is densely occupied. Its ample floor is covered from end to end with a closely-wedged mass of citizens, who have come to see the spectacle.***

***In the centre of the throng, rising a little way over the sea of human heads, is seen a scaffold, with an iron stake, and beside it a bundle of faggots.***

***A slight movement begins to be perceptible in the crowd beside the gate. Someone is entering. The next moment a storm of hissing and execration salutes the ear. It is plain that the person who has just made his entrance is the object of universal dislike. The clank of irons on the stone floor of the court, as he comes forward, tells how heavily his limbs are loaded with fetters.***

***He is still young; but his face is pale and haggard with suffering. He lifts his eyes, and with countenance undismayed surveys the vast assembly, and the dismal apparatus that stands in the midst of it, waiting its victim. There sits a calm courage on his brow; the serene light of deep, untroubled peace beams in his eye. He mounts the scaffold, and stands beside the stake. Every eye is now turned, not on the wearer of the tiara, but on the man who is clad in the sambenito<sup>40</sup>.***

***"Good people" says the martyr—and the whole assembly keep silence.***

***"I am come here to die for confessing the doctrine of my Divine Master and Saviour, Jesus Christ."***

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<sup>40</sup> *Sambenito* featured red saltires, whose wearer was only to do [penance](#). Eventually all three types of tunics became known as *sambenito*; a conical cap, denominated [coroza](#) (and [capirota](#)), of the same material and motifs as the corresponding *sambenito*, would also be worn. The heretics, found guilty by the [inquisitors](#), had to walk in the [procession](#) wearing the *sambenito* as a [Shirt of Flame](#), the *coroza*, the rope around the neck, the [rosary](#), and in their hands a yellow or green wax candle. <https://en.wikipedia.org/wiki/Sambenito>

***Then turning to Pius IV, he arraigned him as the enemy of Christ, the persecutor of his people, and the Anti-Christ of Scripture, and concluded by summoning him and all his cardinals to answer for their cruelties and murders before the throne of the Lamb.***

***"At his words," says the historian Crespin<sup>41</sup>, "the people were deeply moved, and the Pope and the cardinals gnashed their teeth."***

*The inquisitors hastily gave the signal. The executioners came round him, and having strangled him, they kindled the faggots, and the flames blazing up speedily reduced his body to ashes. For once the Pope had performed his function. With his key of fire, which he may truly claim to carry, he had opened the celestial doors, and had sent his poor prisoner from the dark dungeons of the Inquisition, to dwell in the palace of the sky.*

*So died, or rather passed into the life eternal, Jean Louis Paschale, the Waldensian missionary and pastor of the flock in Calabria. His ashes were collected and thrown into the Tiber, and by the Tiber they were borne to the Mediterranean. And this was the grave of the preacher-martyr, whose noble bearing and undaunted courage before the Pope himself gave added value to his splendid testimony for the Protestant cause.*

***Time may consume the marble, violence or war may drag down the monumental pile "The pyramids that cleave heaven's jewelled portal; Even Jove's star-spangled dome; the tomb where rich Mausolus sleeps—are not immortal."<sup>42</sup>***

***But the tomb of the far-sounding sea to which the ashes of Paschale were committed, with a final display of impotent rage, was a nobler mausoleum than ever Rome raised to any of her Pontiffs.***

The Church grows from early beginnings soon after the last apostle John died in 90 A.D., suffering threats - physical, spiritual and theological – generation after generation. Their beliefs based on the true Doctrines of the Bible, cling to the truth and prove all things; fighting for that freedom with their lives as predicted by Christ.

Continuous contention rages destruction against the Church of God, fomenting against children, women and families. Over time some truth methodically erodes, like Footwashing. God keeps the faith alive through His divine protection and spiritual support and personal indwelling of the Spirit. That divine cover, the calling and the choosing characterizes the true Christian (Matt. 22:14).

Without His persistent spiritual acts, over generations, we live as orphans, without a Father. The laws of God within us working with His grace gives the Christian the ever acting of creation that broke down with Adam and Eve. But Christ, as the second Adam, brings us back into the Godly family and sets the “eternal workings” path (I Cor. 15:22).

Man values time and desires to control his life, without interference. The carnal mind (lust, greed, power, and hate (Gal. 5:22)) rebels against God. The key to understanding the pursuit of the kingdom of God and its fruits lies in keeping and remembering the Sabbath, each week. A taste of eternity, keeping our identity secure with each generation, communes with God as His ongoing work of creating. A refuge, blessing, and joy filled respite from vain weekly pursuits.

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<sup>41</sup> Crespin, Mist, del Martyrs, pp. S06—16. Leger, part i., p. 204, and part ii., p. 335.

<sup>42</sup> Sextus J Propertius (Oranstoun's translation), p. 119

When we forget our God, He forgets our children (Hosea 4). The selfish and carnal desires breeds anger and rebellion. Instant satisfaction and gratification magnifies our plight bringing potentially tragic outcomes to our children. Treated like chattel! “My people are destroyed for lack of knowledge” He wars us spiritually and physically. We waste away as spiritual orphans without a Father, no anchor in life, while we cast our children to the wolves.

Man wants to dictate, control and extend time through fleshly and hollow pursuits – a false god. The carnal mind feels robbed of time, and the Sabbath appears to be some external religiosity that belongs to ritual, tradition, and synagogues. But in this time God calls and communes, opens vistas of peace, and breaks through the crusty human mortal façade. Made for us, at the very threshold of creation – ironically, not as a burden but true freedom from materialism and the enslaved senses. For a new desire supplants vanity, releases from Him and then marries with our soul (Luke 6: 1-5) - **origin, destiny, meaning and morality** – poignantly unknown to the empty hungry and hunting human pursuits.

One of the mysteries of God, for the Holy Spirit captures the delight of this eternal communion, and produces the fruits of the Spirit (Gal. 5:22). Just as other mysteries of God’s laws and statutes cannot be discovered or understood by human endeavor, without the Holy Spirit (Rom. 7:7):

1. The Holy Days (Lev. 23) picture the complete plan of salvation and answer the questions concerning human loneliness, destiny, and meaning;
2. Pre-marital sex appears to the world as a precursor to a full time partnership. But the commitment in front of God and community anchors society (7<sup>th</sup> commandment – Exodus 20);
3. Coveting – an affair of the heart corrupts the man, bringing dysfunction, vanity and psychoses;
4. Idolatry – in all its intrinsic and extrinsic forms, runs interference with the purity of our relationship with God (2<sup>nd</sup> commandment); and
5. Primacy of God – brings the heart, soul and mind to the spiritual and eternal perspective. We all become fools without this (Psa. 14) commitment – “A fool says in his heart there is no God.” No middle ground remains - without placing God first in our lives, we lose all perspective and meaning. **We will have other gods!** No in-between exists! Replacements fill the void, all debilitating and impotent - food, career, lust, or greed.

When we exalt vileness, evil fills the community and the wicked walk about freely (Psa. 12:8). For the tenor and theme of life brings curses (Deuter. 28). We do not fight against principalities, powers, flesh and blood of this world but against spiritual domains and wickedness in high places. We cannot fight without the full armour of God (Eph. 6:10-12).

The ebb and flow of civil and religious contentions and rivalries hangs over their peace. The attacks in 1655 came from all access points into the valleys - with well-equipped armies – at the Passover of that year. The extreme slaughter purges the people from the valleys as they escape overseas and bound for many places in Europe. Some return, holding out hope for the rebirth from the devastation. Flocks, possessions and precious places gone!

The world appears to dramatically change after the travesties of the Middle and Medieval Dark Ages<sup>43</sup>. The Vaudois become unshackled from the centuries of social and religious repression with a decreasing number of martyrs and the truth of Biblical teachings finally brought into the limelight of social discourse.

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<sup>43</sup> In the [history of Europe](#), the **Middle Ages** (or **medieval period**) lasted from the 5th to the 15th century. It began with the [fall of the Western Roman Empire](#) and merged into the [Renaissance](#) and the [Age of Discovery](#). The Middle Ages is the middle period of the



Industrial technology, including the printing press supplants the cloaked and darkened cloisters of the monks and clergy. The oppressive combined forces of the state and religion finally must unfurl physical, and eventually religious freedom with the result of beckoning vistas of discovery and escape. Driven by persecution, but holding fast to a living active Christian faith bears fruit in European institutions. Many embark for the new world untethered from continental despotism. Finding freedom to worship in uniquely protected places – sheltered now by vast oceans instead of towering cliffs.

When searching the records for a bond that connects the churches of God to the Apostles of the Primitive or Early Church many historians and school curricula fail to recognize the source of true freedom in the body of the Church of God. Instead, many cannot connect the dots of true history and God’s influence in the world and personal affairs, as God perpetually desires to be attached to our lives. But the repetitive cycle of apostasy continues as man fashions fantasies and imitations of the true Church, in both belief and action, unknowingly sowing the seeds of destruction.

Many opine that the small groups of believers reside as outsiders, not only heretics, but rebels against the peaceful order of civil society. Inquisitors continuously push the martyrs to recognize their subversive role in upsetting the natural order.

The truth of God spoken in the communities of the Church instill a pervasive scriptural knowledge that none could challenge. As Perrin affirms:<sup>114</sup>

*The Bishop of Cavaillon, Vesembecius, **at the time of the great persecution of the Waldenses of Merindol and Provence**, made a certain preaching monk enter into conference with them, to convince them of their errors, before he proceeded to violence.*

*But the priest withdrew in confusion, saying, **he had never in the whole course of his life made such progress in the holy scriptures, as he had done in those few days that he had conferred with the Waldenses, in examining the articles of their confession by the passages of holy scripture by them quoted.***

*But that Bishop, not contented, sent to them a whole troop of young doctors, lately come from the Sorbonne, by the subtlety of their questions. But one of them upon his retreat openly acknowledged, he had learned more of the doctrine necessary to salvation by hearing the answers of the little children of the Waldenses in their catechism, than by all the theological disputes which he had ever heard in Paris.*

*Bernard de Girard, lord of Haillan, saith, that the Waldenses have been charged with more wicked opinions than they are really guilty of; **because they have stirred up the hatred of the popes and great men of the world against them, by the freedom which they take to reprove the vices and dissolute practices of princes and ecclesiastic.***

*Witness Catalan Girard of St. John, in the valley of Lucerne, who being condemned to be burnt at Reul, a city in Piedmont, when he stood upon the pile, had the courage to desire two stones, and as it is reported by his own executioners, holding them in his hands, he loudly uttered these following expressions:*

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three traditional divisions of Western history: [classical antiquity](#), the medieval period, and the [modern period](#). The medieval period is itself subdivided into the [Early, High, and Late Middle Ages](#). [https://en.wikipedia.org/wiki/Middle\\_Ages](https://en.wikipedia.org/wiki/Middle_Ages)

***“You wretched persecutors do think entirely to extirpate and destroy our poor churches by this means, but know that it will be as impossible for you to obtain your ends, as it is for me to chew and digest these stones.”***

***And indeed, notwithstanding such long and rude persecutions, both general and particular, the church of Piedmont, and in the neighboring valleys, and other places which had received the same doctrine, did so multiply and increase at that time, that George Morel in his memoirs, 1530, doth affirm that there were then above 800,000 persons of the Vaudois religion.***

*Luther confessed, that he hated the Waldenses, as persons consigned over to perdition, until having understood the piety of their faith by their confessions and writings, **he perceived that those good men had been greatly wronged whom the pope had condemned as heretics, being rather worthy of the praise due to holy martyrs.***

*Among the said Waldenses, he had found one thing worthy of admiration, and to be taken notice of as miraculous and unheard of in the popish Church; **that the said Waldenses, having forsaken all human doctrines, did meditate with all their power in the law of the Lord day and night; that they were very expert in the Scriptures and well versed in them.***

***On the contrary, those who are called our masters in the papacy, did so despise the holy writings, in the title of which notwithstanding they gloried, that there were amongst them they who had not so much as seen the Bible.***

***Moreover, having read the confession of the Waldenses, he said that he gave thanks to God for the great light which he had bestowed upon them, rejoicing with them, that all cause of suspicion being removed from among them, and the reformed, which made them be suspected by each other of heresy, they were however so nearly united as to have been brought together into one sheepfold under the only pastor and bishop of our souls, who is blessed for ever.***

*King Louis XII of France, having received information from the enemies of the Waldenses dwelling in Provence, of several heinous crimes which they fathered upon them, sent to the place Adam Fumee, master of requests, and a Sorbonist doctor, called Parui, who was his confessor, to make inquiry into the matter.*

*They visited all their parishes and temples, and neither found there any images, or sign of the ornaments belonging to the mass, or ceremonies of the Romish Church; **much less could they discover any of those crimes with which they were charged. But rather that they kept the Sabbath duly, caused their children to be baptized (young adults) according to the primitive Church, taught them the articles of the Christian faith, and the commandments of God.***

*The king having heard the report of the said commissioners said, with an oath, that they were better men than himself or his people.*

*That same king, understanding that in Dauphiny, in the valley of Fraissiniere, in the diocese of Ararbrun, there were certain people who lived like beasts without religion, having an ill opinion of the Romish worship, he sent thither one of his confessors, and the official of Orleans, to bring him a true information thereof.*

*That confessor, with his colleague, repaired to the place, where he examined the Waldenses dwelling in the said valley touching their faith and conversation. The Archbishop of Arbrun, who made account, that the goods of the said Waldenses would be annexed to the domains of his archbishopric, as being liable to confiscation for the cause of heresy, very much pressed the said commissioners to condemn them immediately as heretics. But the said commissaries would not fulfill his desire.*

*They rather justified them as much as in them lay, insomuch that, before their departure, the said king's confessor, being at his lodgings at the tavern in Ambrun, **said, in the presence of several of his assistants, that he wished he were as good a Christian as the worst of the said valley of Fraissiniere.***

***King Francis I., successor to Louis XII, understanding that the Parliament of Provence laid heavy impositions upon the Waldenses at Merindol, Cabriers, and other neighboring places, had a desire to inform himself about the faith, life, and manners of the said Waldenses.***

*For that purpose he commanded William de Bellay, Lord of Langeai, his lieutenant in Piedmont, to make diligent inquiry into that affair. Whereupon the said Lord sent into Provence two honest persons to inquire into the life and religion of the said Waldenses, and the proceedings of the Parliament against them.*

*Those two deputies brought word back to the Lord of Langeai, that the greatest part of the inhabitants of Provence affirmed, that the said Waldenses were a laborious people, and that about two hundred, years ago they came from Piedmont to dwell in Provence.*

*And that betaking themselves to **husbandry and feeding of cattle, they made many villages, destroyed by the wars, and other desert and uncultivated places, very fertile by their industry; and that by the information given them in the said country of Provence, they had learned that the said inhabitants of Merindol, were a very peaceable people.***

*Loved by their neighbors, and men of good behavior and of a godly conversation, careful in keeping their promises, punctual in paying their debts, without suffering themselves to be sued, a charitable people, not permitting any amongst them to fall into want; and that they were liberal to strangers and poor passengers, according to their ability.*

*That the inhabitants of Provence affirmed that those of Merindol were distinguished from those of the country, in that they could not endure to blaspheme, or name the devil, or swear at all, unless in the making some solemn contracts, or in judgment.*

*They were also known by this, that when they came into any company where they talked lasciviously or blasphemously, to the dishonor of God, they straightway withdrew from such company. Thus many enemies of the Waldenses have spoken honorably of them, enforced thereunto by the power of the truth.*

***It is marvelous that they are not uncultivated in their manners; for no one among them is ignorant of letters, and they all can write fairly. They are well taught in the French language; so that they can understand the bible, and sing the psalms.***

***Nor can any boy be found at random among them, who being asked of the faith which they profess, will not promptly give you an intelligible account, which is common to all the other Vallenses. They religiously pay their tribute, which, after their service to God, is a chief article in their confession of faith.”***

#### **14. PART 14 - THE CRUSADING INQUISITOR THE CHURCHES OF GOD AND HER LEGACY**

**The Epilogue and Denouement**

**The End from the Beginning**

**The martyr’s testimonies lash the hearts of all**

**The Darkest of Ages crashes into reform but...is reborn**

The persecution of the Church of God culminates in the 1655 Passover Piedmont Massacre intensely raising the chastisement of the Republic of England and the Protector – Oliver Cromwell (1599 -1658) [https://en.wikipedia.org/wiki/Oliver\\_Cromwell](https://en.wikipedia.org/wiki/Oliver_Cromwell)<sup>44</sup>. His associates including the mighty pen of Sir John Milton pounce on the monarchs, princes and rulers of the United Countries (Holland); Swiss Cantons; France; Sweden; Transylvania; Bohemia; Pomerania; and German principalities including Brandenburg, the royal birthplace of the Prussian monarchy that brought about German unification in 1870.

John Milton castigates Babylon in a [Waldensian Sonnet](#)<sup>45</sup> ***and then pens the words of Cromwell*** to cauterize the inciters and encourage the protectors of the Churches of God. The British Isles – descendants of the Celtic tribes of Europe call to the Church of God, through common heritage – from George Jowett<sup>115</sup>

*The name Britain continued to name England and Wales, long after the arrival of the Anglo-Saxons in A.D. 426. Not until the invading Normans began to be domestically absorbed by the British Kelts and Saxons did the Anglican title obtain ascendancy.*

*From the lesser used name Angle the national name took form to label the land and its people, England. Strange as it may appear on first thought, yet there are no misnomers in the various names and titles. **Racially the Kelts, Anglo-Saxons and Normans were but separate tribal branches of the same Keltic race. This also includes the Danes, who had invaded Britain in A.D. 787. Ethnologically the whole Keltic race is composed of the Keltic-Saxon-Scandinavian stock.***

***Historically the arrival of the Danes, Saxons and Normans are referred to as invasions, but actually it was a converging of the one race into their predestined homeland, which to them and to the world became their Motherland, Britain.***

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<sup>44</sup> Cromwell is one of the most controversial figures in the history of the British Isles, considered a regicidal dictator by historians such as David Sharp,<sup>[5]</sup> a military dictator by [Winston Churchill](#),<sup>[6]</sup> a hero of liberty by [John Milton](#), [Thomas Carlyle](#), and [Samuel Rawson Gardiner](#), and a revolutionary bourgeois by [Leon Trotsky](#).<sup>[7]</sup> His tolerance of Protestant sects did not extend to Catholics; his measures against them in Ireland have been characterised by some as genocidal or near-genocidal,<sup>[8]</sup> and his record is harshly criticised in Ireland.<sup>[9]</sup> He was selected as one of the [ten greatest Britons of all time](#) in a 2002 BBC poll.<sup>[10]</sup> [https://en.wikipedia.org/wiki/Oliver\\_Cromwell](https://en.wikipedia.org/wiki/Oliver_Cromwell)

<sup>45</sup> The largest theme of the sonnet is religion, though calling on religion to enact justice. The other theme is the movement from Old Testament to the New Testament. The poem compares the theme of vengeance from the Old Testament to the theme of regeneration in the New Testament. The clear example of vengeance in the poem is the first line of “Avenge, O Lord,” which could be a reference to Luke 18:7, a bible verse that speaks about vengeance. An example of regeneration is the lines “grow/ A hundredfold” and “Mother with Infant.” [https://en.wikipedia.org/wiki/On\\_the\\_Late\\_Massacre\\_in\\_Piedmont](https://en.wikipedia.org/wiki/On_the_Late_Massacre_in_Piedmont)

*Together they have grown in stature, wearing the British (**people of the covenant**) title like a badge, in honour and with glory. The fact that the British name was singularly identified with the people of England and Wales is more curious than mysterious. As the history of ancient Britain unfolds before us we can understand the reason more clearly.*

*Irrevocably they were bound together by the ties of language and religion. Cymric was their mother tongue and each practised the Druidic religion. Britain was the central headquarters of Druidism, to which all paid tithe. It was by far the most populous and by its commerce and industry was world renowned. What London is to Great Britain today, Ottawa to Canada, and Washington to the United States, so was Britain to the whole Keltic race.*

*Largely, this was the reason for other nations identifying the British name with England. From the religious point of view, out of which the British name arose, this island was entitled by priority to the title. England was the first of the British Isles to be inhabited. Before the Kelts arrived it was a virgin land devoid of human habitation.*

Mighty martyrs spread the word of God throughout all of Europe setting the ships a-sail from the shores of England, Holland, and France to the whole world – moved by the Spirit of God. The monarchical structure empowered by the hideous hand of darkness - that permeates Babylon and Satan - begins to show fissures while the ax continues cut the root (Matt. 3:10) of the false powers and dark doctrines of this world; just as Christ took away the first covenant because of disobedience and rebellion. In this case, the Church of God, unknown to most of the world, carries the banner of the future kingdom of God under the new covenant (Matt. 28:19).

**The words of wisdom from Oliver Cromwell, John Wycliffe and John Milton penetrate the hearts of monarchs and disrupt the foul despots and their religious fervour. Military missions sent to the heart of the Waldenses' lands, demarcate centuries of attacks and destruction; and the truth of that evil spreads abroad, only to be partially buried by the counter-reformation and denial!**

**Given to the states of Holland, this letter speaks a sample of the other letters sent to all the principalities previously mentioned. Cromwell rose up like a Lion with the pen of Milton and the force of the Almighty to intervene and impinge the rampaging Babylon.**

As Jones records:<sup>116</sup>

*And yet, it would be difficult to fix upon a period while our country (**United Kingdom – beware US**) was more prosperous at home, or sustained a higher character abroad, than during his (**Oliver Cromwell**) protectorate.*

*For, not to speak of the number of able and upright judges whom he introduced into "Westminster Hall"; nor of the impartial administration of justice throughout the land. **Nor yet of the attention which he shewed to reform the national religion, by advancing men of learning and piety in the churches and discountenancing those of an opposite character.***

*He certainly contrived to support his reputation both among his own subjects and with foreign nations, in a very extraordinary manner, even compelling those to fear who did not love him.*

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**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

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*His name was terrible throughout Europe<sup>46</sup>, and "It is hard for us to discover," says Lord Clarendon, "which dreaded him the most, France, Spain, or the Netherlands, in all which places his friendship was current at the value which he chose to set upon it.*

*For, as they all sacrificed their honour and their interests to his pleasure, so there was nothing he could have claimed that either of them would have denied him." **The truth of this representation, and, in some measure, the pertinence of these reflections, will appear from the history on which we are now about to enter.***

*The council of Zurich, in Switzerland, were, by reason of their proximity to the valleys of Piedmont, the first who received intimation of the horrid massacre which had recently taken place there. The news reached them on the Lord's day, **April 29, 1655 (Passover week of that year) and such was the impression which it made upon them, that the town council immediately assembled, and issued a proclamation for a day of fasting and humiliation throughout all their territories; at the same time recommending that collections should every where be made for relieving the wants of the poor sufferers.***

*Most Illustrious Lords, &c.*

*Having this instant received the dismal news of the lamentable state of our brethren of the faith in Piedmont, as you may see by the copy of a letter now sent, we thought ourselves obliged by the sacred rights of faith, union, and communion, to acquaint you therewith; being fully assured that you will be pleased, according to your wonted piety and Christian charity, thoroughly to consider and lay to heart this "affliction of" Joseph."*

*This persecution is smoothed over with a very fair pretext by the opposite party, but there is no one who loves the church of Christ, that will not easily be persuaded of the subtleties and treacheries to which their adversaries alternately have recourse.*

*Moved by an ardent sympathy, we earnestly beseech you, most mighty and illustrious lords, that you would lay to heart the case of these afflicted people, and administer those means of relief which you may think conducive thereunto; not only by prayer to the Father of Mercies for them, and by granting them that pecuniary assistance which their miseries loudly call for, but also by pacifying their prince towards them; or at least, obtaining for them the liberty to emigrate, which we also shall, to the utmost of our power, endeavour to do.*

*May the Sovereign Lord of all have mercy upon his church in every place; own their cause; and his Almighty arm avert their misery and adversities; to whose protection we heartily recommend you.*

*Given, in haste, the 30th April, 1655.*

The counter-reformation chiming with crusading zeal raises the beast and false prophet from near death and scours the corners, streets, and pathways of all communities. Lies fly swiftly but truth overtakes them – in the annals of the Bible we see the constant twisting and submergence of truth, first by denial in the face of injustice, then evasion and then detachment (*Adam – the woman you gave me; Eve – the serpent you put in the garden*).

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<sup>46</sup>It is related of Cardinal Mazarine, who at that time swayed the councils of the French cabinet, that he "would change countenance at the very mention of his name; and it passed into a proverb in France, that" he was not so much afraid of the devil as of Oliver Cromwell." Upon the whole, says the late Mr. Fox, "the character of Cromwell must ever stand high in the list of those who raised themselves to supreme power by the force of their genius; and among such, even in respect of moral virtue, it would be found to be one of the least ex-ceptionable, if it had not been tainted with that most odious and degrading of all human vices, hypocrisy.'" - HISTORY OF JAMES II. p. 18.



Note the record bears a true and false witness as recorded in defiance of the truth. That the heretical accusations arose from twisting the truth to the benefit of the preponderant power – common among those that immerse themselves in worldly ambition.

The true Church of God reviled, attacked, buried and burned, while the beast and false prophet assume the role of protector and preserver of a false, diabolical truth and a god with an authority to take life. The records reveal central truths retrieved by V. Braght <sup>117</sup> from a burned city - nothing is hidden that will not be revealed - *Lies fly swiftly, but truth overtakes them: (Luke 8:17)*

*In the second book of the first part of the History of the Waldenses, by Jean Paul Perrin, translated by J.M. V., 3d chapter, page 74, col. 2, there is an account of one Jan Veileti, a monk, and inquisitor over the Waldenses, and how very unfaithfully and deceitfully he or his clerk acted in the case of these people, from which it can be inferred, how it also was with others of their accusers. The words read as follows:*

*But in the processes which were instituted by this monk Jan Veileti, **we have observed an exquisite kind of villainy and low cunning**; for, having gotten these proceedings into our hands, we found in them little billets, upon which this commissary (Jan Veileti) had noted the answers of the accused, simply, and just as they had come from their lips; **but these simple answers, we afterwards, in the proceedings found extended, and frequently given in a form contrary to, and quite different from what the sumptum, that is, the afore-mentioned answer as noted in the proceedings, implied and contained; thereby perverting the meaning of the defendant, and causing him to say that of which he had never thought.***

*For example, when he was asked whether he did not believe, that as soon as the sacramental words were pronounced by the priest, in the mass, the body of Christ was in the host, just as He was on the tree of the cross, and the Waldenses answered, **No, Veileti or his clerk set down as his answer: That he had confessed that he did not believe in God.***

*Again, when it was asked, whether the saints must not be invoked, the reply was, **No, they wrote: That they had reviled, and spoken evil of, the saints.***

*When it was asked, whether the virgin Mary must not be saluted and invoked in our extremity, and the answer was, **No, they wrote: That they had reviled the virgin Mary.***

*"Behold, such was the faithlessness of the monks and inquisitors in such important matters, and it is not without a certain evidence of God's providence," says the writer, **"that these villainies have been preserved and have remained to the present time, as a means by which to show, what spirit actuated those men having, by manifold frauds, oppressed and ultimately killed and burnt the believing members of the church of Christ, yet have the audacity to ask us, where the church, and the believers, whom they themselves put to death, were before our coming."***

*"Now, if the reader is desirous to know," says our author, "how said proceedings fell into our hands, we reply, that this occurred likewise through the providence of God."*

*He then relates, how the archbishops of Embrun, John Rostan, and others had these papers and proceedings under lock and key in their chests and chanceries, until the city where they resided, was taken, A. D. 1585.*

*The house of the archbishop having taken fire on this occasion, many of these processes held in former **times against the Waldenses, were thrown in bags into the street.***

*One Calignon, chancellor of Navarre and a certain councilor of Grenoble, who were present, ordered them to be picked up and delivered into their hands; and thus, **it is stated, the perfidious calumnies against the Waldenses came to light, which, otherwise, would have gone among the papists, as true accusations against them.** But it is as the common adage says: **Lies fly swiftly, but truth overtakes them.***

The unrelenting persecution through the inquisition persists intensely for 500 years. Interestingly 500 years elapses to our day, temporarily pausing the aggressive satanic effort to destroy the Church. Perhaps, now, lulled by creature comforts, the demonic pressure presents more insidious and invective traps for us.

Thyatira, the fulcrum 4<sup>th</sup> of the 7 churches, each overseen by an angel (Revelation 2) occupies the middle; the bending but not breaking spiritual dam. Under intense pressure from Jezebel, the physical dam eventually bursts into the whole world.

In Revelation 2 and 3 each angel receives a letter with Christ's admonishments. Each phase or characteristic bears the brunt of the facetious false prophets with demonic doctrines adorning and matching the twists and quirks of human nature. The Smyrna branch undergoes similar spiritual growing pains as she toils against lethargy and the trenchant synagogue of Satan, but she holds to the truth once delivered.

In the 800's Paulinus and Claude of Turin represent that struggle as they face the onslaught of idolatry and the spin to the nature of God – a fundamental need for Christians, and a favorite place for false spirits to attack. Claude, the early pastor in Turin and to the Churches in Piedmont:<sup>118</sup>

*Amongst other corruptions much prevailed, the doctrine of transubstantiation then began to be generally propagated. Paulinus undertook to refute that absurdity, in a treatise on the Eucharist, which he wrote at the request of Charles the Great (**Charlemagne**), and which he dedicated to that monarch.*

*He affirms that the Eucharist was a morsel or bit of bread, and that it is either death or life to him that partakes of it, according as he hath or hath not faith in that which is signified by it. **He pours the utmost contempt upon the sacrifice of the mass, opens up the scripture doctrine of Christ's priestly office, as after the order of Melchisedec, vindicates his incarnation and crucifixion as the true propitiatory sacrifice for sin, and thunders out the boldest anathemas against all human satisfactions, maintaining that the blood of none of those who***

***have themselves been redeemed is capable of blotting out the least sin, for that this privilege comes alone through the Lord Jesus Christ.***

*"The Son of God," says he, "is our Almighty Lord, because he redeemed us by the price of his blood, is properly called the true Redeemer by all that are redeemed by him. He, I say, was not redeemed, because he was never captive; but we are redeemed, who were captives sold under sin, and bound by the handwriting that was against us, which he took away, blotting it out with his blood which the blood of no other redeemer could do, and fixed it to his cross, openly triumphing over it in himself."*

*In opposition to the Arians, who attributed to Christ only an adopted Son ship, he thus illustrates John 6:52: "Is it said, that he who doth not eat the flesh of the Son of man, and drink his blood, hath not eternal life? He that eats my flesh," saith Christ, "and drinks my blood, hath eternal life, and I will raise him up at the last day; my flesh is meat indeed, and my blood is drink indeed."*

*The power of raising up at the last day belongs to none but the true God; for the flesh and blood cannot be referred to his divine, but to his human nature, by which he is the Son of man. And yet if that Son of man, whose flesh and blood this is, (for that one and the same person is both the Son of God and Son of man) were not really God, his flesh and blood could not procure eternal life to those that eat them. Hence the evangelist John saith, "The blood of Jesus Christ, his Son, cleanseth from all sin."*

*Moreover, whose flesh and blood is it that gives life to those that eat and drink them, but the Son of man's, whom God the Father hath sealed; who is the true and almighty Son of God. For He, the bread of life, came down from heaven for us, and gives his life for the world, to the end that whosoever eats thereof, shall live forever." In reference to Christ's intercession, he says, "He is called the Mediator, because he is a middle person between both the disagreeing parties, and reconciles both of them in one.*

*Paul is not a mediator, but a faithful ambassador of the Mediator. He then quotes his words, "We are ambassadors for Christ praying- you in Christ's stead. Be ye reconciled to God. Our advocate," says he, "is one that intercedes for those that are already reconciled, even as our Redeemer doth, when he shews his human nature to God the Father, in the unity of his person, being God-man. John doth not intercede for us, but declares Him (Jesus) to be the propitiation for our sins."*

*These extracts, which might be enlarged to a great extent, are sufficient to give the intelligent reader some idea of the doctrinal principles of Paulinus. **He denied the supremacy of Peter over the rest of the apostles—lays it down as an inviolable maxim of Christianity, that God alone is the object of our faith, in opposition to what was taught in the church of Rome—and, in short, to quote the words of a learned writer,—**"Whoever examines the opinions of this bishop, will easily perceive that he denies what the church of Rome affirms with relation to many of its leading tenets, and affirms what the church of Rome denies and whatever colourable pretexts may be employed, it will be difficult not to perceive this opposition through them all."* (Dr. Alix)

*But the succession of events now leads me to call the reader's attention to the life and labours of Claude, Bishop of Turin. This truly great man, who has not improperly been called the first Protestant reformer, was born in Spain.*

*In his early years he was a chaplain in the court of the emperor Lewis the Meek (Ludovicus Pius, king of France and emperor of the West) and was even then in high repute for his knowledge of the scriptures, and his first-rate talents as a preacher; in consequence of which, says the Abbe Fleury, Lewis perceiving the deplorable ignorance of a great part of Italy, in regard to the doctrines of the gospel, and desirous of providing the churches of Piedmont with one who might stem the growing torrent of image worship, promoted Claude to the see of Turin, about the year 817.*

*In this event, the attentive reader will hereafter perceive the hand of God, so ordering the course of events in his holy providence as, in the very worst of times, to prepare, "a seed to serve him, and a generation to call him blessed." The expectations of the emperor were amply justified in the labours of Claude; **by his writings he ably illustrated the sacred scriptures, and drew the attention of multitudes to their plain and simple meaning, unadulterated by the corrupt glosses of the Catholic priesthood.***

*"In truth," says Fleury, himself a Catholic writer, "he began to preach and instruct with great application." His first zeal was directed against images, relics, pilgrimages, and crosses. It is not to be supposed that efforts such as his, directed against the prevailing superstitions of the age, should produce no ostensible effect; the monks were presently up in arms against him, reviling him as a blasphemer and a heretic, and his own people became so refractory that, in a little time, he went about in fear of his life.*

*Supported, however, by the testimony of a good conscience, and a confidence in the goodness of his cause, Claude persevered, and wrote comments on several books of scripture, of which, unfortunately, the only one that has been printed is his exposition of the epistle to the Galatians. "He bore a noble testimony," says Mr. Robinson (in his Ecclesiastical Researches, p. 447) "against the prevailing errors of his time, and was undoubtedly a most respectable character."*

*Of one whose reputation stands so high, it cannot be necessary to enter upon any formal vindication against the calumnies of his opponents, but it may be satisfactory to the reader to have before him a summary of the principles which he held, and for which he nobly contended.*

*Let it be observed then, that, throughout the whole of his writings, he maintains that "Jesus Christ is the alone head of the church." This, the reader will perceive, struck immediately at the root of the first **principle of Popery—the vicarious office of the bishop of Rome. He utterly discards the doctrine of human worthiness in the article of justification, in which a manner as overthrows all the subtle distinctions of Papists on the subject.***

*He pronounces anathemas against traditions in matters of religion, and thus drew the attention of men to the word of God, and that alone, as the ground of a Christian's faith. He maintained, that men are justified by faith, without the deeds of the law (**but that faith without works is dead – James 2:20**)—the doctrine which Luther, seven hundred years afterwards, so ably contended for, and which so excessively provoked the advocates of the Church of Rome.*

*He contended that the church was subject to error, and denied that prayers for the dead can be of any use to those that have demanded them; while he lashed, in the severest manner, the superstition and idolatry which everywhere abounded under the countenance and authority of the see of Rome.*

Claude affirms the enduring importance of scripture, and extolls the need to remember the Passover to sustain the power of the Holy Spirit within the Church of God; likely in opposition to the Catholic syncretism that paints the name of Christ into the Babylonian tenets of the Easter and Christmas celebrations.

**Ironically his defense of the original scriptural doctrines directly clash with the Inquisition and Crusades 300 years later!** In those persecutions the inquisitors justify the verdict of heresy and death against the Church of God, by repeatedly brandishing Rome's false claims of papal supremacy, keeping pagan days, infant baptism, and the worship of the idolatrous mass!

*The writings of Claude were voluminous; for he was indefatigable in explaining the scriptures, and in opposing the torrent of superstition. He wrote three books upon Genesis in the year 815, and also a Commentary on the Gospel by Matthew, of which there are several copies in England.*

*He wrote a Commentary on Exodus in the year 821, and another on Leviticus in 823, besides which, he wrote comments on all the apostolic epistles, which have been since found, in manuscript in two volumes, in the Abbey of Fleury, near Orleans, in France.*

*These latter were drawn up at the express request of the emperor, Ludovicus Pius, to whom he dedicated his Commentary on the Epistle to:*

*"The apostles being sat down at table, Jesus Christ took bread, blessed and brake it, and gave it to his disciples, saying to them, Take, and eat—this is my body.*

*The ancient solemnities of the Passover, which were used in commemoration of the deliverance of the children of Israel, being ended, he passeth on to the new, because he would have the same to be celebrated in his church, as a memorial of the mystery of her redemption, and to substitute the sacrament of his body, and of his blood, instead of the flesh and blood of the paschal lamb; and to shew that it was be himself to whom God had sworn, and shall never repent, "Thou art the eternal Priest according to the order of Melchisedec."*

*Moreover, he himself breaks the bread which he gives the disciples, that he might represent and make it appear, that the breaking of his body would not be contrary to his inclination, or without his willingness to die; but as he himself elsewhere says, that he had power to give his life, and to deliver it up himself, as well as to take it again, and raise himself from the dead.*

*He blessed the bread before he brake it, to teach us that he intended to make a sacrament of it. When he drew nigh to the time of his death and passion, it is said, that, having taken the bread and cup, he gave thanks to his Eternal Father. He who had taken upon him to expiate the iniquities of others, gave thanks to his Father, without having done anything that was worthy of death: He blesseth it with profound humility at the very time that he saw himself laden with stripes, no doubt to teach us that submission which we ought to exercise [under the chastening hand of God.]*

*If he, who was innocent, endured, with meekness and tranquility, the stripes due to the iniquities of others, it was to teach and instruct us what we ought to do when corrected for our own transgressions.*

*In regard to his saying, "This is my blood in the New Testament," it is to teach us to distinguish between the new covenant and the old—the latter of which was consecrated by the effusion of the blood of goats and oxen, as the [Jewish] lawgiver said at the sprinkling of it, "This is the blood of the covenant that God hath commanded you." For it was necessary that the patterns of true things should be purified by these, but that the heavenly places should be purified with more excellent sacrifices, according to what the apostle Paul declares throughout his whole epistle to the Hebrews, where he makes a distinction between the law and the gospel.*

*Jesus Christ, when about to suffer, says, "I will drink no more of this fruit of the vine, until the day that I shall drink it new with you in the kingdom of my Father." As if he had plainly said, "I will no longer take delight in the carnal ceremonies of the synagogue, amongst the number of which, the great festival of the Paschal lamb was one of the chiefest; for the time of my resurrection is at hand; that day will arrive, when I shall be lifted up to my heavenly kingdom, even to a state of glorious immortality, where I shall be filled together with you, with a new joy for the salvation of my people, which shall be born again in the spring of one and the same grace."*

*The "new wine," may also import the immortality of our renewed bodies; for when he saith, "I will drink it with you," he promises them the resurrection of their bodies, in order to their being clothed with immortality. "I have received," says he to Theodemirus, "by a special messenger, your letter, with the articles, wholly stuffed with babbling and fooleries.*

***You declare in these articles, that you have been troubled that my fame was spread not only throughout all Italy, but also in Spain and elsewhere; as if I were preaching a new doctrine, or setting myself up as the founder of a new sect, contrary to the rules of the ancient Catholic faith, which is an absolute falsehood.***

***But it is no wonder that the members of Satan should talk of me at this rate, since they called [Christ] our Head a deceiver, and one that had a devil, &c. For, I teach no new heresy, but keep myself to the pure truth, preaching and publishing nothing but that.***

***On the contrary, as far as in me lies, I have repressed, opposed, cast down, and destroyed, and do still repress, oppose, and destroy, to the utmost of my power, all sects, schisms, superstitions, and heresies, and shall never cease so to do, God being my helper, as far as in me lies.***

***When I came to Turin, I found all the churches full of abominations and images; and because I began to destroy what everyone adored, every one began to open his mouth against me. These kind of people against whom we have undertaken to defend the church of God, tell us, if you write upon the wall, or draw the images of Paul, of Jupiter, of Saturn, or Mercury, neither are the one of these Gods, nor the other apostles, and neither the one nor the other of these are men, and therefore the name is changed.***

***But surely if we ought to worship them, we ought rather to worship them during their lifetime, than as thus represented as the portraits of beasts, or (what is yet more true) of stone or wood, which have neither life, feeling, nor reason.***



*For if we may neither worship nor serve the works of God's hand, how much less may we worship the works of men's hands, and pay adoration to them in honour of those whose remembrance we say they are? For if the image you worship is not God, wherefore dost thou bow down to false images; and wherefore, like a slave, dost thou bend thy body to pitiful shrines, and to the work of men's hands?*

*Certainly, not only he who serves and honours visible images, but also whatsoever creature else, whether heavenly or earthly, spiritual or corporeal, serves the same instead of God, and from it expects the salvation of his soul, which he ought to look for from God alone. All such are of the number of those concerning whom the apostle said, that "they worshipped and served the creature more than the Creator.""*

The Church and truth infiltrates hearts and principalities, economies, institutions, and communities while under persecution. Martyrdom, the seeds of the kingdom and God, rejoices the heart of God as the death of the saints brings them across that vast gulf between flesh and spirit (Lazarus and the Rich Man – Luke 16:19). The deaths of the saints nurture and spread the word of God and opens the eyes of the blind and ears of the deaf.

The world's institutions deny and revile the truth, turning blind eyes and deaf ears, carefully constructing reality-disconnected myths. Only when facing overwhelming revolution (i.e. reformation) do powers relinquish and bend and blow away some of the accumulated dust of lies and hypocrisy. But true to the nature of the god of this world, the unholy union of man and demons, arise anew from the ashes.

And so she is today, spiraling, weaving and hewing seemingly new powers and principalities that reflect the satanic kingdoms ruled by blood lust and lies.

As a Godly testimony against His Church and the nations of Israel the words and actions of Hosea demonstrate a prophetic pattern. He had 3 children in a pattern that reveals God's judgement. Paul speaks to the Hosea passage in Rom 9:25, affirming that the old covenant passes away because of adultery, but the new covenant restores His people:

1. First a boy – Jezreel – **active judgement;**
2. Secondly, a girl - Lo-Ruhamah (Hos. 1:6) – **passive tolerance;** and
3. Thirdly a boy - Lo-Ammi – **not my people or detachment.**

***Let Godly fear fall upon us as all, as our countries enter the detachment phase!***

God actively judges kingdoms (Rom. 13:1) and determines the ultimate authority of mankind.

*Let everyone be subject to the higher authorities because there is no authority except from God; and those authorities that exist have been instituted by God; So then, the one who sets himself against the authority is resisting the ordinance of God; and those who resist shall receive judgment to themselves.*

The inquisitor demands authority by this scripture. But we know that if that authority opposes God's law, then Christians do not bow the knee (Heb. 13:14; Phil. 3:20). The dramatic ascendancy of the Protector, Oliver Cromwell, drove fear into the monarchs of Europe with the ominous portend of revolution shaking their royal foundations. Oh that a true leader moves the foundation of this evil world, today!

**Those ancient members and pastors of the Church of God prayed for us, seeing the kingdom of God afar off – as Abraham did, echoes of joy in the midst of martyrdom resound, then and now, in the hearts of people in many lands.**

**When the fifth seal is broken in Revelation 6, their voices figuratively cry out from under the very altar of God shouting "How long before He judges those who belong to this world for their shed blood!"**

Where beats the heart of true history<sup>47</sup> that brings this heritage to our memory? Do we stumble at noon day as a drunkard, and grope along the wall, condemned to repeat the mistakes of the past (Isa. 59 – FV):

*Behold, the LORD'S hand is not shortened that it cannot save, nor is His ear heavy that it cannot hear. But your iniquities have come between you and your God, and your sins have hid His face from you, that He will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness.*

***None calls for justice, nor does anyone plead for truth; they trust in vanity and speak lies. They conceive mischief and bring forth iniquity.***

*They hatch adders' eggs and weave the spider's web; he who eats their eggs dies, and that which is crushed breaks out into a viper. Their webs shall not become clothing, nor shall they cover themselves with their works; their works are works of iniquity, and the acts of violence are in their hands.*

*Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths. They have not known the way of peace, and there is no justice in their ways. They have made crooked paths for themselves; whoever goes therein shall not know peace.*

*Therefore justice is far from us; nor does righteousness overtake us. We wait for light, but behold, darkness; for brightness, but we walk in deep shadows.*

***We grope along the wall like the blind, and we grope as if we had no eyes. We stumble at noonday as in the night; among those who are strong, we are like dead men. We all roar like bears, and mourn grievously like doves; we look for justice, but there is none, we look for salvation, yet it is far from us; For our transgressions are multiplied before You, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them;***

***In rebellion and denial of the LORD, and turning away from our God, talking perversity and revolt, conceiving and speaking from the heart words of falsehood.***

*And justice is driven backward, and righteousness stands afar off; for truth has fallen in the street, and uprightness cannot enter. Yea, truth fails; and he who departs from evil makes himself a prey. And the LORD saw, and it was evil*

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<sup>47</sup> <sup>8</sup> But if a man lives many years *And* rejoices in them all, Yet let him remember the days of darkness, For they will be many. All that is coming *is* vanity. (Eccl. 11:8 NKJ)

*in His eyes that there was no justice.*

*And He saw that there was no man, and was astonished that there was no intercessor. Therefore His own arm brought salvation to Him; and His righteousness sustained Him, For He put on righteousness like a breastplate, and a helmet of salvation upon His head. And He put on the garments of vengeance for clothing, and was covered with zeal like a cloak.*

*According to their deeds, accordingly He will repay; fury to His foes, deed for deed to His enemies. He will repay their deeds to the isles. So they shall fear the name of the LORD from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall make him flee.*

*“The Redeemer shall come to Zion, and to those who turn from transgression in Jacob,” says the LORD.*

*“As for Me, this is My covenant with them,” says the LORD, “My spirit that is upon you, and My words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed’s seed,” says the LORD, “from now on and forever.”*

Forgetfulness inebriates each successive civilization: Israel forgets her heritage after being freed from the empire of Egypt – a type of satanic rule; Israel forgets the covenant given at Sinai, and vacates the Promised Land; and, with Christ in their midst, His very priests chaffed by true godliness denying its power and origin.

The human elixir of memory loss leaves behind no reference point. We vacate Godly communion! Adrift in a sea of ubiquitous tolerance – bound for the end time rocks of judgment. He will forget our children and our people will be eaten up like bread (Psa. 14 and Hosea 7 FV):

*They make the king glad with their wickedness, and the rulers with their lies. They are all adulterers, like an oven heated by the baker; he stops stirring, from kneading the dough, until it is leavened.*

*In the day of our king, the rulers have sickened themselves with the heat of wine. He stretches out his hand with scorners, for they have made ready their hearts like an oven, while they lie in wait. Their baker sleeps at night; in the morning it burns like a flaming fire.*

*They are all hot as an oven, and devour their judges. All their kings have fallen; there is none among them who calls to Me. Ephraim (**British peoples**) mixed himself among the people; Ephraim is a cake that is not turned.*

*Strangers have eaten up his strength, and he does not know. Yea, gray hairs are here and there on him, yet he knows it not. And the pride of Israel testifies to his face. And they do not return to the LORD their God, nor seek Him in all this. Ephraim also is like a silly dove without heart; they call to Egypt; they go to Assyria.*

***When they go, I will spread My net upon them; I will bring them down like the birds of heaven; I will chastise them, as their congregation has heard. Woe to them, for they have fled from Me! Destruction unto them—because they have sinned against Me. Though I have redeemed them, yet they have spoken lies against Me.***

*And they have not cried to Me with their heart, when they howled on their beds; they gather themselves for grain and wine, and they rebel against Me. Though I have bound and strengthened their arms, yet they think evil against Me.*

Jones elicits the words of Cromwell, John Milton and the emissary Samuel Morland against the “world”:<sup>119</sup>

The Church of God Triumphs over Babylon (False Prophet) and Beast Power  
An Historical and Prophetic Narrative

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*On the 26th of May, Mr. Morland took his departure for the continent, being charged, on his way to Piedmont, with a letter from the Protector to the French king, relating to the Waldenses, in whose recent murder, as the reader will have already noticed, some French troops had been employed.*

*The following is a copy of the letter which, on the first of June, the English envoy delivered at La Fere, where the king and court of France was then residing.*

*Most Serene King!*

*The lamentable complaints which have been conveyed to us from those poor and afflicted people, who profess the reformed religion, and inhabit the valleys within the dominions of the Duke of Savoy; and who have of late been most cruelly massacred; together with the melancholy tidings we have received concerning the plundering and banishing of others, have extorted from us these letters to your majesty; and the rather, as we have been informed, how truly we know not, that this massacre has been carried on, partly by some troops of yours, which had joined themselves to other forces belonging to the Duke of Savoy.*

*We were very unwilling to give any credit to these things, because it cannot be thought consonant to the purposes and proceedings either of good princes or of your majesty's most prudent ancestors, who conceived it to be their interest, and not less conducive to the peace of Christendom, that their Protestant subjects should live in safety, and enjoy protection under their government, for which they have always been grateful, and rendered eminent services to their sovereigns, in times both of peace and war.*

*Similar considerations have hitherto induced the Duke of Savoy to treat their subjects with equal kindness. Now we doubt not but that your majesty has so much influence with the Duke of Savoy, that by your intercession, a peace may be procured for those poor people, with liberty to return to their native country. The performance of this would be an act worthy of your majesty, and conformable to the example set you by your predecessors, while it would, at the same time, set the minds of your own subjects at rest, by assuring them that their need not fear a repetition of such evils among them; and also confirm your confederates and allies, who profess the same religion, in greater respect and affection for your majesty.*

*With respect to ourselves, any favour of this kind which you shall grant to your own subjects, or which you may obtain for the subjects of others, will be not less acceptable to us; indeed it will be more so, than any other profit or advantage, among the many which we promise ourselves from the friendship of your majesty.*

*OLIVER P.*

*Westminster, May 25, 1655.*

*About the 20th of May an account of the Duke of Savoy's proceedings against the Waldenses reached England; and, to use the words of Sir Samuel Morland, it no sooner came to the ears of the Protector, than "**he arose like a lion out of his place,**" and by the most pathetic appeals to the Protestant princes upon the continent, awoke the whole Christian world, exciting their hearts to pity and commiseration.*

The Church of God Triumphs over Babylon (False Prophet) and Beast Power  
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*The providence of God had so disposed events, that our great poet Milton filled the office of Latin Secretary to Oliver Cromwell at this critical juncture.*

***Never was there a more decided enemy to persecution on account of religion than Milton. He appears to have been the first of our countrymen who understood the principles of toleration, and his prose writings abound with the most enlightened and liberal sentiments.***

*The sufferings of the Waldenses touched his heart, and drew from his pen the following exquisite sonnet:*

***On the Late Massacre in Piedmont***<sup>48</sup>

*Avenge, O Lord, thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold,  
Even them who kept thy truth so pure of old,  
When all our fathers worshiped stocks and stones;  
Forget not: in thy book record their groans  
Who were thy sheep and in their ancient fold  
Slain by the bloody Piedmontese that rolled  
Mother with infant down the rocks<sup>49</sup>. Their moans  
The vales redoubled to the hills, and they  
To Heaven. Their martyred blood and ashes sow  
O'er all th' Italian fields where still doth sway  
The triple tyrant; that from these may grow  
A hundredfold, who having learnt thy way  
Early may fly the Babylonian woe.*

*The office which Milton filled under the Protectorate was much the same as that which, in our day, is called "SECRETARY OF STATE FOR FOREIGN AFFAIRS". This Sonnet, that Milton's mind, busied with this affecting subject, he provoked forth in a strain of poetry, where his feelings were not fettered by acrimony or formality. **He adds that The Protestants armed themselves with an opportunity of exposing the horrors of Popery, by publishing the travesties.***

*But this was a small portion of the interest which he took upon this affecting occasion. It devolved upon him by office to address the heads of the different Protestant states in Europe, with the view of interesting them in the affairs of the Waldenses; **and his letters deserve to be handed down to the remotest ages of the world, a noble instance of a benevolent and feeling mind, worthy of the author of Paradise Lost.***

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<sup>48</sup> The largest theme of the sonnet is religion, though calling on religion to enact justice. The other theme is the movement from Old Testament to the New Testament. The poem compares the theme of vengeance from the Old Testament to the theme of regeneration in the New Testament. The clear example of vengeance in the poem is the first line of "Avenge, O Lord," which could be a reference to Luke 18:7, a bible verse that speaks about vengeance. An example of regeneration is the lines "grow/ A hundredfold" and "Mother with Infant."  
[https://en.wikipedia.org/wiki/On\\_the\\_Late\\_Massacre\\_in\\_Piedmont](https://en.wikipedia.org/wiki/On_the_Late_Massacre_in_Piedmont)

<sup>49</sup> The seventh and eighth lines of this Sonnet - Morland relates, that "A mother was hurled down a mighty rock with a little infant in her arms; and three days after was found dead, with the little child alive, fast clasped between the arms of the dead mother, which were cold and stiff, insomuch that those who found them had much ado to get the young child out." *Morland's History*, p. 363.

*I shall, therefore, present to the reader with the whole of them in this place, faithfully translated from the Latin originals (**what a witness against the Romish hierarchy! In their own language**). They are in themselves interesting; are intimately connected with the history of the Waldenses; and the Christian spirit that pervades them, redounds in the highest degree to the honour of the writer.*

*Through what strange fatality it has come to pass, that an incident which reflects so much lustre upon the character of Milton, as the writing of these state-papers certainly does, should have been allowed to pass into oblivion, while many things of minor importance find a place in every memoir of the poet.*

*It would probably be difficult to give a more plausible reason for, than the superior interest which most men take in the concerns of this present life, to those of the kingdom of heaven and of their immortal souls.*

*Before I introduce these interesting letters, however, to the reader's notice, I cannot deny myself the pleasure of laying before him the character that has been given of them by two distinguished writers of modern date both of them members of our established church, and consequently not to be suspected of any undue partiality for the character or principles of Milton.*

*The first to whom I refer, is Dr. Thomas Newton, bishop of Bristol, who in his life of our great poet, prefixed to his edition of the Paradise Lost, tells us that the blindness [of Milton] had not diminished, but rather increased the vigour of his mind.*

*And his State-letters will remain as authentic memorials of those times to be admired equally by critics and politicians; and those in particular about the sufferings of the poor Protestants [or Waldenses] in Piedmont, who can read without sensible emotion?*

*This was a subject he had very much at heart, as he was an utter enemy to all sorts of persecution; and among his sonnets there is a most excellent one upon the same occasion."*

*The other writer to whom I alluded is Dr. Charles Symmons, the poet's last, and certainly ablest, biographer who, referring to these letters, thus elegantly remarks: "The hand of the Latin Secretary most ably concurred with the spirit of the executive council; all during his continuance office, which was prolonged to the Restoration.*

*The State-papers in his department may be regarded as models in the class of diplomatic composition. They speak, indeed, the language of energy and wisdom; and are entitled equally to the applause of the scholar and the Statesman.*

*They must have impressed foreign states with a high opinion of that government for which they were written, and in the service of which so much ability was engaged.*

*It may be observed, that the character of their immediate author is too great to be altogether lost in that of the ministerial organ; and that in many of them, Milton may be traced in distinct, though not in discordant existence from the power for whom he acts.*



*The letters which he wrote in the Protector's name, to mediate for the oppressed Protestants of Piedmont,<sup>50</sup> whose sufferings had revived the horror of the Catholic atrocities in Ireland, might be cited in testimony of what I affirm.*

*These official instruments are faithful, no doubt, to the general purposes of him under whose authority they were produced: but they exhibit also much of the liberal and benevolent spirit of the Secretary: their mirror cannot be concocted of falsehood or perversion: but with unquestionable flattery, it reflects the harsh features of the English usurper so softened into positive beauty as to conciliate our affection equally with our respect."*

***One of the first of Cromwell's measures was to appoint a day of fasting and prayer, to seek the Lord in behalf of the melancholy condition of this afflicted people; a public declaration of their state was also issued, calling upon the inhabitants throughout the land to join in free and liberal contributions towards their succour and support, in which the Protector himself set them a noble example.***

*By commencing the subscription with a donation of Two thousand pounds from his own private purse. And that no time might be lost, in testifying his good will towards the Waldenses, on the 23d of May.*

*Sir S. Morland received orders to prepare for setting off with a message from the English government to the Duke of Savoy, beseeching the latter to recall the merciless edict of Gastaldo, and to restore the remnant of his poor distressed subjects to their homes and the enjoyment of their ancient liberties.*

*On the 26th of May, Mr. Morland took his departure for the continent, being charged, on his way to Piedmont, with a letter from the Protector to the French king, relating to the Waldenses, in whose recent murder, as the reader will have already noticed, some French troops had been employed.*

#### **15. PART 15 - THE CRUSADING INQUISITOR THE CHURCHES OF GOD AND HER LEGACY**

##### **The Epilogue and Denouement**

##### **The Churches of Piedmont**

##### **From Wilderness to the Whole World**

##### **Testimonies against the Church of God**

##### **And Thus the Valleys were bereft of the Luster of the Gospel**

The religious and monarchical edicts against the Church of God that began a 1000 years after Christ, then wanes and concludes in the 17<sup>th</sup> century. The earlier groups and then later Church, impinged by the pretentious testimony of Babylon marks 700 years of bloody ravages.

As Jones records:<sup>120</sup>

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<sup>50</sup> Dr. Symmons, in a note on this passage, remarks that "This active and powerful interposition of the Protector's was productive of its intended effect. *The Catholic tyrant desisted from the slaughter of his innocent subjects, and those miserable people had a breathing time from their calamities. I call them, as they are called in these official dispatches, by the generally known name of Protestants: but the dissenters from the Papal church, who occupied the valleys of Piedmont, had neither connection nor a common origin with those who were properly called Protestants, from one of the first acts of their association in Germany. The Waldenses asserted a much more ancient pedigree; and assumed to be of the old Roman church before it was corrupted by the Papal innovations.*" See *Life of Milton*, 2d Edit, 1810,-p, 317- 319.

*The fact is acknowledged by the papists themselves; by Caranza, Genebrard, Baronius, and others, who describe the tenth century as a monstrous age. The language of the latter writer indeed is so remarkable, that it deserves to be quoted.*

*Alluding to Psalm 44:23 he says:*

*"Christ was then, as it would appear, in a deep sleep, and the ship was covered with waves; and what seemed worse, when the Lord was thus asleep, there were no disciples, by their cries to awaken him, being themselves all fast asleep."*

*It may not, however be without its use to take a rapid glance at the proceedings of the court of Rome, and mark the stages by which the antichristian power arrived at its zenith. On entering upon this subject, there is one remarkable circumstance which merits the reader's notice as he proceeds, for the fact is worthy of his attention.*

***It has fallen to our lot, through the good providence of God, to see this monstrous power, which for a succession of ages tyrannized over the bodies and souls of men, virtually annihilated by the power of France.***

*What the reader should particularly remark is, that it was by the aid of that same power, in a very especial manner, that the "Man of Sin" was elevated to his throne. It can scarcely be necessary to recall to his recollection the intrigues between the popes and French monarchs, of which I have given a short detail in a former section.*

*"The history of the Roman pontiffs that lived in this [tenth] century," says the learned Mosheim, "is a history of so many monsters, and not of men; and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes, as all writers, even those of the Romish communion, unanimously confess."*

***During the dark ages which succeeded the invasion of Europe by the barbarous nations, when feudal anarchy distracted the civil governments, and a flood of superstition had deluged the church, Christianity, banished from the seats of empire, and loathing the monkish abodes of indolence and vice, meekly retired into the sequestered valleys of Piedmont.***

***Finding there a race of men unarrayed in hostile armour, uncontaminated by the doctrines and commandments of an apostate church, unambitious in their temper, and simple in their manners, she preferred their society, and among them took up her abode.***

***The turbulence of the times, which drove many from the more fertile plains of France and Italy, in search of freedom and tranquility, greatly augmented the population of this remote district; and, in the ninth century, the doctrine of the kingdom of heaven had been held forth among them with considerable clearness and ability by Claude, bishop of Turin.***

The earth's gives minimal physical shelter that rarely protects the innocent from murderous armies! But God's covering and the recesses of the Alps holds the true believers, as if in a womb, as she continues to birth the spiritual progeny for the soon coming kingdom of God.

The main body of the Church of God, within the Cottian Alps, holds to the doctrine and superiority of scripture. She separates, to foster future generations, but still readily witnesses to the rest of the world. Steadfastly she continues,

not cowering or hiding, but with wily and yet harmless courage carefully attempts to avoid the ravenous wolves of apostasy:<sup>121</sup>

***Remote from the influence of noisy parties, and little conversant with literature, we can scarcely expect any notice of them, until their increase and prosperity excited the attention of ambition and avarice, and occasioned it to be rumoured in the neighbouring ecclesiastical states, that a numerous people occupied the southern valleys of the Alps, whose faith and practice differed from those of the Romish church; who paid no tithes, offered no mass, worshipped no saints, nor had recourse to any of the prescribed means for redeeming their souls from purgatory.***

*The clamour of the Romish clergy, however, ultimately prevailed, and the civil power was armed against the peaceable and inoffensive inhabitants of the valleys.*

***Multitudes, however, fled like innocent and defenseless sheep from these devouring wolves. They crossed the Alps; and travelled in every direction as Providence and the prospect of safety conducted them, into Germany, England, France, Italy, and other countries.***

The acts of God, secretly but persistently surface within the halls of civil and religious powers, unfortunately bringing revolution, reformation and war. But human penance and correction, with any heartfelt appearance, will not suspend the judgement of the Holy Power that seeks truth in the inward parts (Psa. 51:6). The Church of God with her martyrs spur reform in civil governance. But without true change judgment is merely delayed<sup>122</sup>.

***There they trimmed their lamps and shone with new luster. Their worth everywhere drew attention, and their doctrine formed increasing circles around them. The storm which threatened their destruction, only scattered them as the precious seeds of the future glorious reformation of the Christian church...mark(ing) their dispersions into different countries, and the treatment they met with during the eleventh and twelfth centuries, prior to the appearance of Peter Waldo of Lyons.***

*Our materials of information are scanty, and even those we must be content to receive chiefly from their implacable enemies; but by a little patient research, and the aid of a discriminating judgment in selecting the probable from the fictitious, we shall be furnished with some interesting information relative to this obscure portion of their history.*

False accusers constantly see the true Church's adherence to spiritual discipline and rejection of greed as "communal" characteristics that shuns private property and embraces polygamy. This dialogue written by a Catholic inquisitor, points to their hypocrisy as they stray from scriptural obedience, and the vehemence of powers augured by Satan<sup>123</sup>:

***"Their heresy is this:—They say that the church is only among themselves, because they alone follow the ways of Christ, and imitate the apostles, not seeking secular gains, possessing no property (false), following the pattern of Christ, who was himself perfectly poor, nor permitted his disciples to possess anything.***

***Whereas ye, say they to us, (to the false church) join house to house and field to field, seeking the things of this world,—yea, even your monks and regular canons possess all these things—describing themselves as the poor of Christ's flock, who have no certain abode, fleeing from one city to another, like sheep in the midst of wolves—enduring persecution with the apostles and martyrs; though strict in their manner of life, abstemious, laborious, devout and holy, and seeking only what is needful for bodily sustenance, living as men who are not of the world.***

*But you, say they, lovers of the world, have peace with the world because ye are of it. False apostles, who adulterate the word of God, seeking their own things, have misled you and your ancestors.*

*Whereas we and our fathers having been born and brought up in the apostolic doctrine, have continued in the grace of Christ, and shall continue so to the end. "By their fruits ye shall know them" saith Christ; "and our fruits are the footsteps of Christ. The apostolic dignity, say they, is corrupted by engaging itself in secular affairs, while it sits in the (supposed) chair of Peter."*

*They do not hold the baptism of infants, alleging that passage of the gospel, "He that believeth and is baptized shall be saved." They place no confidence in the intercession of saints; and all things observed in the church which have not been established by Christ himself or his apostles, they call superstitious.*

Scripture affirms that those that die in the faith, sleep, awaiting the return of Christ. The Church incriminates their false doctrines of purgatory and the worship of the dead:<sup>124</sup>

*They do not admit of any purgatory fire after death, contending that the souls as soon as they depart out of the bodies, do enter into rest or punishment, proving it from that passage of Solomon, "Which way soever the tree falls, whether to the south or to the north, there it lies," by which means they make void all the prayers and oblations of believers for the deceased.*

The inquisitor rails against the power, might and originality of the true Church:

*"We therefore beseech you, holy father, to employ your care and watchfulness against these manifold mischiefs; and that you would be pleased to direct your pen against these wild beasts of the reeds, not thinking it sufficient to answer us that the tower of David, to which we may betake ourselves for refuge, is sufficiently fortified with bulwarks, that a thousand bucklers hang on the walls of it, all shields of mighty men.*

*For we desire father (he speaks of the Pope), for the sake of us simple ones, and that are slow of understanding, you would be pleased by your study, to gather all these arms into one place, that they may be the more readily found, and more powerful to resist these monsters.*

*I must inform you also, that those of them who have returned to our church (false), tell us, that they had great numbers of their persuasion scattered almost everywhere, and that amongst them were many of our clergy and monks. And as for those who were burnt, they, in the defense they made for themselves, told us, that this heresy had been concealed from the time of the martyrs —and that it had existed in Greece and other countries."*

The letter of Evervinus had all the effect upon Bernard that he could desire. The (supposed) mighty champion immediately prepared himself for the combat. He was then publishing a set of sermons on the Canticles, and in the 65<sup>th</sup> and 66<sup>th</sup> of them he enters the lists most vehemently with these heretics.

*He is extremely offended with them for deriding the Catholics because they baptized infants, and prayed for the dead, and asserted purgatory—condemns their scrupulous refusal to swear at all, which, according to him, was one of their peculiarities—upbraids them with their secrecy in the observance of their religious rites, not considering the necessity which persecution imposed upon them—finds fault with a practice among them of dwelling with women in*

*the same house without being married to them, by which we are no doubt to understand, that they did not think it necessary to solemnize their marriages according to the ceremonies of the church of Rome, though he expresses himself as knowing very little of the manners of the sect; and from the numberless rumours propagated against them, he suspects them of hypocrisy. Yet his testimony in favour of their general conduct seems to overbalance all his invectives.*

*"If," says he, "you ask them of their faith, nothing can be more Christian; if you observe their conversation, nothing can be more blameless, and what they speak, they prove by deeds. You may see a man, for the testimony of his faith, frequent the church, honour the elders, offer his gift, make his confession, receive the sacrament (Passover). What more like a Christian?*

*As to life and manners, he circumvents no man, over-reaches no man, and does violence to no man. He fasts much, and eats not the bread of idleness, but works with his hands for his support. The whole body, indeed, are rustic and illiterate, and all whom I have known of this sect are very ignorant." (deriding the power of the true Church)*

*Such was the testimony of the (supposed) great Saint Bernard in their behalf.*

The inquisitors and false church, ironically, attempt to reduce the paltry written history of the Church of God community. Babylon boldly augments a false history, in persistent defiance, brashly establishing a right to not only write history but to interpret it. She grossly affirms that falsehood is truth and truth is falsehood (Isa. 5:20).

What troubles the nature of man to deny and defy facts? We know the carnal mind rebels against God, builds fanciful empires working from the groundworks of darkness and death. Beginning with the Garden of Eden the power of this world influences, amplifies and excites the sensual nature. But the simplicity of Christ and His call to us to become gods, cannot be undone (John 10:34). The Alpha and Omega determines the end from the beginning establishing meaning, destiny, morality, and origin in mankind. Without that truth all dies, confuses, spirals endlessly, and chases after wind.

Without the spiritual intervention of God, the unrelenting evil of mankind, stewarded by Satan leads to self-destruction. In scripture this defiance continues to the very end, even challenging our maker, Christ at His return. But then, He comes, not as a lamb but as King of Kings, a roaring lion brandishing the rod of iron establishing spiritual and eternal kings, many that emerge from martyrdom. The Church of God a refuge and progenitor of the truth of God:<sup>125</sup>

*Thus by comparing together these several fragments of information, we may acquire some distinct notion of these Cathari.*

*They were a plain, unassuming, harmless, and industrious race of Christians, patiently bearing the cross after Christ, and both in their doctrine and manners condemning the whole system of idolatry and superstition which reigned in the church of Rome, placing true religion in the faith, hope, and obedience of the gospel, maintaining a supreme regard to the authority of God, in his word, and regulating their sentiments and practices by that divine standard.*

*Even in the twelfth century their numbers abound in the neighbourhood of Cologne, in Flanders, the south of France, Savoy, and Milan.*

*"They were increased," says Egbert, "to great multitudes, throughout all countries," and although they seem not to have attracted attention in any remarkable degree previous to this period, yet, as it is obvious they could not have sprung up in a day, it is not an unfair inference that they must have long existed as a people wholly distinct from*

***the catholic church, though, amidst the political squabbles of the clergy, it was their good fortune to be almost entirely overlooked.***

*Towards the middle of the twelfth century, a small society of these Puritans, as they were called by some, or Waldenses, as they are termed by others, or Paulicians, as they are denominated by our old monkish historian, William of Neuburg, made their appearance in England perished with cold and hunger.*

***These seem to have been the first who suffered death in Britain, for the vague and variable crime of heresy, and it would have been much to the honour of the country if they had been the last."***

*But the Cathari, or Puritans, were not the only sect which, during the twelfth century, appeared in opposition to the superstition of the church of Rome. About the year 1110, in the South of France, in the provinces of Languedoc and Provence, appeared Peter de Bruys, preaching the gospel of the kingdom of heaven, and exerting the most laudable efforts to reform the abuses and remove the superstitions which disfigured the beautiful simplicity of the gospel worship.*

*His labours were crowned with abundant success. He converted a great number of persons to the faith of Christ, and after a most indefatigable ministry of twenty years continuance, he was burnt at St. Giles's, a city of Languedoc in France, in the year 1130, by an enraged populace, instigated by the clergy, who apprehended their traffic to be in danger from this new and intrepid reformer.*

*His followers were called Petrobrusians; but of his doctrinal sentiments the following are those alone which we can be sure of at this remote period—That the ordinance of baptism was to be administered only to adults—that it was a piece of idle superstition to build and dedicate churches to the service of God, who in worship has a peculiar respect to the state of the heart, and who cannot be worshipped with temples made by hands—that crucifixes were objects of superstition, and ought to be destroyed—that in the Lord's supper the real body and blood of Christ were not exhibited, but only represented in the way of symbol or figure—and lastly, that the oblations, prayers, and good works of the living, could in no respect be beneficial to the dead.*

600 years later, Rome continues to capture the obeisance of the world, as she transforms again, from the angel of death into a new creature. Admonished by new converts of the True Church to not fight the false church, but flee. The main group seeks refuge in the cantons of Switzerland and prepares to adjust to more migration, now their lot in life for the next several generations.

The dominant Church of Thyatira wanes, as the Sardis star rises across the nations of Europe, eventually embarking to freedoms in the new world. Throughout the next 350 years, with accumulated prayers and sacrifice of ancestors, and the steady hand of our God, the Sardis phase languishes under the worldly movements of the “enlightenment” and “realism”, until the Philadelphia characteristic surfaces in the 1900s within the environments of “modernism”, “atheism”, and “postmodernism”, eventually deconstruction of truth.

Setting the stage for a massive migration who hold to the truth of God as the drama unfolds:<sup>51 126</sup>

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<sup>51</sup> This history will not revolt the passions of the reader by describing the instruments employed and invented by the inquisitors against so called heretics. For reference here is a video series - <https://www.youtube.com/watch?v=fhVjtSnDp5U> and text - <https://owlcation.com/humanities/Killing-in-the-Name-of-God>



*In the valley of Perouse, the French committed almost the same outrages that the duke's troops had done at Angrogne had at the tower in the valley of Lucerne. They were encamped in a quarter of the community of Pramol, called La Rua, distant about half an hour's march from another quarter, called Peumian, where a party of the communities of Pramol, St. Germain, Perustin, and Rocliepbte were retreated, to the number of fifteen hundred persons, men, women, and children.*

*The French might easily make a descent from their quarters to St. Germain, and carry away the two hundred Waldenses who had so valiantly defended themselves before, and were retreated within their entrenchments: but they being informed of the loss of the valley of St. Martin, and of the enemies' march, quitted this entrenchment, fearing lest they should be surprised in it, and went into Peumian with their brethren.*

*Here they were consulting how they might defend themselves against the French; who prepared to attack them, when certain inhabitants of the valleys, who had revolted to the enemy, came and assured them that the valleys of Angrogne and Lucerne had already submitted to their prince's discretion, who had pardoned them, and referred them to the terms of the order of the 9th of April.*

*They told them also that he only wanted them to put an end to a war, the weight hereof they were not able to sustain alone, and to procure for themselves an advantage of peace.*

*This news having in part broke the measures of the Waldenses, they sent deputies and a drummer to treat.*

***He told them that his royal highness's intention was to pardon them, and promised them positively on the part of the prince and on his own behalf, their lives and liberties of the Waldenses, with a permission to return with all security to their houses and goods, provided they would readily lay down their arms.***

***And whereas the deputies represented to him that they feared lest the French being exasperated with what had passed at St. Germain, should revenge themselves on the Waldenses when they were disarmed; he made great protestations to them, and confirmed them with oaths, that although the whole army should pass by their houses, yet they should not kill so much as a chicken.***

Does not the innocence of Christ speak through the trust and actions of the Church of God, while the diabolical schemes extant in all of us, seeks to overtake that purity (Matt. 5).<sup>127</sup>

*This proposition being made, Catinat detained with him one of the deputies, and sent back the others to give notice to the Waldenses, and to oblige all them that were dispersed to meet together the next day, being the 25<sup>th</sup> of April, at Peumian, to the end that every one might return to his: house after they were informed of the peace.*

*While the Waldenses were gathering together their scattered families at Peumian, Catinat gave an account of this capitulation to Don Gabriel, who sent a courier to him in the evening, and he passing through Peumian assured the Waldenses that he brought peace.*

*And the next day, on his return, told them that the peace was concluded. They were so well persuaded of it, that they had laid down their arms the day before, observing the conditions of the treaty, and confiding wholly in Catinat's promises.*

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*In these circumstances they were expecting the news at Peumian when there arrived one of the king's officers from the garrison of the fort of Perouse, with several dragoon s with him.*

*This officer, who was very well known to the Waldenses, repeated to them the assurances of peace, and caused the men to be put in one quarter, and the women and children in another.*

*The French troops being arrived at the same time, told the men that they had orders to lead them to their own houses, and caused them to march four by four.*

Leaving behind land, property, and even lives, the people of God, duped by a false peace seek refuge under beneficent leaders and other communities. The dastardly and desperate pursuing hunters, driven the ferocity we all possess, destroys innocent lambs. The scriptural words of Christ state that those that fight and destroy God's people take on God Himself (Acts 9).

Today we live in the wake of these atrocities and pray for His return with His kingdom where real peace and safety will triumph (Matt. 6:10). Many did not escape with families torn asunder, children brought up Catholic while their parents rotted in jails while the largest group escaped through the Alpine passes into Switzerland and beyond, nurturing the new vine's branches of the Church of God. But, a final major displacement calls. Revelation 12 charts the history of the calling, martyrdom and witness of those that keep His commandments, from the time before creation until the end of human/Satan led civilization:

*1. Then there appeared a great wonder in heaven: a woman clothed with the sun, and having the moon under her feet, and on her head a crown of twelve stars. 2. And being with child, she cried in travail, and was in pain to deliver.*

*3. And another sign was seen in heaven: and behold, a great red dragon, having seven heads and ten horns, and seven crowns on his heads; 4. And his tail swept away a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was ready to deliver, so that he might devour her child when she gave birth.*

*5. And she gave birth to a man Child, Who was to shepherd all the nations with a rod of iron; and her Child was caught up to God and His throne. 6. And the woman escaped into the wilderness, where she had a place prepared by God, that they should feed her there for a thousand two hundred and sixty days.*

*7. And there was war in heaven; Michael and his angels warred against the dragon, and the dragon and his angels warred. 8. But they did not prevail, neither was their place found any more in heaven.*

*9. And the great dragon was cast out, the ancient serpent who is called the Devil and Satan, who is deceiving the whole world; he was cast down to the earth, and his angels were cast down with him. 10. And I heard a great voice in heaven say, "Now has come the salvation and the power and the kingdom of our God, and the authority of His Christ because the accuser of our brethren has been cast down, who accuses them day and night before our God.*

*11. But they overcame him through the blood of the Lamb, and through the word of their testimony; and they loved not their lives unto death. 12. Therefore, rejoice you heavens and those who dwell in them. Woe to those who inhabit the earth and the sea! For the Devil has come down to you, having great wrath because he knows that he has only a short time."*

*13. And when the dragon saw that he was cast down to the earth, he persecuted the woman who had brought forth the man child. 14. And two wings of a great eagle were given to the woman, so that she might fly to her place in the wilderness, where she is nourished for a time, and times, and half a time, from the face of the serpent.*

*15. And the serpent cast water out of his mouth as a river, so that he might cause her to be carried away by the flood. 16. But the earth helped the woman, and the earth opened its mouth, and swallowed up the river that the dragon had cast out of his mouth.*

**17. Then the dragon was furious with the woman and went to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ. (FV)**

The bloody testimonies appear lost and buried. But, Christ as the captain of our salvation, sows the foundation of peace and life. Satan – the prince of the power of the air, the liar, the architect of chaos, and the god of this world spikes human depravity! To walk the narrow path to eternal salvation demands gargantuan investment and commitment, and vitally depends on loving God with all your heart, soul and mind and your neighbour as yourself – the two great commandments (Matt. 22).

He desires that none perish as the plan of salvation pictures in the 7 Holy Days given in Leviticus 23. Here the true celebrations reveal that very few will “perish” in the lake of fire (John 3:16), contrary to the false popular “Christian” teaching of the immortal soul twisted from some scriptures. For truly man seeks an eternal relationship and longs for the God-void to be filled, but like our ancestors we want it our way!

We easily succumb to the spiritual deceptive powers and wickedness in high places. Satan, then, now and will be thrown down, pursues the Church of God with intense wrath and increasing cruelty, magnifies and invigorates the civil and religious powers on earth into a suicidal frenzy (Rev. 12:13).<sup>128</sup>

***These poor people being forced to leave their wives and their daughters exposed to the discretion of the soldiers, were conducted, not to their houses, as they had been told, but to Don Gabriel, who was encamped on the mountain of Vachiere, and he gave orders for them to be conveyed to Lucerne as prisoners of war!***

*In the meantime the females were subjected to all the abominable treatment that the rage and lust of brutish soldiers could invent. Not satisfied with plundering them of their property, these barbarians violated the persons of both married women and maidens, in a manner that modesty forbids our relating; and several were put to death merely for resisting in defense of their honour.*

*Mons. Catinat was not present when these atrocities were perpetrated at Peumian. He left the management of this affair to certain of his officers, no doubt that he might be out of the way of hearing the complaints which the Waldenses would have made to him, and not choosing to be a spectator of these barbarous proceedings.*

***It is certain, however, that besides those that were put to death, and others that escaped by flying to the woods and mountains, from the persecution of these monsters, numbers were dragged to prison after a most inhuman manner.***

*The valley of Perouse being now reduced like the rest, by the capitulation of Pemnian, a detachment of the French army quitted it and proceeded to join Don Gabriel at la Vachiere.*

*And now, having completed their work, the conquered Waldenses were collected from all parts of Piedmont, and lodged in the different prisons or castles under pretense of leading them to his royal highness to ask his pardon and obtain their liberation.*

*But this furnished their unfeeling adversaries with a fresh opportunity of displaying their inhumanity. The utmost precaution was taken to separate the different branches of the same family!*

*The husband was carefully parted from his wife, and the parent from his child- thus depriving them of those means of succor and consolation which the ties of consanguinity naturally inspire.*

*By this piece of refined cruelty they no doubt hoped to find the victims of their perfidy and malice the less able to withstand temptation, or endure the evils they had in store for them. Those that could ill bear the wretchedness of a close confinement, were to be consumed with the corroding anxiety and regret which must result from being separated from their dearest earthly connections.*

*There were, indeed, a great number of children, whom they did not send to prison, but dispersed them throughout Piedmont in private houses; but this was a piece of Jesuitical craftiness, for they hoped by that means to get them the more readily instructed in the principles of the Catholic religion.*

*Dreadful as were the proceedings which took place in the massacre in 1655, as detailed in a former section of this work, they do not appear by any means to have surpassed in enormity the cruelties inflicted upon the Waldenses in 1686.*

*Those who deny the existence of the devil and his agency in prompting the human race to destroy one another, if they would account for the infernal cruelties that are related to have been now inflicted by the Catholics on the poor Waldenses, simply on the principle of human depravity, must necessarily entertain a much worse opinion of human nature than the writer of these pages has yet been able to bring himself to adopt.*

*He can, indeed, admit much that militates against the dignity of human nature in its lapsed state; he can only account for the monstrous cruelties that were perpetrated on a class of his fellow creatures, the most harmless and inoffensive that ever inhabited the earth, on the principle of the active agency of the prince of the power of the air, the spirit that works in the children of disobedience – he who was a murderer from the beginning - that old serpent which is the devil and Satan - the grand adversary of God and man.*

*The present was his hour and the power of darkness; but to return from this digression. The armies of France and Savoy having inhumanly butchered a multitude of the Waldenses, committed more than twelve thousand of them to prison, and dispersed two thousand of their children among the Catholics; concluding that their work was accomplished, caused all their property to be confiscated.*

*And thus were the valleys of Piedmont depopulated of their ancient inhabitants, and the light of the glorious gospel extinguished in a country where, for many succeeding centuries it had shone with resplendent luster.*

*In the month of September, 1686, the Swiss Cantons convened a general assembly at Aran, to deliberate on the condition of those who were either imprisoned or in a state of exile in Piedmont; and they came to the resolution of sending deputies to demand from the duke the release of all that were confined, and the privilege of quitting the country.*

*The latter, probably by this time glutted with human carnage, signed a treaty, in consequence of which the prisons were set open, and leave given to such as had survived, to depart peaceably through that part of Savoy which borders upon Berne and the territory of Geneva.*

## **16. PART 16 THE CRUSADING INQUISITOR THE CHURCHES OF GOD AND HER LEGACY**

**The Epilogue and Final Denouement**

**The Churches of Piedmont**

**From Wilderness to the Whole World**

**The Valleys vacated by the Church – their testimonies**

**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
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The grinding of the centuries of conflict, seeking refuge and migrating comes to an end – a bang and a whimper! The Church of God, surrounded and deceived in some quarters, must move now – a new era calls. As destined by mighty God – finally relinquishing the valleys she scatters, holding to the legacy of Christ’s promise that the Church defies the grave.

By 1686 the places of the Church of God in the valleys of the Piedmont, besieged and destroyed by the powers of Babylon, lie in waste. The blood of the innocent covers buildings, livestock, livelihood, and the paths through the wilderness. Thyatira the tipping point of the seven churches, sheds all worldly attachments but blows the mighty trumpet of martyred decades across the land, blowing some of the ancient dust filled wild imaginings, fables, lies, myths and superstition.

*2. Preach the Word! Be urgent in season and out of season; convict, rebuke, encourage, with all patience and doctrine.*

*3. For there shall come a time when they will not tolerate sound doctrine; but according to their own lusts they shall accumulate to themselves a great number of teachers, having ears itching to hear what satisfies their cravings;*

*4. And they shall turn away their own ears from the truth; and they shall be turned aside unto myths (II Tim. 4:2).*

One example of the word piercing like a two edged sword emerges from the testimony against the earthly dominions, now reaching a revolutionary pitch, as any revolt comes from detachment from reality that can only stand for a short period of time.

As Muston records, even the stones cry out:<sup>129</sup>

*It was a Sabbath, the people were assembled in the church, the priest celebrated mass. Francis Guerin took his place amongst the hearers, and waited in silence till the services were terminated.*

*No one suspected that in that **crowd of obscure persons was a soldier of Christ**, who, armed according to the scriptural expressions with **the helmet of salvation and the sword of the Spirit** which is the word of God, was speedily, with all the power of love and courage, to make that **word triumphant over the servile forces of superstition**.*

*The priest of Pramol having concluded his service, the pastor rose and inquired if he had finished.*

*"Yea, replied the priest. "What then is it which you have been doing?"*

*"I have been saying mass."*

*"And what is the mass?" The question was put in Latin. The priest knew not what reply to make.*

*Francis Guerin repeated it in Italian, and said to him, "Be so good as to explain to me what the mass is?"*

*The priest was silent as before.*

*Then the pastor, inflamed with zeal for his God, and with ardent and devout compassion for so many enslaved souls, ascended the pulpit in the midst of an audience dumb with astonishment, and exclaimed.*

*"Poor people! You see by whom you allow yourselves to be guided! By a man who does not know what he does; he says mass every day, and he does not know what the mass is. He feeds you with a thing which neither you nor he know anything about. Oh, can you leave behind you your ignorance and these vain superstitions. Souls are too precious to be thus trifled with.*

*"Behold the Bible," he proceeded, laying one down before him, "listen to the word of God and you shall be saved!"*

*The people excited and motionless ventured not to take any decided course.*

*"Well," added the pastor, "I do not wish to take anybody by surprise; and to give your priest time to prepare his answers. I will return next Sabbath, to prove to him, both by the Bible and by his own missal, that the mass is full of falsehoods; meanwhile, pray to God that he enlighten you, and incline you to receive the truth without weakness and without prejudice."*

*Hereupon Guerin left the church and re-descended to St. Germain. In course of the week many of the people of Pramol came to him, opened their hearts to him, and asked his advice; and to each he gave a Bible, saying, "There is your best counsellor, consult it often, and you will have no need of other directions."*

*Next Sabbath he went up again to Pramol. The concourse of people was considerable; curiosity, surprise, and a multitude of different emotions agitated their hearts. The new apostle made his way into the church; the crowd pressed around him; he seemed to be already their pastor.*

*But the priest did not make his appearance; no one presented himself to celebrate or to defend the mass. "Reverend Pastor," said a voice, "speak to us again of the word of God."*

*Yes I will speak to you, was the reply, "and I will be your pastor, or rather you shall have only one shepherd, who is Christ! You shall be his sheep; but his sheep must know him."*

*And without delay he proceeded to expound to them the great doctrines of salvation. It may easily be imagined that they triumphed amongst these simple and awakened souls, for whom Popery at first did not think it worthwhile to contend with the Gospel.*

*This event passed unobserved amidst the great troubles of the times. The Church of Rome was too much intoxicated with the bloody triumphs of St. Bartholomew, to alarm herself about so petty a triumph of faith. **But nothing is insignificant which concerns the infinite and immortality; and the salvation of a soul is of more importance in the sight of God than the conquest of a kingdom.***

*Francis Guerin was decidedly of this judgment; for five years after, he set to work again to win souls in another district of the country. At the head of the Vaudois regiments he made his way into the marquisate of Saluces, for which Savoy and France then contended; and when the armies had retired, the pastor still remained to consolidate the evangelical churches there.*



***The adventurous life of the knights-errant is regarded as full of heroism; but with what heroic emotions perhaps still more elevated and still more generous must not apostles, missionaries, and the ardent Vaudois Barbas have been animated, amidst the dangers which they often encountered!***

Losing all her land, but not her main doctrines, she struggles with the eventual and final loss of her livelihood – her lands and belongings chattel to the beast and false prophet. She avows her antiquity and adherence to peace and industry, love of God and family. Despite the loss of much of her writings; her bibles, and doctrines thrive through the bloody history of martyrdom. The Holy Spirit invigorates the eternal battle, as the Church strengthens the whole continent.

Contrary to the history taught in our schools, the Church leaves a testimony and inheritance of peace, pacifism, missionary outreach, while defending her quarters from severe spiritual extermination, but *never, ever* sought vengeance! The Church of God's scriptural doctrines define her character, resilience and purity traced back to the apostles and Christ. Her unique and primitive nature, formed from the fabric of God's love is published again in 1655.

See the dependency on God and Jesus Christ with the workings of the Holy Spirit, unmerited grace, while diligently keeping His royal commandments. Witness the true and only prevailing Church of the Living God, and the foundation for the fire that ignited the sentiments and reformation of Europe, spreading to the whole world:<sup>130</sup>

***Having understood that our adversaries, not contented to have most cruelly persecuted us, and robbed us of all our goods and estates, have yet an intention to render us odious to the world by spreading abroad many false reports, and so not only to defame our persons, but likewise to asperse with most shameful calumnies that holy and wholesome doctrine which we profess, we feel obliged, for the better information of those whose minds may perhaps be preoccupied by sinister opinions, to make a short declaration of our faith, such as we have heretofore professed as conformable to the Word of God; and so every one may see the falsity of those their calumnies, and also how unjustly we are hated and persecuted for a doctrine so innocent.***

1. *That there is one only God, who is a spiritual essence, eternal, infinite, all-wise, all merciful, and all-just, in one word, all-perfect; and that there are three persons in that one only and simple essence: the Father, Son, and Holy Spirit (**but the latter is not an entity but the power of God**).*
2. *That this God manifested himself to men by his works of Creation and Providence, as also by his Word revealed unto us, first by oracles in diverse manners, and afterwards by those written books which are called the Holy Scripture.*
3. *That we ought to receive this Holy Scripture (as we do) for divine and canonical, that is to say, for the constant rule of our faith and life: as also that the same is fully contained in the Old and New Testament; and that by the Old Testament we must understand only such books as God did entrust the Jewish Church with, and which that Church has always approved and acknowledged to be from God: namely, the five books of Moses, Joshua, the Judges, Ruth, I and II Samuel, I and II of the Kings, I and II of the Chronicles, one of Ezra, Nehemiah, Esther, Job, the Psalms, the Proverbs of Solomon, Ecclesiastes, the Song of Songs, the four great and twelve minor Prophets: and the New Testament containing the four gospels, the Acts of the Apostles, the Epistles of St. Paul - 1 to the Romans, 2 to the Corinthians, 1 to the Galatians, 1 to the Ephesians, 1 to the Philippians, 1 to the Colossians {2 to the Thessalonians, 2 to Timothy, 1 to Titus, 1 to Philemon}, and the Epistle to the Hebrews; 1 of St. James, 2 of St. Peter, 3 of St. John, 1 of St. Jude, and the Revelation.*

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4. *We acknowledge the divinity of these sacred books, not only from the testimony of the Church, but more especially because of the eternal and indubitable truth of the doctrine therein contained, and of that most divine excellency, sublimity, and majesty which appears therein; and because of the operation of the Holy Spirit, who causes us to receive with reverence the testimony of the Church in that point, who opens our eyes to discover the beams of that celestial light which shines in the Scripture, and correct our taste to discern the divine savor of that spiritual food.*
5. *That God made all things of nothing by his own free will, and by the infinite power of the Word.*
6. *That he governs and rules all by his providence, ordaining and appointing whatsoever happens in this world, without being the author or cause of any evil committed by the creatures, so that the guilt thereof neither can nor ought to be in any way imputed unto him.*
7. *That the angels were all in the beginning created pure and holy, but that some of them have fallen into irreparable corruption and perdition; and that the rest have persevered in their first purity by an effect of divine goodness, which has upheld and confirmed them.*
8. *That man, who was created pure and holy, after the image of God, deprived himself through his own fault of that happy condition by giving credit to the deceitful words of the devil.*
9. *That man by his transgression lost that righteousness and holiness which he had received, and thus incurring the wrath of God, became subject to death and bondage, under the dominion of him who has the power of death, that is, the devil; insomuch that our free will has become a servant and a slave to sin: and thus all men, both Jews and Gentiles, are by nature children of wrath, being all dead in their trespasses and sins, and consequently incapable of the least good motion to anything which concerns their salvation: yea, incapable of one good thought without God's grace, all their imaginations being wholly evil, and that continually.*
10. *That all the posterity of Adam is guilty in him of his disobedience, infected by his corruption, and fallen into the same calamity with him, even the very infants from their mother's womb, whence is derived the name of original sin.*
11. *That God saves from this corruption and condemnation those whom he has chosen {from the foundation of the world, not for any foreseen disposition, faith, or holiness in them, but} of his mercy in Jesus Christ his Son; passing by all the rest, according to the irreprehensible reason of his freedom and justice.*
12. *That Jesus Christ having been ordained by the eternal decree of God to be the only Savior and only head of his body which is the Church, he redeemed it with his own blood in the fullness of time, and communicates unto the same all his benefits by means of the gospel.*
13. *That there are two natures in Jesus Christ, that is, divine and human, truly united in one and the same person, without confusion, division, separation, or alteration; each nature keeping its own distinct proprieties; and that Jesus Christ is both true God and true man.*
14. *That God so loved the world, that is to say, those whom he has chosen out of the world, that he gave his own Son to save us by his most perfect obedience (especially that obedience which he manifested in suffering the cursed death of the cross), and also by his victory over the devil, sin, and death.*
15. *That Jesus Christ having made a full expiation for our sins by his most perfect sacrifice once offered on the cross, it neither can nor ought to be repeated upon any pretext whatsoever, as they pretend to do in the mass.*
16. *That the Lord Jesus having fully reconciled us unto God, through the blood of his cross, it is by virtue of his merits only, and not of our works, that we are absolved and justified in his sight.*
17. *That we are united to Jesus Christ and made partakers of his benefits by faith, which rests upon those promises of life which are made to us in his gospel.*
18. *That this faith is the gracious and efficacious work of the Holy Spirit, who enlightens our souls, and persuades them to lean and rest upon the mercy of God, and so to apply the merits of Jesus Christ.*

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19. *That Jesus Christ is our true and only Mediator, not only redeeming us, but also interceding for us, and that by virtue of his merits and intercession we have access unto the Father, to make our supplications unto him, with a holy confidence that he will grant our requests, it being needless to have recourse to any other intercessor besides himself.*
20. *That as God promised us regeneration in Jesus Christ, so those who are united to him by a living faith ought to apply, and do really apply themselves, unto good works.*
21. *That good works are so necessary to the faithful that they cannot attain the kingdom of heaven without the same, seeing that God has prepared them that we should walk therein; and therefore we ought to flee from vice, and apply ourselves to Christian virtues, making use of fasting, and all other means which may conduce to so holy a thing.*
22. *That, although our good works cannot merit an thing, yet the Lord will reward or recompense them with eternal life, through the merciful continuation of his grace, and by virtue of the unchangeable constancy of his promises made unto us.*
23. *That those who are already in the possession of eternal life in consequence of their faith and good works ought to be considered as saints and glorified persons, and to be praised for their virtue and imitated in all good actions of their life, but neither worshipped nor invoked, for God only is to be prayed unto, and that through Jesus Christ.*
24. *That God does not only instruct us by his Word, but has also ordained certain sacraments to be joined with it, as means to unite us to Jesus Christ, and to make us partakers of his benefits; and that there are only two of them belonging in common to all the members of the Church under the New Testament - to wit, Baptism and the Lord's Supper (**Passover**).*
25. *That Christ has instituted the sacrament of Baptism to be a testimony of our adoption, and that therein we are cleansed from our sins by the blood of Jesus Christ, and renewed in holiness of life.*
26. *That he has instituted the Holy Supper, or Eucharist, for the nourishment of our souls, to the end that eating effectually the flesh of Christ, and drinking effectually his blood, by a true and living faith, and by the incomprehensible virtue of the Holy Spirit, and so uniting ourselves most closely and inseparably to Christ, we come to enjoy in him and by him the spiritual and eternal life.*

*Now to the end that every one may clearly see what our belief is as to this point, we here insert the very expressions of that prayer which we make use of before the Communion, as they are written in our Liturgy or form of celebrating the Holy Supper, and likewise in our public Catechism, which are to be seen at the end of our Psalms; these are the words of the prayer.*

*Seeing our Lord has not only once offered his body and blood for the remission of our sins, but is willing also to communicate the same unto us as the food of eternal life, we humbly beseech thee to grant us this grace that in true sincerity of heart and with an ardent zeal we may receive from him so great a benefit; that is, that we may be made partakers of his body and blood, or rather of his whole self, by a sure and certain faith.*

*The words of the Liturgy are these: Let us then believe first of all the promises which Christ (who is the infallible truth) has pronounced with his own mouth, that is, that he will make us truly partakers of his body and blood, that so we may possess him entirely, in such a manner that he may live in us and we in him.*

27. *That it is necessary the Church should have pastor known by those who are employed for that purpose to be well instructed and of a good life, as well to preach the Word of God as to administer the sacraments, and wait*

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*upon the flock of Christ (according to the rules of a good and holy discipline), together with elders and deacons, after the manner of the primitive Church.*

28. *That God has established kings and magistrates to govern the people, and that the people ought to be subject and obedient unto them, by virtue of that ordination, not only for fear, but also for conscience' sake, in all things that are conformable to the Word of God, who is the King of kings and the Lord of lords.*
29. *Finally, that we ought to receive the symbol of the Apostles, the Lord's Prayer, and the Decalogue as fundamentals of our faith and our devotion.*
30. *That God has chosen one Church in the world for the salvation of men, and that this Church has one only head and foundation, which is Jesus Christ.*
31. *That this Church is the company of the faithful, who, having been elected by God before the foundation of the world, and called with a holy calling, unite themselves to follow the Word of God, believing whatsoever he teaches them therein, and living in his fear.*
32. *That this Church cannot fail, nor be annihilated, but must endure forever {and that all the elect are upheld and preserved by the power of God in such sort that they all persevere in the faith unto the end, and remain united in the holy Church, as so many living members thereof}.*
33. *That all men ought to join with that Church, and to continue in the communion thereof.*

**Conclusion**

1. *And for a more ample declaration of our faith we do here reiterate the same protestation which we caused to be printed in 1603, that is to say, that we do agree in sound doctrine with all the Reformed Churches of France, Great Britain, the Low Countries, Germany, Switzerland, Bohemia, Poland, Hungary, and others, as it is set forth by them in their confessions; as also in the Confession of Augsburg, as it was explained by the author - promising to persevere constantly therein with the help of God, both in life and death, and being ready to subscribe to that eternal truth of God with our own blood, even as our ancestors have done from the days of the Apostles, and especially in these latter ages.*
2. *Therefore we humbly entreat all the Evangelical and Protestant Churches, notwithstanding our poverty and lowness, to look upon us as true members of the mystical body of Christ, suffering for his name's sake, and to continue unto us the help of their prayers to God, and all other effects of their charity, as we have heretofore abundantly experienced, for which we return them our most humble thanks, entreating the Lord with all our heart to be their rewarder, and to pour upon them the most precious blessings of grace and glory, both in this life and in that which is to come. Amen.*

Slowly Jezebel permeates the doctrines of the true Church overwhelming some with false holy days, and Sunday worship – changes times and seasons through the Julian calendar, falsely starting the year in the dead of winter while tapping into the ancient Babylonian feast days of Christmas and Easter (Saturnalia and Ishtar), brazenly coating the celebrations with the name of Christ. The stealthy white horse of the apocalypse entraps the whole world in systemic superficial purity that is against Christ – the anti-Christ; saying that Christ is Christ and deceiving, not the few, but the many (Matt. 24 and Rev.6). The Church holds to Baptism, the supremacy of God to lead all to salvation, rejects idolatry and the authority of the Pope.

In the world – the enlightenment movement combines reason, economy, the social-equity contract, and theology in a new world system. The Romish Church counters the reformation, again crusading with empirical lust, under the guise of the Jesuits and the organ of the “Propaganda”. The 30 year’s war ravages central Europe from 1618-1648 with “Christian” killing “Christian” for the sake of “Christianity”.

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Protestant and Catholic allies struggle against each other, empowered by the civil governments who, fighting under the banner of the cross, presumably destroy and vanquish evil. Drawing from scripture each see their divine right as a bulwark against the anti-Christ, while devastating the country side.<sup>131</sup>

Gaining false converts accomplishes nothing, while framed against the backdrop of true converts, scripturally and spiritually equipped as the Body of Christ. For true Church swings the sword of the spirit of God; the helmet of salvation covers the mind and intellect; the good news of peace directs their footsteps and mission; the shield of faith deflects the fiery darts of temporal and worldly ambition; and the breastplate of righteousness emboldens the heart and passion (Eph. 6).

Satan drives the passions of man with a military and tyrannical fervor when persuasion fails. Babylon collapses when the law and truth of God resides in His people!<sup>132</sup>

*In the valleys, where we have seen that the reformed Franciscan monks, or Grey friars, had been introduced by Rorengo, and maintained most pertinaciously by the governors of the country, the regular clergy continued their underground work, destined to burst forth at an after period in prodigious disasters.*

*A powerful coadjutor was at this time also given them by the court of Rome, to wit, the Propaganda. This name was given to a society composed of clergy and laymen, founded at Rome, in 1622, by Gregory XV., under the title of Congregatio de Propaganda Fide.*

*Its institution had, from the first, no other object than to promote the spread of the Catholic doctrines. It was not long of acquiring a predominant influence over the secular clergy, who had imprudently admitted it as an ally ; and afterwards it went the length of **savagely pursuing—with an incendiary torch in one hand, a sword in the other, and the feet in blood—the extermination of all doctrines which were not its own. Nothing was forgotten in its work except the gospel.***

*And what did it gain?*

***What persecution always gains—the burden of the crimes committed, the responsibility of the bloodshed, and the execration of humanity.***

***It was the prior of Lucerna, Mark Aurclio Rorengo, who introduced into the Vaudois valleys the first seed of this powerful tree, whose branches were very soon to extend over all Piedmont, and to cover it with the bloody fruits of the most odious fanaticism.***

*A member of the Roman Propaganda, already celebrated by his talent for discussion, was sent from Rome to the valleys, expressly to labour for the conversion of the Vaudois.*

*He was a preaching monk, named Placido Corso. Rorengo, who had already had many fruitless conferences with the pastors, hastened to go and meet this protector champion, whose fame announced to him as a polemical Boanerges.*

*It was on the 10th of November, 1637, that Placido Corso arrived at La Tour. His first care was to provoke the pastor of the place, Gilles the historian, to a conference.*



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"I have come a very long way," he wrote to him, "to defend the holy Catholic, Apostolic, and Roman Church; and having inquired at several persons of your parish as to the reasons for which the Vaudois had separated from it, they directed me to their pastor, as to one who was better able to instruct me on that point."

"What an admirable zeal it is," replied the pastor, "**which comes from so great a distance to attack that of which it knows nothing!** But, nevertheless, we are very far from recognizing the Church of Rome as being what you designate it; it is for you, therefore, to prove, in the first place, that it is apostolic and holy; and the result of this inquiry will render it much more easy for us to tell you why it is that we have separated from it."

The monk did not shrink from the thesis which he was invited to sustain, and he wrote to the minister all the reasons commonly adduced in favour of the Romish Church. Gilles refuted him.

Letters in considerable number were thus exchanged, till in the end Placido Corso left the last unanswered.

Hoping to be more fortunate in a viva voce conference (**face to face exchange**), where his adversary would not have time to choose and weigh his arguments, he sought to gain, by such means, the ground which he had lost.

Anthony Leger, recently arrived from Constantinople, where he had filled the post of chaplain to an embassy, had resumed the humble duties of a village pastor, in his old parish of St. John. It was to him that the propagandist addressed himself; and after various negotiations, it was arranged that a public conference should take place at La Tour, on the 4th of December, 1637, in the court-yard of an elder of the church, named Thomas Marghet Rorengo demanded that he should preside in this meeting; and it was thought proper to defer to his wish. The youthful Scipio Bastie, on the side of the Protestants, and a Capuchin named Laurent, on the side of the Catholics, were chosen for secretaries.

One of the most difficult questions of canonical theology, that of the Apocryphal books, occupied the whole of that meeting.

The second was fixed for the 1st of January, 1638, and took place at St. John, in the courtyard of Daniel Blanc, for no apartment was capacious enough to receive the crowd of hearers; but the sky of Italy sometimes, even in winter, permits meetings to be held in the open air, on ground scarcely hardened by frost, at the base of snow-covered Alps.

The monks were very late in making their appearance at this meeting. They excused themselves on the ground of their having been detained by their private devotions; but some of those present smiled, and said to one another in a low voice, that they showed themselves more eager to put an end to the conference than to prolong it.

**The discussion, however, was not terminated when night came on; but it was the last, for the propagandist would not again enter the lists "with these wranglers," as he said, "who made a pope of the Bible" Yes! the Bible was to the Vaudois even more than a pope. But the crouching slave of the Holy See could go no farther in his comparison.**

The next to follow and emulate him in the arena of discussion was a Grey friar of La Tour, named Brother Hilarion. He undertook a polemical correspondence with the pastor of Bobi, Francis Guerin, whose last letters he also left unanswered. In the valley of St. Martin, the monks of Le Perrier attempted similar contests, and met with similar checks.



***The spirit of hatred, or at least of intolerance, so natural to monks, became exasperation in these. It was no longer by the weapons of logic that they sought to combat the Vaudois; assassinations and abductions were employed.***

*A young man, named Morton, the servant of an Englishman, was assassinated at La Tour.*

*A young girl of Bubiano was carried off by the monks who dwelt there, and placed under the care of a popish woman. The brother of this girl came to claim his sister again, and she eagerly followed him. The guard saw them, and raised the alarm; the Catholics ran and overwhelmed the young man with blows. Then came a priest on horseback, who took the girl behind him, and bore her off to Turin. From that time forth, all attempts made to obtain restitution of her remained ineffective.*

*But these were not the only wicked proceedings by which the clergy labored to vex the poor Protestants. At their instigation, an attempt was made to compel the Vaudois settled upon the right bank of the Pelis, in the district of Lucerna, to remove and confine themselves to the left bank only; an attempt was also made to restrict all of them from residing for more than three days consecutively in any of the other towns of Piedmont, whither business might call them.*

*But through the interposition of persons in high places, these vexatious measures were unsuccessful. At the same time there occurred also certain movements of troops, which the enemies of the Vaudois always sought to turn to their disadvantage.*

God names the rampaging civil government “the Beast power” for good reason - surmounting tyrannical heights shaded by the elements of Lucifer’s rebellion, she unites with the false prophet – the whorish heart of mankind bursting with darkened spirituality. The diabolical imitation of the true Church and the kingdom of God, partners with principalities, assigns rulers of darkness replete with spiritual wickedness in high places (Eph. 6:12). Recasting this anarchy to our dangerous times incites an impending fire storm to the doorstep of a world wrapped in nuclear and atomic weaponry.

Destruction of the earth emerges from the warrior heart of man (James 4:4) not from climate change; but the former drives the latter! Man destroys himself first with moral depravity and the breaking of the holy and righteous laws of God.

Muston continues:<sup>133</sup>

*On the 22d of March, 1639, there arrived at Lucerna, St. John, and La Tour, a great number of people from Bubiano and its neighbourhood, all in disorder and alarm, bringing carts loaded with their furniture, and horses with their stores of linen and their children, whilst they themselves conducted their flocks, as if going into exile. Then came message upon message, rapidly succeeding each other, all to announce that a regiment of Italian cavalry, in search of quarters, was advancing at a quick rate.*

*The regiment arrived that evening at Lucerna, and from thence was sent to Bubiano; next day it attempted to enter the territory of St. John, but the Vaudois had placed strong guards at all the passes, and drove it back into the plain. Upon that occasion the excesses consequent upon the want of military discipline, the trouble and confusion which arise in the proximity of camps, prevailed for some days in Piedmont, without penetrating into the Vaudois valleys.*

***These disastrous agitations expired at the confines of that home of the gospel, where courage maintained peace. And they were well entitled to defend themselves—that people, whose number was so small, and whose rulers were then disputing for the throne of a child.***

*But terrible conflagrations occurring at this period, contributed also to increase the misfortunes of these districts. On the 6th of March, and on the 21st of November, 1634, fire caught hold of the woods of Briqueras, and despoiled the hills around that place of all their lofty trees. These hills are now covered with vineyards.*

*On the 11th of December, 1639, two fires, also at the openings of the valleys, broke out simultaneously—the one between Briqueras and St. Segont, the other between Lucerna and Lucernette. The north-east wind blew strongly; the first of the fires extended to the heights of Prarusting, devouring everything in its course.*

*That of Lucernette quickly seized upon the woods of Bubiano upon the one side, and upon those of Famolasc and Bagnols upon the other; and its ocean of flame swept over the country as far as the hills of Barges, thus occupying a space of several square leagues.*

*The affrighted inhabitants, not being able to contend against this devouring invasion, took to flight, or endeavoured to isolate their dwellings, by cutting down beforehand the trees by which they were surrounded.*

*Numbers were compelled to defend themselves against the danger, by extinguishing the flames with the wine from their cellars, for want of sufficient water at hand. This fearful conflagration lasted for several days.*

*The front of the fire might be seen climbing from the plain up the mountains, like a sea of flame, leaving behind its glowing waves the naked and blackened earth, presenting at intervals, over great tracts of country, what looked like immense cauterizations, or frightful blotches of gangrene.*

*Besides all this, Piedmont was desolated by civil war. Three political parties had formed themselves in the country. Robbery and plunder extended everywhere like another fire. The outlaws, still scattered among the mountains, confidently acted upon their own unhappy pretensions; frequent murders signaled their vengeance.*

***They exhibited, upon a smaller scale, the same conduct which the princes of Savoy then displayed at the head of their armies. One man kills another, and is an assassin; a prince kills a thousand men, and is a hero. When will murderers be weighed in the same balance?***

***When will the nations become weary of shedding their blood like water for dynastic pretensions, which have nothing to do with their welfare?***

***Encouraged by this first success, the enemies of the Vaudois went farther in their demands. Agents of the Roman Propaganda had established themselves at Turin, and their influence extended, like an invisible network, over the court of Savoy.***

*Everything injurious to the Protestants was fervour in her estimation; the Propaganda encouraged these sentiments, and their triumph was completed through the influence of political views.*

***A year afterwards, at the synod of St. Germain, the younger Leger was ordained to the holy ministry, who at a later period became, by his courage, as well as by his writings, one of the most powerful defenders of the valleys.***

*The persons cited having refused to appear, "their properties and establishments were declared to be confiscated and to have fallen to the exchequer."*

*Shortly after succeeded, one after another, measures still more rigorous against the Vaudois. They were prohibited from passing beyond their limits, even for a few hours except on market days.*

We celebrate (Christmas, Easter, others) – meaninglessness and emptiness - the lack of Godly knowledge foments the destroying force. The surface thrills of these events pass away like the wind leaving death and dying darkness (Hosea 4 and Jude). Some apostatized:

*The Catholics, and those who had become Catholics, were loaded with the favours of the court. A young minister, named Louis Gaston D'Albret, who was born at Paris, and had studied at Geneva, arrived in the valleys, where he filled the office of pastor for two months, when he was unable to resist the pressing solicitations to apostasy which were addressed to the Vaudois.*

*He abjured on the 26th of July, 1647—received great honours at Turin—resided with the nuncio, and afterwards disappeared from the country, bearing with him a gratuity of 800 livres which the Duchess of Savoy had sent him, eager perhaps to get him removed from her dominions, as well as withdrawn from Protestantism; for she also was a D'Albret, that name being a patronymic of the progenitors of Henry IV.*

*...Innocent X annulled, by a pontifical decree, dated on the 19<sup>th</sup> of August, 1649, the last favours which these poor people had obtained from their sovereigns. The influence of the Propagandists went on increasing, and ere long all the privileges, guaranteed in such mockery, were arbitrarily suspended by the edict of the 20th of February, 1650.*

***This suspension was to continue until the Vaudois should have demolished the eleven places of worship which they possessed beyond the prescribed limits; dismissed those pastors who were natives of other countries; shut up the numerous schools maintained by them elsewhere than in their own territory; and consented to the universal celebration of the Catholic worship in all the valleys.***

*These severities were all owing to the increasing intrigues of the Capuchins and the Propaganda. The Vaudois sent up petition after petition, and, by these dilatory means, only succeeded in keeping all their difficulties unresolved.*

***But during this interval the Propaganda had attained unexpected greatness in consequence of the jubilee, which, in 1650, brought to Rome the tribute of the superstitions of all Europe. A sort of popular enthusiasm was created for that work, in which it was open to all Catholics, of whatever condition, to take a part.***

*To be engaged in it, was all that was necessary to obtain a plenary indulgence; persons of great note enlisted themselves; princes and artisans took their places together in these ranks; there was no one who did not need indulgences, or, at least, there was no one who had not some need of pardon; this institution of the Propaganda, therefore, rapidly extended, not only in Italy, but also in France.*

***It had special councils in almost all the towns of these countries; and now to its title of "Congregation for the Propagation of the Faith," it added, in Piedmont at least, these supplementary words, "and for the extirpation of heretics."***

*These councils, were indifferently, or radical, -with perfidious ingenuity, composed of persons of civil life and persons of religious life, if that name of religious life may be given to the gross fanaticism which labours, hand in hand, with corruption and cruelty.*

***Yet this is what Rome calls zeal! If such be not the language of Antichrist, where shall we expect to find it?***

***As there was a plenary indulgence for the Propagandists, the women also desired to have their share. They formed a special council; and thenceforth the Propaganda was composed of two councils—one of men and another of women. This institution was founded at Turin, under the high favour of a royal ordinance.***

***Mankind, in general, are more easily swayed by a command issued in name of truth than by proof of the truth. Here lies the secret of the power of Popery.***

*“These ladies (**propaganda**),” says he (**Leger – Church of God pastor**), “divide the towns into districts, and each visits her district twice a week, suborning simple girls, female servants, and children, by their cajoleries and promises; and causing trouble and annoyance to those who do not choose to listen to them.*

***They have their spies everywhere, who inform them of all Protestant families in which there is any domestic disagreement; and then they profit by the occasion to blow the fire of division as much as possible, to separate the husband from his wife, and the wife from her husband, the child from his father and mother, etc., promising them, and in fact bestowing upon them, great advantages, if they engage to attend mass.***

*Frequently they impel them to institute law-suits against one another, and if once they have a hold of them by this handle, they never let them go until they have either recanted, or are ruined. They know the merchant who is unprosperous in business, the gentleman who has gambled away or squandered all that he had, and in general all families which fall into necessitous circumstances. And to seduce them with their debates, these ladies never fail to propose apostasy to these persons when they are almost desperate. They make their way into the very prisons, and accomplish the release of criminals who give themselves up to them.*

*And as they employ great sums of money in keeping all this machinery in motion, and paying those who sell their souls to them for bread, they make regular collections, and do not fail to visit all families in good circumstances, shops, taverns, gambling-houses, etc., demanding alms for the extirpation of heresy. And if any person of condition arrives at an inn, they lose no time in paying their respects to him with an empty purse in their hands.*

***To conclude, they meet in most of the towns twice a-week, to compare accounts of what they have done, and to concert plans for what they are to do. If it so happens that they have need of the secular arm, or of an order of Parliament, it is rarely that they do not succeed in obtaining it. The councils of the lesser towns give in reports to those of the metropolitan towns, the latter to the council of the capital, and those of the capitals to that of Rome, where is the great spider that holds the threads of all this web.”***

*Such was the secret of the power so rapidly and immensely organized and extended by the activity, everywhere multiplied and propagated, of the innumerable agents who served it, and were its devoted instruments.*

***Could we desire greater devotedness or self-denial in a work of Christian charity? Let us do justice to our persecutors! They thought to serve the cause of charity: but let us execrate the detestable Popery which so***

*perverted the idea of charity, and which changed into infernal poisons the most celestial perfumes of the noblest souls!*

*All the Vaudois children that could be withdrawn from under their paternal roof, and carried off from their parents, were considered as innocent victims saved from heresy, that is to say, snatched from the claws of Satan, and rescued from eternal perdition.*

*Zealous Papists did not shrink from making the greatest sacrifices, braving even the terrors of the laws and the vengeance of men, in order to seize upon them. These children were then placed with rich Catholic families, who undertook their maintenance, or in convents, which undertook to make them slowly die to the world, to their native country, to the pure affections of the heart, and to the truth of the Bible.*

*But what anguish and disorder were thus brought into families! And in this way did the abominable power of corruption, deposited in the bosom of Catholicism, transform the natural generosity of the hearts of its adherents into odious deception and barbarous treachery, as it had transformed Christian doctrine into miserable superstitions.*

*The law of Nature was not more respected than the law of Revelation: for indeed both are from the same Divine source, and it is in the nature of Antichrist to oppose everything which comes from God.*

Centuries transpire before this hideous pressure builds against the people of God, the sword, fire, spiritual sedition, the destruction of livelihood – attacks on every side – as with other generations – escape beckons. But let us not forget the 100s of years the word of God passed from generation to generation, some spoken in the Noble Lesson – from the 11<sup>th</sup> century: <sup>134</sup>

*But the glory of the Vaudois literature is their Noble Lesson - a poem of considerable power and of pure evangelical sentiment, sufficiently explanatory of the horror these ancient Christians entertained of the doctrine of Mariolatry (idolatrous worship of Mary) and saint worship, of the supremacy of the Pope, the idolatry of the mass, and other falsehoods of Papal invention.*

*Besides a copy of this poem, still remaining, we believe, in the Dublin collection, we have seen a very perfect one in the Genevan library, laid up with the autographs and manuscripts of the celebrated reformers, ecclesiastical and political, of the sixteenth century a jewel in an appropriate casket.*

*The poem opens with an exhortation to repentance, founded on the belief prevalent amongst the early Christians, that after the Gospel had been preached a thousand years, Satan would be loosed, and then end of the world draw nigh (Rev. 20:7). This refers the work to the latter part of the eleventh century (a date, indeed, expressly specified). This date in question forms another proof, to add to those already brought forward, of the antecedence of the Vaudois Church to the birth of Peter Waldo:*

*Oh, brethren, hear a noble lesson,  
We ought always to watch and pray  
For we see this world is near its end.  
We ought to be earnest in doing good works.  
For we see this world is coming to an end.  
Eleven hundred years are already accomplished since it was written.*

*For we are in the last time.*

*The poem is too long for copying, but we will add a few lines, taken from another part, to prove how early the Vaudois Christians were exposed to persecution, as well as in evidence of the morality of their lives.*

*If there be any one who loves and fears Jesus Christ  
Who will not curse, nor swear, nor lie  
Nor be unchaste, nor kill, nor take what is anothers  
Nor take vengeance on his enemies  
They say that he is a Vaudes, and worthy of punishment.*

*It should be noticed that the word Vaudes means, in the Romaic, a sorcerer; and some authors refer the appellation of the men of the valleys (Vaudois) to this opprobrious epithet, bestowed on the early Christians by their Popish as well as pagan adversaries.*

We know the difficulty in passing on the truth of God to succeeding generations, but it seems martyrdom and persecution brightens and piquantly focuses the mind and heart. Witness the solidity of the youth in the Church of God and their defense of the truth:<sup>135</sup>

*The Bishop of Cavaillon, together with some members of the Aix Parliament, were charged with the conveyance of the king s edict and the urging its acceptance; but the right reverend prelate and his doctor of theology, emulous of the glory of converting the heretics of Merindol, arrived before their colleagues.*

*After some unsatisfactory conferences with the adult population, the bishop, who seems in the main to have been a good-natured man, called the children round him, and throwing them some small coin, the following conversation (given word for word on the authority of Camerarius) took place between them:*

*The Bishop of Cavaillon – “Let me hear you repeat the Creed and the Lord’s Prayer.”*

*The Children (after repeating) “We cannot explain it nor give an account of our faith, but in French.”*

*The Bishop – “There is no occasion for so much learning; it is enough that you have learnt and remember these prayers in Latin; for there are many clergymen and even doctors of divinity, for whom it suffices to be able to give a paraphrase of the Lord s Prayer and the Apostles Creed.”*

*Andre Meinard, Mayor of Merindol – “And what use, I pray you, is it to utter words which one does not understand, and to repeat, like a parrot, the Pater and the Credo (**Lord’s prayer and Apostle’s Creed**)? Truly, does not he lie and mock God, who, without understanding them, permits himself to say these words, I believe in God?”*

*The Bishop – “And dost thou thyself comprehend the signification of these words, I believe in God?”*

*(Here Andrew Meinard begins to render a reason of his faith.)*

*The Bishop – “I did not believe there were so many doctors in Merindol.”*



*Andre Meinard – “No, when the least of us could explain the principles of our faith better than I could; but try, I wish you to make the experiment on one of these children the first that comes to hand and you will then judge whether they are not competently instructed.”*

*Here the bishop, who was by no means prepared either for questioning or answering, says the historian, hiding his shame under a shudder of indignation, made no reply; which the Prefect of Merindol perceiving, said, “My lord, if you will permit one of these children to catechise his comrades, they will be well pleased to do so.”*

***The Bishop gave leave – thereupon pursues Camerarius; one of the children began questioning the others with the most attractive gravity and grace you would have said, like a little professor the others answering his questions in turn with so much ease and precision, that their auditors were not a little astonished.***

*One of the monks who was present could not contain his admiration, and exclaimed, “I am compelled to express that I have often been at the Sorbonne at Paris, and heard the disputes in theology, but I have never gained so much good as I have in listening to these children.”*

***Alas! Poor little ones! They were soon called to put in practice the lessons they had been taught.***

The severe persecution underlines the spiritual commitment to the scripture working with love, faith and action, even as the intrusive counter-reformation gains ground:<sup>136</sup>

***The Jesuits presided at this compact of agony and extermination suggested by the Propaganda. From this time forth their only business was to find an occasion, or pretext, or reason for violent measures. The monks became more arrogant than ever, and the Jesuits dispersed agents amongst the Vaudois, whose employment was to provoke and excite the people to some sudden out-breaking.***

*When hatred was reduced to such accusations as these—when the magistracy could listen to them, there must assuredly have been a world of prejudices on the one side, and a very irreprehensible life upon the other. But the worthlessness of the pretext shows the blindness of the hatred. Other machinations show its ingenuity.*

***A dreadful success crowned the clerical intrigues in this instance, and there would therefore rest an ineffaceable stigma on the front of Catholicism, like the mark on Cain, the first fratricide, even if bloody pages were not so abundant in the history of that religion.***

In the following letters, the Church, the Swiss leaders, and the Duke of Savoy parry back and forth concerning the plight of the Church, her legacy, justice, and her place in the world. Turmoil and indecision fills the hearts of our people as they struggle with a final gasp relinquishing their long held lands. Turning to other horizons – north, east, south and especially west across the vast ocean to send seeds of future generations and hope of the thrill of the word of God in new lands:<sup>137</sup>

***A spring 1686 letter FROM the leaders in Switzerland to the Church of God about the need to QUIT the valleys; the consequence of the loss of their land heritage but, with the Word of God, move on:***

***Gentlemen: IT is true that one's native soil has great charms, and that most men have a natural desire to live and die there, yet the children of God ought not to set their hearts thereupon, because they are foreigners upon earth, and heaven is their true native country.***

*Therefore, you will be guilty of mistrusting Gods providence, if you fancy you cannot find any other country where you may live conveniently.*

*Adore your heavenly Father. In that part of the world soever we ourselves be transported, we ought to think ourselves happy, provided we there have freedom to serve God according to our consciences.*

*You ought to propose to yourselves that the examples of the patriarchs, who have drawn up on them God's blessing by trusting to his promises, and by abandoning their houses and fields, to go to inhabit some remote country.*

*A confidence of this nature, cannot but be very acceptable to the Lord; and it is without doubt more agreeable with the spirit of the Gospel, than to take up arms against your Sovereign; it is to sufferings that Christians are called, and not to a resistance.*

***And we do not find that either the apostles or the primitive church, made use of any other weapons against their persecutors than prayer and patience. These are the considerations that you have obliged our Sovereign Lords, the evangelical cantons, to give us orders to procure for you from his Royal Highness, your lawful prince, a free retreat, with permission to dispose of your goods.***

*In case he would no longer grant you the exercise of your religion; and though you look upon this retreat as an insupportable unhappiness, yet they do not nevertheless consider it as a favour, reflecting, according to their great wisdom, upon the miserable condition to which you are reduced.*

*Indeed they did think it would be very hard to obtain it from his Royal Highness, and that in case he did grant it upon their request, you ought not only to accept it with submission, but to shew you great acknowledgement for it.*

*You cannot, therefore, doubt that we have been surprised to hear **that you have any difficulty in resolving yourselves to it, and that you have a design to resist two powerful princes that are resolved to extirpate you, in case you make the least opposition.***

***For by this behaviour you do not only act against your duty, against Christian prudence, and against our true interest, but you give us also just reasons to complain of you, that having engaged in a negotiation with your prince, you will not accept of those advantages we are in a condition to procure you.***

*Open therefore your eyes, and consider the misfortunes you draw upon yourselves, and the fatal consequences of your design, that must needs turn to the entire destruction of your churches and families.*

*Consider, that what is offered you is so advantageous, considering the present state of your affairs, that several persons of the greatest quality, would have accepted of it as the greatest happiness, in the late persecutions of France (**Huguenots and intense persecution continued until the French revolution in 1789 <https://en.wikipedia.org/wiki/Huguenots>**).*

***And that they would have been exceedingly joyful to get stark naked out of their country without hindrance.***

*If you properly reflect upon all these things, we hope that the example of those that are of a better opinion, will touch and persuade you to follow the same conduct; but if you refuse to imitate it, and if you persist in your obstinacy, you will be guilty before God.*

*Not only of having thrown away your lives, which you might have saved, and of having exposed your wives and your children to the massacre, but also of having caused the ruin of these noble remains of the Waldensian churches which you might have transported into some other country.*

***And do not flatter yourselves, with being able to prevent these evils by the means of some succours that some persons have promised you; for we do assure you, that those that entertain you with these vain imaginations only abuse you.***

*And that you cannot be assisted from any side; you ought to consider that you will be left by all men, and by some of the very inhabitants of your country. **And that therefore you will soon be destroyed, either by the sword or by famine, and that those that may escape the fury of their enemies, will give their lives either by being burnt at the stake, upon the rack, or the gallows.***

*We conjure you, that you should be prevailed with by such powerful considerations, and to agree with the sentiments of the commonality. **That are resolved to desire of their prince a permission to retreat out of his territories, being persuaded that the divine providence will conduct you to some places where you will perhaps find more advantageous establishments than those you leave behind you.***

*And where those that are poor will not be in want of charitable persons that will provide them with all necessaries. In expectation that God will inspire you with good resolutions, and that you will give to your Deputy such a procuration as those of the other commonalties have given, we recommend you to his mercy and his divine protection, resting  
Gentlemen, your very affectionate to render you service...Turin 5<sup>th</sup> April 1686.*

## **17. PART 17 - THE CRUSADING INQUISITOR THE CHURCHES OF GOD AND HER LEGACY**

### **The Epilogue and Final Denouement**

### **The Churches of Piedmont**

### **From Wilderness to the Whole World**

### **The Valleys vacated by the Church – their testimonies**

From the previous instalment the Counselors of Switzerland urge the Church of God to abandon the valleys, as if these words come from God, directing them to safer environs. The Church, with a letter, responds - war weary and truncated, she escapes into distant lands.

Many groups protected by protestant institutions, rather than the geography of the valleys and those protectors, beseech the Romish powers include Cromwell in England, Prince of Brandenburg in Prussia, leaders in Bavaria, shepherds

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in the Basque (from Celtic stock) areas of Spain, William of Orange in the Netherlands, and Princes in the eastern France – formerly called Gaul.

The false purity of the crusades cloaks a beastly anger that thrusts against the common man and those who oppose the False Church. The Church of God in Merindole, southern Gaul felt the full brunt of papal anger that follows from a number of major world events.

In 1076 the Muslims capture Jerusalem. Between 1096 and 1291 A.D. ten major crusades react to the Muslim forces of occupancy. Many recall the valor and nobility of crusading knights as soldiers sent to assail the persecutors and occupiers of the City of Jerusalem by the Muslims.

This Romantic Movement pretends to protect society from any heresy not founded by Rome and her civil minions. Minorities lumped in with Muslims but cast as heretics include Jews and the True Church of God. Material and eternal rewards stimulate ruffians and vagabonds attacks. Anarchy without restraint, sometimes brigands with offshoots from organized armies, trek through the countryside decimating the innocent believers.

The authority to take life and determine the fate of the “sinner” marks the antics of the false church and Satan from the beginning. Many supposed godly hold the fate of the remnant Church in their hands, occupying the principalities of heaven and hell; and life and death.

One infamous story trumpets the earlier Church of God under siege in Gaul, and the later destruction of the Waldensian valleys. An innocent city was [under attack](#):

*In 1208, Pope Innocent III raised an army of over 20,000 knights and peasants eager to kill and pillage their way through France. When the city of Beziers fell to the besieging armies of Christendom, soldiers asked papal legate Arnald Amalric how to tell the faithful apart from the [infidels](#).*

*He uttered his famous words: **"Kill them all. God will know His own."** Such depths of contempt and hatred are truly frightening, but they are made possible by a religious doctrine of eternal punishment for unbelievers and eternal reward for believers.*

*Chronicler Raymond of Aguilers wrote that "It was a just and marvelous judgment of God, that this place [the temple of Solomon] should be filled with the blood of the unbelievers." St. Bernard announced before the Second Crusade that "The Christian glories in the death of a pagan, because thereby Christ himself is glorified."*

The White and Red Horses (false prophets and war) of Revelation ride (Rev. 6):

*Pilgrims resented the fact that sites holy to Christianity were not controlled by Christians, and they were easily whipped into a state of agitation and hatred towards Muslims. Later on, crusading itself was regarded as a holy pilgrimage - thus, people paid penance for their sins by going off and slaughtering adherents of another religion.*

*Indulgences, or waivers of temporal punishment, were granted by the church to anyone who contributed monetarily to the bloody campaigns.*

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*Augustine's exhortation to compel entry into the church was adopted with great zeal when church leaders dealt with Christians who dared to follow a different sort of religious path. This had not always been the case - during the first millennium, death was a rare penalty.*

*But in the 1200s, shortly after the beginning of the crusades against the Muslims, wholly European crusades against Christian dissidents were enacted.*

*The first victims were the [Albigenses](#), sometimes called the Cathari, who were centered primarily in southern France. Waldensians, also suffered the wrath of official Christendom. They promoted the role of lay street preachers despite official policy that only ordained ministers be allowed to preach.*

*They rejecting things like oaths, war, relics, veneration of saints, indulgences, purgatory, and a great deal more which was promoted by Catholic leaders. **The church needed to control the sort of information which the people heard, lest they be corrupted by the temptation to think for themselves. They were declared heretics at the Council of Verona in 1184 and then hounded and killed over the course of the following 500 years. In 1487, Pope Innocent VIII called for an armed crusade against populations of Waldensians in France** Christians did not shy away from killing their own religious brethren when even minor theological differences arose. For them, perhaps no differences were truly minor - all doctrines were a part of the True Path to heaven, and deviation on any point challenged the authority of the church and the community.*

*It was a rare person who dared to stand up and make independent decisions about religious belief, made all the more rare by the fact that they were massacred as fast as possible.*

The Duke of Savoy in one letter castigates the innocent church, subsequent to the 1655 Passover attacks; attempts to pacify the indignant and savaged leaders of the surrounding nations who come to the defense of the true light bringers of God. The Church reluctantly resists the plea of the Swiss ambassadors to evacuate the valleys, preferring the refuge, even though besieged and occupied. The fear of the unknown open country overshadows their every prayer:<sup>138</sup>

***Letters from the Church of God to Swiss Ambassadors – April 9, 1686, from the Deputies of the churches of Boby, St. John, and Angrogna, to the Swiss Ambassadors –***

*My Lords: We did not fail immediately after the arrival of our deputy, to make our copies of the letter which your Excellencies have been pleased to write to our churches, and they have been read everywhere after the sermon.*

*There can nothing be said that is either more true, or more moving and comforting; and your Excellencies may be fully persuaded, that there is nobody but that finds, and does acknowledge, that it is the effect of your holy and Christian charity towards our churches.*

*Yet notwithstanding it has been till now absolutely impossible to dispose our people to a retreat out of this country. Some out of fear it might cause the loss of several persons that shall venture to be left behind; others by a principle of conscience; and others from several other considerations, which our deputy will explain to your Excellencies by word of mouth (**messengers traveled regularly over the Alps in to Geneva to share and communicate with leaders there**).*

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*We are in the greatest consternation about it, and scarcely dare to appear before your Excellencies with so much irresolution.*

*Our people adhere the more to their opinion, because they have been informed that several other churches, at least a great part of those that composed them, **did not know, that the business was about such a retreat, when they gave their procuration to their deputies.***

*Or if they had understood them, they had changed their minds, which gives us just reason to fear, that in case your Excellencies should be farther engaged for this people, you would be extremely displeased with their refusal to retreat.*

*And it was by reason of this fear which we had here last Sunday, when we desired your Excellencies to give us leave to inform ourselves of the minds of our people about this proposition, foreseeing at the same time that it might be very hard to persuade them to it.*

***They were for the most part resolved to be their Father's children, and hope that the Lord will be their deliverer, that would make me of feeble things to confound the strong. And that heaven would find out some hindrance to those designs which are formed against us.***

*We do not question but this extremely afflicts your Excellencies and we are touched with it to our very souls: but it is not in our power to change their hearts, and to dispose of other men's wills.*

*Nevertheless we conjure your Excellencies, in all possible humility, that you would be pleased not to abate your kindness to these churches, neither to deprive us of your powerful and comfortable support which, under God, has made us subsist till now.*

***(The church, wary of the Swiss promises, witness persecution and martyrdom within reformation circles (re: Zwingli) and many had moved out of Bern and Zurich into other areas of Europe during this time – see <https://www.museeprotestant.org/en/notice/le-refuge-huguenot-en-suisse/>).***

***For God's sake do always pity us; what way soever our affairs shall go, we lay our souls before God, to supplicate him with all ardency, that he would be pleased to direct all things to the glory of his holy name, and preservation of our people; and that he would grant by his Divine providence, by the means of Our Excellencies, that we may still get the prolongation of some days.***

*That we may once more inform ourselves of the sentiments of our people by collecting every man's voice in particular, if it be possible, to know their final resolutions. So that we may not be blamed, neither on one side or another.*

*The Lord be the abundant rewarder of Our Excellencies kindness, and we are, with all manner of respect - My Lords, Your Excellencies most humble, most obedient, and most obliged Servants – the deputies of Boby, St. John, and Agrogne – John Aghitto, Daniel Graffe, Estienonor Danno, Michael Parisa, John Muschon, John Duffa, Piezze Duffa, Lewis Odin.*

**Next letter** - Most High, Mighty, and Sovereign Lords,



***WE throw ourselves in all humility at your Excellencies' feet, to shew you our most sensible and inexpressible concern, that a great part of our people are not able to appreciate with Christian prudence the favour your Excellencies endeavour to procure them, by a free retreat out of this country, with person and goods, and to embrace it with holy joy, as a present from heaven, and a favour which they have sighed for at other times.***

*This makes our hearts bleed, and so much the more, that your Excellencies' letter, which you have been pleased to write to them, ought to have immediately disposed them to an affair of this nature.*

*Yet we dare still most humbly beseech your Excellencies to have the goodness to exercise love on all these considerations, as knowing very well that we have to do with persons whom it is very hard to compass, and to make them all sensible of the reason, **and the state of things, but by experience, and principally when it is about abandoning their old and dear native soil.***

*There are, nevertheless, a great many, and the principal of them, who resign themselves entirely to your Excellencies counsel, charity, and prudence, and that will never oppose what you shall find most expedient for the glory of God, and their welfare and presentation.*

*The ministers also are all of the same opinion, and we are all willing punctually to observe the counsel your Excellencies shall be pleased to give us. And we most humbly beseech you to pity us and our families, to extricate us out of an unhappy state which to all appearance is unavoidable.*

*This is the favour we hope from your Excellencies, and pray the Lord to bless your Lordships with all manner of prosperity; and we are with all possible respect and submission, most high, mighty, and sovereign Lords.*

*Your Excellencies most humble, and most obedient Servants, Angrogne, April 9, 1686 – Sidrac Bastie, and Guillame Mallanot.*

***And they continue - We have been informed for certain, by a credible person, that his Royal Highness (King of France – Louis XIV)<sup>139</sup> will not grant us a retreat with our goods, but that he pretends to detain them for the charges he has been at already. That he absolutely insists that the ministers and foreigner should be delivered into his hands. That we should lay down our arms, and that we should deliver them up to the governor. That the troops are to enter into the vallies to demolish the churches, and to obstruct all divine exercises. In fine, we have been informed, that the council would by no means suffer that the French troops should march against us.***

## **18. PART 18 - THE CRUSADING INQUISITOR THE CHURCHES OF GOD AND HER LEGACY**

**The Epilogue and Final Denouement**

**The End from the Beginning**

**The Churches of Piedmont**

**From Wilderness to the Whole World**

**The Valleys vacated by the Church – their testimonies**

**The Beast and False Prophet speak**

**Roaring Lions (Zech. 11:3) – The pride of life – (I John 2:16)**  
**The Lamb of the Church final written words**

The Church of God on her knees before her God, courted by many northern principalities, hunted by the beast in France and Savoy, and spurned by the false Prophet as she rises from the ashes. Centuries of Godly adherence in the valleys and beyond, comes to a ponderous end, but stands, for testaments reside in Heaven.

The power of the Church of God imbued with the Holy Spirit resides not in palaces, or inside stone walls, but instead confines herself to caves and caverns - powerful innocent lambs under the ruler ship of the roaring lion:

***“Give me mountains, forests, pits, and prisons, as being far safer places;  
for it was in these that the prophets prophesied by THE SPIRIT OF God.”***

The valleys, almost completely vacated by the church and now under intense pressure to escape to safety; she seeks refuge and mission in other lands; guided by God’s hand, hidden from the world, and clouded by man’s distortions of history and lust for power.

This chapter of the martyr’s ends, transitions from Thyatira to Sardis, while the promise of reformation beckons. God preserves the Church today, unknown to billions in the world. May we, in this Laodecia characteristic, be vigilant and diligent stirring up the spirit of God, and shout His wisdom in the streets (Prov. 1:20), not losing the savour as the salt of the earth – (Matt. 5:13) for salt with savour is never lukewarm!

For chosen Christians never revile or seek revenge, neither do they present arms, except in the extreme consequence of self-defence – a narrative that testifies of the purity of the Spirit of God. The Church of God knows the Revelation of Jesus Christ and dwells within the intense and ravaging Babylon. The false prophets continue to work in the sons of disobedience, while the harlot’s worldly prominence wanes and fades, she conspires a rebirth of world dominance.

As always Babylon melds the philosophies of Rome, Greece, Egypt, Assyria, and the East. For over 1200 years the worldly wisdom of the Anti-Christ matures into a system of blasphemies and demonic power that sinks deep into all communities, only repulsed by thousands of Bible following Christians under our eternal Shepherd – who for generation after generation nurture the seeds that Christ plants and brings forth fruit.

All church characteristics partially mirror each generation. Pervasive falsehoods of the demonic Jezebel threatens Thyatira, brings the humble church to her knees, but she looks and prays for the kingdom whose builder and maker is God.

The Noble Lesson speaks of the threats of the eastern hordes, crusading and inquisitorial Jezebel, four horsemen of falsehoods, plagues, famines and war seemingly setting the stage for the return of Christ. Drunk with the blood of the saints the era of Waldenses screams across centuries to us! - a warning of the dastardly power of the anti-Christ set to punish all that keep the truth of the living God.

Sealed with blood, the martyrs now speak from beneath the altar - **how long?** (Rev. 6:10). The monstrous cathedrals of France, Italy, Spain, Germany, England, and the whole world built on the backs of the poor and the filthy lucre drawn from the lands and property of the Church of God.

Many in the Churches of God perceive the reformation as a welcome rescue. But then, deception shape-shifts into another civil/religious force. Then, followers of Luther, Calvin and Zwingli persecute the true Church, twist scriptures under new spheres of worldly influence - “rejuvenated” powers plant the compromising tares in obeisance to Babylon.

So the Protestants birthed as the daughters of the Mother of Harlots. The Church of God faces compromise as the lukewarm Laodecian movement predicted in Revelation. A relief from the inquisitor, some Christians seek refuge in the reformation.

**In the following letter the pastors, investigate the shift in scriptural adherence, skeptically considering the motives of many reformers (echoes of Matt. 24 – if possible, would deceive the very elect!) and fear that many will be turned from the pure belief and practice, by persuasion of the reformers.**

**Like Christ, the Church of God imbibes and exalts the eternal truth, but are seen as rebellious and revolutionaries, attempting to overthrow Pax Romana. Now the reformers in new clothes take on worldly roles, again seeking to destroy the precious saints.**

When some brethren and sisters in the Swiss dominions die in prison - of misery, want, hunger, and grief; five still live in confinement, while the remaining ones, let loose from their bonds, are threatened, especially by those of Berne. The edict went out - expel them all from the country, seize and sell their goods, and God stands as their only recourse.

But then an humble and friendly letter, to their fellow believers in Holland and elsewhere in the Netherlands, requests all chosen ones to fervently call upon God the Lord in their behalf, seeking comfort and grace - that they might patiently endure that which comes upon them according to the flesh.

**The Duke of Savoy issues a second edict sealing the physical fate of the Church on the First Day of Unleavened Bread (April 9, 1686) 31 years after the Piedmont Passover Massacre of 1655.**

**The center of the Church of God, having spread the Word and groups to many places throughout Europe, now embarks like the Israelites of Egypt into a vast promised lands sheltered by her Celtic cousins<sup>52</sup> - into the expanding British Empire.**

**As the Israelites left Egypt, miraculously through the Red Sea, so now the mountain passes provide escape and refuge to the Church. In exalted tones, Babylon fears little challenge to her hegemony, and angrily tramples the word, spirit and people of God.**

The travesty of a false peace settles into the hearts of God’s people, although with some respite and challenge from the Swiss Ambassadors. **The Church of God writes her last letter, willing to lay down their lives for the flock- the day after the last day of Unleavened Bread – April 17, 1686.<sup>140</sup>**

**The conclusion of the Thyatira era – sustained by the hand of God throughout the centuries!**

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<sup>52</sup> See History of the Celtic language – in [http://www.archive.org/stream/historycelticla01maclgoog/historycelticla01maclgoog\\_djvu.txt](http://www.archive.org/stream/historycelticla01maclgoog/historycelticla01maclgoog_djvu.txt)

*"Never," says this excellent writer (Dr. Allix)<sup>53</sup>, "did the church of Rome give a more **incontestible evidence of her own antichristian spirit, than by her in satiable thirst after the blood of those Christians.***

***Who, six hundred years ago, renounced her communion: and to allay which she has made the blood of these poor innocent creatures everywhere to run down like rivers, exterminating, by fire and sword, those who were not terrified by her anathemas.***

*During this long interval the Waldenses have ever been in the condition of sheep led to the slaughter, by their continual and uninterrupted martyrdoms maintaining and adorning the religion of Christ our Saviour, which the church of Rome having forsaken, now sought to accommodate to her corrupt and worldly interests.*

*And to the design she had formed of making it a stalking horse to the pomp, lordliness, and tyranny of her Pope and clergy. "Whatever reflections the members of the church of Rome may indulge relative to the circumstance of **God's having apparently relinquished these poor churches to the fury of their cannibal adversaries - I am fully persuaded that those who have made the conduct of divine Providence towards the primitive church their study, will not be stumbled at this apparent desertion of the Waldenses.***

***And their being abandoned to the outrageous cruelty of their persecutors, nor regard the ostensible triumphs of the apostate church as any indication of the weakness of the truth professed by the Waldenses.***

***For notwithstanding the extreme rigour of their persecutions, we find that God hath tenderly preserved them till the Reformation. And though He has often exposed them to the rage and barbarous usage of their persecutors, yet has He, from time to time, afforded them such deliverances, as have enabled them to continue until this day - (they walked as he walked holding to the truths of the Church of God, yet partially succumbing to the powers of this world (Matt. 10:17; John 15:18).***

*Their persecutions, like those of the apostolic churches, have only served to procure martyrs to the truth of the glorious gospel, and to disperse throughout every land the knowledge and savour of that which the Romish party, treading in the steps of the ancient synagogue, so cruelly persecuted.*

***Let the Bishop of Meaux then, if he please, insulting tell the Protestants to go and look for their ancestors among the Waldenses, and hunt for them in the caverns of the Alps. His declamation shall never make us forego one jot of that tender Generation and respect which we have so justly conceived for this nursery and seed-plot of the martyrs.***

*And for those valiant troops who have so generously lavished their blood in defense of the truth against all the efforts, all the machinations, and all the violence of the Roman Catholic party.*

*The judgment that St. Hilarius expresses in his writings against Auxentius, ought to be sufficient to **arm one against all the evils of those who would insinuate that it is impossible the church should lose its purity, or that this purity should be preserved by churches reduced to caverns and mountains. "Of one thing I must carefully warn you," says he, "beware of Antichrist!"***

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<sup>53</sup> 'Dr. Allix's History of the Churches of Piedmont, p. 293- 96.

***It is ill done of you to fall in Love with walls. It is ill done of you to reverence the church of God in buildings and stately edifices. It is wrong to rest in these things. Can you doubt that it is on these Antichrist will fix his throne?!!***

***Give me mountains, forests, pits, and prisons, as being far safer places; for it was in these that the prophets prophesied by THE SPIRIT OF God."***

*Second Edict of the Duke of Savoy – April 9, 1686 (First day of Unleavened Bread)*

***“Divine providence having established Sovereigns above the people, has given to the first the distribution of favours and punishments, that the hopes of the one might make the good mindful of their duty, and that the sense of the other might prevent the bad from abandoning themselves to evil.***

*This latter ought to fall from our avenging hands upon our subjects of the valleys of Lucerne, **who make profession of the pretended Reformed Religion**; because it is notorious that they have not only gainsaid with great obstinacy our Order of the 31st of January last.*

*But that they have also **hardened themselves in their crime**, and are fallen into an enormous and consummate rebellion; nevertheless our natural clemency surpassing their crime, and not contenting ourselves with our fatherly kindness, with which **we have so long time unsuccessfully waited for their repentance**, we have still been willing to leave to their will, (which has ever followed bad counsels).*

*The choice of a happy or miserable condition, and to open to them at the last trial the gates of our favour, that so they may be able to take hold of it in the following manner, and that in case they should not answer it by a ready obedience, **they might not be able to impute to anything but their own rashness, their deserved punishments, which we shall inflict upon them without delay.***

*Therefore, confirming in the first place our Order of the 31st of January last, as far as it shall not be found contrary to this, we have by virtue of this present Edict, with our certain knowledge, full power and absolute authority, and with advice of our privy council, commanded **all our subjects of the valleys of Lucerne, making profession of the pretended Reformed Religion, to lay down their arms, and to retire into their houses within the term hereafter prescribed.***

***We command them also to form no more any associations, nor to hold any conventicles; that so, according to our intention the judges of the place may have free access and that the missionaries and other religious persons may return to the churches which they have been forced to leave, and that the Catholics, and those which have embraced the Catholic Religion, may return to their houses which they have abandoned.***

*And whereas it is not reasonable that the religious missionaries, the Catholics, and those which have embraced the Catholic religion, **should be at any loss by occasion of several damages which they have received from those of the pretended Reformed Religion.***

*We desire, command, and ordain, that all the necessary sums to indemnify them be generally and without distinction levied upon the goods of those of the pretended Reformed Religion.*

*So as that it shall be summarily enforced before the Chevalier Monzonx, intendant of justice of the valleys, declaring, nevertheless, that in case those of the said religion prove that the damages have been caused by some particular persons, they may have their recourse and warrant against them.*

***And to shew our said subjects how great our clemency is towards them, we grant leave to those that shall think of a retreat out of our territories.***

*To do it within the term, and upon the conditions hereafter prescribed: but because their ill will has shewed itself but too much by their past conduct, and that several could hide their evil designs under a false pretense of obedience.*

***We reserve for ourselves, besides those who shall retreat out of our territories upon their own motion, to ordain it also to such as we shall think fit, and as we shall find it most expedient to secure the peace of those that shall stay behind, whence we do intend to prescribe the rules which they shall observe for the future.***

*And for an augmentation of our favours, we grant leave as well to those that shall voluntarily retreat, as to those who retreat by our orders, to take along with them their goods and effects at their pleasure.*

*And to sell those they shall leave behind them, provided they do it in such a manner as is hereafter prescribed. The same is understood concerning strangers, and those that are born from strangers, who are to conform themselves to all but the last article of our Order of the 31st of January last, here above mentioned.*

*The said selling of goods shall be made to Catholics, or to persons that have embraced the Catholic Religion; but because there may perhaps not be found buyers within the term here-before prescribed.*

*And that we are not willing that the zealots of that religion, who shall retreat out of our territories, should be deprived of the benefits of our present concession, they may agree about, or fix upon persons into whose hands they shall put their procurations, who shall have leave to stay during three months in Lucerne.*

*With full liberty to treat and negotiate with whom they think fit to sell the goods of those who shall have retreated, and who shall have leave to prescribe in their procurations the conditions of their selling their goods for their better security, to receive the price thereof in what place soever they desire it.*

*Should be sent them, without fraud and deceit of the constituted procurators, which the Chevalier and Intendant Monzonx shall take care of.*

*Those that shall be willing to retreat, shall be obliged to meet at the day and place hereafter specified, to be ready to depart without firearms by the way that shall be named them, either through Savoy, or the valley of Aste.*

*To this purpose, we will provide them with passports, that they may receive no ill usage or hindrance in our territories; but that on the contrary, they may find all possible assistance; and because that being in great number they may be exposed to some inconveniences upon the way, and in the places*



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*through which they are to go overcharged, they shall divide themselves into three bodies as is herein before- mentioned.*

*The first shall be composed of those of the valleys of Lucerne, and shall meet at Tour this month of April; the second, composed of those of the valleys of Angrogne, St. Bartholomew, Rocheplate, and Perustin, shall meet at St. Second. And shall part the day following, viz. the twenty-second of this month.*

*The third and last made up of those of the valleys of St. Martin and Perouse, shall meet at Micadole, and part from thence the third day, viz. the twenty-third of this month.*

*The term wherein our said subjects of the pretended Reformed religion that inhabit the valleys of Lucerne, shall be obliged to lay down their arms, in the manner prescribed in the first article of this present Order, is within eight days after the publication hereof in Lucerne.*

***During which they ought to have obeyed the contents of the said Order, to enjoy the fruits of our clemency, by which as well as our fatherly affection towards our said subjects we leave to its nature and course, notwithstanding the enormity of their crimes.***

*And by means of a punctual observation of all herein contained, we grant our favour, pardon, remission, absolution, and a full amnesty to our said subjects of all their excesses, misdemeanors, crimes, and other things which they may have committed since the publication of our Order of the thirty-first of January last.*

*As well in general as particular, that they may not be called to an account for it under any pretense whatsoever, prohibiting all judges, fiscals, and others whom it belongs to, to enquire into it.*

*But because in case they should render themselves unworthy of such favours, by not observing all that is here above-mentioned, within the prescribed term, it would be too pernicious an example to delay any longer their deserved punishments.*

*After having been prodigal to them of our favours, and after having waited so long time for their repentance, we intend to make use of those means which God has put into our hands to bring the obstinate to their duty, and to make them feel the punishment of their great presumption. **Given at Turin, the 9th of April, 1686.***

**From the Swiss Ambassadors to the Duke of Savoy**

*Your Royal Highness is humbly requested to consider, that he that will retreat out of the valleys by virtue of your published Order, is obliged to prepare himself for his departure, for the transportation of his wife, his children, and his goods that will be necessary to him.*

*That he will be obliged to dispose in several places what he cannot carry along with him; that he must provide for the sale of his corn, of his provisions, of his wine, of his cattle, which he would not be forced to leave at random.*

*And that he cannot entrust with his procurator at Lucerne, and who consequently by reason of the distance of the place, will be incapable to take care of it; that within the term of eight days he will not be able to settle accounts either with his creditors or his debtors, because those he has to do with do not live in the valleys.*

*Or because there may be some accounts that cannot be regulated but by arbitration; that in consideration of goods immoveable, there is to be made an exact description of the vineyards, meadows, fields, and woods, whose boundaries and limits are to be marked out and described, as also of the rights there-unto belonging.*

*And the sums for which they are mortgaged, and that there ought to be granted some particular procurations to that purpose.*

*Therefore your Royal Highness having been pleased by an instinct of your justice and clemency, to grant to your subjects of the valleys leave to retreat wherever they please, and to sell their goods which they shall leave behind them, you would not wish that this favour should be unprofitable to them, by obstructing the favour of this concession by the shortness of time.*

*To take away from them with one hand what you have given with the other.*

*Your Royal Highness is also requested to consider that six trustees are not enough for the sale of goods belonging to several hundreds of families that shall be willing to retreat.*

*That this commission cannot be given but to people of the country, and consequently to persons without learning and without capacity, and taken up with their own affairs.*

*That besides, these trustees will be obliged to run to several places to find out buyers, to let them have a view of the property which they are to buy, that settlements must be made in several places before several notaries.*

*That they are to watch at the selling of a great number of movables that are dispersed in several houses, to count money, to change it, and to send it to them into foreign countries, to find out some conveniences for that purpose, to write to their correspondents for the clearing of several doubts that may be raised, to remove the obstructions they shall meet with.*

*To defend themselves against some unjust demands, to receive letters from those they shall write to from the places of their retreat, to acquaint them with the state of their affairs, and in a word, to be charged with a thousand other occupations that we cannot now foresee.*

*Therefore, because your Royal Highness does not intend to enrich yourself with the goods of your poor subjects, nor to augment your revenues by their losses, you will be pleased to grant them leave to nominate twelve persons that within the time prescribed by your Royal Highness, shall proceed to the sale of the goods of those that shall have retreated.*

*But because it will undoubtedly happen, that within the term of three months, with what diligence soever the trustees may proceed to the sale of the good of the poor refugees.*

*There will be found few chapmen, and **that everybody will expect the end of the term to take advantage of the necessity to which the trustees will be driven to dispose of their goods, and to have them from those wretched people at an under price, by reason of their fear to lose all.***

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*We hope your Royal Highness will have the goodness to prevent this inconvenience, and according to the agreements made in the year 1663, with his late Royal Highness of glorious memory, you will buy at a reasonable price the moveable and immoveable goods, that within the space of three months shall not be sold.*

*And forasmuch as your Royal Highness distinguishes yourself by your goodness and clemency, you are not willing, without doubt, to oblige anybody to impossibilities, and therefore must be aware that females newly brought to bed, or such as are in the last month of their time, and old and sick men, are incapable of travelling.*

*You will make no difficulty to dispense in their favour with the law you have prescribed to others about their retreat, **and exempt them from quartering soldiers, who, how well soever disciplined, always cause some disorder, and carry distress into all places where they enter, as also to grant them leave to live and die in their houses without fear of being ill used.***

*And of being spoiled of their goods and provisions. In fine, we beseech your Royal Highness that you would be pleased instantly to use your clemency towards those of the valleys that are detained in your prisons, and towards those that have been taken up on that account, and that you will be pleased mercifully to set them at liberty.*

**The Last letter from pastors of The Churches in the Valleys to the Swiss Ambassadors – April 17, 1686.**

*My Lords, We do intend to communicate immediately to our commonalties your Excellencies' letters.*

*We could have wished that they had been more mindful of those wise counsels your Excellencies have given them to prevent such danger and desolations in all human probability is now unavoidable.*

*We pray to God that he would be pleased to crown their resolution, though against all appearance, with success, and to strengthen their infirmity and feebleness.*

*I do believe that all the ministers do design to live and to die amongst them. Because your Excellencies do not disapprove it: and, indeed, it would neither be honest nor excusable to abandon them in such a juncture of time.*

***And we should certainly have reason to think ourselves guilty in part of their loss, because a good shepherd is bound to lay down his life for his flock.***

*We continue to give your Excellencies our most humble thanks for the trouble and indefatigable care you have taken for our welfare and subsistence.*

*And we conjure you by the compassion of God, and by the charity of Jesus Christ, not to forget us, but whether it be during your stay at Turin, or after your return to the most high and mighty Protestant Cantons, to favour us with your affection and Christian charity upon all occasions.*

*We pray our great God and Saviour that he would be pleased to reward the pains and charities of your Excellencies towards these churches.*

*With his most precious blessings in heaven and earth, and to cover your sacred persons with his inviolable protection: these are the sincere and fervent wishes of those that are, with profound respect, My Lords, your Excellencies most humble and obedient servants.*

*The Ministers of The Evangelical Churches of the Valleys – Lucerne, Angrogne, Perouse, St. Martin, etc. in Piedmont, and in the name of all - S. Bastie, Minister, Angrogne - 17 April, 1686.*

### Conclusion

With these final words a remnant of the Church of God escapes to the wide world, where previous brethren had gone. But some remained and can still be identified today, although compromise can slowly creep into each generation of the true Christian. The sustaining Holy Spirit holds the church in the womb of God as the Father and Son work and eagerly await the marriage supper of the lamb. We know that many martyrs lie under the altar along with those that have died in the faith.

But what say we about the antics and deceptions of Babylon? With the unison and harmony of Christ within us, we love our enemies and do good to those that persecute us; for we know that vengeance does not belong to us but to God the Father. So the voices under the altar cry out, How Long (Rev. 6:9 – the fifth seal)?

Babylon, the ancient arch enemy, instigated and amplified by the evil power of Satan cannot be defeated by human will or systems. Politics, philosophy, economy, social equity, or environmental perfection contains no redeeming power. We grasp the path to eternity through the working of the willing human spirit and the Holy Spirit of God. Lucifer's toolbox holds philosophies, false equity and the lusts of this world. Constantly changing, adapting, mixing, and merging with an intense diversity that triumphs in pandemonium. Without God's intercession, Satan grooms and customizes each generation to lustful and deadly ends.

A magnetic charisma charms a false peace and safety, whitened with a faux Christ. The world's systems - a style, a pose, a frame, a vanity, a catwalk, an improvement, a progression, an inclusion with the luster of good and evil, birthed with pregnant ideas that oscillate around and imitate the truth, that will eventually recognize the foul source of its impotent power and the rescue and refuge in the beauty of submission to God's will. ***Witness the chimera of post-modernism cloaked in [Babylon](#), the [renaissance](#)<sup>141</sup> – humanism from the ashes tyrannical Babylon.*** As Solomon wisely speaks of a man's plight without God: (Ecc. 1 FV)

1. *The words of the Preacher, the son of David, king in Jerusalem. 2. "Vanity of vanities," says the Preacher, "vanity of vanities! All is vanity." 3. What profit does a man have in all his labor which he labors under the sun?*
4. *One generation passes away, and another generation comes; but the earth remains forever. 5. The sun also arises, and the sun goes down, and hurries to its place where it arose.*
6. *The wind goes toward the south, and it turns around to the north; it whirls around continually; and the wind returns on its circuits.*
7. *All the rivers run into the sea; yet the sea is not full; to the place from where the rivers come, there they return again. 8. All things are full of labor; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing.*
9. ***That which has been is that which shall be; and that which has been done is that which shall be done; and there is nothing new under the sun.***
10. ***Is there a thing of which it may be said, "See, this is new"? It has already been in days of old, which were before us.***

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11. *There is no memory of former things, neither shall there be any remembrance of things that are to come by those who shall come afterwards.* 12. *I, the Preacher, was king over Israel in Jerusalem.*

13. *And I gave my heart to seek and search out by wisdom concerning all things that are done under the heavens. It is a grievous task God has given to the sons of men to be exercised by it.* **14. *I have seen all the works that are done under the sun; and, behold, all is vanity and striving after wind.***

15. *What is crooked cannot be made straight; and what is lacking cannot be numbered.* 16. *I spoke within my own heart, saying, "Lo, I have become great and have gathered more wisdom than all that have been before me in Jerusalem; yea, my heart has experienced great wisdom and knowledge."*

**17. *And I gave my heart to know wisdom and to know madness and folly; I perceived that this also is striving after wind.***

**18. *For in much wisdom is much grief; and he who increases knowledge increases sorrow.***

She latches to the tendons and arteries of the individual and community hearts – a harmony of competing allegiances like the new churches: sports, music, art, social equity, environmental superiority, and economic reward! The neurons of the brain, without the obedience to God, become reprobate, distorted, and noise-filled leading to complete destruction, death, and darkness.

God says turn, turn, and I will heal you (II Chron. 7:14)! He desires our innermost commitment to Him, within His freeing will. The suffering joy of the true Christian bridges the chasm that separates flesh from spirit, as He beckons to us every second. Make every thought captive to His will and forgive all our enemies.

**PART 3 - THE LATTER CHURCH**  
**TRUE CHURCH OF GOD**  
**Sardis, Philadelphia and Laodicea**

1. Part 1 – Empires in the Dust – and the saving influence of the Church of God and God Answers!
2. Part 2 – The Church of God wanes into the Sardis Era
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13. Part 13 - Sardis – a progenitor of Laodicea - Compromise and Forgetfulness as the Antichrist permeates the Whole World – 1700-1900 A.D.
14. Part 14 - Finding the Salt of the Earth - The Dispersed Church of God – 1700-1900 A.D.
15. Part 15 - Pentecost Ripples the Church Eras Throughout Time - The Dispersed Church of God – 1700-1900 A.D.-  
*Ephesus*

16. Part 16 - Pentecost Ripples the Church Eras Throughout Time - The Dispersed Church of God – 1700-1900 A.D.-  
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22. Part 22 - Conclusion - The Third Covenant – The Real New World - Begins

**Part 1 - Empires in the Dust – and the saving influence of the Church of God and God Answers!**

The Church of God in the so-called Middle Ages suffers from continuous assault from the monarchical powers in Europe stimulated by the Catholic church as she orchestrates the swirling politics and powers. One nation and one people stands apart from those religious and political forces – *Britain and the Church of God*.

Sixteen hundred years after the British planting of the first Church of God outside of Jerusalem in 39 A.D. the “Isles afar off” (Jer. 31:10) enter a heightened tumult between the Catholic and Protestant factions. This dam - about to burst into a massive release- accumulates foul fantasies after years of Christian Persecution - the excoriating Inquisition and suppression of Biblical knowledge.

Many “protestant factions and movements” emerge from the early Church of God, with worldly feuding for temporal power oppresses the continent ( e.g. 30 years’ war 1618-1648) and the British Isles. The Church of God, castigated by the increasing “enlightened” secular awareness in science and history, maintains the moniker of *Puritans*, harkening back to the early Church of God,<sup>142</sup> in Central Europe, Asian, North Africa and Spain.

Charles I of England, of the house of Stuart, a protestant, but a cultured aristocrat, lives in opulence. True to human ambition and power-lust he ignores the poor, and trivializes the beliefs and intelligence of the commoner. Remember, this period of 1600-1660 was over 100 years before the French and American revolution, 300 years before the Russian and 200 years before the unification of Germany under a burgeoning republic and Kaiser.

England’s revolution has a taste of benevolence. Although the fields of battle were bloody, the transition to the next King, after a short republican respite, continues as God-given. God’s promise to David demonstrates the continuing fulfillment (II Sam. 7:16) of his throne, under the British Monarchy. That crown perseveres until the return of Christ – as He heralds the Kingdom of God with the resurrected saints as Kings.

*I did not believe that it was possible for the low esteem in which I hold modern academics in general, and bourgeois historians in particular, to sink any lower than it already was. But that belief was misplaced. I have just had the misfortune to watch a three-part series put out by BBC Four with the title: ‘Charles I, Downfall of a King’.*<sup>143</sup>

*I now hold the intellectual qualities of our modern historians at a slightly lower level than those of Mr. Bean. At least Mr. Bean can be mildly amusing at times, but our self-appointed intellectuals lack even that redeeming virtue.*



*If these opening lines appear to reflect a certain level of disappointment on my part, I can quite understand. I must confess that, when I saw this series advertised, my interest was immediately aroused. To the best of my memory the BBC has never carried a serious documentary about that colossal turning point in our history, a moment that dealt a mortal blow to the old feudal autocracy and thus laid the basis for the democratic rights that we enjoy today.*

*In the past, we have had television series about Danes and Saxons, Normans and Plantagenets, Louis XIV and his court at Versailles, and of course the Tudors – the many wives of Henry VIII, and other subjects that are intended purely for our entertainment.*

*It has to be said, moreover, that the BBC in general has a decent record in dealing with such historical subjects in a reasonably accurate manner. In my naivety, I was expecting something similar this time. But my hopes were quickly dashed – in fact, within the space of the first five minutes of the first programme. The fault here was entirely my own. **The first question I should have asked myself is as follows: why is it that our television producers feel able to put out historical programmes on practically any subject, but have remained stubbornly silent on one of the most important periods in British history? Why the reluctance to mention the Civil War, or, to use its correct description, the English Revolution? This strange silence can easily be explained and understood.***<sup>144</sup>

Cromwell, one of the leaders of the Puritan cause, attacks the Papist abuses, and as the Lord Protector, shoves Britain into global influence of exploration and colonialization. Standing against the Popish ravages against the Churches of God on the continent and in his nation, he champions the safe removal and protection of the Waldenses from the Cottian Alps.

*We have always been given to understand that the people of Britain, unlike the fiery Spaniards, the revolutionary French and other more combustible nations, are not revolutionary by nature. We are, after all, moderate, reasonable, pleasant people who are naturally inclined to achieve progress through small steps, reforms, and above all, by compromise.*

*Revolution is something that has never happened in this green and pleasant land, and could never happen because we are genetically disinclined to put up with it. A very comforting myth – but a myth, nonetheless. What our intellectual friends are not prepared to admit is that modern democracy was born out of a violent revolution that cut off the King's head, and a bloody Civil War.*

*There are no verified figures for how many lives were lost during those nine years. Historical records count over 84,000 people killed in conflict, with over 100,000 more killed by disease in England alone. No records were kept of Scottish soldiers killed in the wars, but estimates suggest another 60,000 people may have died in Scotland. And in Ireland, where plague, famine and another Civil War added to the death toll from the English Civil War, it is estimated over 600,000 people died – 40 percent of the pre-war population.*

*Our historians do not like to talk about this because it contradicts everything we have been led to believe for decades, and indeed centuries. **Now at last, they finally decided to talk about it because the present crisis in Britain has upset all the old comforting illusions. We are living in the most turbulent period probably in the whole history of Britain – certainly for a very long time.***

***And if we are to seek some point of reference in history for events that are unfolding before our eyes, it is impossible to ignore what occurred in this country in the stormy years of the 17th century. The Times suspects***

***(with good reason) that the production of this series had more to do with the present political turmoil in Britain than a genuine interest in what occurred in this country four centuries ago. In a scathing review on 10 January it asked:***

*“Why would BBC One suddenly be offering a three-part primetime history of Charles I’s constitutional crisis? The mind strains to wonder, but when the presenter Lisa Hilton introduced the series as ‘how the country could fall apart and become bitterly divided in just a few weeks’, you felt that she was just stopping short of adding: ‘Wink wink, nudge nudge, say no more.’”*

***When they finally made up their mind to mention the English Revolution, they went to extraordinary lengths to present it in a disfigured, distorted, false and misleading way. Let me be frank. Nobody who watched this appallingly bad series could ever form the slightest idea of what occurred, or why it occurred. This series was an excellent example of the kind of superficial idiocy that flows from the modern fad (I cannot bring myself to describe it as a ‘philosophy’) known as post-modernism. According to this theory, it is impossible to find any rational cause that determines historical development.***

*History is reduced to a mere series of accidents, chance events, which reflect only the personal caprice, ignorance, stupidity, or, for that matter, heroism and intelligence of individual actors. Lisa Hilton does not approve of the Puritans because they were against people having a good time. It is clear from the programme that she herself is very much in favour of having a good time, and what reasonable person can blame her for that?<sup>145</sup>*

Our Christian mission - Go into the whole world and teach/preach the good news of the coming Kingdom of God to this earth, and the establishment of the leadership of the King of Kings – Jesus Christ (Matt. 28:19). Within each human heart, universal principles conflate ethnicity, color, nature, nurture, or nature into a burning desire to *know, experience, seek, pursue and then act* on the answers to these questions.

The depth of God lies at the locus of His mind – laws and grace that embody faith, hope and love (Eph. 3 on the mystery revealed; I Cor. 15 on the resurrection; I Cor. 13 on faith, hope and love). Enduring value can only be achieved through faith, hope and love. Carnality and the dead end nature of Paganism (sensuality) sway under false knowledge and behaviour disappearing into dust.

Extensive sources identify the questions and answers, but many stray into scientific inquiry and materialism, deflecting the fundamental life inquiries that includes the main purpose of education – to inform and guide the fullness man or woman - [http://archive.boston.com/news/globe/ideas/articles/2007/09/16/why\\_are\\_we\\_here/](http://archive.boston.com/news/globe/ideas/articles/2007/09/16/why_are_we_here/).

The four questions emerge from the heart, mind and soul and remain changeless. The queries lie at the fundamentals of life and direct our search to the Singular Source, who plumbs the depths of ageless wisdom. ***Truth’s peculiarity is its exclusivity – by answering, one discovers the importance of not arriving at THE Answer. For, the real answers emerge in a creating process, unleashed in the human soul that then marries with our spiritual drives and longings. The irony i- the One True God gave His life for this creative understanding – giving us the way, the truth and the life (John 14:6).***

No philosophy or religion can answer these questions EXCEPT the True Church - the gold and silver of wisdom. This holds the True Christian mission to be all things to all men (I Cor. 9:22). Especially I ask question about destiny: "Where do you go when you die?" None, no one, not a single person - go look, climb to the top of the mountain, go to the bottom of the sea, search out the streets, alleys, country roads and find a wise one that can give an answer. YOU WILL NOT FIND ONE!

Each question begins with the “What” query, exploring the active nature of answer. But the questions are multi-dimensional and include the exploration of *Why* – meaning; *Where* – time and place; *How* – the path and tools; and *Who* – the originator, the sustainer, the protector, the refuge, the champion, and the I AM (see the Psalms).

1. What is the origin of life and mankind?

Now the word origin can be expanded to include a number of concepts - beginning of life, light and truth. This too can be expanded to the origins of many other elements - language, family, geological time, the seven-day week, and that the moral law cannot exist without an original lawgiver. This question then defines the meaning, purpose of life, and destiny.

The response reinforces the first commandment (John 17:17). Without God no right or wrong exists. Anarchy becomes the standard, which is not a standard at all. Everyone does what is right in their own eyes (Judges 21:5). Christ - the Alpha - the King of the beginnings and the initiator, activator, the way, the authority, and the gateway to the narrow path. With the Father, He gives His character through the Holy spirit, our path to eternity as begotten children of God.

2. What is personal and human destiny?

Christ, known as the Alpha and the Omega (Rev. 22:13) – inculcates the beginning and the end. His constant presence and working relationship with mankind is intense, always active and immanent (I AM – Ex.3:14; the good shepherd – John 10:11; the true vine – John 15:1) and He and the Father always work (John 5:17). Life’s purpose wraps its arms around destiny.

The seven Holy Days, given from the beginning, demonstrate the full trajectory of mankind, culminating in the final defeat of Satan in Revelation 20:10. As there are two deaths so there must be two lives. The second death is the final judgement of the incorrigible, and the death is final – not a life in an ever-burning fire. The lake of fire removes those that will not adhere to the law, grace and way of God the Father and Jesus Christ.

The Anti-Christ uses the same method during the inquisition to destroy the true members of the Church of God, in an imitating attempt to remove their memories. In some cases, like Wycliffe, many years after death, their bodies were exhumed and scattered into the river<sup>54</sup>.

Eventually after the complete and utter collapse of human civilization, and the demon world, through war, famine, spiritual deception and plague the Kingdom of God will be established on the earth with Jesus as the King and the resurrected saints as Kings ruling on the earth (Revelation 21).

3. What is the meaning of life?

In a postmodern world meaning is interpreted by the receiver – the individual becomes the arbiter of intention within the text. The tools smack of a spiritual or, at best, a metaphysical sense of power<sup>55</sup>. Alternatively, the meaning and purpose make sense and can be explored when the Holy Spirit dwells in the repentant. For then, a taste of the tree of life drives the not yet complete Christian until the return of Christ and the resurrection of the saints. The tree of knowledge of good and evil embodies the personal pursuits of the human heart accentuated by the demonic world.

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<sup>54</sup> Wycliff’s case the river Swift - [https://en.wikipedia.org/wiki/John\\_Wycliffe](https://en.wikipedia.org/wiki/John_Wycliffe).

<sup>55</sup> <https://en.wikipedia.org/wiki/Postmodernism> - the intellectuals include Jacques Derrida and Roland Barthes. But Solomon, given the blessing of wisdom, found that without God there is no meaning (Ecc. 1) and all is vanity or endless and a waste.

The archetype of this deceptive tree prevails in many of this world's belief systems like the ancient Saturnalia and extension of Xmas – a completely sensual rebirth that has no longing value and with completely dead symbols.

All the accoutrements and dressing of sensuality and demonism pervade the celebrations, including the star on the top of the tree (false light bringer – Satan), the tinsel (snake in the garden), the globes (the cosmos and planets – astrology), the lights (demons as false light bringers), the mistletoe (promiscuity and rebirth) all demonic inspirations and transference from their despotic world to ours. The outcomes - death, darkness, chaos, and the promulgation of lies to each generation. Attractive, enticing, captivating, the vehicles comes with gift exchanges - a spirit of get and thrill of material eternity – all myths.

*She appears to be most at home when lying on the floor of the extravagantly decorated Banqueting House in central London, admiring the Baroque ceiling and the adoration of absolute monarchy conveyed by the huge painting by Rubens. In order, one assumes, to enter into the mind of Charles I, the BBC kindly paid for the carriage and horses to carry her on a round tour of our capital city. Giving full rein to her fertile imagination, Lisa informs us that the experience has convinced her that there was something to be said for the lifestyle of absolute monarchs, after all.*

*She could even happily imagine herself transported back into those happy times (as a member of the Royal family, of course, not as a London apprentice, or a skivvy in the kitchens of Hampton Court). In this state of bliss, she even delivers a royal wave to an imaginary crowd, in imitation of our dear Queen. "Riding in a carriage like this, it is easy to imagine ..." etc., etc.*

*Whenever she appears in these scenes, her face radiates nostalgia for happy times past. By contrast, whenever she speaks of those nasty Puritans, she scowls and makes no attempt to conceal her distaste for their boring black and white dress and their bad habit of smashing up churches and destroying works of art, including that most splendid work of art: the monarchy itself. This is what is called historical objectivity in academic circles.*

*Lisa Hilton refers to "sinister forces" and the "fanatical minority" who, it seems, dragged the nation into Civil War because they hated Catholics and wanted to stop people having a good time.<sup>146</sup>*

The false tree expresses freedom as self-determination, inclusion, multi-cultural acceptance that define existence – our "progressive liberal democracies". But what holds them together – how do we interpret a good law and a bad law? In some caste societies dowry deaths lead to the burning of a woman(s)<sup>56</sup>.

God's laws and Holy Days plant the plan of salvation – pointing to God as the active working eternal being your life. The Holy Spirit uniting with our human spirit gives us the lens and portal from which we understand, although through a glass darkly (I Cor. 13:12), the world, the reason for evil, and the pursuit of good. Purpose builds resilience, drive, excitement, relationships, and is the life's blood of our relationship with God. As Christ is the way, we know the path to follow because He followed it, and demonstrated, by humble example and significant narratives or parables, the importance of the Father in each and every one of our thoughts (2 Cor. 10:5).

4. What is right and wrong – or is there a moral imperative?

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<sup>56</sup> [https://en.wikipedia.org/wiki/Bride\\_burning](https://en.wikipedia.org/wiki/Bride_burning)

Have ever been in a debate with an atheist? You know that this question and the response spins and oscillates, usually turning on the meaning and interpretation of language. The seemingly bottomless pit of despair shrouds the path, for no reference point makes sense to the disbeliever. But, as John demonstrates many false prophets have gone out into the world (1 John 4:1) and we must beware of deceptions. So, the Christian threat, is not the unbeliever, but the hypocrite and proud pretender who enters our feasts and distorts the truth of God (Jude 1:12). If Christ returned today, He would be martyred again, but not by atheists, but by those that appear as His own!

Satan disguises himself as a light bringer, the revealing and eternal star using lies and chaos to confuse and distort the creative drives of God. The ability to choose right and wrong and craft our own commandment magnetically attracts the whole world. Every commandment is spiritual with eternal principles and obedience brings the loving rewards of peace, safety, comfort, and joy – the fruits of the law and grace of God (Gal. 5:22). Opposed to this are the results of the carnal and fleshly mind – fits of rage (psychotic depression), anger, idolatry, jealousy, and envy.

The tragedies of mankind penned from dramatists from the beginning of time point to the machinations and tangled webs of the deceptive human heart egged on by Satan (Jer. 17:9). Whether a Hamlet, or a Rambo, or a Romeo and Juliet the breaking of God's law leads to the warping and distortion of the mind, throwing the defenses open to the demonic mood matching world. Those evil forces look for a well kept and swept house where none can defend (Luke 11:25). The philosophies, and the religions of this world tangle and weave the wildness of human desire and imagination. The results are real and tangible – neuroses, phobias, anti-social behaviour, fantasies, and myths (1 Tim. 4:7).

***We are informed that: “the Puritans didn't really go in for joy.” And what reasonable person does not like to be joyful? Charles, on the other hand, was a very joyful person who enjoyed parties, picnics and balls. He was, we are told, particularly fond of masques, an extravagant form of entertainment involving music, dancing and scantily dressed young ladies.***

***Ms. Hilton positively gushes with enthusiasm in describing the royal couple: “Charles and his wife were a shimmering and radiantly colourful van Dyck in an England of black ink woodcuts.” But how does one explain the dour asceticism of the Puritans? Was this the product of a genetic aberration, a psychological quirk, or simply bad taste? No matter how much time and effort we spend trying to find a psychological explanation, we will fail.***

***As a matter of fact, asceticism plays a role in every revolution in history. Deprived of the material means for obtaining a comfortable existence, let alone a luxurious one, the masses naturally have an attitude of hatred towards the extravagant and ostentatious luxury of the ruling class.<sup>147</sup>***

Though over 350 years ago, the events resonate to our present time. The Catholic Church will reinvent itself as the saving power of all the world. The ferocity of the religious and political battles of the past will pale in comparison to the coming anguish and time of Big troubles – the tribulation.

Alan Woods, an avowed British socialist, insightfully perceives historical gymnastics from the elite of today. But, unfortunately he finds the wrong solutions in the “genius” and “philosophy” of mankind. The Charles I BBC documentary series will shake you to the timbers if you think of the religious and political forces soon to affect the US, UK and the World. - <https://www.youtube.com/watch?v=0zE-s4ZgT1I&feature=youtu.be>.

**Part 2 – The Church of God wanes into the Sardis Era**

The Church of God scatters on the Continent under severe religious persecution, but evades complete destruction through her escape to the whole world. The pressure of persecution relaxes her defenses as the True Body cowers under the arms of Reformation (Revelation 2 and 3).

Sheltered now, not by caves, but under the benevolent hands of many European rulers she adapts some of the true doctrines to suit Babylon. Standing at this juncture in 1653, and refusing to yield, Cromwell raises an army to challenge the despotism of the Catholic Church, not only in his country but in Europe (Revelation 12).

A major body of the Irish adhere to the slavery and addictive prebends of Catholic power which leads to British Puritan subjection. In the 1600's Irish Catholic mercenaries help the Duke of Savoy attack and destroy the Church of God in Piedmont (see [https://en.wikipedia.org/wiki/Flight\\_of\\_the\\_Wild\\_Geese](https://en.wikipedia.org/wiki/Flight_of_the_Wild_Geese)).

***Today - a foreboding of the collapse of Global British domination as the empires of the world aspire to a Universal Ecumenical Power ruled by a shape shifting Babylonian force.***

1. Dis-United Kingdom - Scotland, Ireland and Wales break into separate floes and adhere to the European juggernaut;
2. Canada – the battle of the plains of Abraham (coincidental moniker?) fought between British and French forces in 1763, establishes British dominance. But the battle continues to be fought. A soon coming Quebec alliance with France and the EU?; and
3. The United States – another disunion of postmodern undoing of manifest destiny. The nation flagged by lack of direction and Christian tenets succumbs to division:
  - a. Liberty to anarchy;
  - b. Land of the brave to land of the entitled;
  - c. Fractured by the division of power between rural and urban, and slavery – echoes of the Civil War; and
  - d. Immigration undoing the Spanish/American war, and replanting the Catholic ethic – shudders of all the abortion deaths!

The world's balance of Power shakes and shifts to a New World Order with deceptive and dastardly consequences (Rev. 6 and 13).

At one time the social structures, hanging on the tyranny of Rome, recoils and rebels:<sup>148</sup>

*In the following year (1487) Innocent VIII fulminated against them (Vaudois) a bull of extermination, by which he enjoined all temporal powers to take arms for their destruction.*

*He summoned all Catholics to a crusade against them, “absolving beforehand all who should take part in this crusade from all ecclesiastical penalties, general or special, setting them free from the obligation of vows which they might have made, legitimating their possession of goods which they might have wrongfully acquired, and concluding with a promise of the remission of all sins to every one who should slay a heretic. “*

*Moreover, he annulled all contracts subscribed in favour of the Vaudois, commanded their domestics to abandon them, “forbade any one to give them any assistance, and authorized all and sundry to seize upon their goods.”*

***Forthwith some thousands of volunteers, persons ambitious of distinction, vagabonds, fanatics, men without lawful employment, needy adventurers, plunderers of every description, and pitiless robbers and assassins, assembled from all parts of Italy to execute the behests of the pretended successor of St. Peter.***



***This horde of depredators and brigands, an army worthy of a pontiff whose own life was scandalous marched upon the valleys, in company with 18,000 regular troops, jointly furnished by the king of France and the sovereign of Piedmont.[viii]***

The general tumult exacted a tremendous price on the people in many principalities and communities. Neighbours, families and friends, pronounced as enemies, become open game of the ravenous human heart, as the innocent forfeit their lives, relationships and property based on the edicts emanating from the Roman throne.

Judgment without trial, married to torture and eventual burnings and drowning, prescribed by the most hideous methods, invented just for the heretics, demonstrates the nature of man that always lacks any divine foundation (Jer. 17:9). The ages, darkened by evil harmony prevails throughout history – hallmarks of man before the flood.

The persecution of the Church of God culminates in the 1655 Passover Piedmont Massacre intensely raising the chastisement of the Republic of England and the Protector – Oliver Cromwell (1599 -1658) [https://en.wikipedia.org/wiki/Oliver\\_Cromwell](https://en.wikipedia.org/wiki/Oliver_Cromwell)<sup>57</sup>.

His associates including the mighty pen of Sir John Milton pounce on the monarchs, princes and rulers of the United Countries (Holland); Swiss Cantons; France; Sweden; Transylvania; Bohemia; Pomerania; and German principalities including Brandenburg, the royal birthplace of the Prussian monarchy that brought about German unification in 1870.

John Milton castigates Babylon in a Waldensian Sonnet<sup>58</sup> ***and then pens the words of Cromwell*** to cauterize the inciters and encourage the protectors of the Churches of God. The British Isles – descendants of the Celtic tribes of Europe call to the Church of God, through common heritage – from George Jowett<sup>149</sup>

*The name Britain continued to name England and Wales, long after the arrival of the Anglo-Saxons in A.D. 426. Not until the invading Normans began to be domestically absorbed by the British Kelts and Saxons did the Anglican title obtain ascendancy.*

*From the lesser used name Angle the national name took form to label the land and its people, England. Strange as it may appear on first thought, yet there are no misnomers in the various names and titles. **Racially the Kelts, Anglo-Saxons and Normans were but separate tribal branches of the same Keltic race. This also includes the Danes, who had invaded Britain in A.D. 787. Ethnologically the whole Keltic race is composed of the Keltic-Saxon-Scandinavian stock.***

***Historically the arrival of the Danes, Saxons and Normans are referred to as invasions, but actually it was a converging of the one race into their predestined homeland, which to them and to the world became their Motherland, Britain.***

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<sup>57</sup> Cromwell is one of the most controversial figures in the history of the British Isles, considered a regicidal dictator by historians such as David Sharp,<sup>[5]</sup> a military dictator by [Winston Churchill](#),<sup>[6]</sup> a hero of liberty by [John Milton](#), [Thomas Carlyle](#), and [Samuel Rawson Gardiner](#), and a revolutionary bourgeois by [Leon Trotsky](#).<sup>[7]</sup> His tolerance of Protestant sects did not extend to Catholics; his measures against them in Ireland have been characterised by some as genocidal or near-genocidal,<sup>[8]</sup> and his record is harshly criticised in Ireland.<sup>[9]</sup> He was selected as one of the [ten greatest Britons of all time](#) in a 2002 BBC poll.<sup>[10]</sup> [https://en.wikipedia.org/wiki/Oliver\\_Cromwell](https://en.wikipedia.org/wiki/Oliver_Cromwell)

<sup>58</sup> The largest theme of the sonnet is religion, though calling on religion to enact justice. The other theme is the movement from Old Testament to the New Testament. The poem compares the theme of vengeance from the Old Testament to the theme of regeneration in the New Testament. The clear example of vengeance in the poem is the first line of "Avenge, O Lord," which could be a reference to Luke 18:7, a bible verse that speaks about vengeance. An example of regeneration is the lines "grow/ A hundredfold" and "Mother with Infant."  
[https://en.wikipedia.org/wiki/On\\_the\\_Late\\_Massacre\\_in\\_Piedmont](https://en.wikipedia.org/wiki/On_the_Late_Massacre_in_Piedmont)

*Together they have grown in stature, wearing the British (**people of the covenant**) title like a badge, in honour and with glory. The fact that the British name was singularly identified with the people of England and Wales is more curious than mysterious. As the history of ancient Britain unfolds before us we can understand the reason more clearly.*

*Irrevocably they were bound together by the ties of language and religion. Cymric was their mother tongue and each practised the Druidic religion. Britain was the central headquarters of Druidism, to which all paid tithe. It was by far the most populous and by its commerce and industry was world renowned. What London is to Great Britain today, Ottawa to Canada, and Washington to the United States, so was Britain to the whole Keltic race.*

*Largely, this was the reason for other nations identifying the British name with England. From the religious point of view, out of which the British name arose, this island was entitled by priority to the title. England was the first of the British Isles to be inhabited. Before the Kelts arrived it was a virgin land devoid of human habitation.*

Mighty martyrs spread the word of God throughout all of Europe setting the ships a-sail from the shores of England, Holland, and France to the whole world – moved by the Spirit of God. The monarchical structure empowered by the hideous hand of darkness - that permeates Babylon and Satan - begins to show fissures while the ax continues cut the root (Matt. 3:10) of the false powers and dark doctrines of this world; just as Christ took away the first covenant because of disobedience and rebellion. In this case, the Church of God, unknown to most of the world, carries the banner of the future kingdom of God under the new covenant (Matt. 28:19).

**The words of wisdom from Oliver Cromwell, John Wycliffe and John Milton penetrate the hearts of monarchs and disrupt the foul despots and their religious fervour. Military missions sent to the heart of the Waldenses' lands, demarcate centuries of attacks and destruction; and the truth of that evil spreads abroad, only to be partially buried by the counter-reformation and denial!**

**Given to the states of Holland, this letter speaks a sample of the other letters sent to all the principalities previously mentioned. Cromwell rose up like a Lion with the pen of Milton and the force of the Almighty to intervene and impinge the rampaging Babylon.**

As Jones records:<sup>150</sup>

*And yet, it would be difficult to fix upon a period while our country (**United Kingdom – beware US**) was more prosperous at home, or sustained a higher character abroad, than during his (**Oliver Cromwell**) protectorate.*

*For, not to speak of the number of able and upright judges whom he introduced into "Westminster Hall"; nor of the impartial administration of justice throughout the land. **Nor yet of the attention which he shewed to reform the national religion, by advancing men of learning and piety in the churches and discountenancing those of an opposite character.***

*He certainly contrived to support his reputation both among his own subjects and with foreign nations, in a very extraordinary manner, even compelling those to fear who did not love him.*

*His name was terrible throughout Europe<sup>59</sup>, and "It is hard for us to discover," says Lord Clarendon, "which dreaded him the most, France, Spain, or the Netherlands, in all which places his friendship was current at the value which he chose to set upon it.*

*For, as they all sacrificed their honour and their interests to his pleasure, so there was nothing he could have claimed that either of them would have denied him." **The truth of this representation, and, in some measure, the pertinence of these reflections, will appear from the history on which we are now about to enter.***

*The council of Zurich, in Switzerland, were, by reason of their proximity to the valleys of Piedmont, the first who received intimation of the horrid massacre which had recently taken place there. The news reached them on the Lord's day, **April 29, 1655 (Passover week of that year) and such was the impression which it made upon them, that the town council immediately assembled, and issued a proclamation for a day of fasting and humiliation throughout all their territories; at the same time recommending that collections should every where be made for relieving the wants of the poor sufferers.***

*Most Illustrious Lords, &c.*

*Having this instant received the dismal news of the lamentable state of our brethren of the faith in Piedmont, as you may see by the copy of a letter now sent, we thought ourselves obliged by the sacred rights of faith, union, and communion, to acquaint you therewith; being fully assured that you will be pleased, according to your wonted piety and Christian charity, thoroughly to consider and lay to heart this "affliction of" Joseph."*

*This persecution is smoothed over with a very fair pretext by the opposite party, but there is no one who loves the church of Christ, that will not easily be persuaded of the subtleties and treacheries to which their adversaries alternately have recourse.*

*Moved by an ardent sympathy, we earnestly beseech you, most mighty and illustrious lords, that you would lay to heart the case of these afflicted people, and administer those means of relief which you may think conducive thereunto; not only by prayer to the Father of Mercies for them, and by granting them that pecuniary assistance which their miseries loudly call for, but also by pacifying their prince towards them; or at least, obtaining for them the liberty to emigrate, which we also shall, to the utmost of our power, endeavour to do.*

*May the Sovereign Lord of all have mercy upon his church in every place; own their cause; and his Almighty arm avert their misery and adversities; to whose protection we heartily recommend you.  
Given, in haste, the 30th April, 1655.*

The counter-reformation chiming with crusading zeal raises the beast and false prophet from near death and scours the corners, streets, and pathways of all communities. Lies fly swiftly but truth overtakes them – in the annals of

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<sup>59</sup>It is related of Cardinal Mazarine, who at that time swayed the councils of the French cabinet, that he "would change countenance at the very mention of his name; and it passed into a proverb in France, that" he was not so much afraid of the devil as of Oliver Cromwell." Upon the whole, says the late Mr. Fox, "the character of Cromwell must ever stand high in the list of those who raised themselves to supreme power by the force of their genius; and among such, even in respect of moral virtue, it would be found to be one of the least ex-ceptionable, if it had not been tainted with that most odious and degrading of all human vices, hypocrisy.' - HISTORY OF JAMES II. p. 18.

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**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

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the Bible we see the constant twisting and submergence of truth, first by denial in the face of injustice, then evasion and then detachment (*Adam – the woman you gave me; Eve – the serpent you put in the garden*).

**Note the record bears a true and false witness as recorded in defiance of the truth. That the heretical accusations arose from twisting the truth to the benefit of the preponderant power – common among those that immerse themselves in worldly ambition.**

**The true Church of God reviled, attacked, buried and burned, while the beast and false prophet assume the role of protector and preserver of a false, diabolical truth and a god with an authority to take life. The records reveal central truths retrieved by V. Braght<sup>151</sup> from a burned city - nothing is hidden that will not be revealed - *Lies fly swiftly, but truth overtakes them: (Luke 8:17)***

### **Part 3 – Worldly religious reform cushions the Church of God persecutions**

As the reformation slowly takes hold in the 1600s and the counter-reformation challenges the religious rights of many kingdoms, the Church of God begins to migrate and seek new refuges outside of the European enclaves. But not before strife in the streets, synagogues and churches challenges the long held scriptural doctrines of the true Church of God.

Her influence is felt in the powers of every major European Power from the frothing of armies across the midsection of the continent – in 1870 to be known by the British as Germany, to the French as *Allemagne* and to themselves as *Deutschland*<sup>60</sup>.

The principalities of Germany as culturally disparate as any in the world, with a pretense of Christianity binding them, the lands become the soil for the 30 years' war – vast and destructive instigated by “religious” that cascade in to fill the power vacuum left by the collapse of Catholic civil and ecclesiastical authority.

The Sabbath doctrine remains with true Christians and, ironically, surfaces historically through evident the many edicts, proclamations and statutes that attempt to abolish it. Matching earlier Roman edicts against the “Jewish” practice during the Caesars - in 1530 Oswald Glaidt, Andreas Fischer, and Carlstadt defend the scriptural beauty of this day as blessed by God from creation.

<sup>152</sup>*Around 1530 some of the Anabaptists living in the Margraviate of Moravia<sup>61</sup> began to observe the Sabbath on Saturday. However, the source material relating to Anabaptist Sabbatarianism in the region is scanty. Even*

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<sup>60</sup> A diverse nation of tribes and principalities where many of the Celts lived and were strained through. The later Church of God settles and practices the truth in many of her states, and not until much later is subject to persecution. Because of [Germany's](#) long history as a non-united region of distinct tribes and states before 1871, there are many widely varying **names of Germany** in different languages, more so than for any other European nation. For example, in the German language, the country is known as *Deutschland* from the Old High German *diutisc*, in Spanish as *Alemania* and in French as *Allemagne* from the name of the [Alamanni tribe](#), in Italian as *Germania* from the Latin *Germania* (although the German people are called *tedeschi*), in Polish as *Niemcy* from the Protoslavic *nemets*, and in Finnish and Estonian as *Saksa* and *Saksamaa* respectively from the name of the [Saxon tribe](#). [https://en.wikipedia.org/wiki/Names\\_of\\_Germany](https://en.wikipedia.org/wiki/Names_of_Germany).

Even the Celtic influence dominates in the name *Deutsch* – also a cognate for the Dutch - **Deutsch** is an adjective (Proto-Germanic \**theudisk-*) derived from Old High German *thiota*, *diota* (Proto-Germanic \**theudō*) meaning "people", "nation", "folk". The word \**theudō* is cognate with Proto-Celtic \**teutā*, whence the Celtic tribal name *Teuton*, later anachronistically applied to the Germans.

<sup>61</sup> the Czech republic today and a wilderness for the Church of God – Peter Waldo – from Church of God in Piedmont– likely escapes there in the early 1200s – persecuted by the Catholic Church - <https://en.wikipedia.org/wiki/Waldensians>

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*contemporaries who were otherwise well informed about current religious developments possessed nothing more than vague rumors about Christian Sabbath observance in Moravia.*

*Thus, on June 30, 1533, Pier Paolo Vergerio, the papal nuncio, wrote from Wiener Neustadt to Rome:*

*There is always something new emerging in religious matters that they add to their corruption, like what is currently happening in Moravia where they have begun to celebrate the Sabbath in the Jewish manner. This is an inconstant and frivolous race that wants to have something new every day. (1)*

*In July of the same year Erasmus of Rotterdam appended a polemical excursus against the Anabaptists to his work, *De sarcienda ecclesiae Concordia*:*

*The news has now reached us that a new kind of Jew has arisen in Bohemia. They are called Sabbatarians. The superstition with which they observe the Sabbath goes so far that they will not even wash out their eye if something gets into it on this day. For them replacing Sunday with the Sabbath is not sufficient, although it was sacred to the apostles--as if Christ did not explain sufficiently how the Sabbath is to be understood. (2)*

*Since 1532 Martin Luther had known that there were Christians in Moravia who observed the Sabbath; in the following years he expressed his suspicion ever more clearly that Christian observance of the Sabbath in Moravia was the result of Jewish influence, or even a Jewish mission. In *Wider die Sabbat her an einen guten Freund* (1538)--the first of the series of anti-Jewish books that Luther published at the end of his career--the news about the Sabbatarians served as convincing proof of the danger to Christian society that resulted from the Jewish presence.(3)*

*More precise information about the Sabbatarians was available in Strasbourg. In the first half of November 1531 both Wolfgang Capito, a Strasbourg preacher, and Caspar Schwenckfeld, a Silesian reformer and Spiritualist who was then living in exile in Strasbourg, received a request from Lord Leonhard von Liechtenstein for their opinions on a book, *Vom Sabbat*, written by Oswald Glaidt (d. 1546), a former Nikolsburg preacher.*

*In this book, which has not survived, Glaidt undertook to prove the continuing authority of the Decalogue's Sabbath command for Christians.*

*In their assessments, both Capito and Schwenckfeld rejected Glaidt's argument. An incomplete draft of Capito's appraisal, together with notes and excerpts that he produced in the process of reading Glaidt's booklet, has been preserved. (4).*

*A contemporary handwritten copy of Schwenckfeld's evaluation of January 1, 1532, partially from Schwenckfeld's own hand, has also been preserved.(5) In 1532 Schwenckfeld published an excerpt from this appraisal as a fundamental treatise on the relation of the Old and New Testaments; but he omitted all concrete references to the circumstances behind his larger appraisal, which was the source of the printed excerpt(6).*

*The fundamentals of Glaidt's arguments can be reconstructed from the statements of Capito and Schwenckfeld. (9) In his foreword, Glaidt contended that, in contrast to the ceremonial, or priestly, law, **the Decalogue had not***

*been abolished by the New Testament, either as a whole or in part, but was binding now just as it was previously.*

*The traditional spiritual or allegorical interpretation of the Sabbath, going back to Augustine and repeated by Glaydt himself in some of his earlier writings, is not a sufficient argument for the abolition of the commandment of a day of rest, in the literal sense of the term.*

*In the four chapters of his book, Glaydt started with the point that the day of rest must be kept on no other day than Saturday. Then he treated the Sabbath as the day of remembrance of the creation of the world. The third chapter sketched a Christian Sabbath ordinance and demanded governmental punishment of Sabbath violations.*

*In the concluding fourth chapter Glaydt offered an exposition of the Sabbath as a quasi-sacramental "sign of hope": The Sabbath is a sign anticipating the world Sabbath and eternal redemption. It is therefore on the same plane as baptism (the sign of faith) and the Lord's Supper (the sign of love), so that the trinity of faith, hope, and love (1 Cor. 13:13) is associated with a trinity of signs or ritual practices.*

#### **Part 4 - The Sardis Church in Europe and the New World**

We now leave the strife torn era of the middle church era – Thyatira – the fulcrum 4<sup>th</sup> phase of the Church of God. Many documents record the martyrdoms and we see the remnants of sabbath and holy day keeping – especially the Passover as debates rage under the dust and grime of the false church pretenses of Easter and Christmas.

Many defenders of the faith once delivered emerge from the dust of the excoriating tortures and deaths – known in some quarters as Puritans – an ancient name that comes from the word sufferers (see blog and <https://kivchurch.com/baptist-church-history-the-history-of-the-true-church-5>).

The sufferers stand against the beast and false prophetic powers receiving torture, death and the loss of property – Godly traits, in Satan's world, marked from the beginning of time, and magnified by Christ. Cromwell defends the true origins of Christianity, probably unknowingly.

For, in the first century, his native soil births the first church outside of Jerusalem right after Christ's death and resurrection and the coming of the Holy Spirit in 30 A.D. We see the hand and will of God in both civil and religious governments of this world, but, more importantly, His preservation of a thriving witnessing body of believers with apostolic roots, sustained and preserved in all generations by the mighty will of God.

As discussed in Empires in the Dust, the Church pivots to the new world, and in the worldly soft reforms we see the continued birth pangs of the true Church but now with new horizons, seek refuge under His wings. But like a consort the world's system establish governments with similar freedoms as the nation of Israel, guided by the laws and faith of the one true God.

Without His intervention and "adjusting corrections" mankind would have disappeared long ago. We trek through the decades of the 1600s, the 1700s and the 1800s we witness the birth of modernism, scientific discoveries, humanism, leading to postmodernism, communism, evolution, and atheistic philosophies – finding their primary fruit in the 1800s.

***Ironically, the 1800s bear the literary marks of civilizations awakening to the travesties and attempt at religious genocide of the true Church of God by way of the Inquisition and rampant pillaging of the legitimate shelters of the Church in many parts of Europe*** – Bohemia, Moravia, Saxony and other states within Germany before she became a nation-state in 1870; Switzerland, France, Italy, the Baltic States, and the Iberian peninsula – Spain.



The shock and trauma bring about a plethora of books on the Waldenses, Albigenses, and the Apostolic Church of God. Everyone, in a centuries' state of lethargy and denial suddenly opens their eyes and ears to the murder of the innocents – a list of those publications - <https://www.logos.com/product/18392/the-waldensian-church-history-collection> and blog - <https://wordpress.com/view/giovannisgood.news.blog> ; (Oh! That We had God's memory recorded of these events, rather than this worlds!)

With the awakening comes religious revulsion and its bloody consequences. At first, the enlightenment movement vibrates with godly turbulence, but soon weans out God and the academic and artistic strains blast a full blown rejection of the Christian God. But, the true Church of God marches to the refrain as predicted.

The Sardis era of the Church of God creeps out from the hollow worldly rocks of brutal martyrdoms, with diminished fervor and diligence – a respite that spills into the reinvigorated Philadelphia era in the 20<sup>th</sup> century, and then, the last Laodicean era – climaxing in the 21<sup>st</sup>. century.

The fractures and splits of the world with ethnic strife, political ambition and movements closely matches the scatterings of the Church of God. Seek, find, and discover her center! She hides within plain sight under the watchful and protective arm of God.

Always at the heart of the True Church lives scriptural adherence to the 10 commandments, the grace of Christ, repentance, the seven Holy Days, and the fruits of the Holy Spirit (Gal. 5). The Sabbath – the portal to God – appears to disappear from mainstream Christian doctrine and remains primarily hidden from the worldly faiths, likely until Satan faces final defeat.

Oswald Glaidt and Andreas Fischer (the man martyred twice - [https://a4t.org/Stories/executed\\_twice.html](https://a4t.org/Stories/executed_twice.html)) stand as witnesses in the 1500s, while the world slaughters Christians across the continent, although the Waldenses hold their land in the Cottian Alps.

*<sup>153</sup>This manuscript, written by the Anabaptist preacher Andreas Fischer, bore the learned title **Scepastes Decalogi (Defender of the Ten Commandments)**. Krautwald's extensive refutation of **Scepastes Decalogi**, probably written in 1532, has been preserved as a manuscript in Berlin. (10). The main outlines of Fischer's argument can be reconstructed from Krautwald's refutation.*

*The basic thesis is the same as that of Glaidt, Decalogue was not abolished by the New Testament but remains Eternally valid. **Fischer understood that only the praecepta ceremordalia (ceremonial rules) were abolished by Christ, thus seeming to assert that the praecepta iudicialia (judicial principles)--though here it is unclear whether he meant some or all of the laws--remained in force.** (12).*

*In a series of learned excurses Fischer went beyond Glaidt's argument and examined biblical texts from both the Old and New Testaments with the goal of proving that Christ, the Apostles, and the early Fathers honored the Sabbath and that the Sabbath was the customary day of assembly for early Christians.*

*Only Pope Victor, and after him Emperor Constantine, introduced the Sunday celebration, which is accordingly a human ordinance without foundation in Holy Scripture. (14).*

*The problem of the Sabbath, particularly which religious and theological traditions were relevant for the rise of Sabbatarian practice, emerged as a topic of discussion among Moravian Anabaptists around 1530.*

*Modern scholarship no longer shares the assumption of Luther and other contemporaries that Sabbatarianism among the Moravian Anabaptists could be traced to direct Jewish influence.*

*Instead, the majority of recent publications have generally regarded Sabbatarianism as an outgrowth of the wing of Anabaptism shaped by Hans Hut, an itinerant lay preacher. (15).<sup>62</sup>*

*Drawing on the work of Gottfried Seebast, (17) Kaiser interprets the ideas of Glaidt and Fischer, insofar as they can be reconstructed from the writings of their adversaries, as "a product of Hut's Anabaptism."(18).*

*"But at Nikolsburg they kept the sword, therefore they were called Swordbearers; now, however, they are called Sabbatarians. (19). In the foreword Glaidt states that Gentiles who believe in Christ are God's people of the New Covenant, and that the Ten Commandments are just as obligatory for them as they once were for the Jews.*

*The First Table<sup>63</sup>, or the first three commandments, apply to the whole person: the first to heart and thought, the second to tongue and word, the third--i.e., the Sabbath commandment--to body and deed. (**echoes of the Catholic idolatry – the second commandment is removed – leaving the Sabbath as the third instead of the fourth in Scripture! – a second idolatry!**).*

*Of special note--and surprising in the context of Upper German Anabaptism is Glaidt's view that the ruler should watch over the keeping of the commands of this First Table. (29).*

*In the conclusion of the treatise Glaidt declares that the standard of good government is the strict punishment of transgressions forbidden in the Decalogue.*

Many true treatises and testimonials disappear, but rebuttals and recorded debates reflect the true Christian examples and their powerful witness to the common man. The dialogues in recorded history consistently reveal references to the dominant – the Catholic church as the locus of truth - completely false! Many of the adherents to the apostolic truths stand as pastors of God, not as priests of Babylon!

#### **Part 4 - the Sardis Church in Europe and the New World**

With the pressure of martyrdom diminishing and the Valleys of the Piedmont emptied of the Church of God, and other pockets feeling less pressure, God's disruptions spread to the whole world. Cromwell's United Kingdom and many monarchies begin to feel the pressure of inept leadership and disparity between the common working people and royalty.

The dark age attacks reform as civil revulsion against the ugly religious structure, adapting to the "progressive" democratic nation state, attacking the biblical authority as a production of the Catholic church – a straw man<sup>154</sup> – while ephemeral disparate forces rise – Protestants!

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<sup>62</sup> The reference to Hut and his knowledge is better found in the influence of the Church of God and the teachings of Peter Waldo – who escaped to the Bohemian area to avoid the persecution of the Catholic Church AND to spread the true word of God to other places – see <http://veritas.evangelnet.cz/en/tourist-path> and <http://veritas.evangelnet.cz/en/tourist-path>. But caution as Waldo was not the progenitor of the Church of God, for it proceeds from the Apostles and the main group NEVER compromised with the false Catholic Church as it morphed through the ages!

<sup>63</sup> This enumeration of the first three commandments leaves out the second commandment of idolatry, following the Catholic exclusion – an obvious distortion of the truth. But the reference to the importance of the first four remains relevant as the following – the first to heart and thought, the second to not allow idols of the mind or heart (demonic) to confuse worship, the third to the importance of spiritual words (out of the heart the mouth speaks (Luke 6:45); to the God in us and with us, the soon coming Immanuel as God with us!

The True Church of God stands outside political spheres. Social movements appear to resuscitate the Catholic corpse - Protestant movements. ***The Catholics, through the Jesuits, launch a viscous counter-reformation movement especially against the Churches of God in the Piedmont.***

***Muston describes the mighty stream breaking into many rivulets. While some give sway to the false church, enticed for many reasons, not foreign to the Church of God today:***

- a. Disagreement with a pastor;***
- b. Lack of monetary resources for missions (losing faith); and***
- c. Worldly influence.***

<sup>155</sup>*There were, however, we many believe, a few of these abjurations (from the truth) which resulted from sincere convictions. "It has not been till after many combats," we are told concerning Joseph Guerin, "that this young man has yielded ". Sometimes, indeed, the exaggeration of Protestant doctrines interfered with their truth.*

***"What think you of the worship of the saints" was a question asked by the pastor of Valfaret of one of his flock, at a district examination. "I think," was the reply, "that the saints are no better than those who adore them." The minister was satisfied, say our annalists; but unquestionably this opinion was too extreme...(the confessor's) holiness was the glory of the primitive church...and superstitious men who afterwards made them (the saints) the objects of worship.***

*This reflection occurred to the catechumen (young converts); and its influence, according to the report of his abjuration (apostasy), afterwards he decided to enter the Church of Rome. At other times, and more frequently, the converters found opportunity of working upon the ignorance of the persons converted.*

***The Jesuits attached an especial importance to the abjuration of anyone belonging to the family of pastors and the decision of the persons converted was often influenced by very secondary motives. One became a Catholic because he had debts; another, because he had a disagreement with his pastor; a third, because he was afraid of being hard pressed by his creditors; and the missionaries do not hesitate to avow, in plain term that they would have had incomparably more success if they had had more money at their disposal.***

*At other times they attribute their success to extraordinary influences, the co-operation of which we could not have expected that any religious would have accepted;*

Catholic priests move into the valleys of the Waldenses, set up relics and churches and squeeze the remnant - convert to the false faith. Many stories tell of idols replacing the true faith of God. ***But as scripture testifies, any True Christian venture holds to the laws of God as the resilient foundation. In some cases the Church of God quickly judges and condemns their new neighbors, though being sustained by their food, which is brought to their very places of worship! Do we reproach those outside the true Body of Christ- with condemnation and judgment?***

***The true Church of God continues to gather in homes, their buildings demolished while subject to legal sanction. The persecuting church restrains the ability to acquire gainful employment in many professions, not unlike the coming mark of the beast. Do you think the Church of God members will suffer the same fate - as outcasts and trumped up charges, which prevent open worship and employment? Witness the actions against Perron by the priesthood!***

<sup>156</sup>*The company of the faith, established at Grenoble, have provided the other ornaments requisite for these new parishes. The ladies of the town have sent us veils, albs (liturgical vestment), candlesticks, crucifixes, altar clothes, pictures, &c.*

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*The company of Lyons have collected images, chaplets, books of devotion; ...and a Catholic doctor, who does not give his name, is about to publish in Paris a controversial work, in praise of our new Catholics. The poor valleys were, however, more miserable than ever. "The poverty there is extreme," says the same notes "which would we have brought over to the church, a great number of heretics who are poor, or not in comfortable circumstances, if we had only had the means of relieving them more sufficiently."*

***But the Vaudois supported and relieved each other. "In some places," continues the narrator, "a distribution of alms was made at the doors of their places of worship. Must it ever be, that the children of darkness shall thus go beyond the children of light; and that heretics shall be more liberal, more zealous, and more ardent to damn people than Catholics to save them!"***

***It would have been well if Catholicism had never fought with worse weapons; although, indeed, their triumph could imply no excellence in its doctrines, and truth is independent of the ephemeral considerations which arise out of worldly interests.***

*"At St. Veran," say the missionaries, "the mission was ended by one of the fathers solemnly making the amende honorable, in order to repair the injury which Jesus Christ had received from a wicked heretic of that place."*

***He had broken a crucifix. "This criminal had been condemned by the parliament of Grenoble, to have his hands cut off; and to be burned alive. The sentence could not be executed upon his person, because he had fled; but it was executed upon his effigy, with much public solemnity, which has greatly humbled heresy.***

*The executioner went to take this effigy from the house of the criminal, carried it before the people who were assembled, cut off its hands, and burned it in the public square, which was very conveniently fitted up in the form of an amphitheater, for this execution.*

*A number of fusiliers were obliged to be present at this spectacle, attending two officers of the parliament, a trumpeter, a Catholic consul, and two Huguenot consuls, who were all on horseback." But notwithstanding all these severe measures, it would seem that the evangelical religion was not only not vanquished, but that it still gained triumphs over Popery, without employing either base arts or violence.*

*Besides all this, every pretext was continually seized for vexing the Vaudois in every possible way-if they happened to be found working on a day consecrated by the Church of Rome-if they planted a row of bushes for a hedge around their burying-grounds-- if any damage whatever happened to any popish edifices in their vicinity.*

*"The Marquis D'Harleville," it is mentioned, "having been informed that the people of Pragela had broken a little image placed on the gate of a burying-ground, caused it to be restored at their expense, much finer than it was before, and placed beside it an inscription calculated to humble heresy."*

***What precise meaning are we to attach to this last expression, so frequently repeated? Does it relate to humility or to humiliation? Neither the one nor the other was wanting to the persecuted church, and yet it increased every day! Never had it more abounded in life and zeal, activity and charity, and devotedness to the cause of the kingdom of God!***

***The severities of the courts could not keep the ministers in a state of inaction. It was found necessary again to prohibit them from multiplying religious meetings at other places than that of their own residence, under pain of a fine of 3000 livres, and of being deprived of their ministry. Then the prohibition was renewed***

**against laymen meetings, under any pretext of prayer, reading the Bible, or singing of psalms, because these meetings might become tumultuous.**

**At last, it was resolved to forbid Protestants the means of temporal life, for want of power to reach their spiritual life; and on the 9th of March, 1682, and at subsequent dates, all trades and professions, from those of advocates and physicians, to those of shoemakers and milliners, were successively forbidden to them.**

*IN 1729, the Vaudois suffered great distress - foreign assistance preserved them from starvation. The popish congregations and ecclesiastics, who pursued in Piedmont the work of the heretics, eagerly took advantage of these circumstances of affliction, increasing their efforts to persuade the poor people to change their religion, offering to relieve their wants, but putting a price upon their benefactions.*

**Theirs was not the lovingkindness and disinterested charity of the gospel; it was not even the noble-mindedness of the Pagan, who, feeling that he was a man, would deem nothing that interested humanity foreign to his regard.**

*It was the narrow-minded but active zeal of sectaries, who have never failed to turn the question of fraternity into a question of party, designating by the name of conversions their mere party triumphs. The charity which loves and embraces all-which bears and excuses everything-was utterly unknown to them; as they too abundantly proved, by incessant accusations of the Vaudois who continued faithful to their principles, by odious insinuations against them and perfidious denunciations.*

**These poor people were accused, without trial, of all sorts of faults - Infidelity-corruption-the disrespect shown to priests- the neglect of public religious services-the indifference manifested in the matters of offerings...and enrolment of neophytes in the various Catholic corporations-all these grievances were attributed to the Vaudois.**

*It was therefore demanded that they should be excluded from every office and employment, and from all intercourse with the Catholics; and, as may be supposed, religious meetings were proceeded against more severely than ever.*

**"On the second of January, 1729,"says Perron in his memoirs, "a Jesuit came up from Fenestrelle and came to me to speak with me about religion." "Is it possible that you are so obstinate in your notions" said he. 'It is not obstinacy,' I replied; "but my salvation is dearer to me than life; and the king may cause me to be cut in pieces, but I will not renounce my religion".**

**Think you have more abilities than the king? said he, "the king is a decided Catholic." 'I know very well,' replied I, 'that my abilities are not to be compared with those of the king; but Jesus Christ said, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: for so it seemed good in thy sight.'" The Jesuit paused a moment without answering, and then he exclaimed- "Is it possible that the Vaudois can have disseminated such a religion in this country!'**

**'The Vaudois are not the cause,' said I.**

**'And who is, then' he asked.**

*'It is God himself who, of his great goodness, has been pleased to make the light of his holy word to shine in these parts.'*

*'Does it not shine in Church of Rome?'*

*'Sir,' said I, 'I will give no ambiguous answer upon that point. Jesus tells us that those who confess him before men shall be confessed of him before his Father who is in heaven, and that he will deny all those who deny him; and I would hold myself to have renounced the gospel if I could not make an unreserved appeal to its authority, for its authority alone is Divine.'*

*I pass over other details in silence, to come to the most important event of all. As many streams are lost in a great inundation when it breaks out, so all the particular trials which the people of Pragela had at that time to suffer, are lost in the general catastrophe in which they were destroyed.*

*The edict of 20th June, 1730, promulgated under the form of Instructions for the Senate of Pignerol, renewed all the cruel and restrictive regulations against the Vaudois which had ever been imposed from the most ancient times.*

*It is said, in the twentieth chapter of this exceptional code, "that all those who were born in the Church of Rome, or who had abjured Protestantism, for any reason whatever, before 1686, and who had thereafter entered or returned to the Reformed Church, ought to be condemned to death, in virtue of the edicts anterior to 1686 which declared the penalty against relapsed persons; and that, moreover, all those who, being born Catholics or without the territorial limits of the Vaudois valleys after 1694, had nevertheless followed the Protestant religion, and all those who, having become Catholics since 1686, had in like manner returned to Protestantism, ought to incur the same penalty, to wit, the loss of life: but that, by special grace and extraordinary clemency, worthy to excite the perpetual admiration of grateful people, His majesty would allow them to live, on condition that within six months all persons being in the cases aforesaid, would return to Catholicism or leave the country."*

*The same influence which had operated upon the old age of Louis XIV now operated upon that of Victor Amadeus II the influence of the prelates and of the Jesuits-which in both courts also was augmented by the immorality of the monarchs.*

*The analogy is remarkable even in particulars; Louis XIV received the bloody crucifix from the adulterous hands of Madame de Maintenon, at whose feet he was soon to lay down the dignity his crown; and Victor Amadeus II became cruel and bigoted, under the like influence of an intriguing ambitious woman, for whose sake he soon after abdicated his throne; whom he married, as the King of France had married the widow of a jester; and who caused him to be cast into prison by her intrigues after having dishonored him by her prostitution.*

*Such were the persecutors of the Vaudois, the adversaries of the Bible, the mortal antagonists of all liberty. Vice appears prominently in the first rank, rendering its support to Rome, and under the guidance of Rome.*

*As to the inhabitants of Pragela, Salabertrans, Bardoneche, and Chateau Dauphin, it was said in the Draconian code of 1730, "you must consider them all publicly as Catholics, without inquiring what they think, but without suffering any religious exercise, other than that of the Roman religion."*



Moreover, the French Protestants, who had settled in the Vaudois valleys since 1698, were ordered to depart from them within six months, and prohibited from returning, under penalty of whipping for the first offence, and six years in the galleys for the second.

**These measures immediately occasioned a great number of emigrations.** But they had been preceded by other acts of severity, which made it but too easy to foresee the melancholy conclusion. "In 1730," says Perron, in his memoir already quoted, "towards the commencement of February, the Count de la Tuille came with a Jesuit and ten soldiers to the community of Usseaux, which is a league and a half from our residence.

Seeing in what manner our poor people were treated, I went into the valley of Lucerna, where I spent seventeen days. After I had returned to my village, the count, with his troop, arrived there on the 26th of February. That evening, about nine o'clock, six soldiers came to my house and knocked, 'Is it not here that Jacob Perron lives'...and I answered from my bed-for I had already gone to bed-'Yes, here I am, what do you want?'

They said 'Get up, and come and speak to the count.' These soldiers escorted me to the priest's house, where I found fifteen persons assembled, amongst whom were the count, the Jesuit, and seven priests. And the Jesuit said to me, 'Here you are then, preacher! for it is you that preach to the rest in this country?'

'Ah, Sir' said I, 'you make your sport of me. Am I capable of being a preacher? Sure enough, for the more learning needed for that purpose than I possess.' 'I know what I say,' he replied; 'and I can prove that you have made some of your folks weep, to prevent them from changing their religion. You have been seen going into houses,' &c.

**Thereafter the Jesuit said to me, 'Are you not willing to go to mass?' And I answered, 'No, Sir; neither I, nor my children. I was born in my religion, and by the help of God, I mean to die in it.' At these words, the reverend father gave me a blow with his fist in the stomach, and said to the count, you see how this rascal answers me!**

Then he said to the soldiers, 'Take this man away to prison, and drive him along very hard.' 'Sir,' said I; 'it is better to suffer for well-doing if such is the will of God, than to live'. But the soldiers forced me out and conducted me to prison, driving me along very hard, as the Jesuit had said, so that they threw me four times down on the ground, before I arrived there."

He was imprisoned, near the convent, in an apartment the door of which was barricaded with bars stretched across, bound together by cords; and a guard of soldiers was placed over him. "On the day following," says he, "the canon Ponsat came and said to me: 'Are you always the same obstinate man?' **'Truth has not changed since yesterday,'** said I. 'Take care!' said he; 'you will be punished in an exemplary manner.

**Think of your wife who is near her confinement. Your children are young and not healthy. If you die, what will become of your family?' 'God IS the widows stay and the orphans' father,' I replied. 'Let them make of me what they please! Nothing can happen but according to his will; but it is needless to speak to me of changing my religion, for I will never do it!**

The monarchies of Europe – Empires in the Dust- suffer with hypocrisy and deception - instigated by the father of lies – Satan, bringing about revolution!

**Dear reader, excuse the need to indulge in the narrative of personal and church sacrifice as they eventually escape the Piedmont valleys and many other locations in Europe. "Truth has not changed since yesterday!"**

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The Waldensian brethren, as the Church of God, eventually spread into the safe havens of the world, launching from the friendly quarters all over Europe. Within 100 years of the Piedmont massacre in 1755 many European leaders face sudden social upheaval.

European colonies settle the New World. French, British, Dutch, and Spain send explorations intent on expanding economy and wealth but, indeed, to convert the world's animistic cultures to a "Christian" ethic. Driven by fervor and the power of the military, raiding armies attack the natives of many countries forcing conversion into a worldly "Christianity" that bear the hallmarks of the early Babylonian pagan culture - ironically a rebirth of the same cultures that they dominate.

The nation state strife and tension work out new political entities in Europe; with many bloody Catholic and Protestant transitions. The True Church of God, the progenitor of the apostolic doctrines, dispersed into many European nations, now seeks release from the preponderant pressure of the False Church and state (Beast and False prophet).

Anxiously she embarks on expeditions to North America, New Zealand and Australia under the moniker of many names given them by the false church.

***"The effect has been" said he, "that nobody has left the country, except; voluntarily' and without violence."!! What an absurdity!; After the promulgation of the edict of the 10th of June, 1730, the number of the exiles soon became so considerable, that the government itself became so alarmed, and thought it necessary to take measures to prevent the depopulation of the country.***

*But when the keeping of the frontiers was intrusted to the Vaudois militia, these troops not only allowed their emigrant compatriots to pass, but sometimes joined them to forsake that land of bondage. At other times, when the troops were Catholics, they abused their opportunity to plunder the emigrants.*

*The people were then forbidden to guard their own frontiers. But this order only rendered it easier for them to leave the country.*

***Even those who had yielded in their weakness to all the outward forms of an abjuration which was forced upon them, beholding the courage and firmness of those who had left their country rather than yield to the yoke, recovered themselves, and in more than one instance followed their brethren to foreign lands, to resume along with them the religious worship of their childhood, which they had never ceased to love.***

***It was made a crime for them to lack faith in the Church of Rome, whatever might have been the violence employed to make them become members of it: and when any one would not abjure, his fidelity to the religion of his deliberate choice and of his conscience was also made a crime for which he perhaps lost his property, his repose, and his life.***

*Such is the equity of oppressors! All this injustice, accompanied with so much cruelty, was not calculated to make the Vaudois love the persecuting church which opened its arms to receive them. And, in fact, a short time after the promulgation of the edict of the 20th of June, a multitude of Protestant refugees made their preparations for departure from the different Vaudois valleys.*

*Six months had been allowed them to abjure or leave the country, and almost all of them left it. The generous intercession of their foreign protectors, and particularly of the King of Prussia, was in vain employed to prevent this disaster.*

*Before the end of the year, more than eight hundred exiles had left the Vaudois valleys and their native land. Some of them set out for Holland; and others remained in Switzerland, or passed into Germany. **Those who***

***remained in Piedmont were compelled to make a public profession of Catholicism; and their children, brought up in that communion, became at last its sincere adherents!***

The Sardis name derives from the Greek name and means "escaping" <https://www.versebyverseministry.org/bible-answers/determining-the-meaning-of-the-names-of-the-7-churches> or Dugger and Dodd coin "remaining".

The Church of God stands apart from the persecuting church with outgrowths of the Celtic Christian Church in Ireland, Scotland, England, Wales, Gaul, Italy, Germany, Holland, the Baltic states, Bohemia, Saxony and Switzerland and mingled among those that were known by various names – Puritans, Mennonites, Lollards, and Quakers.

Finding roots in the "wilderness" of North America and the British Colonies a new found liberty gives freedom of worship, and the opportunity to construct a new Israel - priests and kings to the whole world - now founded on the solid rock of Christ, counter to the political abuses of the false church. ***Foundations laid down in the United States and in the British colonies, continue the original Celtic Church, and apostolic Church of God.***

*<sup>157</sup>The tragedy and glory of "The Pilgrim Church" can only be faintly indicated as yet, nor can they be fully known until the time comes when the Word of the Lord is fulfilled: "there is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matt. 10. 26).*

***At present, albeit through mists of our ignorance and misunderstanding, we see her warring against the powers of darkness, witnessing for her Lord in the world, suffering as she follows in His footsteps. Her people are ever pilgrims, establishing no earthly institution, because having in view the heavenly city. In their likeness to their Master they might be called Stones which the Builders have rejected and are sustained in the confident hope that, with His lead, they will be sharers in it with Him.***

*A society was formed, to consist of little bands of members who should meet weekly to confess their faults to one another and for intercession. As John Wesley preached diligently in many of the London churches "free salvation by faith in the blood of Christ" he was officially informed in one after another that this was the last time he would be allowed to preach there.*

*He now visited the Moravian settlement at Herrnhut and also Count Zinzendorf, and was much helped in intercourse with those he met. Then he returned to England and began once more to preach and to visit, and going to Bristol he met again his old friend George Whitefield.[100]*

*<sup>158</sup>Many historians, in error, trace the history of the true church of God from the days of the apostles to the apostasy after the death of the apostles and disciples, and then assume that she was within the fold of the Roman church until the time of the Reformation, not realizing that God had protected the true church, and kept her separate and distinct from the apostate system during the entire Dark Ages, at the time of the rule of the apostate church.*

*"Four Bibles produced under Waldensian influence touched the history of Calvin: namely, a Greek, a Waldensian vernacular, a French, and an Italian. Calvin himself was led to his great work by Olivetan, a Waldensian. Thus was the Reformation brought to Calvin, that brilliant student of the Paris University." -- Wilkinson, Our Authorized Bible Vindicated, p. 37.*

*Luther said of the Waldenses "that among them he had found one thing worthy of admiration, a thing unheard of in the popish church, that, laying aside the doctrines of men, they meditated in the law of God day and night, and that they were expert, and even well versed, in the knowledge of the Scriptures." -- Jones' Church History, p. 263.*

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*"In A.D. 1530 one of the pastors of the Waldenses, George Morel, published the memoir of his church. He said there were then 800,000." -- Idem, p. 440. That these Waldensian descendants were the people of the true Church of God, and still retained her distinctive doctrines, and observed the seventh day as the Sabbath, as a part of the commandments of God, we have the following authoritative statements:*

*"Erasmus (1466-1536) wrote of Sabbatarians in Bohemia early in the Reformation, 'Descendants of the Waldenses in Bohemia and Holland formed material for Sabbath-keeping churches, which appeared with the dawn of the Reformation.'" -- History by Lewis, pp. 317-320.*

*Chambers' Cyclopaedia states that "many conscientious and independent thinkers in the reign of Elizabeth (1558-1603) advocated the seventh day."*

*The Sabbath Recorder of June 11, 1868, says: "In 1552 many in England were known as Sabbatarians."*

*Luther himself, while it is said believed in and practiced the observance of the seventh-day Sabbath, did not prescribe it in his articles of faith for his followers, in the copies that we now have access to.*

*However, it has been said that in his original thesis, Luther advocated the observance of the seventh-day Sabbath, but that his colleagues objected on the grounds that it was an unpopular doctrine, which would have a tendency to repulse supporters of the Reformation who were not as pious as they should have been, but were of great assistance against the usurpations of the papacy.*

*Luther in his works has written of his belief in the Sabbath as follows: "The Sabbath was before the Law of Moses came, and has existed from the beginning of the world. Especially have the devout, who have preserved the true faith, met together and called upon God on this day." -- Luther's Work, XXXV, p. 330.*

*As the Reformation became a success, many from among the ancient Waldensian churches of God were drawn over to the bodies of believers coming out of Rome's system under the Reformers, and left the main tenets of the faith held so dear by the Waldensian churches; but the Church of God itself, made up of the faithful who knew and practiced the truths maintained at the price of the lives of their foreparents in past centuries, kept the true gospel free from the corruptions that crept into doctrines of the new sects through the Reformers who came from among the Roman clergy.*

***The Church of the Reformation was in the loins of the Waldensian church ages before the birth of Luther; her first cradle was placed amid these terrors and sublimities, those ice-clad peaks and great bulwarks of rock.***

***In their dispersions over so many lands over France, the Low Countries, Germany, Poland, Bohemia, Moravia, England, Calabria, Naples, -- the Waldenses sowed the seeds of the great spiritual revival which, beginning with the days of Wycliffe, and advancing in the times of Luther and Calvin, awaits full consummation in the ages to come." -- Wylie, History of the Waldenses, pp. 24, 25;***

*Urged on still by the Pope, a yet greater crusade was organized and entered Bohemia in 1431, "chanting triumph" as they marched. Wylie again says:*

*"The enemies were encamped near the town of Reisenberg. The Hussites were not yet in sight, but the sounds of their approach struck upon the ears of the Germans. The rumble of their wagons, and their war-hymn chanted by the whole army as it marched bravely forward to battle, were distinctly*

heard.

*Cardinal Cesarini and a companion climbed a little hill to view the impending conflict. Beneath them was the host which they expected soon to see engaged in victorious fight. It was an imposing spectacle, this great army of many nationalities, with its waving banners, its mail-clad knights, its helmeted cavalry, its long lines of wagons, and its numerous artillery.*

*"The cardinal and his friend had gazed only a few minutes when they were startled by a strange and sudden movement in the host. As if smitten by some invisible power, it appeared all at once to break up and scatter. The soldiers threw away their armor and fled, one this way, another that; and the wagoners, emptying their vehicles of their load, set off across the plain at full gallop."*

*"Struck with consternation and amazement, the cardinal hurried down to the field, and soon learned the cause of the catastrophe. The army had been seized with a mysterious panic. That panic extended to the officers equally with the soldiers. The Duke of Bavaria was one of the first to flee. He left behind him his carriage, in the hope that its spoil might tempt the enemy and delay their pursuit.*

*Behind him, also in inglorious flight, came the Elector of Brandenburg; and following close of the elector were others of less note, chased from the field by this unseen terror. The army followed, if that could be styled an army which so lately had been a marshaled and bannered host, but was now only a rabble rout, fleeing when no man pursued." \_ Idem.--*

*The comment of the historian Wylie expressed the conviction that must come to every heart: "There is something more in the facts we have related than the courage inspired by the consciousness of a good cause, and the febleness and cowardice engendered by the consciousness of a bad one. There is here the touch of a divine finger -- the infusion of a preternatural terror." -- Idem.*

*The church had at this time passed through five periods, Ephesus, Smyrna, Pergamos, Thyatira, and Sardis, and but two remained ahead. In Revelation, chapter one, we find these seven brought to view, the name as well as the message to each one, corresponding to the seven periods of the Gospel Dispensation, and a timely message of admonition given each church or epoch.*

*The word "Ephesus" means desirable, or the first period; then "Smyrna," signifying death; "Pergamos," meaning high and exalted; "Thyatira," sacrifice of that which is nearest and dearest; "Sardis," that which is left; "Philadelphia," brotherly love; and "Laodicea," the judgment of the people.*

*The history of the early days of the church in America, from about 1620 to 1789 is covered by the latter part of the Sardis period. The word "Sardis" means that which is left, and the message as given, "Thou hast a few names, even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy," Revelation 3:4.*

***This verse shows how the true church would be reduced by persecution into a small remnant. The Church of God wandered from country to country, seeking that freedom of worship which the human heart craves, and had come at last to America, a scattered remnant.***

*These humble servants established themselves in small congregations throughout the eastern states. The Pilgrims landed at Plymouth Rock in the fall of 1620, who are mentioned on other pages of this work, and in the fall of 1638*

*the English became acquainted with the coast along Connecticut to the west, and on page 123 of Ridpath's History of the United States we read as follows of their settlement here:*

*"Here some men of Boston tarried over winter, built cabins, and founded New Haven, Connecticut. Thither in April came a Puritan colony from England lead by Theophelos Eaton and John Davenport. On the first Sabbath after their arrival they met for worship under an oak; and Davenport preached a touching sermon on the`Temptations in the Wilderness."*

*How remarkable it is that these people understanding the prophecies of the church being in the wilderness until the year 1798, and on the Sabbath day having a discourse on the subject. The historian goes on to relate, "In June 1639, the men of New Haven held a convention in a barn and adopted the Bible for their constitution. The government was called the House of Wisdom, of which Mr. Eaton, Mr. Davenport, and five others were the seven pillars."*

*The church in Rhode Island was founded the year 1671, and Ephreta, Pennsylvania, May, 1725, with numerous other congregations throughout the eastern states as previously mentioned in this work. During these early colonial days congregations were at first isolated because of distance and a lack of means of travel with no roads between them.*

*Thus being isolated from fellowship with one another, we find companies in one place called the Church of Christ, and the Church of God, while in other communities they were simply called "Sabbatarian Congregations," but the belief was practically the same.*

*They stood for the commandments of God and the faith of Jesus, observing the true Sabbath, keeping the Lord's Supper yearly on the 14th of the first month, with other tenets of faith in harmony with the true faith today. Owing to the isolation of these scattered companies they were known by different names which evidently gives rise to the Scriptural statement relative to the Sardis period, "I know thy works, that thou hast a NAME," Revelation 3:1.*

***As the church entered the Pergamos period, or the wilderness experience, the Lord commends it for holding fast to "My Name," Revelation 2:13, and as they emerge from the wilderness, and the open door is placed before them in the Philadelphia period, the Lord says, "For thou hast a little strength, and hast kept MY WORD, and hast NOT denied MY NAME," Revelation 3:7,8.***

***Thus we have found, as the evidence is disclosed elsewhere, that during the sojourn of the church in the wilderness she was known by the Father's name, "The Church of God."***

#### **Part 5 – the Martyr's message to the Sardis Church in Europe and the New World**

We take a couple of steps back - near the end of the Spanish Inquisition in Holland – a refuge for many Church of God members, some escape the Waldensian Valleys, and other European persecution, but NOT living in the wilderness. Rather, open to the assaults of the Catholic and civil courts with a justice system cast backwards.

Jacob, a Chandler or weaver, faces the court with a humble spirit, and tremendous scriptural knowledge, defending the faith of the True Church. Eventually, he is condemned to death by fire in the public square of modern-day Bruges, Belgium.

His testimony and rebuttal of the myths of the Demonic Catholic edifices, both physical and spiritual, marks key attributes of covenant Christians. The Thyatira river and watershed breaks into the many rivulets of the Sardis church.



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In this short series we gaze at those shifts, the provocations and the sometimes-mercenary submission of Church members and pastors to false doctrines, worldly enticements and expedient compromises. Jacob defends the faith with a profound gusto - sincere, and infused with the fire of God.

Read his defense, in the face of an irreverent Friar, full of blasphemy, filled with the pride of this world's "Christian" principles founded in the universities and Councils of Paris, Rome and Berlin. The pompous Friar touts traditions derived from scripture - long and deadly traditions of men that warp and twist the doctrines of baptism, oaths, the authority of Christ, the force of the True and false Church, marriage, Passover, and the many inventions of the false church. Humorous, but, oh so tragic, as the result of the exchanges recorded by transcript and an abiding judge, laid down in the public record, mirrors in many ways the kangaroo trial and condemnation of Christ. ***Jacob's words brought forward in upcoming letters, warn the brethren of the Church of God – admonish and awake from slumber!***

*<sup>159</sup>DISPUTATION BETWEEN JACOB AND MR. FRIAR CORNELIS, A FRANCISCAN MONK; IN THE PRESENCE OF MR. JAN VAN DAMME, RECORDER, AND MR. MICHIEL HOUWAERT, CLERK OF THE CRIMINAL COURT, ON THE 9TH OF MAY, A. D. 1569<sup>64</sup>*

*Friar Cornelis. Well, I've come here to see whether I can convert you (Jacob, I believe, is your name) from your false and evil belief, in which you are erring, and whether I cannot bring you back to the Catholic faith of our mother, the holy Roman church, from which you have apostatized to this damnable Anabaptism. What do you say to this, eh?*

*Jacob. With your permission, as regards that I have an evil, false belief, this I deny; but that through the grace of God I have apostatized from your Babylonian mother, the Roman church, to the members, or the true church, of Christ this I confess; and thank God for it, who has said: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4; Isa. 52:11.*

*Fr. Corn. Is it true? And do you call our mother the holy Roman church, the whore of Babylon? And do you call your hellish, devilish sect of Anabaptists the members, or the true church of Christ? Eli I hear this fine fellow once. ..Who the devil has taught you this I your accursed Menno Simons, I suppose.*

*Jac. With your permission, you talk very wickedly. It was not necessary that Menno Simons should have taught us as something new, that the Babylonian whore signifies your mother, the Roman church, since John teaches us enough concerning this in his Apocalypse, or Revelation, in the 14th, 16th, 17th, and 18th chapters.*

*Fr. Corn. Ali bah! what do you understand about St. John's Apocalypse? at what university did you study? At the loom, I suppose; for I understand that you were nothing but a poor weaver and chandler, before you went around preaching and rebaptizing out here in the Gruthuysbosch. I have attended the university at Louvain, and studied divinity so long, and yet I do not understand anything at all about St. John's Apocalypse; this is a fact.*

*Jac. Therefore Christ thanked His heavenly Father, that He had revealed and made it known to babes, and hid it from the wise of this world, as is written, Matt. 11:25*

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<sup>64</sup> The following two disputations, the first between Jacob de Roore, or Jacob Keersgieter, and Friar Cornelis, the second between Herman Vlekwijsck and the same Fr. Cornelis, were not given in Van Braght's first edition of 1660, which we made standard in our translation, but was added in the subsequent editions. Van Braght refers to these disputations and says that he omitted them on account of the indelicate and harsh language which frequently occurs in the remarks of the impolite friar. We have omitted the worst of these expressions and have indicated the omissions thus \*\*\*

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*Fr. Corn. Exactly; God has revealed it to the weavers at the loom, to the cobblers on their bench, and to bellows menders, lantern-tinkers, scissors grinders, broom makers, thatchers, and all sorts of riff-raff, and poor, filthy, and lousy beggars. And to us ecclesiastics who have studied from our youth, night and day, He has concealed it. Just see how we are tormented. You Anabaptists are certainly fine fellows to understand the holy Scriptures; for before you are rebaptized, you can't tell A from B, but as soon as you are baptized, you can read and write. If the devil and his mother have not a hand in this, I do not understand anything about you people.*

*Jac. I can well hear that you do not understand our way of doing; for you ascribe to Satan the grace which God grants our simple converts, when we with all diligence teach them to read.*

*Fr. Corn. See here once; these heretics presume to have the grace of God, and regard our mother, the holy Catholic Roman church as the whore of Babylon-is this not a fine grace of God? Ali, bah! you have the grace of the very devil of hell. What shall I say in regard to this? If you regard our mother, the holy Catholic Roman church as the whore of Babylon, I can well imagine what you consider our holy father the pope, the vicar of God. Let us hear once.*

*Jac. I consider the pope the vicar of God; for he occupies the place of God, as Paul writes concerning him, in the second chapter of his second epistle to the Thessalonians: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?"*

*Fr. Corn. Hush, hush, you have preached enough; here you are not in the Gruthuysbosch, nor do I sit down to hear you preach. Bah I you accursed Anabaptist, would you apply the prophecy of St. Paul to our holy father the pope? \* \* "Hear this accursed heretic once; how he understands St. Paul. Bah! St. Paul thereby means the antichrist; that he does.*

*Jac. I too believe that Paul thereby means antichrist. But does not the pope of Rome do the very works of antichrist? Does he not command you, that you are not to marry? Does he not command you to abstain from meats which God hath created to be received with thanksgiving of them which believe? as Paul writes in the fourth chapter of his first epistle to Timothy.*

*Fr. Corn. The devil sits in your cheeks; the devil and his mother play with your ugly mouth, that you know how to twist all the holy Scriptures according to your heretical notions, and to turn them on your thumb. But just wait, I shall show you very well; that our holy father the pope is the vicar of God for did not Christ say to St. Peter; "Feed my sheep;" and that upon him he would build his church? And did he not also give St. Peter the keys of heaven, and all priestly authority, to loose from sin, and to bind, or to remit and to retain? And do not the holy popes sit upon the same seat, as successors of St. Peter, and have the same command and the priestly authority of the keys of heaven, to forgive sins and to retain them, through absolution after confession? What do you say to this now? let us hear.*

*Jac. Christ said, that upon this rock (that is, upon such a faith as Peter confessed, Matt. 17:16) He would build His church; He said nothing about a seat, or of vicars, or of successors, or popes, or of priestly authority.*

*Fr. Corn. He certainly spoke of the keys of heaven, and of loosing and binding. And if there were no pope, or high priest, nor sub-priests who then should have the authority, to hear confession, to absolve, and to forgive sins? scavengers, etc., I suppose.*

*Jac. Christ is our only true high priest, as Paul writes to the Hebrews, in the 2nd, 3rd, 5th, 6th, 7th, 8th,, and 9th chapters.*

*Fr. Corn. That is just where I wanted to have you; for if St. Paul thereby means that besides Christ no other high priests or common priests are necessary, why then does he say in the fourth chapter of the first epistle to the Corinthians: "I will that every one so account of us, as of Christ's priests over the sacraments of God?" that is, administer the sacraments of the altar, of baptism, of confirmation, of extreme unction, of marriage, of confession and absolution, of penitence, and of consecrating and anointing priests. What do you hold concerning priestly estate, or the sacrament of the priesthood? Let us hear.*

*Jac. Next to Christ, we believers in Christ are all priests alike, according to the words of Peter in the second chapter (9th verse) of his first epistle, where he says to the believers in Christ: "But ye are a chosen generation, a royal priesthood, a holy nation." Again; Rev. 1:5, 6: "Christ who loved us, and washed us from our sins in his own blood. and hath made us kings and priests unto God and his Father." Again, Rev. 5:9, 10: "For thou wast slain, and hast redeemed us [to God] by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."*

*Fr. Corn. Tush, tush! now you begin to preach again, do you? keep silence, or reply to me in regard to what St. Paul writes in the fourth chapter of his first epistle to the Corinthians: "I will that every one so account of us, as of Christ's priests over the sacraments of God." Answer to this \*\*\* **(Many of the expletives from the Friar have been deleted or modified – the original publication did not contain this exchange because of his blasphemous language).***

*Jac. With your permission, Paul does not write as you say, and hence there is nothing to answer to it.*

*Fr. Corn. O you cursed Anabaptist that you are; I could swear by the saints, that St. Paul writes as I say: what do you say of this accursed, hellish, devilish heretic?*

*Jac. The Lord God forgive you this judging and cursing, and do not account it to your own condemnation. Christ also says (Matt. 5), do not swear an oath; but let your communication be, Yea, yea, Nay, nay.*

*Fr. Corn. Bah, this means that one is not to swear a false oath; but what I would swear is true. But you Anabaptists also have the fancy, that you are not to swear any manner of oaths. Bah, what a lousy fancy this is! I should like to hear by who one may not swear a good oath.*

*Jac. Because Christ, in Matt. 5, says: "Ye have heard that it hath been said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." In like manner, also James says, in the fifth chapter (v. 12): "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay: lest you fall into condemnation."*

*Fr. Corn. Is it true? in this you would follow St. James; but when he in the same chapter speaks of the sacrament of extreme unction, saying: "Is any sick, call for the priests of the church, and cause him to be anointed;" and also, where, in the same chapter, he speaks of the sacrament of confession; herein you heretics are not willing to follow him. I have asked you once or twice, what you think of confession, and of the power of absolution, or remission and retention of sins; but you do not reply to me in regard to this.*

*Jac. You answer yourself, saying: "Who then should have the authority of hearing confession, absolving, and forgiving sins? scavengers, etc., I suppose." For since you supposed the same I left it to you to answer.*

*Fr. Corn. Well, answer me then now, what you think of the sacrament of confession and absolution.*

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*Jac. My answer is: If you would take and understand confession (which you papists now use) from the fifth chapter of James, you must also confess your sins to him that confesses his sins to you; for James says: "Confess your faults one to another." Now if I confess to you all my sins, will you also confess your sins to me? I think not, and that you yourself would much rather acknowledge and say, that James did not mean such a confession as you papists now employ.*

*Fr. Corn. \* \* \* You accursed Anabaptist that you are. You seek nothing but to tangle up everything that is advanced against you- the devil wags your tongue. But let us hear what you can say against this, where Christ says: "Go and shew yourselves to the priests." Matt. 8:4.*

*Jac. This Christ said to those whom He had healed and cleansed from leprosy, that they should go and show their bodies to the priests and let them see, that they were clean again, in order that they might go among the people again, from whom they had been separated on account of their leprosy. Matthew 8:4; Luke 17:14.*

*Fr. Corn. \* \* \* Bah, it was plainly said: Go and confess to the priest: for so our mother the holy Catholic Roman church understands it. This was the reason why Christ gave His vicar, St. Peter, the keys, that he might also have the power to bind and loose from sin, or to forgive and to retain, after confession as I told you. Hence, answer me once, but in a few words, without much preaching, see!*

*Jac. From this power of the keys, which Christ gave Peter, it is not to be understood, that you priests in popery have power to forgive or to retain sin.*

*Fr. Corn. Is it true? would accursed heretic say that the power which Christ gave His successor or vicar, St. Peter, does not pertain to us priests? What! no! do not the popes, as the successors of St. Peter, who sit in his seat, and we priests, still have the power as well as did the scribes and Pharisees, as the successors of Moses, who at the time of Christ still sat in Moses' seat? of whom Christ says, in the twenty-third chapter (vs. 1, 2) of Matthew's gospel: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." What do you say to this, eh? Let us hear it.*

*Jac. **With your permission, but do not get angry; for I should have been afraid of incurring your abuse, if I had compared you to the scribes and Pharisees; but since you compare yourselves to them, I will reply to you. What Christ means is this: Whatsoever they command you to do from the law of Moses, that do. But He also commands His disciples, in Matt. 16:6, that they should beware of the leaven of the Pharisees. And though the Pharisees and scribes should have boasted themselves of the power which Moses had, as you priests boast of having the power which Peter received from Christ, of forgiving sin, who would have believed the Pharisees? since Christ pronounces woe over them so many times, Matt. 23: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers. Woe unto you," etc.***

*Fr. Corn. **Fie, tush, tush; hear all this preaching. Bah, I know myself quite well, that Christ cries woe, woe, but do you think, that I have come here to hear preaching? I can preach myself, that I can.***

*Jac. Still, you desired that I should reply to your comparison between the authority of the Pharisees and that of you priests.*

*Fr. Corn. Ali, bah! do you think you can satisfy me with such a meagre answer? By no means \* \* \* we priests do not care for this; though the scribes and Pharisees were not of much account, their authority was none the less, on that*

account; and just so it is also with our priestly authority, after confession to absolve from and forgive, or to retain, sin, see!

**Jac. What authority has a man that is already himself excluded from heaven, to help another into it; for Christ says, Matt. 5:20: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." How shall an unrighteous man forgive the sins of one whose righteousness is greater than his own?**

Fr. Corn. My lord the inquisitor wrote truly enough from Kortrijk, where you were born, that your tongue was well hung, and that it was labor lost to dispute against you. In troth, if you are so exceedingly opposed to all priestly authority, and say, that all men that believe, yea, even your wives and children, are all priests, why do you have more episcopal authority than the other Anabaptists? **For you are their bishop, teacher and preacher. You rebaptize them, lay your hands upon their heads, and endow them all alike with the Holy Ghost, as they think. Hence, let us hear what you yourself think of your episcopal authority; for no one can lawfully administer the sacrament of confirmation, unless he be a bishop, or at least a suffragan. Hence, let us hear once, how you administer the sacrament of confirmation, and what you think of it.**

**Jac. I know nothing to say of episcopal authority, or of confirmation. How then should I administer it, or what should I think of it; for confirmation is a bugbear about which I know nothing.**

Fr. Corn. Is it possible, do you Anabaptists call the sacrament of confirmation a bugbear? Ah, accursed heretic, the devil take you into the fire of hell, to burn you forever; see!

**Jac. Do not get so angry and excited, for I call it a strange bugbear, because it is so unknown to me. But tell me what it is, and what you hold concerning it; then I can tell you better what I think of it.**

Fr. Corn. Bah, this blockhead presumes to be a bishop of the Anabaptists, and does not yet know what the sacrament of confirmation is. If you are a bishop, you ought to confirm yourself. My lords, see once, what a fine bishop the Anabaptists have had out there in the Gruthuysbosch, who preached so many sermons there; is it not a fine bishop, teacher and preacher? Bah, see once, with what we have been vexed and tormented.

**Jac. I am no bishop, nor do I consider myself a teacher; but I have sometimes led the brethren and sisters and converts of our church, with exhortation from the Word of God or the holy Scriptures, according to my small ability.**

Fr. Corn. Bah, you are a fine leader, that you do not yet know the sacrament of confirmation. Confirmation is, that the bishop or the suffragan anoints the grown children, and sometimes also adult persons (that are not yet confirmed) with the holy chrism on their forehead, and gives them a blow on the cheek, in token that they should remember that they have been confirmed; which confirmation signifies the confirmation of baptism. Now you will understand or know it, I think.

**Jac. Just as little as before, since I also do not know what chrism and the confirmation of baptism are.**

Fr. Corn. It seems that you know nothing concerning the Christian religion; so does the devil hold you by the throat. And you presume nevertheless to be a teacher and preacher of the Anabaptists. Bah, is it not a shame, that you have to be taught yourself yet, how children are confirmed, and that chrism is a substance mixed together of holy, consecrated things, which must not be told you? and that one has to teach you yet, that confirmation signifies the imposition of the priest's hands, as the apostles laid their hands upon them that were baptized. Do you not yet understand it, blockhead that you are?



*Jac. In the nineteenth chapter of Acts we read, that, after Paul had caused some Christian believers to be baptized at Ephesus, and had then laid his hands upon them, the Holy Ghost came down upon them, and they spake with tongues, and prophesied. Hence I do not believe that your confirmation or chrism, and your blow on the cheek, have anything in common with the imposition of the hands of the apostles.*

*Fr. Corn. Is it possible, so outspoken? you accused Anabaptist, though you do not believe it, the sacrament of confirmation is therefore not one whit worse, for we Catholics believe it so much the more. My lords, what do you say of this accursed Anabaptist? for he does not believe in anything, that he don't.*

***Recorder. Suffer yourself to be instructed, Jacob, and believe that which a Christian ought to believe, and don't argue so much.***

***Jac. My lords, with your permission, I only answer to all his questions, and I believe only that which is written in the holy Scriptures.***

*Fr. Corn. Do you? \* \* \* for you do not believe, that St. Paul, in the beginning of the fourth chapter of his first epistle to the Corinthians, writes: "I will that every one so account of us, as of priests of Christ over the sacraments of God." And as I said, St. James writes the same in his fifth chapter: "Is any sick, call for the priests of the church; and let them pray over him, and anoint him with oil in the name of the Lord." Are we priests then not dispensers or administrators of God's sacraments? and you say now, that you believe in all that is written in the holy Scriptures. It remains now to be seen or heard, what you believe concerning the sacrament of holy unction, of which St. James writes, as I tell you. Let us hear once.*

***Jac. I do not believe that the anointing with oil of which James writes has anything in common with the oil with which you anoint the sick among you; for the oil of which James writes healed the sick, as did also the oil concerning which Mark writes in the sixth chapter, that the apostle anointed with oil many that were sick, and healed them. But however much you priests adjure and conjure your oil, it can nevertheless not heal the sick; hence, that was another oil, than your oil which you call a sacrament.***

***Fr. Corn. A thousand devils (God bless us) what ails this hellish heretic now, that he makes sorcery of our reading, consecrating, blessing, and sanctifying over the sacrament of extreme unction. You bewitched, bedeviled, possessed Anabaptist, have reproved me once, because I cursed and condemned you; but I should go at you quite differently yet, in cursing, condemning and anathematizing you; but you are not worthy that I should so incense and excite myself about you. Therefore I tell you, yes, we Catholics call holy unction a sacrament, and regard it as a sacrament, and it is a sacrament, in spite of your mouth. Do you understand this, you bewitched, accursed Anabaptist, that you are?***

***Jac. If you want to imitate all the things which the apostles did, and regard them all as sacraments, why do you not also regard your aprons or handkerchiefs as sacraments, and lay them upon the sick, as Paul did? For what greater sacredness was there in the oil of which James writes, than in Paul's aprons, by which he also healed the sick, as is written in the nineteenth chapter of the Acts of the apostles?***

*Fr. Corn. If the devil does not wag your tongue, I do not understand the matter. You accused Anabaptists may yourselves make a sacrament of your filthy handkerchiefs or aprons; for you people have no sacrament, but we Catholics have seven sacraments; is it not enough, eh?*



**Jac. Yea, in troth; for since the term sacrament is not once mentioned in the holy Scriptures, you have only seven too many.**

*Fr. Corn. Bah, does not St. Paul call marriage a sacrament? And he does not bestow too much honor upon marriage, when he says, in the fifth chapter to the Ephesians: This sacrament is great. Would you reject this honor, put it from you, and trample upon it with your feet, I suppose?*

**Jac. Paul says: "Two shall be one flesh; this is a great mystery." Eph. 5:31, 32. If you want to make sacraments of all the mysteries, I am surprised that you have only seven sacraments.**

*Fr. Corn. It is easy to hear, that you Anabaptists do not esteem marriage very highly; for, if we priests should say, that priesthood only is a sacrament, and marriage not, I think you would reply - Show us where priesthood is called a sacrament, as is marriage. But when I consider the matter well, you Anabaptists do not observe marriage, since you have the women and maidens in common, and run together promiscuously, like dogs, the father with his daughter, the mother with her son, the brother with his sister, just like the beasts -is this not a fine thing?*

*Jac. With your permission, don't get incensed, we are slandered in regard to this.*

*Fr. Corn. Ah bah! would you deny it, what ails you?*

*Jac. If it were true, I would not deny it; but this can never be said with truth of us.*

*Fr. Corn. Bah! bah I this is the most aggravating monstrosity yet. I thought you would go and show or prove to me from the Holy Scriptures, that the women may be had in common; and do you now want to deny it, eh!*

**Jac. But should I not deny those things that are lies?**

*Fr. Corn. This miserable Anabaptist would give me the lie. But do you think you can swindle me out of a matter which I so certainly know to be true? Bah, why will you deny it, seeing you have already so flatly denied the five sacraments, which is a hundred thousand times worse and more damnable, than to make common all the women and maidens of the whole world, that it is.*

*Jac. You are very wrong in accusing us with it; for it is something of which we are innocent.*

*Fr. Corn. Ah bah, now it is getting to be downright idiocy with this denying. I am mad and indignant enough to jump right out of my skin, that this accursed Anabaptist here would deny a matter so public, and known to all the world. All bah, I will stake my neck, that I have preached more than a hundred times, that you Anabaptists have the women and maidens in common, and that you also sever the marriage tie, giving to one man, when he is tired of his wife, another man's wife; and, in like manner, to one woman, when she is tired of her husband, another woman's husband. Don't I know these things, eh?*

**Jac. I have heard it said sometimes, that a certain Friar Cornelis here, often preaches such things concerning us: is it you, permit me to ask?**

**Fr. Corn. Yes, I am Friar Cornelis, who preaches such things concerning you. Just take a good look at me. I ought to know that I am the man; and I will also clearly show to you, that I preach it with truth; for were they not Anabaptists who at Amsterdam, and elsewhere in Holland, ran stark naked through the streets, men and women, young maidens and boys, and said to one another: My spirit desires your flesh; eh?**

**Jac. Those were not of our brethren; for formerly there were such false brethren, as David Joris and Hendrick Nicolaus, who taught these things in secret, and said that no one might have anything as his own, and that therefore, no one might marry a wife for himself, but that women ought to be had in common. Others also wanted to prove from the Scriptures, that women that are unmannered or disorderly might be abandoned.**

Fr. Corn. \* \* \* Ah; bah, why would you deny, that you Anabaptists have the women in common. They certainly were Anabaptists, who, at Amsterdam, forcibly took possession of the city hall, and who overpowered and took the city of Munster, and afterwards were besieged, bombarded, stormed, defeated, captured, and put to death, with their king, Jan Beukelss, a tailor of Leyden. They certainly had the women in common, yea, not only the women, but also the property; yea, they robbed churches and convents, in Holland, Friesland, and Gelderland. Why would you then say, that these also were not of your brethren? You must be an idiot, I think.

**Jac. These all belonged to the same (strange) false brethren; for as they taught, that women might not be held as own, so they also taught that property might not be owned individually, but was to be held in common, and that the property of the papists belonged to the Christians, and that they might seize it wherever they could, in order thereby to exterminate the ungodly with the external sword, and to abolish all government, in order thus to set up a new kingdom of Christ in this world. And through these this unchristian report has unjustly come upon us.**

Fr. Corn. Is it possible? It remains to be seen yet, whether this evil report has unjustly come upon you. If you Anabaptists also had a head, like the Calvinists, you would persecute, trouble, torment, and martyrize us Catholics just as they do; this I swear to you. Well, enough of this; but that you would deny, that you Anabaptists have the women in common, this I cannot take in, or swallow. You may deny, twist, sneak, dive, and cover up as much as you will, but you shall not swindle me out of it, that you shall not.

Jac. We are not the only ones that have to bear this from you; for you also often preach, I understand, that the Calvinists have the women in common.

Fr. Corn. And so they do; for in the point of having the women in common they agree with the Anabaptists. Ali, bah, don't I know what the Calvinists and Calvinistesses do when they blow out the candles after they have held their accursed, devilish supper. Bah, you want to teach me how to preach, I suppose; see.

Jac. If this were true, it would certainly now be known to all the world; for the Calvinists have had public churches, in which they have preached, and held the supper; and if they had undertaken to put forth such things in them, in regard to having the women in common, as you say, what strange things would be noised abroad through every country.

Fr. Corn. O you accursed Anabaptist, and will you now also begin to upbraid me with slandering the accursed Calvestails,<sup>65</sup> eh? Don't I say that they do this together, after they have held their devil's supper when the candles have been extinguished? bah, what strange things can be said of a matter which no one can see? But you Anabaptists, tell us something about your supper; or don't you have any, I suppose, since you don't know anything to say about sacraments? Hence, speak, and let us hear: What do you hold concerning the sacrament of the altar?

Jac. I have never seen nor read this name in the holy Scriptures; hence I can say nothing about it.

Fr. Corn. Fie, the devil and his mother are here again already. How would you have it called the supper, as the Beggars call it, I suppose, eh?

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<sup>65</sup> A term of derision chosen because of its assonance, in the original ("Calversteerten" and "Calversteer- innen"), to the name Calvinists.-Transl.

**Jac. I have read much in the holy Scriptures concerning the breaking of bread in remembrance of the broken body of Christ, Matt. 26; Mark 14; Luke 22; Acts 2; I Cor. 11; but of the sacrament of the altar I have never read.**

*Fr. Corn. Bah, you certainly have the Scriptures at your finger ends; and because you Anabaptists will read nothing but simply the holy Scriptures, therefore it is, that you never read of a sacrament of the altar. For as I am informed by my lord, the provincial of the Augustinians, you flatly refuse to hear, by way of instruction, anything that the old fathers, or teachers of the holy Catholic church, write; as St. Ambrose, St. Jerome, St. Augustine. St. Gregory, St. Chrysostom, St. Bernard, St. Anselm, St. Bede, Doctor Sanctus, and many others, yea, such as are more ancient yet, as: Irenaeus, Cyprian, Basil, Cyril. and Tertullian. If you would read these, you would find the sacrament of the altar mentioned frequently by many different names, sometimes the eucharist, now a holocaust, then a sacrifice, oblation, etc. But you Anabaptists would far rather delve and root in the accursed, damnable books of your arch-heretic Menno Simons. And therefore you do not know anything of the sacrament of the altar-is this not a fine thing?*

*Jac. We are satisfied with the simple holy Scriptures; for all that is necessary for us to know for our salvation, we find abundantly contained in them, and we need not to search the doctrines of men.*

*Fr. Corn. Tush, tush, speak and let us hear, whether you also believe, that Christ is truly present in the consecrated host with His natural flesh and blood? Now, do you understand it better so?*

*Jac. Now I understand it much less yet, since nothing is taught in the holy Scriptures of a consecrated host; and therefore we also do not trouble ourselves with such things, but use in our church the memorials of the Lord's body, as I told you.*

*Fr. Corn. Bah, what monsters are these memorials? This begins to sound quite Zwinglian and Calvinistic; and are you Anabaptists also Sacramentarians-I suppose so. Bah, what is it about these memorials? Let us hear once.*

*Jac. The memorials are bread and wine, which we use in remembrance of the body and blood of Christ, because Christ in His last supper commands us, that we are to break and eat the bread in remembrance of His body, which was broken on the cross; and that we are to distribute the cup with wine, and all drink out of it, in remembrance of His blood, which was shed for many, for the remission of sins.*

*Fr. Corn. Is it possible! you are fine fellows with your memorials. My lords, what do you think of this accursed, hellish devil's crew? for they are Anabaptists and Sacramentarians. Bah! Jesus, Jesus, worthy mother of God, protect us; what abominableness this is! My, my, my, oh. oh, oh, oh! My lords, now you can well hear, what a Beelzebub brood and hellish generation you have here in Flanders, in the city of Bruges, and you sometimes ridicule my sermons yet, when I preach against these accursed heretics, and say: "That lousy little fool, the crazy friar Cornelis is always engaged with the heretics in his pulpit." Hear now for yourselves whether I have not just reason for it. And now listen, you Sacramentarian: Why then did not Christ say, "Take and eat; this bread is a memorial of my body, and this wine is a memorial of my blood?" But He said expressly: "Take and eat; this is my body." Further: "Drink ye all out of this cup; this is my blood." Answer me once in regard to this, \* \* \**

*Jac. I am heartily sorry that you always get so incensed and excited at my answers, and that you do not consider, that Paul says to Titus, in the first chapter that a teacher must not be angry, snappish or contentious.*

*Fr. Corn. Tush, tush, hold your tongue, and answer me without much talk or crackling.*

*Jac. Christ did not mean that the apostles should eat His body, which the day after was crucified; nor drink His blood, which the next day was shed; but His meaning was, that His body was food for the soul, and His blood drink for the soul, even as bread and wine are food and drink for the body; hence He said: "Take and eat; my body is this, or, my body is such as this bread is," namely, food.*

*Fr. Corn. Ali, bah, what madness this is; now I could jump out of my skin for anger, yea, should I not? For Christ did not say: "My body is this, or my body is such." How you heretics pervert and twist the naked, plain words, This, is my body.*

*Jac. It means the same to say: "This is my body, or, my body is this," when regard is had to Christ's true meaning; for since His body was food, therefore He took bread and said: "My body is this, or this is my body," namely, food.*

*Fr. Corn. Is this not enough to make one crazy? -God bless us again, and the worthy mother of God. Bah, did not Christ say: "Take and eat; this is my body, which is given for you." Now, was it the same body, which was given them? then it was not bread which He gave His apostles to eat. Let us hear what you will answer to this.*

*Jac. Even as I answered, that Christ says, that the same body which was given for us is food for the soul, as bread is for the body of man.*

*Fr. Corn. Bah, what mischief is this, and shall I not be able to advance something against you, by which I can once stop your accursed mouth? Did not St. Paul say, in the eleventh chapter of his first epistle to the Corinthians: "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord?" And should it be only a bit of common, simple bread, and a draught of stale wine? What does St. Paul make such an exceeding great matter of it, and say, that a man should examine himself, and eat worthily of that bread, and drink worthily of that cup; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body. Bah, you accursed Sacramentarian, is it still only a bit of common bread, or a memorial, eh?*

*Jac. The unworthy eating of the bread and the unworthy drinking of the cup of which Paul writes, lies in our conscience; for if I want to unite with the body of Christ, and with many brethren become one bread, and am at variance or in contention with any brother, I eat unworthily of that bread, and drink unworthily of the cup of the Lord; I shall thereby be guilty of the body and blood of the Lord. Therefore let a man examine himself, how he stands with his brother; for he that comes hypocritically, with a gnawing, troubled conscience, and eats and drinks unworthily, the same eats and drinks judgment to himself, not discerning that the body of the Lord in the breaking of the bread (which we break) becomes one with, or is participated in by us; and that the cup of blessing (which we bless) becomes one with, or is participated in by us in the blood of Christ, as Paul writes in the tenth chapter of the first epistle to the Corinthians.*

*Fr. Corn. There you are caught; for if it is a communion or participation in the body and blood of Christ, it is certainly no longer bread and wine, I think.*

***Jac. Can you not understand, that by the participation in the broken bread we only signify and remember, that through the breaking of the body of Christ on the cross, and through the participation in the cup, we are become partakers of His blood, and have thereby obtained communion with His body. As we all become partakers of, and have communion in, a bread which we break and eat, so we being many are one body with the body of Christ, because we all are partakers of, and have communion in, His body, which we signify and remember, when we make ourselves partakers and communicants of one bread. This is the meaning of Paul in the tenth chapter of the first epistle to the Corinthians.***

*Fr. Corn. Ah, bah, now I understand clearly, out and out, that you Anabaptists are so wicked, false, vile and crafty sacramentarians, as the \*calves-tails can be; for the sacrament with you is nothing but a representation, signification and remembrance of the body and blood of Christ, and only a bit of bread and a cup of wine. I \* \* \* upon your bit of bread, and your cup, by which you would represent, signify and remember the body of Christ, see.*

***Jac. I beg pardon, this is strange language concerning the ordinance of Christ; for He has nevertheless instituted the breaking of the bread and the drinking of the cup for our remembrance. But if the bread is Christ Himself, as you say, how shall it be to us a remembrance of Christ, who, according to your saying, is present there Himself? And if you get so angry at me, because I called the communion only bread and the cup, you must also be very angry at Paul, because, I Cor. 11:26, he writes: "As often as ye eat this bread, and drink this cup," etc.***

*Fr. Corn. Silence! not so much talk; hold your tongue. For though St. Paul calls the sacrament of the altar so, it was nevertheless Christ Himself, as He was born of His blessed mother, and died on the cross, see.*

***Jac. This is a strange notion of yours; for if it is Christ Himself as He died on the cross, then it must also be Christ Himself as He rose from the dead, and ascended up to heaven.***

*Fr. Corn. Yea, in troth, and as He sits at the right hand of His Father, see.*

***Jac. Why then did Paul say to the Corinthians: "As often as ye eat this bread, and drink this cup, shew ye the Lord's death till he come?" For if the bread had been Christ Himself, then the Corinthians might well have said: "It is no longer necessary to show the Lord's death; for He is now come; He is here; this bread which we break and eat is Christ Himself."***

*Fr. Corn. Bah, talk and chatter as much as you will; I flatly say, that the Corinthians ate Christ with skin and hair, as we Catholics also do, bah, see.*

***Jac. Yet Christ says, John 16:28: "I leave the world, and go to the Father." Again, verse 5: "But now I go my way to him that sent me." Again, verse 7: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Again, verse 10: "Because I go to the Father, and ye see me no more." Again, John 12:8: Me ye have not always.***

*Fr. Corn. Bah, you begin to preach again, do you? And do you think that you can spirit away and wrest from me everything? but wait, wait, I shall come at you in another way. It is John here, John there; but why do you not tell me of what John writes in the sixth chapter, where Christ says: "The bread that I will give is my flesh," eh?*

***Jac. Christ says in the same chapter, that He is the bread which came down from heaven. Here He does not speak of a bread that grows out of the earth.***

*Fr. Corn. Bah, is this not a wicked, vile, crafty and cunning heretic; for hear how the devil wags his accursed tongue, my, my, my!*

***Jac. Yet I do not say anything but what Christ Himself says and means; for these are His own words, throughout the whole chapter: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world." Again: "I am the bread of life." Again: "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." Again, "Verily, verily, I say unto you, Except ye eat the flesh of***



*the Son of man, and drink his blood, ye have no life in you. He that eateth thy flesh, and drinketh my blood, dwelleth in me, and I in him." Again: "When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? what and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John 6."*

*From all these words of Christ we are to understand, that by eating His flesh He means nothing else but His Word, or His doctrine, by which we attain to the faith, without which faith in Him we cannot be saved, and live forever.*

*Fr. Corn. Bah, are you done preaching now, eh? Did it not seem to you that you were standing in the Gruthuysbusch and preached, eh? But, Oh, you audacious heretic, show it more fully, that Christ means nothing else by this eating of His flesh, than His Word or doctrine. Bah, would you array yourself against the holy council of Trent? For there all the cardinals, bishops and fathers understood these words of Christ with reference to the worthy sacrament of the altar. Hence, let us hear, how you will prove the contrary, you accursed Anabaptist and Sacramentarian that you are.*

*Jac. You have heard, that Christ in His sermon said to the Jews: "The bread of God is he which cometh down from heaven, and giveth life unto the world. I am that bread of life: if any man eat of this bread, he shall live forever. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Now you must understand, that if Christ by this bread, or by this flesh, meant His natural body, as you say, all men to whom you, according to your saying, give it to eat, would live forever, and none of them would be damned; for if they had once eaten it, they would dwell in Christ and Christ would dwell in them.*

*Fr. Corn. Bah, hear once, my lords, is it not astonishing, how this lousy weaver, this chandler, comes by this great wisdom. Bah I this filthy bishop, Jacob, would be wiser than all our holy cardinals, bishops, and theologians, or doctors of divinity, who, in the holy council of Trent, by the inspiration of the Holy Ghost, unanimously concluded, that all the words of Christ, in the sixth chapter of St. John are to be understood with reference to the holy, worthy sacrament of the altar. And now this \* \* \* bishop Jacob the weaver would like to make us believe, that Christ by His blood meant nothing else than His Word and preaching; is this not a fine thing?*

*Clerk of the criminal court. Suffer yourself to be instructed, Jacob, and do not argue so much.*

*Recorder. I also desire this of you, Jacob, and do not rely so much upon your own wisdom.*

*Jac. I beg your pardon; my lords, I do not rely upon my own wisdom, but I rely upon the words of Christ.*

*Fr. Corn. Bah, do you? bah, you do what I will not mention. Bah, you cunning, vile, crafty heretic in quoting the words of Christ, you have very slyly left out, and omitted to say, that in the same chapter He also says: "My flesh is meat indeed, and my blood is drink indeed." Bah, do you think you can deceive us by such rascality, eh?*

*Jac. I have not omitted these words of Christ from craftiness or rascality, but they did not enter my mind; and it is not necessary for me to omit these words, since they tend to confirm the answer I gave you. Namely, if Christ by the eating and drinking means His own natural flesh and blood, as you say, they will all live forever, and not die, or be damned, who have once eaten and drunk in your church, no matter what evil-doers they may be; for you deny the sacrament of the altar to no one; every one that comes partakes of it, and there also come drunkards, gluttons, misers, cheats, swearers, blasphemers, contentious, envious, and unrighteous persons, whores, rogues, adulterers, murderers, and many other wicked people, concerning whom Paul says, I Cor. 6:10; Gal. 5:21, that they shall not inherit the kingdom of heaven.*



*Fr. Corn. Bah, but those who first confess themselves, and are absolved by the priest, and then worthily receive the holy sacrament, they will live forever, see.*

*Jac. Christ does not speak here of eating and drinking worthily or unworthily; but He says, that all who eat this flesh, and drink this blood shall live forever.*

*Fr. Corn. But St. Paul speaks about eating and drinking the body and blood of Christ unworthily, to the Corinthians, in the eleventh chapter of his first epistle, see there once.*

*Jac. Hence the breaking of bread of which Paul writes, in another, ordinance of Christ, different from this.*

*Fr, Corn. But you blockheaded bishop, Christ with these words, in John 6, did not yet institute the sacrament of the altar, but promised to institute it; saying: "The bread that I will give [that is, which He will give when He institutes the mass at His last supper] is my flesh, and the cup of wine which I will give is my blood," not wine nor any substance of wine; so the bread also is no substance of bread; but my flesh, which I will give for the life of the world. Bah, now where are you? what can you reply to this? now you are caught.*

*Jac. In regard to this, I reply again, that if Christ means such flesh as you according to your saying, give men to eat, not one of these will die or be damned, according to the words of Christ, but they will all live forever.*

*Fr. Corn. Bah, for this reason I again ask you, for whom confession and absolution are instituted? for the pigs, I suppose, eh?*

*Jac. You may very likely suppose this. The blood of Christ was shed for men for the remission of sins, as He says in His last supper, which you now begin to call the institution of the mass. Matthew 26:28.*

*Fr. Corn. Yes, the supper was the institution of the mass in spite of your teeth. Let us hear once, what you think of the mass.*

*Jac. Is your mass as something different yet, than your sacrament of the altar?*

*Fr. Corn. Ali, bah, you are a preacher, a teacher, yea, a bishop (though you deny it) of the Anabaptists, and do not know yet, that the mass is something different than the sacrament of the altar. Bah! shame upon you.*

***Jac. Alas! because these are all things which are neither mentioned nor known in the holy Scriptures therefore I do not understand them.***

*Fr. Corn. \* \* \* Though they are things which are not so named in the holy Scriptures, they are nevertheless known in the Scriptures; for the mass is a sacrifice or offering, in which the priest sacrifices and offers up the real flesh and blood of Christ for the living, and for the dead, or for the souls that are in purgatory. Bah, do you understand now what the mass is, eh?*

*Jac. I do not believe that you can sacrifice and offer up Christ again. But I believe, that Christ Himself was an offering on the cross for the living and the dead: for Paul writes to the Hebrews, in the ninth chapter, that Christ by His own blood entered in once into the holy place, having obtained eternal redemption for us. "For, if the blood of bulls and of goats, [and the ashes of a heifer] sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our conscience from dead works, to serve the living God?"*

*Fr. Corn. Bah, you have preached enough now; for my head begins to ache severely from it. Hence let us now dispute about Anabaptism and infant baptism, and be done with it. Speak, and let us hear why the sacrament of baptism is not necessary to children for their salvation, as you Anabaptists preach and teach; though ill betide you.*

*Jac. Christ says, Mark 16:16: "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Now if one of the two were necessary to children for their salvation, faith is more necessary to them for salvation than baptism.*

*Fr. Corn. Indeed? and would you thus exclude from heaven all the poor, innocent children that die unbaptized in original sin? and would you relegate them with so many hundred thousand millions to hell into eternal perdition, eh?*

*Jac. No, we do not want to do this; for we believe that infants are nevertheless saved, though they die unbaptized; for they are baptized and cleansed in the blood of Jesus Christ, as John says, in the first chapter (v. 7) of his first epistle: "The blood of Jesus Christ his son cleanseth us from all sin." Christ, also (Matt. 19:14) says: "For of such is the kingdom of heaven."*

*Fr. Corn. Yes, if they are first washed and cleansed by baptism from original sin which they have inherited from Adam; otherwise they go to the devil, into perdition, see.*

*Jac. Paul writes to the Corinthians, in his first epistle, in the fifteenth chapter (v. 22): "As in Adam all die, even so in Christ shall all be made alive." Again, to the Romans, in the fifth chapter (verses 12, 15); "As by one man sin entered into the world, and death by sin; so grace hath abounded by Jesus Christ."*

*Fr. Corn. Tush, tush, tush, much talk and little information, these are all things that do not concern unbaptized and uncircumcised children. Hence I tell you plainly, that all the children that in the Old Testament died without circumcision, and now in the New Testament without baptism, and will yet die, are damned; and he that says otherwise is a heretic. But now, since you Anabaptists so little esteem baptism, that you allow children to die unbaptized, thinking that they will be saved nevertheless, why then do you who have been baptized once have yourselves rebaptized, and teach others, that they must also suffer themselves to be rebaptized, if they would be saved. Ah, bah, is this not a hellish, devilish madness; frenzy, demonianism, and fascination?*

***Jac. We, according to the command of Christ, baptize the believing, but you, contrary to His commands, baptize the unbelieving.***

*Fr. Corn. Indeed; Anabaptist? Bah, though the children are not believing, they must nevertheless be baptized, if they are to be saved; for in the third chapter of St. John's Gospel we read that Christ said to Nicodemus: "Verily, verily, except every man be born again of water and -of the Spirit, he cannot enter into the kingdom of God." Bah, is this not saying plainly enough, that children must be baptized, though they are yet unbelieving? why then would you Anabaptists upbraid us by saying that-we baptize the unbelieving, and that you baptize the believing? Ha! accursed Anabaptist there you are! Bah, answer me now in regard to this. \*\*\**

***Jac. Water baptism signifies the washing of regeneration in which Christ baptizes with the Spirit, as John the Baptist said, Mark 1: "I have baptized you with water; but one that cometh after me shall baptize you with the Holy Ghost." Also in Matthew 3, and Luke 3, we read: "He shall baptize you with the Holy Ghost and with fire." Again, John 1:33. "But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." From this we can hear and understand, that water baptism does not give an entrance into the kingdom of God, but only the baptism by the Holy Ghost with which Christ baptizes.***

*Fr. Corn. Bah, in this you lie, you Anabaptist, with your accursed mouth, for Christ says: "Of water and of the Spirit;" hence the baptism of the Holy Ghost does not alone make the entrance into the kingdom of God, but the water and of the Spirit, see.*

*Jac. Then I must ask you, whether none were ever baptized by God and by Christ in the Holy Ghost, without water?*

*Fr. Corn. What a devilish question this is; bah, who is there that could answer to such an accursed question? Bah, see once, with what this \* \* \* bishop, Jacob the weaver, does now come to vex and torment us. Bah, answer yourself.*

*Jac. Well then, when Christ saw and heard, that Nicodemus was so greatly astonished at the words which He spake to him, and that Nicodemus could not understand His words, and asked, how these things were possible, Christ answered him and said: "Art thou a master of Israel, and knowest not these things?" From these words of Christ we can understand, that Christ did not speak of baptism, but that He spoke to him of things that were comprehended in the law of the Israelites, namely, the regeneration by the Holy Ghost, in which all the holy fathers and elect of God, before the coming of Christ, were regenerated or baptized. For if Christ had spoken of water baptism, as you papists think, Nicodemus might have said to Christ: "I have never read of a water baptism in the whole law." But now Christ spoke to him of things that were written in the law, or in the holy Scriptures of the Old Testament, though He called them by another name, namely, a regeneration of the water and of the Spirit, though the Holy Ghost is therein called a water. But Christ thereby wanted to prove to Nicodemus, in order to astonish him in regard to a matter which he ought to have known and understood very well, since he was a master of Israel. Behold, for this reason the regeneration in which Christ baptized with the Holy Ghost is only signified by the outward baptism of water.*

*Fr. Corn. Bah, Jesus, Jesus, how well you can talk, how well your tongue is hung! Bah, never in all my life did I hear the Scriptures expounded so strangely, contrary to the views of our mother, the holy Catholic Roman church, and the ancient teachers and fathers. Bah, now I am not surprised, that the Anabaptists have made you their teacher, preacher and bishop; for to hear such sermons, the people of Bruges ran at so tremendous a rate to the Gruthuysbosch. But I must ask you one more question: When you Anabaptists have children that remain simple or idiots, and they grow to be twenty, thirty, forty, yea, eighty, or ninety years old, do you allow them to die unbaptized, because they cannot comprehend your belief and doctrine? For one that remains all his life simple, or an idiot, can certainly not be taught. What do you do with them at any rate? Let us hear once, but briefly; for your long talk begins to be very irksome to these good sirs, as well as to me, and it is getting late, and I am tired, that I am.*

*Jac. To such innocent, simple and childish persons belongs the kingdom of heaven, as Christ says, Matt. 19:14.*

*Fr. Corn. Bah! tush, tush, tush! I say that it is not necessary to teach men first their confession of faith, before they are baptized, as you Anabaptists teach and do, when you baptize, or rebaptize; for though the infants are unlearned in the Christian faith, we Catholics baptize them upon the faith of the holy church, and because they have believing parents; therefore they need not be taught first, that they need not.*

***Jac. Yet Christ says, in the sixteenth" chapter of Mark; "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Here certainly preaching and believing are mentioned before baptizing. Again, Matt. 28, Christ says: "Go ye therefore, and teach all nations, baptizing them," etc. Here certainly teaching is mentioned before baptizing.***

*Fr. Corn. Tush, tush! you are beginning to preach again, are you? Hence one more question, and then enough. In good faith, if an unbaptized person of your Anabaptistic church were instructed far enough in your devil's faith, to receive baptism, and, he should come to be baptized, and should become so sick and faint as to lose all self-consciousness,*

*and could therefore not confess his faith before or in baptism, would you also suffer him to die unbaptized, I suppose you would? Hence your nonsense and twiddle- twaddle deserve no respect or regard.*

*Jac. Though he should die in that faintness, unbaptized, he would be saved through his faith; for Christ (Mark 16:16) says: "But he that believeth not shall be damned."*

*Fr. Corn. Well, I have no desire to dispute any longer with you. I shall go my way, and let the executioner dispute with you, with a burning fagot \* \* \* and afterwards the devil in hell, with burning pitch, brimstone and tar, see.*

*Jac. No; for Paul writes (II Cor. 5:1): "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."*

*Fr. Corn. Bah! in hell, in hell. Expect nothing else than to go through this temporal fire into the eternal; hell yawns and gasps for your soul, you accursed, damned Anabaptist that you are, see.*

### **Part 6- Deception in our midst – HOLD FAST!**

Jacob and Herman, caught by the Inquisition Hunters, joust through a series of provocative questions from Friar Cornelius. The Friar - schooled in the high theology and amongst the most learned members of the Catholic Church, confronts the "simple" who baffle him and the recorder as they witness with penetrating scriptures.

A sham of *evidence* emerges that condemns these two men (and others) to death by a combination of fire, drowning, strangulation, and/or torture. Jacob – a pastor in the Church of God and his Christian brother Herman rot in the Belgian dungeon, but write their loved ones and the world.

These missives and trials record of each of them and then the civil powers store the documents in plain sight. As if to say "We determine and arbitrate the truth and deign death to any that we deem reprobate or heretical – we have the facts."

Many of the constructive writings that defend THE faith burn in the town square with the martyrs – the prayers of saints, a sweet savor to our God (Psa. 141:2). For without obedience many misunderstand the truth, swaying to deceiving spirits (I Tim. 4:1). Humans fashion myths and archetypes, snub the True God and drive the deep ancient tyranny.

Firstly, many enter the evil empire, seemingly becoming the authors of death and life, and then assume the powers of justice and judgement. Man, put yourself as a god, slip in creatures that mirror spirituality, BUT replicate and modify of the spirit world of our God.

The demons mood match human characteristics and desires – Zeus - Sky, Weather, Father of Gods and Mortals; Hera - Wife of Zeus, Integrity of Marriage; Poseidon- Sea, Earthquake, Raw energy of Bull and Horse; Hades - Lord of the Underworld; Aphrodite - Sex, Love; Demeter - Corn, Fertility of the Land; Artemis - Hunting, wild animals, Aid of Women in Childbirth; Apollo - Music, divination of prophecy, purification, healing (later- Sun); Athene - Craftsmanship, warfare; Ares - The fury of War; Hephaistos - Physical lameness, metalwork and artisan; Persephone - Bride of Hades, Queen of Underworld, daughter of Demeter; Hestia - (fire of) Hearth; Hermes - Divine intermediary, messenger, guide of souls to Hades, bringer of fertility to flocks; Dionysus - Ecstasy, madness of intoxication, wine, exuberance (later- theatre); Pan - God of lonely, rustic wilderness, induces 'panic'; and Eros - Sexual desire<sup>66</sup>.

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<sup>66</sup> <https://wiki.uiowa.edu/display/theatre/Greek+Gods+and+their+Attributes>

A litany of pomposity and foolishness to the Christian spirit, but mesmerizing and attractive to the pulls of the flesh. Much to be told – Hollywood and the Arts embolden this mythical and fantasy world, because demons deceive and toy with the carnality of all.

From the artifacts of the Evil Empire emerge that which cannot be buried and will be shouted from the rooftops (Luke 12:3). The searching Christian soul can discern the purity and meekness of the Christian martyr, who lays down his life only to gain it back again.

To the listener, the martyr encourages, admonishes – bring you to the Christian altar of the living God. Sealed under the throne of almighty God – figuratively speaking with the ripping of the 5<sup>th</sup> seal. Many, already SEALED by the Father into the kingdom, awaiting the return of Christ and Kingdom of God.

The world witnesses this as a massive deception, a Jim Jones sacrifice to cultic distortion. But where resides the truth against the greatest historical cult - the False and Deceptive Babylon that manufactures blasphemous edifices?

***Their voices can be heard, recorded and engraved in our hearts as steadfast scriptures - the commandments of God the Father and Jesus Christ, that we hold so early, IN ACTION!***

*<sup>160</sup>THE FIRST LETTER OF JACOB THE CHANDLER, WRITTEN TO HIS WIFE – Jacob de Rore, burned at the stake at 27 years of age, wrote 19 letters to his wife and children. This is the first:*

*The eternal, imperishable wisdom of God our heavenly Father, the great love of His Son our Lord Jesus Christ, and the power of His Holy Spirit, for the comforting of your mind, these I wish you my very dear and beloved wife, as a cordial greeting from God, through Jesus Christ our Lord and Saviour. Amen*

*My affectionately beloved and chosen wife, be pleased to know that my mind is tolerably well, the Lord be praised forever for His grace, except that I am very sorrowful for your and for the children's sake, since I love you and them from the heart, so that I know of nothing under heaven for which I would be willing to leave you; but for the Lord and His invisible riches we must forsake everything, through the love of God, which is shed abroad in our hearts by the Holy Ghost.*

*Hence Christ says: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and follows after me, is not worthy of me," Matthew 10:37, 38. And he also says: "If any man come to me, and hate not his father, and mother, ...he cannot be my disciple." Luke 14:26*

*Yes, brother and sisters, wife and children, and our own life also; with all that we possess, or we cannot be Christ's disciples; although this hatred extends only as far as these things cleave to us, to draw us away from Christ.*

*Hence, we must overcome and forsake them through the love of God, for thereby we prove that we love God above all, with all our strength, and with all our ability, which is the greatest commandment in the law, of which Paul says: "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." I Tim. 1:5.*

*By this love and faith, one must confess Christ unfeignedly, and not forsake Him for father or mother, for wife or children, or for his own life.*

Hence Solomon writes: "Love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, and a flame of the Lord. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be condemned." (Sol. Song 8:6, 7); for it cannot be bought with riches, but it is given for nought by God, through the Holy Ghost, to those that seek Him in truth.

Therefore, I pray you, my dear wife, that you seek to possess your soul in patience, and do not grieve too much on account of this my trial, which happens through God's permission. For I had thought to come and take leave, and to send you away with H., or with someone else; but the Lord did not permit me-He knows why it is.

**Still I am grieving much on your account, for I leave you in great distress. But I hope that the Lord, who has taken me from you, will help you and provide for you, according to His promise, since He feeds the ravens and little animals, because they are His creatures; how much more then shall He provide for His elect, who cry day and night unto Him?**

**Therefore, did Peter say: "Cast all your care upon the Lord; for he cares for you." I Peter 5:7. As also David says: "The eyes of all wait upon thee; and thou gives them their meat in due season." Ps. 145:15.**

Thus, my dear wife, trust in the Lord, this I pray. you; for He that ministers seed to the sower, will also minister bread for your food. II Cor. 9:10. And move to the country of C., where there is much tranquility. And the brethren said, that they would assist us in whatever they could. I had made such good arrangements, that I hoped that it would please you well, which I intend to let you know yet.

Furthermore, I pray you, my dear and much beloved wife, that you do the best with my children, to bring them up in the fear of God, with good instruction and chastening, while they are still young for with the rod their back is bowed, and they are brought into obedience to their parents.

Hence it is written: "He that loves his son causes him oft to feel the rod; and he that spares his rod, hates his son: but he that loves him instructs him." Prov. 13:24. For instruction must accompany chastisement: "For chastisement demands obedience, and if one is to obey, he must first be instructed.

This instruction does not consist in hard words, or loud yelling; for this the children learn to imitate; but if one conducts himself properly towards them, they have a good example, and learn propriety; for by the children the parents are known.

And parents must not provoke their children to anger, lest they be discouraged; but must bring them up with admonition and good instruction. Eph. 6:4; Col. 3:21. Thus, my dear and much beloved wife, do the best with them, this I pray you; and take heed to yourself, that you may receive the end of your faith, even the salvation of your soul. I Peter 1:9.

And do not faint because of the tribulation which we must suffer, but remember how the innocent lamb, Christ Jesus, had to suffer from the beginning in the faithful. Hence the Lord says: "He that touches you, touches the apple of mine eye." Zech. 2:8. To Paul He said: "Saul, Saul, why persecute me?" And Paul said: "Who art thou, lord?" He said: "I am Jesus of Nazareth whom thou persecute." Acts 9:4, 5.



*Not that he persecuted Christ according to the flesh; for the latter had died, before he persecuted: but he persecuted the Christians, in whom Christ lived according to the spirit; for they do not live to themselves, but Christ lives in them. Rom. 14:7.*

***Hence, when they suffer, they do not suffer for their own name, but for the name of Christ; for if they lived to themselves, they would not be in trouble, for the world would love them; but because they are not of the world, and because Christ has chosen them from the world, therefore the world hates them. John 15:19.***

*Hence Peter says: "if ye suffer for the name of Christ, happy are ye; for the spirit of glory and of God rests upon you: on their part he is evil spoken of, but on your part he is glorified." I Peter 4:14.*

*For they are comforted by the same Spirit, so that we know: As the sufferings of Christ abound in them, so their consolation also abounds by Christ, namely, if they suffer with Him, they shall also rejoice with Him; for their light affliction, which is but for a moment, works for them a far more exceeding and eternal weight of glory; because they look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. II Corinthians 1:5; II Tim. 2:12; II Cor. 4:17, 18.*

*Hence Paul says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; for we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens, where mortality will be swallowed up of life; for there shall be no more death, neither sorrow, neither any heat, for God shall wipe away all tears from their eyes." Rom. 8:18; II Cor. 5:1; Heb. 11:10; II Cor: 5:4; Rev: 2i:4; Isa. 25:8.*

*Then they shall leap as the calves of the stall; then they shall triumph upon Mount Sion, have palms in their hands, and receive the crown of honor, which God has prepared for all them that love Him and His appearing. Mal. 4:2; Thus, my dear wife, comfort yourself with these words, and be patient in your tribulation, this I pray you; for though I am thus taken from you, think that we are not assured of each other; for we must all die, and the Lord has long permitted us to be together, considering the perils in which we walked.*

***There have been so many within our time, who had to leave each other, some through imprisonment, some dying of sickness. But there is no more glorious death, than that for the name of Christ; for not all are made worthy of God to suffer for His name, for this is acceptable with God, says Peter. I Peter 2:20. Hence he and John went their way rejoicing that they were counted worthy to suffer shame for His name. Acts 5:41.***

***O my dear and beloved wife, it would greatly rejoice me if I could hear that you were of good cheer; for every time that I have written your or the children's names, I could not refrain from weeping. Nevertheless, as regards my own self, I am of reasonably good cheer, the Lord be praised for His grace; so that I would not have thought it before my apprehension-so weak did I find myself.***

*Hence Christ did truly say: "I will not leave you comfortless; but I will come to you." John 14: 18. Herewith I will commend you, my dear and much beloved wife, to the Lord, who is able to keep your treasure, and to give you an inheritance with all them who through faith in Jesus Christ shall be sanctified.*

*May the Lord Almighty strengthen you by His Spirit. Amen*

*Written on the 24th of April (1569), by me, Jacob, your husband.*

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**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

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*Have this copied, and keep it in remembrance of me; for I do not know whether I can write you anymore.  
Greet all the brethren and sisters.*

**Part 7 – the Martyr’s message to the Sardis Church in Europe and the New World – Jacob and Herman’s martyrdom message**

The year is 1569, and the place Bruges – the lowlands – later Belgium – the Papists arrest Jacob – a Chandler or weaver and Herman, trying them as heretics through the powers of this world, governed by the Tyrants of the Inquisition.

We pursue the further Inquisition of Herman. Witness the intense debate on the Trinity, Baptism and the Authority of Scripture. The Friar regularly curses at both Jacob and Herman. The cursing is removed and either replaced with “BAH” or \*\*\*.

***The Friar accuses the “Anabaptists” as Trinity keepers when in reality the curse is Anti-Trinitarian, as Herman states that nowhere in scripture is the Holy Spirit treated as a God or a member of a 3-part Godhead (see the truth regarding the Holy Spirit here - <https://www.cbq.org/series/holy-spirit/holy-spirit-1.html>).***

For over 400 years of Inquisitorial executions, the Church of God thrives, facing martyrdom in many European locations. ***A future martyrdom force comes upon the true Church of God (Rev. 6:9 – the fifth seal) – perhaps the final warning – see sequence of Matt. 24: 9-14.***

The false Church destroys the Albigenses in Lyons and Toulouse, many escaping to the Vaudois valleys of the Cottian Alps. But the force of the Anti-Christ attacks the Church of God in many quarters, especially those unshielded by the mighty cliffs and defiles of the Alps.

In the Lowlands or Netherlands, two forces joust for physical and spiritual power – Catholics (Austria, France and Spain) against a remnant of the true Church scattered throughout fledgling Protestant movements (later the House of Orange)<sup>67</sup>. 1648 marks the end of the 30 years’ war in Europe, and the 80 years’ war in the Netherlands, eventually collapsing the Inquisitorial powers and their imposed tragedies.<sup>68</sup>

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<sup>67</sup> The Catholic kings of Spain took strong measures against Protestantism, which polarised the peoples of present-day Belgium and the Netherlands. The subsequent [Dutch revolt](#) led to the splitting in 1581 of the Burgundian Netherlands into a Catholic, French- and Dutch-speaking "Spanish Netherlands" (approximately corresponding to modern Belgium and Luxembourg), and a northern "United Provinces" (or "Dutch Republic)", which spoke Dutch and was predominantly Protestant. The latter entity became the modern Netherlands. [https://en.wikipedia.org/wiki/History\\_of\\_the\\_Netherlands](https://en.wikipedia.org/wiki/History_of_the_Netherlands)

<sup>68</sup> The Dutch war of independence lasted eighty years, ending officially only in 1648 at the Peace of Westphalia; but in the latter part, it became a conventional conflict between two states. The religious conflict was solved by ethnic cleansing and exchange of populations. The Protestants, originally concentrated in the cities of Flanders and Brabant, ended up in Holland; and many, not all, of the northern Catholics fled to what is now Catholic Belgium. This geographical inversion explains the paucity of memorials to the victims where they died.

The persecution in the Netherlands was even more violent and more chaotic than that of the *conversos*. The Netherlands Inquisition does not seem to have set up a comparably elaborate procedural charade to the Spanish. *In the edict of 1550, re-enacted by Philip II, heresy was widened to include the mere private discussion of the Bible, and any failure to denounce any such deviance.* A modern historian (Israel) estimates the total number of executions in the Duke of Alva's six-year viceroyalty at [6,000](#). In a letter to Philip, Alva wrote of 800 executions planned in a single week. At one point in 1565 opposition to public executions led to a switch to drowning the condemned secretly in prison cells, a practice reminiscent of the cellar trials and gunshots of the NKVD (Motley).

***Motley even produces this:***

***“On the 16th February, 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. From this universal doom only a few persons, especially named; were excepted. A proclamation of the King, dated ten days later, confirmed this decree of the inquisition, and ordered it to be carried into instant execution, without regard to age, sex, or condition.” It is unclear quite how seriously this genocidal outburst was intended; and perhaps it is better read as extreme psychological warfare, and a formal abandonment of legal process in***

Catholic chronicles understate the martyrdom impact on social progress, choosing to rely on fabricated documents and tortured “confessions”. The friar espouses the utter fantasies of the False Church defying Scripture as contrary to the Holy Mother Church – so many falsehoods – 7 sacraments, the eucharist, authority of the Pope, infant baptism, resonating Satan inspired Babylon – philosophy, incantation, confusion and myths.

The Catholic edifice crumbles in many quarters! Specifically, her tyrannical hold on the hearts and minds of civil powers or the “many waters” (public – see Rev. 17:1). Rome’s hierarchy responds with skillful reversals - the Jesuit driven counter-reformation. Again, she seduces powers, but now Protestant movements as they align as her daughter prostitutes (Rev. 17:5).

Incrementally the spiritual deception phases and compromising doctrines partially defeat the beauty of God’s word in the Sabbath, Holy days, His authority, baptism, and salvation. Thinking that the Eternal attends to their Baalish prattling and customizing their traditions, orders and practices, vain gains for the praise of men and demons - ***how then shall He know you! (see below).***

***The authority of the Mass (called the “death bed”) shouts the friar! He marks their authority to recall Christ in Flesh and Blood repeatedly in the Eucharist – confounding the mind and heart dogged by demons, as the world imbibes the spirits of the tree of Evil <sup>69</sup>.***

***Arguments swirl around original sin, baptism, begotten or born again, and eternal condemnation and judgement. But, the friar, calls to the dawn of existence, reinforces the deception – the False Church’s right to bestow salvation - mythical, magical, and destructive.***

The friar and the False Church cannot perceive of scripture outside of the “Holy Mother Church of Rome”. Herman quotes scripture that supports the “Christian being” – as man adheres to the Heavenly Father and Jesus Christ as the sole authorities and arbitrators of salvation. ***A capital offence looms!! Each and every point of debate stabs their worldly authority. But Herman resists submission to the authority of the Anti-Christ Catholic Church!***

The Papacy and her priests assume the power to forgive spiritual error or sin on the earth. But, not from scripture, for truly THAT belongs only to God the Father and our working spiritual union with Him. ***The Passover service marks the remembrance of Christ’s death - the saving grace of the firstborn Israelites in the land of Egypt, twists into the Babylonian imposter twist - a repetitive slavish sacrifice of Christ, in the Mass.***

***The audacity of Satan to imbue the blood and body of our Saviour with strains of false penance!*** The Catholic church - a philosophy and a myth (as Paul wrote against – Col. 2:8), inserts social mores - creeds, saints, sacraments, rules, and rote traditions – seemingly ancient and accepted by God. This disobedient practice stands in the face of the written word, but echoes in history – her pre-emptive attack buffets scriptural supremacy<sup>70</sup>.

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***the repression, than a real plan for a Final Solution. Either way, it is a horrific document.***  
<http://www.jameswimberley.es/Articles/Inquisition.html>

<sup>69</sup> Here, then, in Rome was Teitan, or Satan, identified with the "serpent that taught mankind," that opened their eyes (when, of course, they were blind), and gave them "the knowledge of good and evil." In Pergamos, and in all Asia Minor, from which directly Rome derived its knowledge of the Mysteries, the case was the same. In Pergamos, especially, where pre-eminently "*Satan's* seat was," the sun- divinity, as is well known, was worshipped under the form of a serpent and under the name of Aesculapius, "the man-instructing serpent." – A.Hislop – Two Babylons

<sup>70</sup> The first stream which carried the Received Text in Hebrew and Greek, began with the apostolic churches, and reappearing at intervals down the Christian Era among enlightened believers, was protected by the wisdom and scholarship of the pure church in her different phases; by such as the church at Pella in Palestine where Christians fled, when in 70 A. D. the Romans destroyed Jerusalem; by the Syrian Church of Antioch which produced eminent scholarship; ***by the Italic Church in northern Italy; and also at the same time by the Gallic Church in southern France and by***

***The theme - We are better than God!*** We climb to the top of the Tree – in Greek, gnosis or the knowledge of good and evil. Empowered by the rebellion of Satan the False Christ corners man's God given right of choice! ***Satan - the god of this world- (I Cor. 4:4) brings the body and blood of a "Christ" back to the earth – the ultimate blasphemy that assumes the spiritual guardianship of the world – see Herman's statement below.***

***Do we, in this irreverent but supposedly progressive world, care about blasphemy - as the people of the True Church of God!?***

***We discover man's assault, as he saddles demonic powers – takes the nature of the True God, makes their own laws/commandments/suggestions, running deep into spiritual violation and chaos! Rev. 17:3: (FV):***

***Then he carried me away in the spirit to a wilderness; and I saw a woman sitting upon a scarlet beast that had seven heads and ten horns, full of names of blasphemy.***

***A cover - the Mother of God – she hides within a veil – the specter of goodness. She mixes the potion - vile and despicable doctrines that appear to destroy the creating God in us! Sexual and spiritual perversion broods in her counsels – THE worldly liaison (see below).***

***The friar presents the I John 5 argument regarding the trinity. Herman corrects the lie as an interpolation, among others, from the true scripture. Babylon, the third person of their godhead, incises the truth with the mystery - Satan greatest desire - ascend the throne of God – our DESTINY (Isa. 14:13)!***

***The False Church imposes a new "Mary", the Queen of Heaven. Herman counters - if true, she ascends to the Godhead as the Mother of each of the Trinitarian godhead!***

***So, Jacob and Herman are burned at the stake!***

<sup>161</sup>***The very pleasant and favored country of Flanders, in and about the year 1569, was as a dreadful den of murderers, in which they did not hesitate to put to death the chosen friends and followers of Jesus Christ, yea, to deprive them little by little of life in the most awful and horrible manner, namely, by fire, to the sorrow and grief of many, who living at that time beheld it with weeping eyes.***

***This appeared, among many others, in two valiant heroes, and champions of Jesus Christ. One of them was named Jacob de Roore, or the Chandler; he was a teacher in the church, and a very God-fearing, intelligent, kind, and eloquent man, who was not afraid at the peril of his life to lead and feed, the flock of Jesus in the green meadows of the true evangelical doctrine, though it was in forests and wildernesses.***

***The name of the other was Herman van Vleckwijck; he was a common member, but possessed nevertheless no small gifts. These were both brought prisoners into Bruges, one of the Flemish cities, where they had to endure many hard and severe temptations from the papists, who sought to make them apostatize from the faith; but as they were founded upon the immovable corner stone, Christ Jesus, the edifice of their faith also remained firm, and they could by no means be moved or swerved therefrom.***

The Church of God Triumphs over Babylon (False Prophet) and Beast Power  
An Historical and Prophetic Narrative

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Hence the rulers at said place, through the instigation of the Romish so called spirituality (clergy) concluded their process, and delivered them both from life to death, to be burned to ashes at the stake, which was done on the 10th day of the month of June, A.D. 1569.

Concerning this the following verses have been composed;

"In fifteen hundred and sixty-nine,  
On the tenth of June, in the city of Bruges, Encircled wholly by fiery flames,  
With intrepid spirit, both Jacob and Herman. Did testify before all the world  
To the word of God, which they sealed with their heart's blood,  
And thus their sacrifice they did bring  
To the mighty God that inhabiteth heaven."

Of these two offered up children of God, two disputations are extant, which a certain monk, called Friar Cornelis held with them at said place, and which, because of the wise, intelligent and prudent answers of said two friends, are well worthy to be added here (**see previous article**).

DISPUTATION BETWEEN HERMAN VLECKWIJK, IMPRISONED BY THE LORDS OF THE COUNTRY VAN DEN VRYE IN BRUGES, AND FRIAR CORNELIS, IN THE PRESENCE OF MR. JAN VAN DAM, ON THE 10TH OF MAY, A. D. 1569

Fr. Corn. I would say, Good-day, Herman; but I am quite wrought up and angry yet from yesterday, at your accursed hedge-preacher (**he speaks of Jacob**), or teacher, who has so wickedly seduced, deceived, crazed, be deviled and bewitched you and your fellow Anabaptists by his damnable, hellish, Anabaptistic heresies, out there in the miserable Gruthuysbosch (**a settlement in the Netherlands**).

Hence, I must now come here and try whether I can draw you away again from this Anabaptism, and convert you to our Catholic Christian faith; have you a mind for it, or not? Let us hear now.

Herm. To judge from your speaking, I should think that you are angry, and if you had not told me yourself, I would have thought, that you wanted to frighten me. But why are you so angry at that friendly, pleasant man, who I think did not give you one hard word?

Fr. Corn. He nevertheless called me a papist once or twice; but I do not care \* \* \* for that; but I am very angry that he would in no wise suffer himself to be converted from his accursed Anabaptism and all other accursed heresies, in regard to which I have spent so much labor in vain; and the most vexatious of all is, that though I so well showed, and convinced him of, his bad, evil, wicked, false, heretical faith, as these good lords have well heard, it was all of no avail; ill betide him.

**Herm. I think, that he nevertheless clearly showed you with the holy Scriptures, that his faith is in Jesus Christ, the Son of the living God; whereby then could you show him, that his faith is bad, evil, wicked, false, and heretical, as you say?**

Fr. Corn. Fie, alas! I already hear by this answer, that I shall win no laurels in the way of converting you. But in good faith, do you people think it enough, only to believe in Jesus Christ? Ali, bah, all the devils of hell believe in Jesus Christ; bah, see here now, what we are tormented with.

***Bah, you ought to, and must also, on pain of the damnation of your soul, believe in all the other articles of the Christian faith, and the excellent, holy institutions of our mother the holy Roman Church, which by our holy fathers, the popes, have in all general holy councils, been ordained and decreed to be believed and observed.***

***But you Anabaptists neither believe nor observe anything of them, except it be very plainly stated in the holy Scriptures; for if there are any matters contained in the Scriptures, that seem somewhat obscure to you, you will by no means believe them; as, for instance, all that is contained in the holy Scriptures concerning prayer for the refreshing and deliverance of the souls in purgatory; nor all that is said in them respecting the seven sacraments.***

***Nor all that they say concerning priestly authority; nor all that is found in them regarding the transubstantiation, or change, of the bread and wine into the real flesh and blood of Jesus Christ, in the Sacrament of the altar; nor all that they contain concerning the perpetual virginity and purity of Mary, the blessed mother of God.***

*No, these and very many other holy articles you will not believe; yea, what is still more abominable, the worthy blessed mother of God, whom you ought and are in duty bound to honor, serve, invoke, and entreat, that she would intercede for you with her dear Son, her you Anabaptists do not esteem better than your filthy, \*, \* sinful wives. And in like manner you despise and reject all the holy saints and saints whom you ought to honor, fast to them, celebrate, invoke, and entreat; that they would stand as advocates or mediators between God and you, and intercede, for you; bah! is this not a fine thing? Bah, you are silent: answer me, why you heretics bear such enmity and hatred to the worthy, blessed mother of God, and to God's saints'; let us hear now.*

***Herm. That we should hate Mary the mother of Jesus Christ, and the saints of God; this be far from us; but that we do not invoke and entreat them that they should stand as advocates or mediators between God, and us, this is because John, in the second chapter of his first epistle says: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world,".***

***In like manner, Paul writes to Timothy, in the second chapter of his first epistle: "There is one God, and one mediator 'between God and man, the man Christ Jesus: who gave himself a ransom for all." In the same manner he also writes to the 'Hebrews; in the ninth chapter. But we do not hate our enemies; how then should we hate God's saints, our, fellow brethren and sisters in the Lord?***

*Fr. Corn. Indeed? if they are your fellow brethren and sisters in the Lord, why then do you bear such enmity and hatred to them, that you help burn or destroy their relics or bones; and break their images to pieces, wherever you have been able to get at them? is this not a fine brotherhood and sisterhood? accursed Anabaptists that you are.*

*Herm. We do not meddle with your affairs; if you would leave us alone in our faith and in our walk and conversation, as we leave you alone, in your religion, and with your images, relics or dad men's bones, your hands would remain unstained with and innocent of our blood.*

***But you generation of Cain first killed the saints of God; and then take them to exalt and honor them with fasting and celebrating, and erect to,' them idolatrous images, which they themselves despised and rejected, and you honor their bones, as Christ says, Luke 11:47.***

***"Woe unto you! for ye build the sepulchres of the prophets: and your fathers killed them." Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build, their sepulchres. Therefore also saith the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:***



**that the blood of all the prophets [which was shed from the foundation of the world], may be required of this generation; from the blood of Abel. Matt. 23.**

*Fr. Corn. Ah, bah! would you \* \* \* accursed Anabaptists compare yourself to the prophets, apostles, and to God's holy martyrs, popes and priests, whose blood was shed for the Catholic, Christian faith, of which you Anabaptists are now such enemies, that you through the rejection of the sacrament of the priesthood reject, not only the six other sacraments, and all our Christian ceremonies and acts of worship, but also all the articles of the Christian, Catholic faith, as I have said.*

**Therefore you are put to death; do you understand this, you uncouth, blockheaded Anabaptist that you are?**

**Herm. However uncouth and blockhead I am, I understand very well that you put us to death because we do not believe or observe these popish, or Romish, church articles, part of which you have mentioned. And you think that you do God service by killing us for it, as Christ says (John 16:2, 3): "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me."**

*Fr. Corn. Bah I you bewitched and devil-possessed Anabaptists, would you also fain claim this for your side; would you? Bah, and would you charge and upbraid us priests and Catholics with such things, would you? Bah, and would you also say, that we priests know neither God nor His Son Jesus Christ, would you? **Ah, bah! Who knows God and Jesus Christ better than we Catholic priests? Hence this is all spoken concerning the Jewish priests, and concerning the Anabaptists; Calvinists, Lutherans, and other heretics, who in France and Spain in these lands and elsewhere, so tyrannically persecute, trouble, torment, and martyrize us priests, because we have the true knowledge of God and Christ, see..***

**Herm: It is to be feared that Christ will not know you, though you think that you know Him so very well; for you are of so many different orders and rules. You are a Franciscan, the other an Augustinian, the other a Carmelite, the other a Jacobine or Dominican, the other a Benedictine; yea, innumerable are the orders and sects into which you are divided, and each has its special ceremonies and rules, according to which he must live, of which not a word is found in the teaching of Christ; how then shall He know you!**

*Fr. Corn. Indeed? You hellish, devilish Anabaptist, though we are so diverse in regard to orders, rules and ceremonies, are we ecclesiastics not all comprehended in one sacrament of priesthood, eh?*

**Herm. Your sacrament of priesthood is nevertheless an article like all the other articles of your faith, of which nothing is found written in the holy Scriptures, hence I have no knowledge of, nor faith in it.**

*Fr. Corn. Ah, you accursed Anabaptist, answer me then, why God the Father should not be willing to know us, who are His priests, for do we not daily, in the mass, offer up His Son Jesus Christ, in flesh and blood? Bah, whom should they both know better than us, their priests? What will you say now, eh?*

**Herm. How shall I here tell you the secret of the mass? I do not myself know it; but you know it very well.**

**Fr. Corn. Indeed? If you do not know the secret of the mass, how comes it then that you heretics undertake to describe such an accursed "Death-bed of the mass?" in which it says, that the mass, as it were, is lying sick of a putrid ulcer, which she has in her canon, and of which she will have to die. Bah! And do you accursed heretics then**

**not know the secret of the mass, as you call it? Bah! May the devil skin you with the "Death-bed of the mass," accused Anabaptists that you are.**

**Herm. We have not composed or written the book of the "Death-bed of the mass," and do you take it so ill that I speak of the secret of the mass? Is it not a common saying, also among the papists when they are asked in regard to something which they do not wish to tell, they generally answer: "I do not want to tell the secret of the mass."**

*Fr. Corn. Bah! The devil and his mother have introduced this saying among the laity. I would that all who use it would sink together through the earth into the abyss of hell, that I would.*

*Recorder. O father Cornelis, the people say it without thinking any evil by it; I have frequently heard priests say it, and to confess the truth, I have often said it myself, without any evil thought or reflection.*

**Fr. Corn. Well, it is enough of it; but, you Anabaptist, answer me whether you believe, that the real flesh and blood of Christ Jesus are offered up by us priests in the mass, let us hear.**

**Herm. You must ask me concerning things that are contained in the holy Scriptures; for I have not studied your faith or religion.**

*Fr. Corn. Indeed? You crazy, bedeviled Anabaptist, and would you only be asked concerning things that are expressly contained in the holy Scriptures? Come on then, now I will soundly ask you in regard to things that are most clearly contained in the holy Scriptures. Bah! I have heard it said, that you have grown-up children running about at home, that are still unbaptized, nevertheless Christ, in the third chapter of John, says to Nicodemus: "Verily, verily, except every man be born again of water and of the Spirit, he cannot enter into the kingdom of God." Bah, is this not something that is contained in the holy Scriptures, eh?*

*Herm. When the apostles, according to the command of Christ (Matt. 28), went and taught all nations to believe in Jesus Christ before they baptize them, did the converts to the faith, in the meantime, while they were being instructed, also go about unbaptized at home?*

**Fr. Corn. Bah, and if your children should die in the meantime, would they not go to the devil in hell, I suppose?**

**Herm. No, no more than the children or converts to the faith in the time of the apostles.**

**Fr. Corn. Ali, Bah! That was another thing; those children were circumcised, and thereby they were saved, though they died unbaptized; bah, here you are in a corner, happen what will, yes, yes, yes!**

**Herm. Those children were not all circumcised; for the faith in Jesus Christ was preached and taught also among the uncircumcised Gentiles; now I am out of the corner again.**

**Fr. Corn. Indeed? I shall put you in the corner again. Bah! As the children of the uncircumcised Gentiles, that died without baptism, went to the devil, so your children that die without baptism also go into eternal perdition; do you understand this?**

**Herm. Our children that die before baptism certainly do not go into eternal perdition, any more than did the children of the Old Testament, that died uncircumcised before the eighth day.**

*Fr. Corn. Ah, bah! Do you think that the children of the Old Testament, that died uncircumcised before the eighth day, are saved? Bah, this were a fine thing.*

*Herm. Yes, this we think, without once doubting it, and I am surprised to hear you doubt it.*

*Fr. Corn. Bah, what do you make of the original sin then, which the children inherit from Adam and Eve, eh?*

*Herm. What do you make of the death of Christ? For John the Baptist said: "Behold, the Lamb of God, which beareth away the sin of the world." John 1:29.*

*Fr. Corn. Bah, Christ bears away all the sin of the world, as you Anabaptists understand, think and believe. Bah, who then shall be damned? No one, I suppose.*

*Herm. Christ says in the sixteenth chapter of Mark: "He that believeth not shall be damned;" but He nowhere says: "He that is not baptized (understand, in infancy) shall be damned."*

*Fr. Corn. Bah, here you lie with your vile, false, lying mouth; for did I not tell you, that in the third chapter of St. John it is written, that Christ said to Nicodemus . "Verily, verily, except every man be born again of water and of the Spirit, he cannot enter into the kingdom of God?" bah I here I have certainly cornered you, have I not, eh?*

*Herm. No; for Christ there speaks of no external baptism, nor does He mention baptism; but He speaks of the regeneration which is performed by the Spirit of God, who is sometimes also called a water in the holy Scriptures. For thus says the Lord by the prophet Isaiah in the forty-fourth chapter (v. 3): "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed." Again, by the prophet Ezekiel, in the thirty-sixth chapter (verses 25, 26): "I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you. A new heart a so will I give you, and a new Spirit will I put within you." Again, in the thirty-ninth chapter (v. 29), the Lord says by Ezekiel: "I have poured out my Spirit upon the house of Israel." Again, by the prophet Joel, in the second chapter (v. 28): "Then will I pour out my Spirit upon all flesh," etc.*

*Fr. Corn. Well, all this is done through the sacrament of baptism, when the children are baptized; for then the devil is exercised by the priest, and they are cleansed from the original sin, inherited from Adam and Eve, and they obtain a new heart and a new spirit; bah, thus does God pour or shed His Spirit upon all flesh; you will not cheat me out of this-you are cornered and remain cornered, see!*

***Herm. I tell you again, that Christ, when He talked with Nicodemus, meant such a regeneration as does not concern external baptism, nor does it children; but it concerns the true believers in Christ, who are begotten according to the will of God, by the word of truth, as James says in the first chapter. Again, Peter, in the first chapter of his first epistle, says: "See that you love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Of similar Scriptures which do not concern little children or external baptism, there are more yet.***

*Fr. Corn. Bah, but if the regeneration of water and of the Spirit does not concern children, they must certainly and unmistakably go to the devil; for you acknowledge yourself, that he who does not believe will be damned. Bah, children do certainly not believe as you also say. And when they besides remain unbaptized, and die thus, they must surely be damned; for by what other way could they be saved, eh?*

*Herm. By the death of Christ, as I have told you. And Christ also says (Matt. 5:18, 19), that to such belongs the kingdom of heaven.*

*Fr. Corn.. Yes, these are the same arguments with which your hedge-preacher yesterday made my spleen run over. Bah, what does all this disputing and arguing amount to; if you would suffer yourself to be converted, you must be willing to be taught, and brought to the Catholic, Christian faith of our mother, the holy Roman church, and to her baptism and religion. Bah, why will you trust so much in the heresies of that damned arch-heretic, Menno Simons, and so firmly rely upon this bewitched hedge-preacher? Bah, why do you not believe me as well as that Menno Simons? For I am as learned, and have read as much, and certainly much more, as this \* \* \* bishop, Jacob the weaver, and as a Dietrick Phillips, and an Ubbo Frisius, and such devil's brood, I suppose, eh?;*

***Herm. I trust (or build) not upon Merino Simons, nor upon any man; for the prophet Jeremiah says in his seventeenth chapter (v. 5) "Thus saith the Lord: Cursed, be the man that trusteth in man."***

*Fr. Corn. This is very true; in this you say very well, see; if you begin to talk like this, I feel quite hopeful, that I will convert you with the help of God, from this miserable Anabaptism. So I will first prevail upon you, to renounce the same, and to have your unbaptized children baptized in the Catholic church, by a priest, as a good Christian is in duty bound to do, see. Well, Herman, what think you of this, eh?*

*Herm. I do not think that you are the man that will convert me to your mother, the Roman church, or who will bring me to it, that I shall have my unbaptized children baptized in the papistic church.*

***Fr. Corn. Ali bah, how do you talk in this strain again; a thousand devils (God bless us), what has come over you? It seems, as though he would trust no longer in Menno Simons, nor in any other man; but as soon as I begin with kindness and friendliness to admonish him to renounce Anabaptism, and to have his unbaptized children baptized in our Catholic church, he instantly pipes another tune. Is this not a fine thing? If you will not be converted, and have your unbaptized children baptized in our church, after the Catholic rite, you can be burned alive at the stake, see.***

*Herm. This you papists could also do just as well, even if I turned from my faith, and had my unbaptized children baptized in your church.*

*Fr. Corn. Be sure, we could; but we would give you the sword. If you will suffer yourself to be converted with kindness. I insure you the sword, that I do.*

*Herm. For what purpose should you give me a sword? It would be of no use to me, for we use no swords.*

*Fr. Corn. Tush, tush, tush! You well understand what I mean by it: you would only be beheaded with the sword, see.*

*Herm. After I should have truly and unfeignedly confessed, that I had erred in the faith, and after I should have my unbaptized -children baptized in your church, would I then, according to your saying or meaning, not be a good, upright Christian?*

*Fr. Corn. Jesus, yes, Herman, and should you not in every manner, yes, you, faithful Herman, be as good a Christian as any one can be? This is what I like to hear, see.*

*Herm. And would you papists make no sin of it, to shed the blood of such a good, upright Christian?*

**Fr. Corn. Fie, tusk, tush, tush, bah, is it nothing else? You would have to die nevertheless, because of your having apostatized from the Catholic Christian faith, and having yourself rebaptized, see.**

*Herm. The shepherd of the hundred sheep, of whom Christ speaks in the fifteenth chapter of Luke, did nevertheless not cut the throat of the lost or strayed sheep, when He had found it; but He laid it upon His shoulders, and carried it home rejoicing.*

*Fr. Corn. Ali, bah! What is the use of all this raving and prating? If you want to be converted, be converted, and recant; what shall I say of this? Bah, I should sooner convert the devil in hell and his mother, than I could convert one of these obdurate, petrified Anabaptists; this I swear to you, that I do.*

*Herm. Therefore I said, that you are not the man who shall be able to prove to me from the holy Scriptures, that my faith, and my baptism, which I received upon confession of my faith in Jesus Christ, is evil; how then should you be able to convert me from it?*

**Fr. Corn. Indeed? But what devil in hell makes you people so presumptuous as that you have yourselves rebaptized, who have once been baptized? Show me once from the holy Scriptures, that a Christian that has once been baptized is to have himself rebaptized. Bah, I stake my neck, that you will not be able to show this to me with the holy Scriptures, see.**

*Herm. Alas! Poor Friar Cornelis, you have already lost your neck; for in the nineteenth chapter of the Acts of the Apostles it is written: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." Now, poor Friar Cornelis, here you lose your neck.*

*Fr. Corn. Enough, ah, bah, if they had been rightly baptized. Paul would not have caused them to be re-baptized. No, I have not yet lost my neck, that I have not.*

*Herm. Well then, I answer the same; if I had been rightly baptized, I would also not have had myself re-baptized. But now you can well hear, that you have unjustly so often called me an accursed Anabaptist.*

*Fr. Corn. But you were certainly very well baptized; for the priest had baptized you in the name of the Father, the Son, and the Holy Ghost. And afterwards, only six or seven years ago, you had yourself baptized again; are you therefore not an accursed, damned Anabaptist, eh?*

**Herm. I was not baptized upon my faith in Jesus Christ, but in my unbelief; and when I heard and understood this, I had myself baptized upon my faith, as Christ Himself has said in the sixteenth chapter of Mark: "He that believeth and is baptized shall be saved." Am I therefore an accursed, damned Anabaptist?**

*Fr. Corn. Yes, you are and remain a damned, accursed Anabaptist, if you do not become converted. For St. Paul says, that there is but one God, one faith, and one baptism; is it not Anabaptism then, to have one's self rebaptized?*

*Herm. For this reason you papists are justly (according to your saying) called Anabaptists by the Calvinists, because you have rebaptized in your churches their children, that had been baptized once out here in their preaching.*

*Fr. Corn. O you awkward, block-headed Anabaptist, those children were not rightly baptized, and you know yourself well enough how to prove from the nineteenth chapter of the Acts of the Apostles, that St. Paul caused those who had not been rightly baptized under John's baptism to be rebaptized. Bah, are we Catholics Anabaptists? I suppose so, \* \* \* What shall I say now, does it now become fool's work altogether with the sacrament of baptism-see wherewith we are now tormented and vexed; would you accursed Anabaptist now begin to call us Catholics Anabaptists? Bah!*

*Herm. I do not call you Anabaptists; for I only say, that the Calvinists call you Anabaptists, because you rebaptize their children, which they had once baptized.*

*Fr. Corn. \* \* \*(He spoke here only vile words of abuse.)*

*Herm. Our baptism is nevertheless administered according to the institution of Christ; for in our church the believing are baptized, but you baptize the unbelieving.*

*Fr. Corn. Bah, the sponsors believe in behalf of the children, until they are old enough to believe themselves, do you understand this?*

*Herm. No; I find nothing said in the Scriptures, about sponsors, nor about one man believing in behalf of another.*

*Fr. Corn. Bah, now you are clearly cornered; for does not St. Luke say in the fifth chapter, that Christ saw the faith of the bearers who let down the man afflicted with the palsy, through the roof with his couch, and that He therefore healed him and forgave his sins, eh? Bah, here for once I have clearly cornered you; get out if you can. Now you have spectacles on your nose, have you not, eh?*

*Herm. No; for from this it is not to be understood, that the man afflicted with the palsy did not himself believe, or was without faith, as are the children which you baptize.*

*Fr. Corn. Bah, the old fathers or teachers of our mother, the holy Roman Catholic church do nevertheless understand, that the bearers of the man afflicted with the palsy signify the sponsors, who hold the children when they are being baptized, and believe in behalf of the children, till these are old enough to believe for themselves; for to this end the sacrament of confirmation is instituted, to put the children, when they are old enough to believe themselves, in remembrance that they were baptized. **Bah, I could very well show you this from the ancient fathers, but you Anabaptists will rely most firmly on the holy Scriptures alone**, so that you will not once hearken to the ancient fathers or teachers of the holy church. Bah, it seems, as the provincial of the Augustinians tells me, that, when one begins to mention something to you from St. Jerome, St. Ambrose, St. Augustine, St. Gregory, or some other ancient fathers, that you people carry on in just such a crazy and ugly manner, as though one began to speak to you of the very devil - is this not a fine thing?*

*Herm. **Because we wish to be only Christians, therefore we do not want to hearken to the teachings of the ancient fathers; for they describe popery, as of sponsors, of the sacrament of confirmation, and the whole popery which you follow and observe.***

*Fr. Corn. O you damned, accursed Anabaptist, do you call the sacrament of confirmation popery?*

*Herm. What else is it then? For I have never read in the holy Scriptures of the sacrament of confirmation.*



*Fr. Corn. Bah, and are so dull, awkward and block-headed, that you do not understand it, though you read of it; for confirmation means the imposition of hands, see.*

*Herm. Ah, does it mean this? Pardon me, that through my awkwardness and dullness I do not understand such very high and fine Latin.*

*Fr. Corn. Ah, bah, did I say it is Latin, see here.*

*Herm. What language is it then? I certainly would like to know.*

*Fr. Corn. Bah, that I do not know myself; but we Catholics understand it by the word confirmation, the sacrament of confirmation, or the laying on of the hands of the bishop, when our bishops and suffragans confirm grown-up children or adults, as also the apostles did; hence it is that I say, that you sectarians read of many holy sacramental things in the Scriptures, which you do not understand, and therefore you do not know our sacrament of confirmation, that you do not.*

***Herm. If your bishops or suffragans by such confirmation and laying on of hands could give to the grown-up children and adults the Holy Ghost, and that they spake with tongues, and prophesied as did the apostles, and also those upon whom they laid their hands, then I should very well understand and know your confirmation.***

*Fr. Corn. Bah, there had to be miracles then, when the people did not believe yet, in order that they might believe the apostles; do you understand this, you stupid Anabaptist?*

*Herm. If Christ had commanded you to imitate such laying on of hands, He would also do those miracles through you. Hence, when your bishops do such miracles with their confirmation and imposition of hands, then I shall believe you too.*

*Fr. Corn. Tush, tush, tush, these are the same arguments and chatterings which also your accursed hedge-preacher advanced yesterday against the sacrament of confirmation, and the sacrament of extreme unction. Bah, though Christ Himself did not command us to imitate it, the apostles commanded us to do it; for does not St. James, in the fifth chapter, command that when any one is sick, the priests of the church are to be sent for, to pray over him, and to anoint him with oil, eh?.*

*Herm. The oil of which James writes must have been another oil than your oil; for with that the sick were anointed, that they should recover from their sickness, and they did recover from it. But you priests do the very opposite; for if you knew beforehand, that the sick should recover, and not die, you would not anoint them with oil; for you anoint no sick persons with oil except those who you think will die.*

*Fr. Corn. Bah, my lords, did I not well know, that it would be the same thing which it was yesterday with their hedge-preacher? Bah, I lay you a wager, that if I begin to prove to him, from the same fifth chapter of St. James, the sacrament of confession, he will also say, as his hedge-preacher said yesterday, that I also ought to confess my sins to him; just see, with what we are tormented and vexed.*

*Herm. Did this seem to you so strange an answer from him? For it is nevertheless written "Confess your sins one to another." But when you priests learn from people all that you wish to know, then you let them go, and do not yourselves confess to them who have confessed (as you call it) their sins to you.*

*Fr. Corn. Yes, we call it confession, and it is confession, and shall remain confession, in spite of your teeth. Ah, bah, would it not be a fine thing, if we priests also had to kneel down and confess ourselves to the laity; and would they have the power to absolve us from sin? I suppose so. Bah, what a fine absolution that would be! Bah, and if I here confess myself to you, would you be so presumptuous as to think that you have power to loose or forgive my sins, eh?*

*Herm. Such power as you or all priests have to forgive sin, all men have; for Christ says, Mark 11:25: "Forgive, if ye have aught against any that your Father also which is in heaven may forgive you your trespasses." Again, Luke 6:37: "Forgive, and ye shall be forgiven."*

*Fr. Corn. O you accursed Anabaptist, have you laymen priestly authority to forgive sin in confession? Bah, the forgiveness of sin of which Christ speaks, Mark 11; Luke 6, does not concern confession or absolution. \* \* \* Bah, we priests have in the sacrament of confession and absolution a special priestly authority to forgive and to retain sin, that we do.*

*Herm. Whence do you priests get a special authority to forgive sin, more than we, whom you call laymen?*

*Fr. Corn. Bah, this special authority which Christ delivered to His vicar, St. Peter, and St. Peter left it to his vicars the popes, and the popes impart to us of that power, because they cannot themselves in person everywhere hear confession, and absolve, see.*

*Herm. That the popes and you priests have the special power to forgive and to retain sin, which Christ gave to Peter, this you will not be able to show to me with the holy Scriptures.*

*Fr. Corn. Indeed? O you accursed Anabaptist, the executioner will be able very well to show it to you, by kindling a good fire \* \* \* and the very devils in hell will also show it to you with burning pitch, brimstone, and tar in the fire of hell; this I swear to you, that I do.*

*Herm. You papists can demonstrate your faith, doctrine and religion with nothing better than with the executioner, and with sword, fire, rope and gallows; for these are the best demonstrations or proofs which you have, and thus your forefathers demonstrated their faith and doctrine to God's prophets, to Christ, to His apostles, and to the saints of God, from the blood of Abel until now.*

*Fr. Corn. Ha, you hellish, devilish, damned, accursed Anabaptists, for what do you take our holy fathers the popes and us priests? May thunder and lightning kill, burn and pulverize you. Bah, that I should thus excite, exasperate and disquiet myself for such an accursed Anabaptist.*

*Clerk of the criminal court. Tush, tush, Father Cornelis, and Herman, speak gently with each other.*

*Fr. Corn. Yes indeed, be gentle towards such bedeviled, bewitched, heretics, who do not believe anything. In good faith, do you Anabaptists then go thus unconfessed and unabsolved to your supper? I suppose so; for you regard it but as a bit of simple common bread, and a little draught of common, flat wine. The transubstantiation in the sacrament of the altar with you is only popery, yea, sorcery, and we priests are regarded as sorcerers by you, because we adjure and conjure the true flesh and blood of Christ in the host and in the cup, as you Sacramentarians say, I'll betide you.*

**Herm. Such confession, or absolution, or sacrament of the altar we do not use in our church, but we observe such forgiveness of sins, as Christ commands us, Mark 11; and Luke 6, and such breaking of bread, and distribution of the cup, as He in His last supper commands us to do for His remembrance.**

**Fr. Corn. Bah, but with that forgiveness of sins Christ means this when your neighbor has done aught amiss to you; but I ask concerning the sins which you people have sinned against God whether you go with these unconfessed and unabsolved to your devil's supper, eh?**

**Herm. We pray as Christ has taught us, Matthew 6:12. "Forgive us our debts, as we forgive our debtors." And we use no devil's supper.**

*Fr. Corn. Your breaking of bread, and distribution of the cup is the devil's supper of which Paul writes in the tenth chapter of his first epistle to the Corinthians: "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils: But the cup of blessing which we bless," that is, we Catholics, "is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Bah, and is your bit of bread, and your cup with a little draught of flat wine not a devil's supper? For you sacramentarians do not bless your cup, nor do you consecrate your bit of bread, but it is wine and bread, and remains wine and bread; bah, let us hear what you can answer against this, that will be conclusive.*

*Herm. In regard to this, I must ask you, whether you yourself believe, that Christ in His last supper meant no other body or flesh, and no other blood, than that which was to be broken and shed on the cross for the remission of sins.*

*Fr. Corn. Ah, bah; and should I not believe this? This is quite Catholic, that it is.*

*Herm. Well you will certainly also confess, I think, that the bread which the apostles ate at the supper was not crucified.*

*Fr. Corn. Bah, what hellish, devilish, heretical question is this; never in all the days of my life did I hear such a deep question. Bah, I believe and know very well, that the apostles ate the same body or flesh of Jesus Christ, which the day after the supper was to be crucified, see.*

**Herm. Therefore, poor man, you do not understand the sense or meaning of Christ, through Paul in the tenth chapter of the first epistle to the Corinthians very clearly explains the same, saying "Behold Israel after the flesh; are not they which eat of the sacrifice partakers of the altar?" Thus also are we in the eating of the bread, and in the drinking of the wine, partakers of the body and blood of Christ.**

*Fr. Corn: Bah, you accursed Sacramentarian, would you compare the flesh of God to the rotten flesh of oxen, and the lousy flesh of sheep, and to the, rotten, putrid flesh of goats and other beasts and carrions? \* \* \* Bah, fie, what abominable and horrible heresy is this?*

**Herm. You understand neither Paul nor me; for what I say is this, that Paul by this comparison of the sacrifices of the altar (which the Jews ate, and thereby became partakers of the sacrifice in the remission of sins) explains and expounds the communion or participation of the broken bread and of the cup of wine (which we eat and drink in remembrance of the body and blood of Christ), that we thus also become partakers in the washing from sins through the body and blood of Christ, which He offered up for the sins of the world.**

*Fr. Corn. Ah, bah, see, now I plainly understand your heretical, Sacramentarian meaning, that you only make comparisons and memorials of the flesh and blood of Christ. Eh, accursed Anabaptist, why then does St. Paul say, in the eleventh chapter of his first epistle to the Corinthians: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body." Bah, answer me once to this, you accursed Sacramentarian, that you are.*

*Herm. In the tenth chapter of the first epistle to the Corinthians Paul writes: "We being many are one bread, and one body: for we are all partakers of that one bread." Again in the twelfth chapter "We are all members of one body." If we then are members of one body, unto which Christ has united us together by His baptism and by His Spirit, no external sign can be fitter, to show or signify the union of one body, than that in the breaking of bread we all become partakers of one bread, in token that we being many are one bread and body.*

***Likewise it is also with the wine; for as many grains are ground together, and made into one bread, so of many grapes one drink is made. Therefore let every one examine himself, whether he be worthy of the communion of the bread and of the cup of the Lord, and whether he love his fellow brother with a pure heart: for if he hates his brother, and does not love him, and would besides make himself a partaker yet of the bread and of the cup of the Lord as though he were a member of Christ, he shall be guilty of the body and blood of the Lord, and shall eat judgment to himself, not discerning, that the body of the Lord is signified by this communion or participation, that we are members of one body, into which Christ has united us.***

*Fr. Corn. Tush, tush, tush! It seems that you also could preach a little sermon in the Gruthuysbosch. Bah, this people know nothing else to do but to preach; but you would have to preach a long time to me, before I would believe that a man will eat and drink judgment to himself on a bit of common bread, and a little draught of wine, by which you Sacramentarians would only signify the body and blood of Christ. Bah, I would rather believe that God's name is Henry, that I would.*

*Herm. What greater importance was there in the sacrifices of the Jews, of sheep and doves, than in the bread and wine, which are all types of the true sacrifice which Christ made on the cross in His own flesh and blood? And if the Jews had nevertheless, according to the command of Christ, to lay down their offering before the altar, and first go and become reconciled to their brother, before they were to offer, then a Christian also ought first to examine himself, before he partakes of the bread and the cup of the Lord.*

***Fr. Corn. Bah, a thousand devils, God bless us, if the bread and the wine are only types of the true sacrifice of the flesh and blood of Christ on the cross why then does He say in the sixth chapter of John: "The bread that I will give is my flesh;" again: "My flesh is meat indeed, and my blood is drink indeed; therefore he that eateth my flesh, and drinketh my blood, shall live forever," eh?***

***Herm. This argument is against yourself, for you would say that the bread is therefore the body of Christ, and the wine His blood, because Paul says, that whosoever eats and drinks it unworthily eats and drinks judgment to himself. And here Christ says: "He that eateth my flesh, and drinketh my blood, shall live forever." If therefore that bread and wine of which Paul writes, were the flesh and blood of Christ, no one could therein eat judgment to himself.***

***Fr. Corn. Bah, this accursed Sacramentarian would torment and pester us here, I suppose, with all these abominable blasphemies against God's true body and blood. Bah, the very devil of hell sits in his accursed mouth (when the absolute opposite is true).***

**Herm. I have not mentioned one word about the body and blood of God; how then can I have blasphemed there against?**

*Fr. Corn. O you accursed Anabaptist and Sacramentarian, are the body and blood of Christ not also the body and blood of God? Are God the Father and the Son of God not one God, or would you make two Gods of them. Bah, are you also a Trinitarian (he means here one that Herman does not believe that the Holy Spirit is a person-part of the Godhead), I suppose, eh?*

*Herm. Yet you said, when you wanted to dispute about the mass, that you priests daily in the mass, offer up to God His Son Jesus Christ; hence you make a distinction between God and the body of His Son, which you now begin to call the flesh and body of God.*

**Fr. Corn. Bah, the devil and 'his mother wag your tongue. You would now like to bite into my trap, would you? Ali, you wicked, vile, false, crafty Anabaptist and Sacramentarian, yea, also Trinitarian, because you speak so abominably of the holy Trinity, do you then not believe, that Christ is the second person in the Godhead of the holy Trinity? Bah, it seems not from your speaking.**

*Herm. We only know to speak of things that are mentioned in the holy Scriptures.;*

**Fr. Corn. O you Trinitarian, do we not read in the holy Scriptures of God the Father, and of God the Son, and of God the Holy Ghost, eh?**

*Herm. Yet the holy Scriptures speak of only one God, and of the Son of the living God, and of the Holy Ghost.*

*Fr. Corn. Indeed? You accursed Trinitarian; if you would read the symbol (or creed) of Athanasius<sup>71</sup>, you would read of God the Father, and of God the Son, and of God the Holy Ghost, which three persons are therein called one true God, of whom the Father is the first person in the Godhead; the Son is the second person in the Godhead, and the Holy Ghost is the third person in the Godhead; and these three persons constitute the holy Trinity, that they do. Do you understand now, you Trinitarian, eh?*

**Herm. I have not studied the symbol of Athanasius; for it is enough for me, that I believe in the living God, and that Christ is the Son of the living God, as Peter believed (Matt. 16), and in the Holy Ghost, which is shed on us abundantly through Jesus Christ our Saviour, as Paul writes in the third chapter of his epistle to Titus.**

**Fr. Corn. Indeed? You are certainly fine fellows, that God should shed His Holy Spirit upon you who will not believe that the Holy Ghost is also God Himself. But this heresy you pick up and study in the devilish books of that accursed Erasmus of Rotterdam, who in his preface to the books of St. Hilary writes, that St. Hilary, at the end of his twelfth book, says, that the Holy Ghost is nowhere in the holy Scriptures called God, but that we have become so presumptuous as to dare call the Holy Ghost God, which the ancient teachers of the church did not dare do. In like manner this wicked Erasmus is also a great enemy of the divinity of Christ. Ah, bah I would you follow this damned Trinitarian, eh?**

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<sup>71</sup> <https://www.crcna.org/welcome/beliefs/creeds/athanasian-creed> - a full blown attestation of the Trinity.

The creed has been used by Christian churches since the sixth century. It is the first creed in which the equality of the three persons of the Trinity is explicitly stated. It differs from the [Nicene-Constantinopolitan](#) and [Apostles' Creeds](#) in the inclusion of [anathemas](#), or condemnations of those who disagree with the creed (like the [original Nicene Creed](#)). [https://en.wikipedia.org/wiki/Athanasian\\_Creed](https://en.wikipedia.org/wiki/Athanasian_Creed)

**Herm. We follow neither Erasmus nor Hilary, but we follow the holy Scriptures, as Hilary and Erasmus herein do.**

**Fr. Corn. Though the holy Scriptures nowhere call the Holy Spirit God, what matters it? The Holy Ghost Himself has inspired our mother the holy Roman Catholic church, to call Him God, as appears from the symbol of Athanasius, see. But in good faith, if you believe the holy Scriptures, why then will you not believe in the divinity of Christ, eh?**

**Herm. That be far from us, that we should not believe in the divinity of Christ, that He is divine and heavenly, and not earthly, as you people believe; therefore we are put to death by you.**

**Fr. Corn. \* \* \* Bah, we put you to death, because you people will not believe, that Christ assumed the seed of Mary His blessed mother, see.**

Herm. We believe that the Word became flesh, as John writes in the first chapter of his Gospel.

Fr. Corn. Bah, now I have got you well cornered; for God was the Word. And if God became flesh, why then would you bite into my trap, because I say, God's flesh, God's body, and God's blood, eh?

Herm. We too believe that God was the Word; but would you then therefrom understand, that the living God (of whom Christ is the Son) became Himself flesh? This were certainly contrary to the entire holy Scriptures.

Fr. Corn. Yet Christ says, John 10:30: "I and my Father are one." Again, John 14:9: "He that hath seen me hath seen the Father." Bah, where are you now, eh? <sup>72</sup>

Herm. Christ also says (John 17:21-23): "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." Again (Acts 4:32): "The multitude of them that believed were of one heart and of one soul." Again, Paul to the Galatians (3:8) says: "For ye are all one in Christ Jesus." Again (Ephesians 5:31, 32): "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery." And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." Again (Acts 4:32): "The multitude of them that believed were of one heart and of one soul." Again, Paul to the Galatians (3:8) says: "For ye are all one in Christ Jesus." Again (Ephesians 5:31, 32): "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery."

Fr. Corn. Tush, tush, you have preached enough; for all this you have drawn from the venomous breasts of Erasmus. But answer me, why Christ says: "He that hath seen me hath seen the Father," see.

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<sup>72</sup> The Catholic church sees the flesh of Mary as spiritual as she gave birth to Christ – a spirit being. So the Friar is attempting to argue from scripture that Mary remains the seed of Christ and therefore she is eternal. Belief in the [incarnation of God the Son](#) through Mary is the basis for calling her the [Mother of God](#), which was declared a dogma at the [Council of Ephesus](#) in 431. At the [Second Vatican Council](#) and in [Pope John Paul II's encyclical \*Redemptoris mater\*](#), she is spoken of also as Mother of the Church [https://en.wikipedia.org/wiki/Veneration\\_of\\_Mary\\_in\\_the\\_Catholic\\_Church](https://en.wikipedia.org/wiki/Veneration_of_Mary_in_the_Catholic_Church)



Herm. Christ also says, John 6:46: "Not that any man hath seen the Father, save he which is of the Father, he hath seen the Father." Again, John 1:18: "No man hath seen God at any time." Again, John 14:28: "For my Father is greater than I." Again, Mark 13:32: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." From this it is sufficiently shown that the Father Himself did not become flesh.

Fr. Corn. Bah, this you need not teach me; for I say myself that Christ, the second person in the God-head, or of the holy Trinity, became man, whom you will not call God; do you understand this, you accursed Trinitarian that you are?

Herm. I call Him the Son of the living God, as Peter called Him. (Matt. 16:16), and Lord, as the apostles call Him.

Fr. Corn. O you accursed Trinitarian, I could jump out of my skin for anger, that I could.

Herm. Then you must jump out of your skin, when in the second chapter of the Acts of the apostles (verse 22), you read that Peter calls Him but a man of God, saying: "Jesus of Nazareth, a man\* approved of God among you by miracles and wonders and signs, which God did by him." Again, in the same chapter (verse 32): "This Jesus hath God raised up." Again, in the third chapter (verse 15) "Whom God hath raised from the dead." Again in Acts 4:10: "Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead." Again, Paul (Acts 17:31) says: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Fr. Corn. Yes, yes, tush, tush, tush, bah! These are the same arguments which this damned Erasmus prefers, in his book, *de modo orandi*, and in *Apologia ad Episcopum Hispalensem*, *Alphonsum Mauracum*. But you Trinitarian, if you will call Christ only the Son of God, you do not esteem Him better than Adam; for Luke says in his third chapter, that Adam also was the son of God. Bah! See once, with what we are tormented.

Herm. That be far from us, that we should not esteem Christ better than Adam; for because we believe, that the body of Christ is not earthy of the earth, as was Adam the first man, but that He is a heavenly man, as Paul writes in the fifteenth chapter of his first epistle to the Corinthians; therefore we are put to death by you; hence you yourselves do not esteem Him better than Adam.

Fr. Corn. O you accursed Trinitarian, how the devil does wag your tongue. Bah, if you, will not believe, that Christ is truly man; and if you will also not believe that He is the true God, what \* \* \* is He then?

Herm. **Do not talk so unbecomingly; for 'Christ is no devil; but He is the true Son of God,' as John writes in the fifth chapter of his first epistle; and He is also a true man; as Paul writes in the fifth chapter of his epistle to the Romans.**

Fr. Corn. Bah, but does not St. John in the same chapter say of the Son: "This is the true, God;" eh?

Herm. No, for John says: "We know that the Son of God is come, and hath given us an understanding, that we may know the true God, and that we should be in his true Son. 'This is the true God, and eternal life.'" Hereby John means this true God whom the Son taught us to know.

**Fr. Corn. Bah, you Trinitarian; now it occurs to me that St. John says in the same chapter: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." Bah, here you are, soundly cornered, poor Trinitarian that you are.**

**Herm. I have often heard it said; that Erasmus in his Annotations charges you papists with having interpolated these words, and that they are not contained in the Greek text, even as you people have taken out and added many other things in the holy Scriptures.**

Fr. Corn. Bah, may the fire of hell forever burn and torment you with your devilish, damned, accursed heretic Erasmus. Bah, I could tear my cap for anger; that I could.

**Herm. Why then do you not tear, your cap, when you read that Greek text yourself; and see that this is not contained in it?**

Fr. Corn. Bah, my lords, what do you think of this-am I wrong in so sharply attacking in my sermons this damned heretic, this wicked Trinitarian Erasmus? For it is true, this he writes; yea, what is still worse, in his Annotations to the fourth chapter of St. Luke he has written; that a very great and strange corruption has been wrought in the holy Scriptures in the Greek and Latin copies, that sometimes something is added and interpolated and sometimes something taken away, omitted, and erased, on account of the heretics; yea, that the marginal notes which were now and then written by one or the other have all been foisted into the text, my lords, is it not a fine thing?

Recorder. Ah, Father Cornelis, we are no theologians; we do not understand these things.

Fr. Corn. Indeed? Bah, I believe it; but this Trinitarian would certainly understand it very well, as you hear, that he charges us with it. Bah, he would dare charge us Catholics with his arch-heretic, this wicked Erasmus, that in the ninth chapter of Romans, where Paul says: "Whose are the fathers, and of whom as concerning the flesh Christ came;" we have interpolated: "Who is over all, God blessed forever: Amen." For this accursed Erasmus writes, that he has great doubts with regard to this clause: "Oui est benedictus in saecula. Amen." Or these words are to be interpreted and understood- as a thanksgiving to God the Father; thus, "Christ, etc., who is over all. God be blessed for ever. Amen." "Otherwise," he writes; "I have great doubts; whether this clause has not been interpolated, as I find also in some other texts, that they have added similar clauses, for the conclusion of discourses, as, Tu autem Domine; etc.; Gloria Patri et Filio, etc., as their lessons and prayers are all concluded with such clauses." But as regards the words of St. Thomas, in the twentieth chapter of St. John's gospel, you have no way of escape; for there St. Thomas said to Christ: "My Lord and my God." Bah, to this he does not reply, yea, with this he is soundly cornered- nevertheless, he spitefully writes with regard to this: "This is the first and last passage in the Scriptures, where Christ is called God." Bah, but you Trinitarian, let us hear what you can say to this.

**Herm. I reply to this, that Thomas said very well here; for David says in the eighty-second Psalm: "I have said, Ye are gods'; and all of you are children of the Most High." Christ Himself also quotes these words in the tenth chapter of John. When the Jews took up stones to stone Him, because He had said, "I and the Father are one," Jesus answered them: "Many good works have I shewed you from my Father; for which of those works do you stone me?"**

The Jews answered him, saying: "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods. If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest;. Because I said, I am the son of God?" Again, Ex. 22:8, 9: "If the thief, be not found, then the master of the house shall be brought unto the gods, etc. The cause of both parties shall come before the gods; and whom the gods shall condemn, he shall pay double unto his neighbor."

Fr. Corn. Bah, but tell me without many words, why Christ did not say to St. Thomas: "Stay: I am not your God?" let us hear.

*Herm. In regard to this my previous answer, John 10; David in Ps. 82 will serve; but answer then why Christ did not reply to these words of Thomas: "Upon this rock I will build my church," as He said, Matt. 16:18, when Peter answered Him: "Thou art the Christ, the Son of the living God?" He also did not say to Thomas: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Why also does Christ, John 20:17; say to His disciples: "I ascend unto my Father and your Father; and to my God, and your God? Again, Matt. 27:46: "My God, my God, why hast thou forsaken me?"*

*Fr. Corn. Tush, tush, you Trinitarian. Bah, from this would probably follow diabolical arguments which would transcend all human comprehension. Ah, bah, is Christ not truly God? Why then do we call His blessed mother the mother of God, eh?*

***Herm. Because you will nowhere follow the holy Scriptures, but would call everything by a contrary and different name; for the holy Scriptures call her the mother of Jesus, as in the first chapter of the Acts of the Apostles, in the nineteenth chapter of John, and in many other places of holy Scripture, where she is not once called the mother of God.***

***Fr. Corn. Indeed? Bah, do you think that we Catholics pay so much regard to the naked, bare, meagre Scriptures? Ah, bah, the worthy, holy council of Nicea has ordained and decreed that she should be called the mother of God. What do you say to this?***

***Herm. Do you not hold the last council of Trent to be of as great authenticity, dignity, and holiness as the council of Nicea?***

*Fr. Corn. Yea, in troth, and should we not? Ah, bah, the Holy Ghost taught and spoke just as well through the fathers in the worthy council of Trent, as though the fathers in the council of Nicea. Bah, what need is there of asking this question? Have you nothing else to ask me? Bah, I well perceive that you would fain drop the subject concerning the mother of God.*

***Herm. I had to ask this in order to hear your confession in regard to it; for now I know by the council of Trent all the other councils, because I have in my time heard and seen how things went at the former council, which mocks and puts to shame all previous councils.***

*Fr. Corn. O you hellish, devilish, accursed Trinitarian, you blaspheme the Holy Ghost. It is a wonder that we do not all together with you sink into the earth. My lords, I am absolutely afraid to speak any longer with this Beelzebubian Anabaptist, Sacramentarian and Trinitarian, and enemy of the mother of God, that I am.*

*Recorder. Can you not keep still in regard to these things, Herman, as we requested of you?*

*Herm. I do not blaspheme the Holy Ghost, nor am I an enemy of the mother of Christ.*

*Fr. Corn. Bah, do you not blaspheme the Holy Ghost, when you ridicule, vilify and deride the worthy council of Trent, and all the previous holy councils? And will not call the worthy, holy, blessed virgin Mary the mother of God, as the holy council of Nicea teaches and commands us to do? Bah, are you not then a blasphemer of the Holy Ghost, and an enemy of the mother of God eh?*

**Herm. You papists were so presumptuous in your council of Nicea, that you dared call the mother of Jesus Christ the mother of God, whom neither the apostles nor the evangelists dared call the mother of the Son of God.**

Fr. Corn. O you damned, devilish Anabaptist. You hellish Trinitarian, Sacramentarian and deadly enemy of the blessed mother of God, we will call her the mother of God in spite of your teeth, and she is too the mother of God. Yea, she is the mother of God, that she is?

**Herm. You said yourself that there are three persons in the holy Trinity, the Father, Son, and the Holy Ghost, and that these three persons are but one true God. If Mary then is the mother of this true God, then she is just as well the mother of the Father and of the Holy Ghost, and of the Son.**

Fr. Corn. O you devilish heretic, I have proved to you from the symbol of Athanasius, that the Father is God, and that the Son is God, and that the Holy Ghost is God, and that there are nevertheless not three gods, but that these three are one true, inseparable God, see.

**Herm. If these three are not each a distinct, separate God, but if the three are but one true inseparable God, and if Mary is the mother of God, then she must be the mother of all three, or the three must each be a separate God. Where are you now with your council of Nicea?**

Fr. Corn. Bah, may the fire of hell burn you, you wicked, evil, vile, false, crafty Trinitarian; the devil wags your accursed tongue. Bah, you would drive an hundred thousand doctors of divinity mad and crazy. Jesus, Jesus, worthy mother of God, how you are reviled, despised and rejected by this hellish devil's brood. But in good faith, how would you have her called-Maeyken Timmermans,<sup>73</sup> as you call her in your hellish, devilish sermons in the Gruthuysbosch, eh?

**Herm. We call her the mother of Jesus, as she is called in the Scriptures, And how can you say that we revile, despise and reject her?**

Fr. Corn. O you accursed Anabaptist, I will drop this, that you will not call her the mother of God; but is this not odious reviling, despising and rejecting, that your arch-heretic, Menno Simons writes, that Christ did not assume the sinful earthly seed of Mary, but that He came with flesh and blood, with skin and hair, from heaven, into Mary, and thus became man, and that He merely passed through her body, as water through a sieve, or through a spout; bah, is this not reviling, blaspheming, despising and rejecting?

**Herm. You do not understand what Menno Simons writes; for what you here say, cannot be found in his writings; but he shows with many Scriptures, that the Word became flesh (as John writes in his first chapter), and not the seed of Mary.**

Fr. Corn. Ah, bah, was Christ then not born of the seed of David according to the promise; which seed He assumed in the blessed virgin Mary, of her most pure blood, and of that became flesh and man, eh?

Herm. That Christ was born of the seed of David (as regards the generation of which He was born) we well believe; but the angel said to Joseph "That which is begotten in her is of the Holy Ghost," Matt. 1:20. Again, John 16:28, Christ Himself says: "I came forth from the Father, and am come into the world."

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<sup>73</sup> Probably an allusion to the fact that Mary's husband Joseph was a carpenter.

**Fr. Corn. Ah, bah, Christ says this of His divinity, that the same proceeded, and came into the world from the Father, and not from His humanity, you stupid Anabaptist.**

**Herm. Why then did Christ say, John 6:62: "What and if ye shall see the Son of man ascend up where he was before?" Again, John 3:13: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man." Again, Paul says, Eph. 4:9, 10: "That he ascended; what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens."**

**Fr. Corn. Bah, you stupid Anabaptist, did Christ then come from heaven into Mary with flesh and blood, with skin and hair, entrails and all, as He ascended up to heaven? Bah, what do you say of this, you great, stupid, awkward ass?**

**Herm. I do not say this; but I say that the Word came from heaven, and became flesh in Mary, as John writes in his first chapter.**

**Fr. Corn. And we Catholics say that the most pure blood of Mary became flesh, in spite of your miserable teeth, see.**

**Herm. This defiance to my teeth is a small matter; but this defiance to the holy Scriptures is a great blasphemy.**

**Fr. Corn. Ha, you damned Anabaptist, I do not blaspheme the holy Scriptures; but you revile the holy, blessed, pure virgin Mary. Bah, I am surprised that you do not say, that she conceived her son Christ of her husband Joseph, as your hedge preachers preach in the Gruthuysbosch; is it not a fine thing?**

**Herm. You wrong us greatly, that you say this of us; for we believe as Matthew writes in his first chapter: "Joseph took his wife, and knew her not till she had brought forth her firstborn son."**

**Fr. Corn. Ah, bah! Did Joseph know her afterwards, eh?**

**Herm. It matters not to me whether he knew her afterwards, or not.**

**Fr. Corn. Indeed? And do you then not believe in the perpetual virginity of the blessed virgin Mary? Let us hear now.**

**Herm. We find nothing said in the Scriptures, concerning her perpetual virginity.**

**Fr. Corn. Bah, this accursed Anabaptist would pester me with the Scriptures. Will you then positively believe nothing else but what is contained in the holy Scriptures? Bah, hence it comes that you thus despise, reject and revile the worthy mother of God and imagine, yea, teach and believe that she did the carnal works of the married state with Joseph her husband, just as well as your filthy, sinful wives do, with you, and that she had many children by Joseph her husband; hah, is this not a fine thing?**

**Herm. And if she had done the work of the married state with her husband Joseph, and brought forth more children (which is ordained and commanded of God, Gen. 1, and is a blessing) would she thereby have sinned?**

**Fr. Corn. Bah, God blessed Adam and Eve, and said: "Be fruitful, and multiply, and replenish the earth," before they transgressed the commandment; but they did not continue in the blessing but transgressed the commandment of God, and thereby the work of marriage became sin to them; bah, now you are cornered.**

**Herm. You are cornered yourself; for, Gen. 9: 1, it is written: "God blessed Noah and his sons, and said unto them: Be fruitful, and multiply, and replenish the earth." Again, the prophet Jeremiah, in the twenty-ninth chapter, says: "Thus saith the Lord of hosts, the God of Israel: Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased."**

*Fr. Corn. Bah, tush, tush, you have talked enough; bah, hear how much talk there is in this miserable Anabaptist. Bah, now that I hear you talk, I will believe, that you Anabaptists undisguisedly and presumptuously preach out there in the Gruthuysbosch, that Maeyken Timmermans, as regards the work of marriage, was not a hair better than your filthy, unchaste, carnal wives are. Yea, in order utterly to loose the marriage bond, and to show, that women may have divers husbands, you wicked Anabaptists dare preach and teach that Mary had children of many different husbands, like your wives, whom you have in common-is this not a fine thing?*

**Herm. Of such things as you here say I never heard our teachers speak once, when they preached the Word; but it may sometimes have been asked among us, whether the brethren and sisters of Christ, of whom the holy Scriptures make mention, Matthew 13; Mark 6, etc., were natural children by Joseph or Mary.**

*Fr. Corn. O you accursed Anabaptist, the holy Scriptures call some apostles, as St. James, St. Simon, St. Judas, the Lord's brethren, who were merely His cousins, you stupid Anabaptists that you are.*

*Herm. Yet, in the first chapter of Acts it is written (after the eleven apostles are enumerated) "These all continued with one accord in prayer [and supplication], with the women, and Mary the mother of Jesus, and with his brethren." Nevertheless, I will not insist upon, or maintain, that Mary the mother of Jesus gave birth yet to other children.*

*Fr. Corn. Bah, but when you Anabaptists are assembled in the Gruthuysbosch, you will maintain it, and other things yet concerning her, which are still much more wicked and abominable; for I know it well, that I do.*

**Herm. We are greatly slandered, even as also you often stand in your pulpit and preach about us all that you please.**

*Fr. Corn. Indeed, do then any Anabaptists sometimes come to hear me preach, eh?*

**Herm. Though we do not hear you preach ourselves, yet we are told, that you stand in your pulpit and preach, that the Calvinists and Anabaptists teach and preach, that Mary the mother of Christ was a filthy whore, for which you are censured by learned men (in letters which they write to you), how you slander us thereby.**

*Fr. Corn. Bah, \* \* \* you miserable Anabaptist \* \* \* for such \* \* \* letters I do not care do you understand this? And do you know nothing else to say? Bah, you do not answer me in regard to having the women in common: bah, you Anabaptists have certainly gone about it very cunningly, that you have the women and maidens in common; for thereby you gain such a great number of adherents for your Anabaptism. Bah, but show me once from the Scriptures, that the women and maidens are to be had in common, as you Anabaptists do in your devil's supper;--bah, see see; let us hear, whether you will be able to show me this.*

*Herm. No; for this I could show to you just as little, as you can show to me from the holy Scriptures, that the women and maidens must be scourged, as you do in your secret disciplining. But you have certainly well practiced the secret disciplining or scourging of the maidens and women, for thereby you gain such a great retinue of devotaries.*



*Fr. Corn. Bah, I would rather \* \* \* than reply to all your talk; but answer my question.*

***Herm. All such barefaced lies, as that we have the women and maidens in common, I do not deem worthy of an answer.***

*Fr. Corn. Ah, bah I Is it a barefaced lie, that you Anabaptists have the women in common? Why then does all the world speak of it, and why then is it printed in so many books, which by us Catholics are written against you, and which I daily read. Fie, you adulterers! Fie, you dishonourers of marriage!*

***Herm. All that are of the world are liars; hence you and your Catholics cannot be believed.***

***Fr. Corn. Ah, am I of the world, \* \* \* you accursed, bewitched, damned Anabaptist that you are? Bah, you stupid beast, and do you not see, that I am spiritual? But you evince worldly works by having all the women in common; but I have vowed chastity; do you understand this, you dishonorer of marriage that you are?***

***Herm. We do not dishonor marriage; but if you are spiritual, and have vowed chastity, then it is surprising that you have your delight in this carnal, unclean, secret disciplining, or scourging of the women.***

*Fr. Corn. O you devilish Anabaptist and dishonorer of marriage, I could almost fly into your eyes or into your mouth; bah, what do you understand about my secret disciplining which I employ with my devotaries? Bah, you are filthy, carnal, unchaste, voluptuous rogues, that you thus use the women in common, like dogs. Yes, you damned dishonorers of marriage are nothing more than rotten, stinking dogs, carrions; for you go about it in this respect like dogs, though you would deny it before us; bah, fie, fie! Shame upon you \* \* \* Bah, if I cannot prevail upon you with kindness, I must try whether I can do it with severity; see now.*

*Clerk of the criminal court. Ah, father Cornelis, do be modest and keep your temper.*

*Recorder. Yes, converse together with kind, calm words; for it seems that you will continue to quarrel and bicker here like harlots.*

*Fr. Corn. Bah, my lords and may I not accuse him of what is true? I suppose so. Did you not hear yourselves yesterday, that that \* \* \* bishop of the Anabaptists at first also wanted to deny everything; but when he perceived that I was so well acquainted with the matter, he acknowledged that there were some among them, who taught and practiced these things in secret, and when I soundly berated and convicted him with plain and conclusive arguments, he denied it no longer. Bah, why then should I not also have liberty to accuse and convict this one of it? Am I not come here to instruct and convert him? I think I am. See with what we are tormented. Why does he deny a matter which is true? \* \* \* One may certainly talk here, I suppose?*

***Herm. Then I may also reply to you, that this matter is not true, because these things are lies; and I presume that Jacob, my fellow brother did well reply against it.***

*Fr. Corn. Yes, until I told him that the Anabaptists at Amsterdam and elsewhere, in Holland, ran stark-naked through the streets, men, women, boys and maidens, and said to one another: "My spirit desires your flesh." Bah I was this not a fine thing, eh?*

*Herm. No, this was not a fine thing; and hence we never regarded such as our brethren.*

*Fr. Corn. Bah! Why would you deny it so strongly; for it is well enough known, that you Anabaptists do not regard the sacrament of marriage at all, because for a very little matter you loose and sever the marriage bond.*

***Herm. Since you bring so many untrue charges against us in regard to our marriage, I must ask you something respecting marriage that concerns you, and which is certainly no lie, for Paul writes thus to Timothy, in the fourth chapter (first epistle): "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving."***

*Fr. Corn. Tush, tush hold your tongue; for we do not want any more preaching here; bah, begone, get you hence. \* \**

***Herm. If I could be gone from here I would no longer listen to your blasphemies and lies.***

*Fr. Corn. Ah, you accursed, hardened, petrified Anabaptist, how the devils in hell (whither you will shortly go) will sit in your accursed mouth, with burning pitch, brimstone, tar, and Greek fire; just wait.*

***Herm. No; but I shall go under the altar which John saw in his Apocalypse, as is written in the sixth chapter, to the souls of them that, were slain for the Word of God, and for the testimony which they held; who cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"***

*Fr. Corn. Yes, the devil's martyr you will be. \* \* \* But this preaching would probably last all night; hence I go to my convent, and let you preach as long as you will, you damned, accursed Anabaptist, Sacramentarian, Trinitarian, and marriage dishonorer that you are; see. In the meantime one of the aforesaid two martyrs, namely, Jacob de Roore, or the chandler, while imprisoned, wrote several letters replete with holy and divine things, which we deem it profitable to communicate to the reader; they are the following.*

### **Part 8 – The Sardis Cloak of Religiosity – Witnesses to the True Church of God – 1655**

The spiritual climate at the end of the Thyatira era blew with soft breezes, rocked with human wiles as the storming pressure of martyrdom wanes and calms. Mark the societal temperament and conditions during the late 1600s – *well over 350 years ago* - the Sardis malaise dominating much as the Laodicean era today.

A cloak of religious pretense covers the faith and civil powers of nations as they shift toward godly complacency, in an increasingly materialistic world:

<sup>162</sup>*In all the departures of God from a people, there were ever some holy ones mingled amongst the rout of sinners. Sardis had her 'few names which had not defiled their garments;' but yet the 'candlestick was removed.' All that they could get was a promise for themselves in particular—"They shall walk with me in white," Rev. 3:4—but no protection for the church.*

***God can pull down the house, and provide well for his saints also that he finds there. A few voices are easily drowned in the outcry of a multitude—a few pints of wine are hardly tasted in a ton of wine—and a little number of saints can do, sometimes, but little to the saving of a wretched people among whom they live.***

*Possibly, as in a weak body, where the disease hath got the mastery, nature putting forth its summum conatum—its utmost strength—may keep life a while in the body—some days or weeks—but cannot long, without some help to evacuate the distemper; **so a few saints, shut up in a degenerate age amongst an ungodly Christ-despising people, may a while prorogue the judgment, and relieve a while the life of such a people; but if there be no change made upon them for the better, ruin must needs break in upon them.***

Secular humanism pounds at the door of the True Church, demanding entrance. **And enter she does, rapaciously diluting the plan of God and His commandments with “realism” and “enlightenment”**. Under the white surplice of Satan, brandishing the form of godliness but denying its power (II Tim. 3:5) – as if to echo from ancient eras: *“I determine my destiny and freely shed the constrictions of the godly commandments. I style my way – a birth of rationalism and intuition.”*

Have you experienced the rampant hypocrisy of the hollow Christian who pays lip service to obedience and The way of the Christian life – some call the “C and E Christian” – Christmas and Easter – only showing up on Xmas and Ishtar – both hold false worship, window dressing, and lip service - as if church attendance is THE WAY?

For even in the True Church - *churchiness* – a country club of common interests and cliques – works out a pretense of salvation, covenant free, and absent any fear and trembling? How deeply sin runs – a torrent in these postmodern times.

<sup>163</sup>*If we are thus to endeavour the maintaining of the power of holiness, **then sure there is such a thing as righteousness and unrighteousness—holiness, and sin that opposes it.** Yet there is a generation of men that **make these things to be mere fancies**, as if all the existence they had were in the melancholy imaginations of some **poor-spirited timorous men, who dream of these things, and then are scared with the bugbears that their own foolish thoughts represent to them.***

**Hence, some among us have dared to make it their boast and glorying that they have at last got from under the bondage of that tyrant conscience; they can now do that which we call swearing, lying, yea, what not, without being bearded and checked by an imperious conscience; **yea, they assert that there is no sin to any but him that thinks so.****

*These are worse fools than the psalmist speaks of, Ps. 14:1. He does but ‘say in his heart there is no God;’ but these tell the world what fools they are, and cannot hide their shame.*

Yet our generation flashes with cataclysm – global suicidal weapons in our belt, while *social* media thunders over the many waters (peoples) of the world, instead of the Voice of The Lord (Psa. 29:3). The weapons of Satan bristle in the nature of man, for the fruits of the flesh and spirit are clearly seen (Gal. 5, FV):

*16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.*

*17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.*

*18 But if you are led by the Spirit, you are not under the law.*

**19 Now the works of the flesh are evident: sexual immorality, impurity, sensuality, 20idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, 21envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who does such things will not inherit the kingdom of God.**

**22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,**

**23 Gentleness, self-control; against such things there is no law.**

**24 And those who belong to Christ Jesus have crucified the flesh with its passions and desires.**

How have the mighty fallen (II Sam. 1:25)! God, vanquished from thought, school, street, courts, politics, and sadly, even churches. Like ancient Israel the United Kingdom creeps to the precipice of complete collapse, revolution and disintegration. The bloody and devilish hands of the humanist - false and empty believers.

She once stood against the might of the Roman world, laying the foundation of a nation based on the laws of God and a mission to the whole world. **Recall these warnings to the Britain 350 years ago! And can be spoken, written and shouted today!**

**<sup>164</sup>I do not mention these so much to confute them—that were to as little purpose, as to go prove there is a sun shining in a clear day because a mad frantic man denies it—as rather to affect your hearts with the abominations of the times, ye holy ones of God.**

**O how deep asleep were men, that the enemy could come and sow such tares as these amongst us! Perhaps they thought such poisonous seed would not grow in our soil, that had so much labour and cost bestowed on it by Christ's husbandmen; that such strong delusions would never go down with any that had been used to so pure a gospel diet!**

**But alas! we see by woeful experience that, as a plague when it hits into a city that stands in the purest air, oft rages more than in another place, so when a spirit of delusion falls upon a people that have enjoyed most of the gospel, it grows most prodigious.**

**It makes me even tremble to think what a place of nettles England, that hath so long continued—without wrong to any other church Christ hath in the world—one of his fairest, fruitfulest garden-plots, may at last become, when I see what weeds have sprung up in our days.**

**I have heard that reverend and holy Master Greenham say, he feared rather atheism than Popery would be England's ruin. Had he lived in our dismal days, he would have had his fears much increased.**

**Were there ever more atheists made and making in England since it was acquainted with the gospel, than in the compass of a dozen years last past? I have reason to think there are not. When men shall fall so far from profession of the gospel, and be so blinded that they cannot know light from darkness, righteousness from unrighteousness, are they not far gone in atheism?**

**This is not natural blindness, for the heathen could tell when they did good and evil, and see holiness from sin without scripture light to show them, Rom. 2:14, 15. No, this blindness is a plague of God fallen on them for rebelling against the light when they could see it. And if this plague should grow more common, which God forbid! woe then to England!**

**Part 9 – To the Church of God – HOLD FASTER!**

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**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

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In 1569, Jacob, holed up in a dungeon in Belgium with Herman and others follows the path of many martyrs before him and **writes the second letter, this time to the Church of God.** As a pastor and servant of God his concerns center on the welfare of the little flock in his community, in the face of the religious behemoth - the Catholic Inquisition.

The True Church of God, rejected by the world and seemingly slowly succumbing to persecuting forces of the dominant powers in Europe and the rest of the world. Portends of the end times, this era fades into the Sardis body of Christ, escaping the many continental wilderness locations, while seeking respite in the rest of the world.

Guided by the civil power of Britannia as she plies the globe's maritime routes and, somewhat unwittingly, gives shelter to the next generations in the New Worlds. From Christ's mission to *Go into The Whole World and teach the good news to everyone*, the Church of God startles secular and religious powers with prophecies of a new world order – The Kingdom of God.

But not within this World's systems, and not a singular event, for His work embarks to all the ports of time and space. As the resurrected King of the Church of God, He lives in us and empowers the Christian with faith, hope and love – in His Way, Truth and Life, the only human endeavor that endures; all other human ambition – empires, societies, fantasies, myths, philosophies, psychology and yeah even science – staggers, falters and FAILS.

In Jacob's generation the sudden horror and travesties of the century's old inquisition suddenly surface in the hearts and minds of Reformists. But the truth remains – The Church of God charts and stakes its territorial claims from the 1<sup>st</sup> century, apart from civil and religious powers, especially detached from Catholic and Protestant worldly trappings.

As the world awakens to the ***travesties of justice a malaise and calm settles as principal characteristics of the next phase of the Church – Sardis – mirrored in the latter Laodicean era.***

*THE SECOND LETTER OF JACOB THE CHANDLER*

*Jacob de Rore, burned at the stake at 27 years of age, wrote 19 letters to his wife, children and the Church. **This is the SECOND letter – this time to the Church – Admonishment!***

<sup>165</sup>*Affectionately beloved brethren, much grace and mercy be unto you from God our heavenly Father, through Christ Jesus His only begotten Son, our Lord and Saviour, through whom the Holy Ghost is given us, that we should be led by Him, and guided into all truth, in order thus to be a light in this world, so that we might with a good conscience, praise our Father who is in heaven; to this end may the Lord give His, grace, that it may so remain with me, and with all my beloved brethren and sisters, to the end of their life, this I wish them as a friendly greeting and cordial adieu.*

*Furthermore, my dear brethren, know that, while in the country of C., I was greatly prompted, to appear among you once more, that we might once more enjoy ourselves together; but the Lord prevented it by my imprisonment.*

*Yet, I could not forbear to write you a little, in order to exhort and refresh your minds, so that, as you received the Lord Jesus Christ, you might go on in Him, and be rooted and built up in Him, and abound therein with thanksgiving. Col. 2:6, 7.*

***For, my dear brethren and sisters, if we do not abide in Him, it is all labor lost, and we cannot be partakers of His abundant riches, which He has prepared for us in heaven; for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end - Heb. 3:14.***

*And if He draw back, His soul will have no pleasure in us. Heb. 10:38 - Yes, dear friends, if we abide not in Him - We are like a branch that does not abide in the vine, and forthwith withers. **It is therefore cut off from the vine, and cast into the fire; for it is of no other use to men, for the prophet says: "One cannot make a wooden pin of it."** Ezek. 15:5;<sup>74</sup>*

*Hence, according to the words of Christ, such Christians who do not abide in Christ, will be cut off, and cast into the fire of hell; for they are of no use to Christ in heaven; hence there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, [or maketh a lie:] but they which are written in the Lamb's book of life. Rev. 21:26.*

*Therefore I exhort you, my dear brethren, with the apostle John: "Abide in him, that, when he shall, appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). **That we may then not be like the foolish virgins who had to remain without with shame, because they had taken their lamps and no oil in them. For what can it avail us, that we have simply been baptized, and separated from popery, as though we would be virgins who did not want to remain in such spiritual whoredom.***

***Yet do not have the love of God in us, by which to lead a pure and chaste conversation, to the honor of our Bridegroom; in this case we are foolish to think that by such conduct we can please Christ.** For David says: "The King's daughters shall be brought unto the King in glorious adornment." Ps. 45:14. Therefore love is the bond of perfectness; for he that abides in love abides in God; for God is love.*

***Through this love we keep His commandments, and His commandments are not grievous. Col. 3:14; 1 John 4:8; 5:3.** Thus, my dear brethren and sisters, let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.*

*Blessed are those servants, whom the Lord [when He cometh] shall find watching. Luke 12:35-37. **For these are wise virgins, who have learned to know the Bridegroom; who know that He takes pleasure in their beauty; whose beauty lies not outwardly in braided hair, or in putting on of apparel; but inwardly in a chaste conversation, in a modest behavior, which is manifested before all men. 1 Tim. 2:9; 1 Peter 3:3.***

*These virgins are baptized not only with water, but with the Holy Ghost and with fire; for they do not only guard against outward idolatry, but will not consent to sin in anywise; nor do they love the world, or the things that are in it; for therein lies not the love of the Father. **For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, by which so many a Christian is seduced; even as it is the cause of ruin to many a young girl, when she begins to get proud.***

*Then she becomes desirous after fine clothing; then the young fellows make their addresses to her, who at first do not speak of carnal indulgence, for this would be too blunt for an honorable maiden; but they seek first to incite her heart to love, after which carnal sin will the more readily be consented to.*

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<sup>74</sup> Ezek. 15: **1**And the word of the LORD came to me: **2**"Son of man, how does the wood of the vine surpass any wood, the vine branch that is among the trees of the forest? **3**Is wood taken from it to make anything? Do people take a peg from it to hang any vessel on it? **4**Behold, it is given to the fire for fuel. When the fire has consumed both ends of it, and the middle of it is charred, is it useful for anything? **5**Behold, when it was whole, it was used for nothing. How much less, when the fire has consumed it and it is charred, can it ever be used for anything! **6**Therefore thus says the Lord GOD: Like the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so have I given up the inhabitants of Jerusalem. **7**And I will set my face against them. Though they escape from the fire, the fire shall yet consume them, and you will know that I am the LORD, when I set my face against them. **8**And I will make the land desolate, because they have acted faithlessly, declares the Lord GOD."



***Thus also, my dear brethren, Satan goes to work with many a Christian; he does not at first tempt them to idolatry, for they would rather suffer themselves to be burnt, when they are pure in their conscience, than resort to idolatry.***

Great material wealth beckons and begins to permeate the main body of the Church of God. Previously the scattering of the Church of God brought focus to the Church(es) in the Wilderness; but now her roost collapses and she flies away like the ashes of the martyrs. Those embers and ashes never completely settle until the coming of our Lord and Saviour, who returns with a Rod of Iron, righteously borne to bring justice and vengeance (Rom. 12 and Deuter. 32).

Man under the sway of Satan will not relinquish despotic and tyrannical power easily. Jacob repeatedly bids adieu, with exhortations reminiscent of Christ in John 14, 15 and 16, as Christ, after His resurrection, sends the comforter – 50 days later on the day of Pentecost – the begotten first fruits of His Church.

<sup>166</sup>***But he shoots such arrows at them, that they become earthly minded, seek their own more than that which is Christ's or their neighbor's, and dissipate their minds in their occupation and in traffic, and thus the love of the world is apprehended, and temporal riches are cherished more than the eternal.***

*Think, my brethren and sisters, when Satan has gained this point, how easily then one consents to serve idols, and to wed the world; and thus the door is opened wide to Satan, for the light has become darkness, and the day is changed to night, in consequence of which one's shame or nakedness is not seen; for they are alienated from the life of God through the blindness of their heart. Eph. 4:18.*

***Therefore, dear brethren, take heed, lest there be in any of you an evil heart of unbelief [in departing from the living God]. But exhort one another daily, while it is called today: lest any of you be hardened through the deceitfulness of sin. Heb. 3:12, 13. And take heed that no one neglect the grace of God, lest any root of bitterness spring up, and thereby many be defiled. II Cor. 6:1; Heb. 12:15.***

*Therefore, endeavor to keep the unity of the Spirit in the bond of peace (Eph. 4:3), having the same love among yourselves, that you may not be a stumbling-block or offense to one another. **But if you see any brother or sister err from the way of truth, run after him, and instruct and admonish him in a meek spirit, until he becomes a Christian, or until he strays into some carnal works;** that you may be natured and minded as Christ, and not abuse His ordinance; for one can be too severe as well as too indulgent in reproving.*

***Thus, my dear brethren, have good care for one another, and let each take heed to himself; for this is a perilous time, and love is seen to wax cold in many. Therefore, let each lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest you stumble like a lame man, and be not slothful in your business, but be fervent in spirit, and redeem the time; for your time here may perhaps be short, for Satan is stirred up to wrath, knowing perhaps that he has but little time. Heb. 12:12, 13; Rom. 12:11.***

*Therefore, my dear brethren, be vigilant everywhere, and faint not on account of the tribulation which is now seen; but trust only in the Lord, for He has said: "I will never leave thee, nor forsake thee. **So that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5, 6.** For the sufferings which men inflict upon us are transient; hence Christ says: "Be not afraid of them that kill the body, and after that have no more that they can do; but fear him, which after he hath killed hath power also to cast soul and body into hell." Luke-12:4,5.*

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*But if we suffer with Him, we shall also rejoice with Him. Therefore, my dear brethren, be faithful unto death, and you shall receive the crown of life. Revelation 2:10. Think, dear brethren, if the children of this world were promised the crown of Spain on some condition, how diligently they would work, how joyfully they would run to obtain it.*

*How much more ought we to be joyful in our tribulation, and with patience run the race that is set before us, since the crown of life is promised us, with which the crown of Spain cannot be compared; for this is a perishable crown, and its glory is not to be compared with the glory which shall be revealed in us.*

*Therefore Moses chose rather to live in affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt for he had respect unto the recompense of the reward. Heb. 11:25, 26. My dear brethren and sisters, may the Lord through faith give you such a heart and vision, that you may with Moses and all the saints of God know what God has prepared for them that love Him; for the righteous shall live forever, for the Lord is their reward, and the care of them is with the Most High.*

*Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand, and they shall shine forth as the sun in the throne of heaven Matt. 13:43. Hence the apostle writes: "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." II Cor. 5:1.*

In Rev. 15:4: - preceding the pouring of the 7 bowl plagues on the earth, John witnesses the 7 angels carrying the final plagues in bowls out from the "tent of the testimony" which houses the very temple of God. Just prior to this event, the martyred and rescued saints sing the song of Moses on the sea of glass.

This mirrors God's rescue of the Israelites from Egypt, representing this world and its systems, and Pharaoh as the archenemy Satan. But now God, through the angels, administers the last plague through the pouring of the seven bowls. The heavenly tent reflects the one built by the Israelites at Mount Sinai that houses God's presence and provides access to the people.

As Moses receives the God handwritten blessings of the 10 commandments on the Mount, the Israelites, ironically, in the very face of God, rebel by building an idol and slovenly worshipping a phony salvation through Satan. The tent of the testimony now moves outside of the Israelite community. The tent or tabernacle figures strongly in the witness of God to the Israelites and eventually the Church of God.

As we understand the importance of God dwelling within us as His temple. And the keeping of the Feast of Tabernacles – a picture of the coming Kingdom of God when His Will begins to be fully established on the earth. The *tent of testimony* holds God's witness, first to the Israelites, as God dwelling with them as a nation of priests and princes - the ruling Will of God on the earth.

That witness, becomes sidetracked and partially overthrown by rebellion and eventual captivity. But the tent of testimony thrives now inside each one of us. We reflect that very tent in Heaven as we testify with the 10 commandments written on our hearts directed to the whole world, as the Holy Spirit of the living God resides in us!

- 4 *"Who will not fear you, O Lord, and glorify your name, because you alone are holy? All nations will come and worship before you for your righteous acts have been revealed.*
- 5 *After these things I looked, and **the temple (the tent of the testimony)** was opened in heaven,*
- 6 *and the seven angels who had the seven plagues came out of the temple, dressed in clean bright linen, wearing wide golden belts around their chests. (Rev 15:4-6 NET)*

Commentary from NET on "temple of the tent of testimony" –

*“The temple of the tent of testimony” could be rendered as “the temple, which is the tent.” The entire expression, then, would be “the temple which is the tent of testimony,” that is, “the heavenly equivalent of the tent or tabernacle that was with Israel in the wilderness;”*

*In the OT the expression “tent of the testimony” occurs frequently (130 times in Exodus through Deuteronomy). The “testimony” refers to the ten commandments – i.e. revelation of the righteous will of God (Ex. 16:34; 25:21; 31:18; 32:15; 40:24).*

***It is little wonder that the wrath of God upon the unrighteous, law breaking humanity follows John’s description!***

***<sup>167</sup>By this the apostle indicates, that though our earthly body be put to death here, it shall rise again, and be shed about with heavenly glory. Therefore he writes: “Our citizenship is in heaven; from whence also we look for the Saviour Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body.” Phil. 3:20, 21; Tit. 2:13.***

*By this he again indicates, how gloriously the body will be changed after the resurrection; now it is weak, then it shall become strong; now natural, then spiritual; now mortal, but then immortal; for this corruptible must put on incorruption, and this mortal, immortality; then shall the terrible death be swallowed up in victory; then shall the last enemy, which is death, be destroyed; then shall be no more death; neither sorrow, nor any heat; then shall the tears be wiped away from the eyes; **then shall they inherit all things with Christ, because they have overcome; then shall He lead them to the fountain of living water and feed them with the hidden heavenly bread, that they shall neither hunger nor thirst any more; there shall the spiritual Solomon dwell in perfect peace with the spiritual Israel, for all his enemies shall be made His footstool.***

*Therefore, my dear brethren and sisters, be steadfast and immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. I Cor. 15:58.*

In the Kingdom to come God the Father gives the authority to the King of Kings (saints) to rule throughout the 1000 years, and understand the poignant power of working with flesh bound humans, as He has done throughout the first 6000 years – what a wonderful blessing to begin to understand those powers that the angels desire to look into – the first resurrection – the best (Rev. 20:6) – I Peter 1:

***<sup>10</sup>Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, <sup>11</sup>inquiring what person or time<sup>a</sup> the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.***

***<sup>12</sup>It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, **things into which angels long to look.*****

***As Jacob chides and encourages - we abide with Him as our Vine fed with the nutrition of His word, while turning away from the greasy lusts of this World to the fragrant oil of the Holy Spirit – avoid the seductions of wealth and comfort. He speaks of the fire of judgement that openly challenge and murder the innocent lambs of God.***

***But the worldly fire beckons now - to destroy his young flesh, separating him from his family and brethren. Satan seduces with the heightened powers like a young man courts a maiden – soft, subtle and enticing offerings that incrementally breakdown resistance, quenching the Spirit of God (I Thess. 5:19).***

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The love of God vanishes without obedience leaving the converted Christian empty and dry of the Oil of righteousness. Ravished, defiled, the unity of the spirit of man and His Heavenly Father separate with an ensuring divorce with as Christ speaks through Hosea 4 – Satan has eaten up the brethren through lack of knowledge and consumes our children – our heritage dries up.

Brethren, consumed by their own interests, and many return to the world, leaving the Church, offended by the Christian testimony and persecution, while embracing the Satanic comforts. Apparently free now many refuse to meet with each other and meld into the world – soiled and spotted spiritual clothing that does not differ from the world - a social club emerges and then - complete dissipation – loving the world and themselves (II Tim. 3:2).

The time is short Christian - rebuke, exhort and engage your Brethren and those lost in the world. ***Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good. (I Peter 4:19.)***

Herewith I commend my dear brethren and sisters to the Lord, who is able to keep your treasure and to give you an inheritance among all them that are sanctified. Pray the Lord for me, that I may contend steadfastly, and continue in the hope in which I (the Lord be praised forever) still stand at the present time.

And I pray you, dear brethren, do the best with my wife and children.

Written by me, Jacob the Chandler, your weak brother and minister, on the 18th of April - 1569

***Therefore, let those who suffer according to God's will entrust their souls to a faithful Creator while doing good. (I Peter 4:19.)***

**Part 10 – Echoes of the Future – Joyful Lives in Death**

The pattern of the reformation pretends to bring release to the persecuted as societies discover a deceptive freedom that pursues systems divorced from God. Mechanized work, manufactured environments that shelter city enterprises from natural calamities.

Environmental control brings a respite, as artificial landscapes bring people together physically, recreating an *Eden without* God. Productive wealth heightens arrogance and magnifies the pride of mankind as we fashion our own living spaces with deference to the creature rather than the creator - as God warns through Hosea 4: 1-3. We lose control because we break all bounds of social norms and morality as the earth heaves and mourns for the revealing of the sons and daughters of God!:

*Hear the word of the LORD, O children of Israel,  
for the LORD has a controversy with the inhabitants of the land.*

***There is no faithfulness or steadfast love, and no knowledge of God in the land;  
there is swearing, lying, murder, stealing, and committing adultery; they break all bounds, and  
bloodshed follows bloodshed.***

***Therefore the land mourns, and all who dwell in it languish, and also the beasts of the field and the  
birds of the heavens, and even the fish of the sea are taken away.***

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The sabbath of time rises in the millennium with the Kingdom of God ruling on our earth. Each weekly sabbath, He calls to us – “*Remember the Creation,*” as He meets us – set aside, in time and space - a weekly notch in THE working kingdom (as He said - I work and my Father works – (John 5:17)).

Each *converting* Christian, not practicing sin (I John 3:9) imbibes the weekly Sabbath lives the prophesy of the 1000-year Millennium. After 6000 years of man’s debacle – THE time of peace emerges - full throttled joy takes the reigns from Satan.

In the ancient epochs, Lucifer aspired to take the kingdom (Isa. 14:14). Lucifer - the instrument in God’s hands (like the other two Cherubim – Michael and Gabriel) is given the authority to work with man to inherit the kingdom. What a Creating God - take that gigantic angelic fall and continue creating the Kingdom.

<sup>168</sup>*To believers.* You who have entertained the message of the gospel, *rejoice at the news. Glad tidings and sad hearts do not well together.* When we see one heavy and sorrowful, we ask him, what ill news he hath heard.

***Christian, what ill news hath Christ brought from heaven with him, that makes thee walk with thy folded arms and pensive countenance? Ps. 132:16.*** To see a wicked man merry and jocund, or a Christian sad and dumpish, is alike uncomely. ***‘A feast is made for laughter,’ saith Solomon, Ecc. 10:19.***

Meeting us each week to build and reach - for millennial release and freedom. What a way to conquer and restore His will! He gives His life to us every day, plows the narrow path, empowering Joy. Nothing in His works shames the Christian – but each day and every thought thrills the treasures of the human heart (Luke 6:45).

He conquers that heart that we cannot know (Jer. 17:9); because He built it and moves into restore the broken relationship and bond.

<sup>169</sup>*I am sure God intended his people’s joy in the feast of the gospel. Mourners are not to sit at God’s table, (Solomon said better a dish of herbs where there is love – Prov. 15:17) kindly upon God himself. We do not commend his cheer, if it doth not cheer us.*

***What saith the world? The Christian’s life is but a melancholy walk. Sure, thinks the carnal wretch, it is a dry feast they sit at, where so little wine of joy is drunk. And wilt thou confirm them in this their opinion, Christian? Shall they have an example to produce Christ and his word, which promise peace and joy to all that will come to this feast.***

*O God forbid that your conversation, wherein you are to ‘hold forth the word of life’—to live in the eyes of the world—and which ought to be as a comment or gloss upon the word, to clear up the truth and reality of it to others—forbid that this should so disagree with the text, as to make the gladsome tidings spoken of in it, more disputed and questioned in the thoughts of the unbelieving world than before.*

***It is an error, I confess, and that a gross one, which the Papists teach—that we cannot know the Scriptures to be the word of God, but by the testimony of the church.*** Yet it is none to say, that a practical testimony from the saints’ lives hath great authority over the consciences of men, to convince them of the truth of the gospel.

*Now they will believe it is good news indeed the gospel brings, when they can read it in your cheerful lives. **But when they observe Christians sad with this cup of salvation in their hands, truly they suspect the wine in it is not so good as the preachers commend it to them for.***

*Should men see all that trade to the Indies come home poorer than they went, it would be hard to persuade others to venture thither, for all the golden mountains said to be there. **O Christians, let the world see that you are not losers in your joy since you have been acquainted with the gospel.***

In that Kingdom, He bestows the same majestic powers upon us, as we work with the King to bring about His will. A new generation, without demonic influence, but intense work remains to do. Like today as each one hammers out salvation with His grace, only greatly magnified – the kingdom of God full of peace that surpasses all understanding (Phil. 4:7).

Each martyr joyfully rejoices - the opportunity to suffer with Him. What of our times now? In 1655 - an era of plenty was persecution prevalent? Strange, the Christian prone to complain remains unthankful. Each Christian enters an intimate relationship with the God the Father and Christ, at His right hand, living by every word of God.

Not by every word of your fellow Christian or pastor, or Church edict or current idea or movement. But, rather the power of the Word comes from working out our salvation with fear and trembling - a fire and furor burns in the human spirit more powerful and penetrating than the moment of human conception.

God at spiritual work with spit, polish, bake and hammering tongs shapes and molds a spirit life from a clay vessel.

*<sup>170</sup>Give not them cause to think by your uncomfortable walking, that when they return Christians, they must bid all joy farewell and resolve to spend their days in a house of mourning. Is the gospel a message of glad tidings? Do not then for shame, Christian, run on the world's score by taking up any of its carnal joy; you need not go out of God's house to be merry.*

*Here is joy enough in the glad tidings of the gospel, more than you can spend, though you should live at a higher rate than you can here on earth. Abraham would not take so much as 'thread,' or shoe-latchet' from the king of Sodom, lest he should say that he made Abraham rich, Gen. 14:23.*

*A Christian should deny himself of the world's joy and delights, lest they say, "These Christians draw their joy out of our cistern." The channel is cut out by the Spirit of God, in which he would have his saints' joy to run. **'If any be merry, let him sing psalms.'** Let the subject of his mirth be spiritual; as, on the other hand, if he be sick, let him pray, James 5:14.*

*A spiritual vent is given to both affections of sorrow and joy. Aliter ludit ganeo, aliter princeps—a prince's recreation must not be like a ruffian's. No more a Christian's joy like the carnal man's. **If ever there was need to call upon Christians to feed the lamp of their joy with spiritual fuel, holy oil, that drops from a gospel pipe, now the time is.***

*Where professors do symbolize with the world in their outward bravery, junketings, fashions, pastimes, and are so kind to the flesh in allowing of, yea in pleading so much for, a carnal liberty in these things. That shows too plainly that the spiritual joy to be drawn out of these wells of salvation does not satisfy them.*



*Or else they would not make up their draught from this puddle-water, which was wont to be thirsted after only by those that had never drunk of Christ's cup. O what is the reason for those, who would pass for Christians, forsake this pure wine of gospel joy, for the sophisticated stuff which this whore the world presents in her golden cup to them?*

*Is it because the gladsome message of the gospel is grown stale, and so its joy—which once sparkled in the preaching of it, as generous wine doth in the cup, and cheered the hearts of believers with strong consolations—hath now lost its spirits?*

*Or can that pure stream of spiritual joy, which hath run so long through the hearts and lives of the saints in so many generations, with our mingling with the brackish water of the world's sensual pleasures, at last fall in with them, and be content to lose its own divine nature and sweetness in such a sink? O no!*

The gospel is the same it was; the joy it brings as sweet and brisk, as spiritual and pure, as ever it was, and will be as long as God and Christ continue to be the same, out of whose bosom of love it first flowed, and is still fed. ***But the professors of this gospel now, are not the same with those holy men and women of primitive times. The world grows old, and men's affections with it chill and become cold.***

***We have not our taste so lively, nor our spirits so chaste and pure, to relish the heavenly viands dished forth in the gospel. The cheer is as good as ever, but the guests are worse;***

***If a suffering and dying Christian's last words and joyful testimony cannot shake us what can?!*** Sing songs of joy in your heart every moment for this calling – full of adventure, a portal opens to the spiritual world. As His sheep we HEAR His voice (Eph. 5:19; John 10:27).

The enticing thrills of this world are empty wells, fallow fields, and a spiritual wilderness with impotent, darksome, and deathly promise. The whore of this world offers poison in a golden bowl brimming with irreverence and blasphemy, the roots of demonic shifting foundations.

<sup>171</sup>*We are grown debauched in our judgments, and corrupt in our principles; no wonder then if carnal in our joys. Error is a whore, it takes away the heart from Christ and his spiritual joys. The head once distempered soon affects the heart, and, by dropping the malignity of its principles upon it, poisons it with carnal affections; and carnal affections cannot fare with any other than gross and carnal joys.*

***Here, here is the root of the misery of our times.*** Hath not, think you, the devil played his game cunningly among us, who, by his instruments—transforming themselves into the likeness of angels of light. Could first raise so many credulous souls into a fond expectation of higher attainments in grace and comfort from their new pretended light, than ever yet the saints were acquainted with.

*And then at last make them fall so low, be so reasonable, or rather unreasonable, as to accept such sensual pleasures and joys as this world can afford, in full payment for all the glorious things he promised them? Well, sirs, this I hope will make some love the gospel the more, and stick closer to it as long as they live.*

***O Christians! bless God for the glad tidings of the gospel; and never lend an ear to him that would be telling you other news, except you mean to part with truth to purchase a lie. Yea, let it make you careful to draw all your comfort and joy from the gospel's breast. When a carnal heart would be merry, he takes***

*the Bible down to read in that. He does not go into the company of the promises, and walk in the meditation of them. It brings no joy to him to think of Christ or heaven.*

*No, he takes down a play-book, may be; seeks some jovial company; goes to the exchange or market, to hear what news he can meet with. **Every one, as his haunt lies; but still it is from the world he expects his joy. And now where lies your road, Christian?***

***Whither does your soul lead you for joy? Do you not go to the word, and read there what Christ has done for you on earth, and is doing for you in heaven? Is not the throne of grace the exchange, to which you resort for good news from that far country, heaven, where all your estate lies, and your best friends live?***

*Are you not listening what promise he will speak peace from to your soul? If so, you have not your name for nothing, you are a Christian indeed. Thus, the true Christian, when his spirits are worn and wasted in the severer exercises of Christianity, such as are fasting and prayer. Wherein he afflicts both body and soul for his sins, then can he recover them at the feast of God's love in Christ, where he sees his water turned into wine, and the tears that even now his sins covered his face with, all washed off with the blood of Christ.*

***When his soul is struck into a fear and trembling with the consideration of the justice of God, and the terror of his threatening and judgements for sin, then the meditation of the sweet promises of the gospel recreate and revive him. So that, in the same word where he meets with his wound, he finds his healing; where he has his sorrow, there also he receives his joy.***

What have you inherited, oh true Christian- the integrity and sacrifice of the saints below the altar awaiting the 5<sup>th</sup> seal who figuratively shout? The sacrifice of our God/King who gives His life to you with every word written and engraved on the spiritual tablet of your heart and marrow of your bones (Heb. 4).

Where lies your road, Christian? **For this chrysalids birth casts joyful pain, and in this covenant with Him, He holds your hand, heart and mind and captains your spirit to the kingdom harbour!**

### Part 11 – Immersion - Mixture and Syncretion – 1700-1800 A.D.

We now take a step forward in the epochs of the Church of God - that group founded by Jesus Christ and set on the God given mission at Pentecost in 30 A.D. Continuous to the Kingdom of God, ushered in by the return of Jesus Christ, saving mankind from oblivion, and establishing the TREE OF LIFE. The Church in the Wilderness bound and tackled by the false Church through many centuries, while many escape and join brethren in other areas of Europe, North Africa, Asia and eventually the whole world - but primarily the colonies of the British Empire.

The 1800s ushers in Vaudois pastors and researchers as they publish and spread the word of their plight to the whole world. But the history of the persecutions recorded in many testimonials and documents are preserved. God tied to His people, while the world measures success by economic vitality, political power, and liberally progressive ideas that advance science – creature worship – the myth of man's evolutionary hegemony - the supposed apex.

Britain, the birthplace of Christianity outside of Jerusalem, seeks the truth under God's blessings to Ephraim and Manasseh – the Celtic Church and peoples embodied in the British Empire and the United States. Now, Cromwell and the emerging democracies, partially undo the fallacy of the Roman church and her reinventions and defiance through the Babylonian systems.

***The true History of Mankind and the plight of the body of Christ inextricably clash and battle as the latter keeps the doctrines of the Scripture with faith and obedience to the commandments, renewing and fashioning spiritually begotten creatures in THE creating Sabbath day – the workings of God inexorably building His Kingdom.***

The true historical marks and brands beat and live - buried and distorted in every human chronicle, becoming even more crystallized and encrusted with each passing day. As the digital age touting progressive ideologies – in fact distortions and historical revisionism.

As if we hold a position to reinvent the past and whitewashing it to suit the currency on childbirth, gender identity, origins, destiny, meaning and morality.

*<sup>172</sup>After the late interesting publications of Allix, Jones, Gilly, Acland, and other writers, it may appear at the present time somewhat presumptuous, as well as unnecessary, to lay before the public any further details connected with the history of these excellent and primitive Christians.*

*But as some of the Vaudois manuscripts and works are very scarce, and but little known in England, more particularly those of Peyran, Henri Arnaud, and Bresse, it may be desirable (even under the certainty of many repetitions) to give some short extracts from these curious documents, if only with the view and under the hope of keeping alive in the breasts of the people of this favoured isle that charitable zeal, which has again manifested itself, and is of such vital importance to the political and religious welfare of our noble though impoverished protestant brethren.*

***As the Valdenses most evidently are a part of the dispersed flock of the original Church of Christ, it becomes a matter of the highest interest to trace out their history from the earliest periods. And to observe how sedulously under the severest persecutions they have not only upheld their faith in its own purity and truth, but how gloriously they have continued to resist the growing corruptions of the Romish faith.***

***Scattered over the face of the earth, we find almost everywhere these primitive Christians under the various denominations given to them-of Cathari, or "the Pure," Paulicians, Petrobusians, Puritans, Leonists, Lollards, Henricians, Josephists, Patarines, Fraticelli, Insabati, Piphles, Toulousians, Albigenses, Lombardists, Bulgarians, Bohemian brethren, Barbets, Walloons, &c.***

***We not only find many colonies of these people in the eastern and western parts of Europe, but even in Africa and America, whither they emigrated to escape from oppression and massacre. After the most cruel and wanton persecutions, we observe this oppressed people reduced in number by barbarous massacres, and at length driven out of their own purchased territories, because they would not submit to innovations and changes in their established religion.***

***But in a few years we again find a remnant of them under their pastor, Henri Arnaud, led back into their native country almost in a miraculous manner to expel their savage oppressors, thousands of whom fled before this reduced but noble band of self-taught warriors.***

*Many refugees took up their abode in the Rhetian Alps, and a great number, after various edicts, were allowed to settle in the Duchy of Wirtemberg, where some of them were visited by the writer of these pages, for the express purpose of inquiring into their wants and privilege.<sup>173</sup>*

***Before the days of Wickliffe, and other reformers, we can trace the Vaudois by their sufferings; they were branded and burnt as heretics, because they would not conform to the doctrines of men, and the edicts of the Roman pontiffs.***

*Their steady adherence to the principles of their own faith, and obedience to the will of their Creator, rendered them instrumental to the reformation, which afterwards took place, and by which, in this country, the pure religion of our ancestors was restored.*

***It is even probable that this separated flock of true worshippers are to be the means, under heavenly guidance, of not only preserving, but also diffusing, the light of the gospel and its healing beams over the most remote parts of the earth.***

***251 A.D.** It would appear that the title of Cathari, or "the Pure," was first given to the followers of Novation, a Romish pastor, who set the example of resisting the early corruptions of the Papal dominion, and that Puritan churches existed in Italy upwards of 200 years (see British family tree and reference to the first church in Britain in the 1<sup>st</sup> century).*

***590 A.D.** Nine Bishops rejected the communion of the Pope, as heretical, and this schism, we are told by another author, began even in the year 553.*

***604 A.D.** On the death of Pope Gregory, Boniface III styled himself "universal Bishop," and the worship of images became general. But long before this period, in the fourth century, Socrates the historian speaks of **the Novations having churches at Constantinople, Nice, Nicomedia, and Coticæus in Phrygia, &c. as well as a church at Carthage, the doctrines and discipline of which, we find that Dionysius, Bishop of Alexandria, and Fabius, Bishop of Antioch, approved of (all Celtic areas).***

***Christian – stand apart! - seek the Truth in Scripture with all your heart and might, for this lens reveals the deception and leads you to the narrow path of life.***

Again, the naming of peoples and "movements" pretends to give authority to the dominant power! The tyrant passes her exploits to succeeding generations, not in humility but in arrogance and terror, hidden, subterfuge and deception. Revisit the Church of God eras from the early Church. Reference the beauty of their bloodshed mission to the whole world.

They remain in our midst, unseen and unknown by the world. But the Word of God and His witness shouts until Christ rescues the whole world.

***660 A.D.** - Some persons have supposed that the Valdenses have derived their name from Petro Valdo, but Reinerius Sacco, an inquisitor who lived 80 years after Valdo of Lyons, admits that they flourished 500 years before the time of this celebrated reformer, i. e. about the year 660.*

*Some of these Valdenses, like the Novations, we find called Puritans, or Cathari; when Paulinus, Bishop of Aquilæia, and other Italian Bishops, condemned the decrees of the second Council of Nice, which had confirmed image worship.*

***817 A.D.** - Claude, Bishop of Turin, (and of the Vallies of Piedmont inhabited by the Valdenses,) was zealous against this idolatrous practice, and bears witness that the gospel was preserved amongst these mountaineers in its*

*native purity and glorious light. Genebrand and Rorencio (Roman Catholic writers) have owned that the Patarines<sup>75</sup> and inhabitants of Piedmont preserved the opinions of Claude during the ninth and tenth centuries*

**In 1206 A.D.** - *Thus before 1026, and 500 years previous to our own reformation, says Dr. Allix, we discover a body of men called Patarines, Valdenses, or Cathari, whose belief was contrary to the doctrines of the See of Rome.*

**In 1040 A.D.**, *the Patarines were very numerous at Milan, (Voltaire speaks of them in his General History, 1100 chap. 69.).*

**In 1100 A.D.**, *the Valdenses became well known by the "Noble Leycon,"<sup>76</sup> and another work, entitled "Qual Cosa Sia l'Antichrist.*

**In 1140 A.D.** *A little before this year, Everrinus (of Stamfield, diocese of Cologne) addressed a letter to the famous St. Bernard, in which is the following passage:—"There have lately been some heretics amongst us, but they were seized by the people in their zeal and burnt to death, these people in Germany are called Cathari; in Flanders, Piphles; and in France, Tisserands."*

*Towards the middle of the twelfth century, a small body of these Valdenses, called Puritans and Paulicians, came from Germany, and 1159 were persecuted in England. Some being burnt at Oxford, Gerard their teacher answered for them, that they were Christians, but Henry the Second ordered them in 1166 to be branded with an hot iron, and whipped through the streets.*

*Thirteen Valdensian families had certainly emigrated to England about this period.*

**In 1178 A.D.** *Gretzer the Jesuit (who published the book of Reinerius) admits that the Toulousians and Albigenses condemned in 1178 were no other 1181 than the Valdenses.*

*In the decree of Pope Lucius III against them, they are called Catharists, Josephists, and Heretics. Another decree was made against them in 1194, by Ildefonsus, King of Arragon: and Bale, in his old Chronicle of London, mentions "one 1210 burnt to death tainted with the faith of the Valdenses."*

**In 1215 A.D.** *Council of Lateran against Heretics.*

**In 1230 to 1350** *Supressio in France.*

**In 1240 A.D.** *Some further territory in Piedmont was about this time purchased and paid for by the Valdenses, to the amount of 6000 ducatoons.*

**In 1259 A.D.** *The Patarine Church of Albi (in France) whence these Vaudois were called Albigenses, consisted of 500 members, that of Concorezzo more than 1500, and of Bagnolo 200. The Bishop of Vercelli complained much of these people, whom he denominated Cathari and Patarines. The English, at the time they had possession of Guienne (in 1210), began to help the Valdenses, who stood forth to defend their faith, headed by Walter and Raymond Lollard.*

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<sup>75</sup>Patarines, so called from Pataria, a place near Milan, where those Vaudois who took part with the Bishop of Milan against the Roman Pontiff, Nicholas II., held communion together. See the Sermon of Archbishop Wake, preached for the relief of the Vaudois, A.D. 1669, at St. James's Westminster.

<sup>76</sup> This work – the Noble Lesson is extant today <http://www.reformedreader.org/noblaecon.htm>

*In 1322 A.D. According to Clark's Martyrology (page 111), we find Walter was burnt at Cologne in 1322: which was two years before the birth of Wickliffe.*

*A cotemporary historian says, that "in a few years half the people of England became Lollards." And Newton, in his Dissertation on the Prophecies, (1 vol. 4to. page 631,) says, "part of the Waldenses took refuge in Britain."*

*Even Theo. Beza says, "as for the Valdenses, I may be permitted to call them the seed of the primitive and pure Christian church."*

*In 1400 A.D. began the first severe persecution against the Vaudois, on account of their faith, which may be found related by Bresse, together with their subsequent misfortunes, down to the era of the treaty of Pignerolo in 1655, the most interesting details of which history are translated and abridged in another part of this work.*

*In 1685 A.D. The Duke of Savoy, at the instigation of Louis XIV, revoked his promises, and the following year condemned 14,000 Vaudois to the prisons of Turin, the rest either fled or became Catholics. By the intercessions of the Protestant countries, these miserable prisoners were released, but their numbers by hardships and cruelty were reduced to 3000, who took refuge in Switzerland and 1687 elsewhere.*

*In 1687 A.D. from whence a part of them effected that intrepid return into their own Vallies, so well described by their Colonel and Pastor, Henri Arnaud, in "La Rentree Glorieuse" of 1689.*

*In 1688 A.D. - Eight years after they were again exiled to the number of 3000, in consequence of an article in the treaty between France and Savoy.*

*In 1698 A.D. these were the same who with the veteran Arnaud amongst them, took refuge in Germany, and were solemnly received as subjects to the Duke of Wirtemberg, with the promise of the free exercise of their religion forever.*

*In 1797 A.D. The pension from England, which had been granted by Cromwell, and confirmed by Queen Anne, was this year discontinued.*

*In 1799 A.D. A body of Vaudois from Wirtemberg emigrated to America, and joined those 1600, who, in Arnaud's time, had settled near Philadelphia.*

*In 1800 A.D. Piedmont fell under the yoke of France.*

*In 1814 A.D. The King of Sardinia restored to his throne, refused to grant any privileges to the Vaudois beyond those they enjoyed before the French revolution;*

*In 1825 Present state of the Vaudois, as described in the Letters now published, &c. P. Gilles, pastor of the Vaudois church at La Tour, is the author of "Histoire Ecclesiastique des églises réformées recueillies en quelques vallées du Piémont autrefois appelées églises Vaudoises," chez de Tournes, 1648, 1 vol. 4to.; this comprises the period from 1160 to 1643; containing interesting annals of the persecutions in the author's time; but the style is still less agreeable than that of Perrin.*

*Jean Leger's history is entitled "Histoire generate des églises évangéliques de Piémont ou Vaudoises," printed at Leyden, 1669, 1 vol. folio, goes as far as A.D. 1664. It is full of learning and piety, giving many facts to be found nowhere else; and the interest is increased from the circumstance of his having himself taken an important part in*



the events he describes. Still he enters into those tiresome details, for which the taste of that age is so much to be blamed.

The work of Henri Arnaud is the "Histoire de la rentrée glorieuse de nos ancetres dans leur patrie," in 1 vol. 8vo. without date. The event he relates occurred three years after the expulsion of the Vaudois, that is in 1690.

This is a most precious and interesting little work, for the author himself was at the head of his countrymen, and the vivacity and force of his narrative render it very attractive to the lovers of truth, though it must be confessed that his style, as he says himself, in his dedication to Queen Anne, is wanting in that polish which is so much admired in these times.

This work was originally composed in two parts, of which the latter must have contained an account of the war between Piedmont and France, in which the Vaudois were actively engaged. This last part was unhappily never printed, and the manuscript remains undiscovered; any information respecting it would be very important to the completion of the third part of my work. Henri Arnaud died in Wirtemberg, where this manuscript probably would be found

The last of the Vaudois histories is by Boyer, under the title of *Abrégé de l'Histoire des Vaudois*, 1 vol. 12mo., La Haye, 1691; it goes down to 1690, and though written with judgment, is defective in many points, both in the historical parts, and with regard to the doctrine and manners of the Vaudois.

I pass over other histories of the Vaudois, in English and Dutch, as well as other references to them in more general works, as for instance, Gekendorf in his history of the reformation, Ruchat Basnage, &c. &c. as they are probably derived from the above sources, and are only more or less carefully compiled.

**Though I must not repeat here the evidences of the antiquity of the Vaudois, I cannot refrain from remarking that it is from the vallies of the Vaudois that the first sparks of that reformation have arisen, which has drawn back a great part of Europe to the purity of the gospel.**

**It is extremely probable, that Calvin himself was of Vaudois origin, for there are still several families of this name in the vallies, from whence we believe his to have emigrated to Picardy. It is certain, that in the preface which this great reformer prefixed to the first French bible ever published; he acknowledges himself bound by the ties of kindred to the translator, one of our most celebrated "barbes," or pastors, named Olivetan, which makes it probable that Calvin had obtained from the Vaudois the doctrine which he afterwards preached at Geneva, and elsewhere.**

It is equally certain, that long before the reformation there were many persons who followed the doctrine of the Vaudois in Germany, Hungary, Bohemia, &c. Indeed the Vaudois of this last country, as well as those of Alsace, sent their youth into our vallies to be educated as pastors. **It is known also that the celebrated Lollard who laboured with such zeal to diffuse the Vaudois doctrines in England, was not only a native of our vallies, but preached in them for a length of time with great success.**<sup>77</sup> We may also assert that it is by means of the Vaudois that the reformation was introduced in the United Provinces.

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<sup>77</sup> The Lollard tower in London takes its name from one of the disciples of Lollard, who in the age of intolerance was confined there.

*The Vaudois of Provence, Languedoc, and Dauphiné also, originally sprang from our vallies, and when their numbers had increased greatly at Lyons, they were persecuted by the Archbishop of that city, Jean de Belle Maison, about 1180, and retired into Picardy, under Peter Valdo, where they received the name of Picards.*

***Here Philip Augustus, king of France, resolving to extirpate them, caused 300 gentlemen's houses to be razed to the ground, because the owners had embraced the tenets of the Vaudois. Forced again to leave their newly found country, these Picards, or Vaudois of Lyons, (also called poor of Lyons,) retired principally into the United Provinces of Holland, and there spread the knowledge of the truth.***

***It was in the Low Countries that the Vaudois first took the name of Walloons, and that the first confession de foi (articles of belief) was drawn up by the celebrated martyr Guido Brez. This confession was first printed in 1561, addressed to Philip II. of Spain, in 1562; it was confirmed by the synod of Anvers, 1585, and finally adopted by that of Dordt.***

***The above is sufficient to prove that the Vaudois church is the parent of all those which have arisen in Protestant Europe, and particularly of the churches of the United Provinces, as well Dutch as Walloon. Why do the Roman Catholics and the Protestants mutually hate each other? Why do they look upon each other with harshness and severity? It is, because instead of going to the source of their religion, the gospel itself, they content themselves with examining those streams, of which the waters have been rendered impure, by the admixture of human opinions.***

*It is because they appeal to the confessions of faith of the heads of their sect or party, instead of seeking what really constitutes the essence of the Christian faith. And what ought to be the rule of our faith and practice, by means of the specific declarations of Jesus Christ and his apostles.*

***It is because they generally adopt self-interest for their guide, instead of shielding themselves under that universal spirit of charity, without which there can be no real Christianity, and because they entirely forget that religion does not consist in words, but in virtue.***

*The nature of my employments, and the interest of the great cause which I serve, have often called forth my reflections on the evils it has been my task to describe. And however earnestly I have searched for remedies, as well as for the discovery of their origin, my meditations have continually brought me back to the same point.*

***Let it be remembered that it is a Vaudois who speaks, a Vaudois, who, like his countrymen, absolutely recognizes no other religion than that of Christianity, and who believes that the unhappy distinctions of Catholics, Lutherans, Reformed, Calvinists, &c. &c., have done a thousand times more harm to the cause of the gospel, than all the maneuvers of the wicked and unbelieving.***

***The thing is evident as to natural religion, for in examining history, we find that in no case has any one ever attempted to prescribe rules of belief to others, but that each receives what nature hath taught him, and nothing more. Nor is there more obscurity in the point, as to revealed religion; not that religion of which opposing sects have given such different descriptions, but that which is to be found in the beautiful lessons of Jesus and his apostles.***

*It is from these alone, we must judge of Christianity. And every one who is willing to undertake this important examination, without prejudices, will allow that nothing is more simple, more easy, than Christianity. And that the great truths which form its basis, are clear enough to be within the reach of the most confined understandings.*

***We must therefore conclude that many of the opinions which have so long sown discord, and still continue to produce dissensions among Christians, are by no means founded on points essential to Christianity; nay, the traces of several of them are scarcely to be found in the sacred writings. What then are the fundamental articles of our faith, of which the belief is necessary to the character of a true Christian?;***

*Read the discourses of Jesus and the apostles to their converts, and you will have a full answer to the question. (See the quotations at the end of the Preface.) These articles of belief are but few in number, and if every Christian had religiously observed them, we should not see so many sects attacking one another, or the disciples of the mildest of masters, hate, persecute, and massacre each other, in the most barbarous manner.*

*Such are the dreadful consequences a trifling error may produce in such a case. Such is the essence of the Christian faith, and the opinions which have been added to it, are not only useless, but dangerous. Every Christian must render an account of his belief to God alone, and it is his duty to found that belief solely of the express declarations of the gospel, without attending to the subtleties with which men have endeavoured to obscure them.*

***The most crafty theologian cannot find one single line in the holy scriptures, which could give to any person or council upon earth, a right to impose a formula of belief on others. This pretended right which the court of Rome, and after it, so many reformed churches have wished to exercise, is no other than a manifest usurpation, and not only of the rights of man, but of God himself, who is our only judge, since to him alone we must all give an account of our faith.***

*The gospel is the sole immutable rule of faith, and the Supreme Being has left to each person its explication, according to his talents and advantages. Since it was not his object, as some have supposed, merely to propose to us such and such truths for our belief, but to render us more mild, humane, modest, and virtuous; and consequently more happy. It is for this reason that St. Paul does not hesitate to place charity, which he calls the union of all virtues, above faith, which is but a single act of the mind, without any merit whatever, unless it influences our sentiments and our conduct.*

***"And now abideth" (says the apostle) "faith, hope, and charity, these three, but the greatest of these is charity." Such have ever been, and still are the principles of the Christians of our valleys; the gospel is their sole and immutable judge; they have paid no attention to the sects which have arisen around them; nor has any one of them attempted to impose upon his brother his own belief, as the rule of his faith.***

*The words heresy and orthodoxy are almost unknown to them; nor do they know what a dogma is, for they find not this word in the holy scriptures, and their first rule is to adhere closely to them both in words and deeds. It is true that the Vaudois have departed more or less from their former simplicity, since the reformation; they have been forced to use the books of the reformed, and to send their youth to be educated in foreign colleges.*

*They use, for example, the catechism of Osterwald, because there is no means of printing others, in the country; but I hope once more to bring to light the catechism which our ancestors used in the twelfth century, the original of which is in the library of Cambridge. By substituting it for that of Osterwald, we should return to the usages of our ancestors.*

*To complete the desired change, it would only be necessary to establish a small college or seminary in the valleys, for the education of those who are intended for the church.*

*I have now only to intreat that it may not be taken amiss if I have laid so little stress on the Reformation. As a Vaudois I cannot consider it of that importance, which it is of in the eyes of the reformed, but I consider it as a revolution of the greatest interest, both from its civil and religious effects, and that whatever were the intentions of some of the reformers, they merit the title of benefactors of the human race.*

***We owe to them in great part, the progress of science, reason, and philosophy, as well as the first foundations of civil and political liberty, so nearly allied to religious independence. Without them the whole of Europe might still have groaned beneath the Papal yoke. But though they merit our gratitude, let not that gratitude degenerate into idolatry, or allow of their opinions being placed on an equality with the gospel.***

*Luther, Calvin, Wickliffe, Zwingli were but men capable of being deceived like ourselves. Let us listen to their lessons, but remember that our sole legislator is Jesus, and that we are wanting in respect and gratitude to him, if we take any other title than that of Christians. Whoever thou mayest be, reader, into whose hands this book may fall, let me recommend to you the interests of the most consoling of all doctrines, of that doctrine by which we are told that true religion is this,—"to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world."*

***Allow me to exhort you to search for the knowledge of this divine religion, only in the sacred writings, which ought alone to be the rule and invariable compass of our course. Thus you will bring back all the Christian sects to the standard of the gospel, and inflame all hearts with that charity and philanthropy which form the essence of Christianity. Thus you will render this simple but useful maxim more dear to all mortals —To do unto others as we would they should do unto us.***

*By this means you will destroy all factions, because each member of a state will be happy, that all those who are not enemies of the government, should thus enjoy the same privileges. By this means you will contribute to restore to Christianity all its splendour and its power; you will be the benefactors of your family, of your country, of the world.*

*The wicked man, the bigot, and the false devotee, will hate, nay, even persecute you; but you have only to retire beneath the shadow of your own conscience, to render all their machinations abortive. The calm satisfaction which this will afford you, will amply make amends for the momentary pangs which calumny and injustice may excite in your breasts, and if ever mankind shall recognize true merit, it is to you alone they will erect statues;*

*Utrecht, 4th October, 1794.*

## **Part 12 – Dispersion and Diaspora**

### **The lost documents found! Are we? - Compromise and Forgetfulness – 1700-1900 A.D.**

The Church of God broken into pieces disperses to many places in the world, although dominant and pervasive in Europe. Never left to themselves, instead God the Father and our elder brother Jesus Christ guides and leads, the Captain of our salvation - the Church unseen by human eyes or heard by human ears. His body – the True Church - running below the historical radar, yet surfacing in each succeeding generation.

As He builds, works to call and choose a new nation; she, without spot or wrinkle, brought before the Lamb at the future Marriage Supper on the sea of glass (Rev. 16). She, the True Body of Christ, always an influential remnant that dramatically influences the path of humanity to its very end. Within the trappings and worldly workings, she bears the burning drowning marks of martyrdom.

Her exploits with the Sword of the Truth, catalogued, inventoried, archived and recorded by the dominant power. So J.H. Todd charts the worldly path that casts the Church of God as an outgrowth of the Roman Papacy, wrongly giving the True Church a recent birth, distant from the first century.

*<sup>174</sup>Clement the Seventh (1478) may be regarded as the founder of the most monstrous empire which has ever existed, exciting the flames of persecution against all those who refused to acknowledge him as supreme head of the church. Innocent the Eighth (1432) proceeded upon the same plan; taking advantage of the brutal ignorance of the age, to lay the world at his feet, and to dictate supreme laws to nations and their sovereigns.*

*The bull of the latter Pontiff, addressed to Albert de Capitaneis, papal nuncio at the court of Charles Duke of Savoy, is too important to pass unnoticed. **The Pope complains that "the followers of that pernicious and abominable sect of malignants, called Pauvres de Lyon, or Vaudois, say and commit many things contrary to orthodox faith, offensive in the eyes of God and pernicious to their own souls."***

*In consequence of which, (and thinking himself obliged by the duties of his office absolutely to root out this accursed sect and all contaminated by it). Innocent, through his full power, **orders "all bishops, archbishops, vicars, and others possessing ecclesiastical office, to obey his inquisitor, and to take up arms with him against the said Vaudois, in order to tread them under foot, as venomous serpents, and thus fortify the people confided to them in the profession of the true faith."***

*He then recommends to all—"to neglect nothing, and employ their best endeavours for such a holy and necessary extermination of the said heretics." And exhorts all sovereigns and princes "to take the shield of orthodox faith, and to lend him and all bishops, &c. &c. their assistance, to the end that they may exterminate and entirely destroy all these execrable heretics."*

***The Roman Pontiff proceeds, "to order all preachers to preach this crusade, to excite and inflame the faithful to destroy this pestilence by force and arms; to absolve all the crusaders, contributing by their arms or otherwise to this holy extermination, from all ecclesiastical censures and sentences.***

*He grants to all the crusaders a dispensation for all irregularities. He recommends to all inquisitors to make composition with all those who have goods or possessions unjustly acquired, provided they will employ them for the extermination of the heretics. **And he gives to all persons fighting against the latter full indulgence and remission of all the sins they may have committed; and this pardon is to extend even to the moment of their death."***

*He also gives to the crusaders "the right to take possession of all goods of heretics, moveable and immoveable. The missionaries shall command all those in the service of these heretics to leave them, and to obey our apostolical commands, under pain of excommunication. All those who have any debtor promise due to these Vaudois shall hold themselves as free from it, and discontinue all commerce with them.*

***All those disobedient to these commands shall be deposed from all their orders, rank, and dignities, whatsoever they may be; and the ecclesiastics shall lose their benefices, the laity their honours, titles, fiefs, and privileges, becoming infamous, and incapable hereafter of holding any office or employment."***

The Romish Church and hierarchical Papacy claim the relics and artifacts of True Christians, take them into her blasphemous bosom, recognizing a false posterity and power. ***But true to human form and substance the false spirituality holds mystical desire fostered by Lucifer edict - build your own hierarchies, hegemonies, and powers that determine moral and social mores – FANTASY!***

***The Harlots measures herself by the number of converts and bewitchingly holds to mirrored doctrines of the True Church by castigating abortion and homosexuality while duplicitously holding a celibate cloak over her physical and moral deeds.***

Her power absorbs family and nation through mystical entrapments of the human psyche – give me a child until they are 3 years old and they will be a Catholic their whole life. Spinning the Proverb 22:6: – raising up a child in the Ways of God and when he is old he will not depart.

Our children at the mercy of the beast and false prophet from their early youth, as the system combines their dastardly powers of demonic destruction! God, the True God champions youth into the bosom of the nation and Church by teaching the truth living word, until each person chooses for themselves – repentance, forgiveness and the baptism symbolizing the death of the old carnal, boisterous and rebellious man.

*This bull, which was followed by an apostle from the Legate, almost as long, and signed by two notaries of Pignerol, authorized by the Duke of Savoy, to publish it in all his territories; **was the cause of eight hundred thousand Vaudois being put to death in different parts of Europe.***

*Leger vouches for this fact; can any terms then be sufficiently severe for the cruelty of this monster Innocent VIII. A very short statement will suffice to explain to the reader the circumstances which gave birth to the papers and correspondence re-printed in the following pages.*

*In a work now almost five and twenty years before the public, I had occasion to examine at some length the opinion of the learned Joseph Mede, that the "time of the end," that is to say (as he assumed), the end of the prophetic periods of 1290 and 1335 days, was to be characterized by a new light communicated to the Church, as to the interpretation of prophecy, in accordance with the prediction (Dan. 12: 4).*

***"Many shall go to and fro, and knowledge" [of prophecy, as Mede interprets] "shall be increased." He maintained that this increase of knowledge had been manifested at the beginning of the twelfth century by the discovery of a new, and up to that time unheard of, principle of interpreting the prophecies relating to Antichrist.***

***The Antichrist had been previously looked for in the person of an individual man, who should obtain supreme power upon earth, teaching the doctrines of Atheism and infidelity, setting himself up as an object of Divine worship, and seeking by the most violent and bloody means to exterminate supreme power upon earth, teaching the doctrines of Atheism and infidelity, setting himself up as an object of Divine worship, and seeking by the most violent and bloody means to exterminate Christianity.***



*But now, in the twelfth century, it was discovered that the Antichrist of prophecy was not to be an individual, but a succession of individuals, namely, the series of Roman Pontiffs, or the Papacy. That a deep and subtle corruption, which still retained the name of Christianity, **not Atheism or avowed infidelity**, was to be the character of this Antichristian power.*

*That it was already come, and had silently taken the name of the Catholic Church, before any one suspected its existence; and that no other Antichrist was to be looked for! In proof of all this, Mede relied upon a treatise, which he assumed had been put forth by the Waldenses and which had been dated 1120.*

*This tract, entitled *Qual cosa sia Antichrist*, set forth very distinctly the new doctrine; Antichrist was discovered to be a "cosa" and not a person. **The obvious inference was, that, if the Papal power was the Antichrist, it was the duty of all Christians to come out from the communion of the Roman Church.** Mede seems to have been under the erroneous impression that the date 1120 was an integral part of this treatise, and that its author or authors claimed to have written in that year. It had been circulated or made public, as he maintained, between the years 1120 and 1125, and therefore he concluded that this period of five or six years must be the "time of the end," when the 1290 and 1335 ' days of Daniel were to be accomplished.*

*But it turned out that the date, 1120, was no part of the treatise itself. This was a mistake arising from a typographical error in Perrin's history; and the tract *Qual cosa* was independently proved, by irresistible internal evidence, to belong to the age of the Reformation. It had been endorsed with the early date, not without grave suspicion of fraud, by Perrin, and after him by Leger, the Protestant historians of the Vaudois. Even Mr. Faber himself, with all his zeal for Waldensian antiquity, had been forced to abandon the date of 1120, and to admit that "it must be viewed as purely arbitrary, and as altogether unauthoritative,"*

*A decision wherein and in several other tracts to which the same date had been assigned by the same historians. A new question was now suggested, which had no reference to the interpretation of prophecy: Where was this *Treatise on Antichrist*?;*

Each element of the false church's system invents, distorts and exaggerates an evil to reach for the darkness of death. So, where has the True Church been? What has she done? Where is the mission of Christ - go into the whole world and make disciples of all nations? Who did that then? Now?

Behold the shape shifter church of this world and that strays into the True Church realm – colorations and traits of political power and enterprising power mixing with the world. Some leave the Sabbath behind and turn to the evil tyranny of the fallen church of Rome.

Christian – HOLD to the tenets of God in your heart and mind – faith, hope and love - death of the self, and unity with God in the Holy Spirit – our authority! As the ugly False church persecution releases – many True Church groups compromise with the world and forget the Sabbath (He said Remember).

We inherit the age-old nature of man - compromise truth with error, incrementally leading to the end of all man's social systems. The Church of God in the wilderness records the days of Daniel in 1120 A.D. but the documents, many of them destroyed, emerge - a body of religious political intrigue typical of this world's systems – **Yes The Church of God follows and adheres to the admonishments of Scripture and deep within the vaults records of the truth emerge, but somehow seem buried within the spirit of the Church of God – keep seeking.**

For without the True Church working in the world evil dominates and inexorably leads to the need for Christ – rescue us now, and STOP the machinations of Lucifer and his ilk!

***Was the MS. which Perrin asserted to be "en datte 1120," still extant? and was it possible to have it examined by competent scholars with a view to ascertain its real character and pretensions? Mr. Faber and Mr. (afterwards Dr.) Gilly had distinctly stated that it was one of the MSS. which had been deposited by Sir Samuel Morland in the public library of Cambridge.***

*Mr. Gilly, in the first edition of his Excursion to Piedmont, had spoken of it as being still there. This error, however, he corrected in subsequent editions of his work, having in the mean time discovered that the MS. was no longer at Cambridge.*

*But he adhered to the opinion that it was one of the Morland MSS.; although Morland, in the Catalogue of his MSS., published in his "History of the Churches of Piedmont," made no mention of it, and had actually published the *Qual cosa sia l'Antichrist* adopting its early date, on the authority of John Paul Perrin, without saying that he himself had ever seen a copy of it in MS., or had ever had one in his own possession. **It was now ascertained by inquiries at Cambridge, not only that the Treatise on Antichrist had never been there, but that several of the Morland MSS. had unaccountably disappeared.***

*I was at first under the impression, from the information I had received, that they had all disappeared, and that there was no evidence of their ever having been in the Cambridge library, except the Catalogue of them printed by Morland, and his distinct assertion that he had deposited them there. The question was raised, were these MSS. ever at Cambridge?*

*Did Morland ever fulfil his promise, or had he been induced by the troubles and corrupt influences of the times in which he lived, to alter his intentions, and send them to some other depository? No Cambridge catalogue or inventory, as I was at that time led to believe, made any mention of the Morland MSS., nor was there the smallest evidence that they had ever been in the public library of that University.*

***At this stage of my information on the subject I entered into a correspondence with the late Hon. Algernon Herbert, and was much gratified at finding that one so deeply learned in mediaeval history had arrived at the same conclusions as myself with regard to the authenticity of the books attributed to the Vaudois.***

*He agreed with me in distinguishing the ancient and undoubtedly genuine remains of the original Waldenses from the treatises of the modern Vaudois, which internal evidence demonstrated to have been composed at the beginning of the sixteenth century, or translated from documents emanating from some Hussite sect, or from the German and Swiss Reformers.*

*To mark this distinction, Mr. Herbert gives the Waldenses, properly so called, their old name of *Pauperes de Lugduno*, or *Poor of Lyons*, in the papers which will be found in the Appendix to this volume; leaving to the modern sect the appellation of Vaudois, although that name also is ancient, and was borne by the original as *Valdenses*.*

*Mr. Herbert, having been educated at Cambridge, had opportunities which I did not possess for investigating the real history of the Morland MSS. I was under the impression, as I have already said, and I believe so was he at the time when our correspondence began, that all the Morland MSS. had disappeared.*

***Where are the documents that vouch for the Church of God? Lost?! Buried? Burned or deep sixed with the martyrs? ...next time the truth emerges, as does the remnant that holds to the truth and carries it to the world!***

**Part 13 – Sardis – a progenitor of Laodecia - Compromise and Forgetfulness as the Antichrist permeates the Whole World – 1700-1900 A.D.**

We discover that the Church of God, in the wilderness had many documents that were gathered by the emissary of Cromwell, after the Piedmont massacre - Passover – 1655. ***Why does this matter to our Church of God?*** Here lies the tracks and traces of the True Church in the midst of heinous persecution, coming soon with extreme vengeance – NOW!

THE Antichrist increases in power as she absorbs the whole world in its grasp – ***“Thus, he opposes the truth by the wisdom of this world, by false religion, by counterfeit holiness, by ecclesiastical power, by secular tyranny, and by the riches, honours, dignities, with the pleasures and delicacies of this world”*** (written by the Waldenses – 1100 A.D.- see document below).

The incremental growth of the House of Satan reaches full blossom in the Catholic Church and her daughter Protestants and testifies of the deceiving power entrancing the whole world. She enthralls the Church of God in the shift to the Sardis era, and now in our midst - Laodecia – a mirrored church era!

*From the last instalment – the lost manuscript:*

***<sup>175</sup>This mistake led me into an error, for which I must apologize. Having observed that several documents now in Dublin, and bearing undoubted marks of being originals, agreed exactly with Morland's description of the contents of his MSS. marked G and H, I too hastily concluded that some of the actual papers once contained in those volumes had found their way in some unaccountable manner to Dublin.***

*This suspicion I communicated to Mr. Herbert, and more than one allusion to it will be found in his papers, On the Poems of the Poor of Lyons. Subsequently, however, we ascertained that these volumes were never missing, and that the MSS. supposed to have been abstracted from the Library were the six volumes marked A, B, C, D, E, F, which were in many respects the most important in the collection; for they contained the celebrated poem called "The Noble Lesson," and other genuine remains of the ancient Waldenses.*

***Mr. Herbert continued to the end of his life under the impression that these six volumes had been in some mysterious way "spirited away," as he expressed it, from the Cambridge Library. He had also adopted the opinion that this abstraction was the result of a connivance between Morland and Leger, having for its object a dishonest purpose.***

*He maintained also that the MS. now at Geneva, containing the "Noble Lesson," was the identical Morland volume B. which had been removed from Cambridge. These accusations drew from Dr. Gilly the valuable letter which has been reprinted, p. 151, sq., of the present volume.*

*This letter contains a suggestion, which, with the encouragement given by the editor of the "British Magazine," led to the publication, in the pages of that valuable miscellany, of the Catalogue of Waldensian MSS. preserved in the Library of Trinity College, Dublin.*

*This Catalogue I have now been induced to present to the public, in, it is hoped, a more convenient form, with a few necessary corrections. Dr. Gilly concludes his last letter on the subject of these MSS. by the remark: "We are advancing towards the truth, notwithstanding our present disagreement." After the lapse of almost four-and-twenty years, I find myself (with the exception of the then Editor of the "British Magazine") the only survivor of those who were engaged in this discussion.*

***And I can say for my most valued friends and correspondents, as well as for myself, that never were men more honestly in search of truth, or more ready to embrace what they discovered of it, in defiance of all consequences.***

Samuel Morland gathers the documents, and then catalogues them in a list and brings them back to Britain storing them at Cambridge University. Over centuries and coming to a head in the 1800s, many historians and documentarians write about the atrocities of the Inquisition and the despoiling of a vast swath of people in the Piedmonts and other areas of Europe and the world.

The records include Church of God interpretations of Daniel, scriptural instructions to each generation – not according to the House of Satan and his demons (see the full text of the Antichrist)– the corporate antichrist predicted by Christ Himself and through John, Paul, and others.

Those works are falsely twisted to suit the dominant power of this world irreverently titled the Catholic (Universal) church, but she is of this world. The imposter imposes names, dates and edicts to assume a power that, instead, resides with the True God – that is to call out evil!

The True Church branded as heretics with false names while the Antichrist distorts the times and seasons which mark the True Church throughout history. The Antichrist Roman system distorts and imitates the True Church, destroys many of their writings and assumes the role as the originator and first church – a diabolical blasphemy!

But then - writings are discovered in the Cambridge library – placed there and forgotten. What a place that must be, stored during the Puritan era, but then buried under the dust of the centuries, while the True Church seeks refuge in the New World. The testimonies surface of a Church separated from the religious and civil powers of this world.

***But who could have foretold the result which our "advance towards the truth," after the lapse of so long a time, has produced? Mr. Bradshaw's discovery has now shown that the missing MSS., and all the MSS. deposited by Morland in the Public Library of Cambridge, have been all along where they ought to have been; that they had never been "spirited away;" and, moreover, that they had never, since Morland's time, been catalogued, never disturbed, not even by librarian curiosity.***

***Whilst we were discussing, a quarter of a century ago, the circumstantial evidence which seemed to establish so strongly the dishonesty of Leger and the fraudulent connivance of Morland, the supposed missing volumes were lying unknown, and buried in their dust, untouched for upwards of 200 years, on the very shelf where Morland had placed them.***

*The other remarkable revelations of Mr. Bradshaw's paper open up new questions and new researches. **The celebrated line from which the date of 1100 has been claimed for the "Noble Lesson," must now be regarded as, to say the least, suspected. The long lost Codex B is not identical with that of Geneva; but it is proved beyond all reasonable doubt to have been tampered with; and another MS., hitherto unknown, plainly reads, in the important passage alluded to, 1400 instead of 1100 years (obviously altered to suit the needs of the House of Satan).***

*The explanation of this remarkable reading is a new subject of inquiry, upon which I shall not now venture to pronounce;...\_We as well as our ancestors, esteem ourselves happy and render thanks to God in that he has preserved in our valleys the evangelical doctrine in all its purity, without any mixture of human opinions.*

*We rejoice that the Supreme Being has deigned to choose our country, to preserve there the torch of truth, and that it has been the beacon to which other nations have come to seek the light that has enlightened them. **We are proud of never having been reformed; but that it is at our school that the reformers have been instructed, as they themselves avow. We rejoice finally in this that our valleys are the mother church of all Reformed and Protestant Churches. These are our titles; these are our testimonies.***

***Every one knows that Luther and Calvin commenced their labours in 1517 and 1536, while we have a confession of faith dated 1120 - The Vaudois' state seal bears a candle, with rays, surrounded by clouds; motto, Lux in Tenebris (light in darkness) - The Noble Leçon marks the ancient teachings of the True Church.***

*It is almost needless to add the testimony of our enemies. Pope Pius II known by the name of Aneas Sylvius before his election, and author of a history of Bohemia, printed by Anthony Bons, in which he says, they (the Bohemian heretics) have embraced the impious doctrine of the Vaudois, of that pestilential faction long ago condemned, whose doctrines are, that the Bishop of Rome is not superior to others. That there is no purgatory; that prayers for the dead are useless; that worship should not be rendered to the images of God, and the saints, etc. To this testimony I must add that of Claude de Seyssel, bishop of Marseilles, and afterwards of Turin, celebrated in the reigns of Louis XI., Charles VIII., Louis XII., and Francis I., in whose reign it was thought no one could be so likely to bring back the Vaudois to the Roman Catholic faith, and he was in consequence made Bishop of Turin.*

*The following, taken from a book written by him, expressly against them, shows all that he could find to complain of in their doctrine. They (says he of the Vaudois) will receive only that which is written in the Old and New Testaments.*

***Nay, they say that the Roman pontiffs, and other bishops, have degraded the sacred text, by their doctrine and false comments; they deny the power of absolution, celebrate no saints' days, and pretend that they alone possess the true evangelic and apostolic doctrine. They despise the indulgences of the church, detest images, teach the words of the evangelists and apostles in the vulgar tongue, and affirm that there is no power which can forbid the right of contracting marriages, and say that mass was not celebrated in the time of the apostles, etc.***

*As the Vaudois have been accused of being Manicheans, Arians, and Cathares (white and pure), we shall be but doing our ancestors justice to appeal to their own writings. **In the preface to the French Bible, which they printed at Neuchatel, in 1535, the Vaudois render thanks to God that having received the treasure of the gospel from***

*the apostles or their immediate successors, they had always preserved to themselves the enjoyment of this blessing.*

*In proof of which it appears by the noble Leïçon, dated 1100, that they had rejected and continued to reject all traditions, nor had ever received other doctrines than those contained in the Holy Scriptures. The treatise on Antichrist, dated 1120, proves the same point; as does that against the invocation of saints, which must have been written in the sixth century, since it calls this error a doctrine then in the bud, and we know that it took its rise at that period.*

*So in all the confessions of faith given at divers times, the Vaudois profess to have received their tenets from father to son, from the time of the apostles. Rorenco himself has preserved one of their petitions to the Duke of Savoy, dated 1599, in which they say, that it is not within a few hundred years only that they have had knowledge of the truth, and that no one could be ignorant of their having taught the same tenets for 500 or 600 years, that is, when they openly declared against the abuses of Rome, under their Bishop, Claude.*

**The Antichrist – Waldenses document 1100 A.D.**

*“Antichrist is a falsehood, or deceit varnished over with the semblance of truth, and of the righteousness of Christ and his spouse, yet in opposition to the way of truth, righteousness, faith, hope, charity, as well as to moral life.*

*It is not any particular person ordained to any degree, or office, or ministry, but it is a system of falsehood, opposing itself to the truth, covering and adorning itself with a show of beauty and piety, yet very unsuitable to the church of Christ, as by the names, and offices, the Scriptures, and the sacraments, and various other things, may appear.*

*The system of iniquity thus completed with its ministers, great and small, supported by those who are induced to follow it with an evil heart and blindfold—this is the congregation, which, taken together, comprises what is called Antichrist or Babylon, the fourth beast, the whore, the man of sin, the son of perdition.*

*His ministers are called false prophets, lying teachers, the ministers of darkness, the spirit of error, the apocalyptic whore, the mother of harlots, clouds without water, trees without leaves, twice dead, plucked up by the roots, wandering stars, Balaamites and Egyptians (Jude and Peter).*

*“He is termed Antichrist because being disguised under the names of Christ and of his church and faithful members, he oppugns (calls into question) the salvation which Christ wrought out, and which is truly administered in his church—and of which salvation believers participate by faith, hope, and charity.*

*Thus, he opposes the truth by the wisdom of this world, by false religion, by counterfeit holiness, by ecclesiastical power, by secular tyranny, and by the riches, honours, dignities, with the pleasures and delicacies of this world.*

*It should therefore be carefully observed, that Antichrist could not come, without a concurrence of all these things, making up a system of hypocrisy and falsehood—these must be, the wise of this world, the religious orders, the pharisees, ministers, and doctors. The secular power, with the people of the world, all mingled together.*



*For although Antichrist was conceived in the times of the apostles, he was then in his infancy, imperfect and unformed, rude, unshapen, and wanting utterance. He then wanted those hypocritical ministers and human ordinances, and the outward show of religious orders which he afterwards obtained.*

***As he was destitute of riches and other endowments necessary to allure to himself ministers for his service, and to enable him to multiply, defend, and protect his adherents, so he also wanted the secular power to force others to forsake the truth and embrace falsehood.***

***But growing up in his members, that is, in his blind and dissembling ministers, and in worldly subjects, he at length arrived at full maturity, when men, whose hearts were set upon this world, blind in the faith, multiplied in the church, and by the union of church and state, got the power of both into their hands.***

***“Christ never had an enemy like this (but Judaism during His human time – a type); so able to pervert the way of truth into falsehood, insomuch that the true church, with her children, is trodden under foot. The worship that belongs alone to God he transfers to Antichrist himself—to the creature, male and female, deceased—to images, carcasses, and relics.***

***The sacrament of the eucharist is converted into an object of adoration, and the worshipping of God alone is prohibited. He robs the Saviour of his merits, and the sufficiency of his grace in justification, regeneration, remission of sins, sanctification, establishment in the faith, and spiritual nourishment; ascribing all these things to his own authority, to a form of words, to his own works, to the intercession of saints, and to the fire of purgatory.***

***He seduces the people from Christ, drawing off their minds from seeking those blessings in him, by a lively faith in God, in Jesus Christ, and in the Holy Spirit, and teaching his followers to expect them by the will and pleasure and works of Antichrist. He teaches to baptize children into the faith, and attributes to this the work of regeneration; thus confounding the work of the Holy Spirit in regeneration, with the external rite of baptism, and on this foundation bestows orders, and indeed grounds all his Christianity.***

***He places all religion and holiness in going to mass, and has mingled together all description of ceremonies, Jewish, Heathen, and Christian; and by means thereof, the people are deprived of spiritual food, seduced from the true religion and the commandments of God, and established in vain and presumptuous hopes.***

***All his works are done to be seen of men, that he may glut himself with insatiable avarice; and hence everything is set to sale. He allows of open sins, without ecclesiastical censure, and even the impenitent are not excommunicated. He does not govern, nor does he maintain his unity by the Holy Spirit, but by means of the secular power, making use of the same to effect spiritual matters.***

***He hates, and persecutes, and searches after, and plunders, and destroys the members of Christ. These are some of the principals of the works of Antichrist against the truth, but the whole are past numbering or recording. On the other hand, he makes use of an outward confession of faith; and therein is verified the saying of the apostle—“They profess in words that they know God, but in works they deny him.”***

***He covers his iniquity by pleading the length of his duration, or succession of time, and the multitudes of his followers—concerning whom it is said in the Revelation, that "power is given him over every tribe, language, and nation, and all that dwell on the earth shall worship him."***

***He covers his iniquity by pleading the spiritual authority of the apostles, though the apostle expressly says, "We can do nothing against the truth"—and "there is no power given us for destruction." He boasts of numerous miracles, even as the apostle foretold—"Whose coming is after the working of Satan, with all miracles and signs, and lying wonders, and with all deceivableness of unrighteousness."***

***He has an outward show of holiness, consisting in prayers, fastings, watchings, and alms-deeds, of which the apostle testified, when he said, "Having a form of godliness, but denying the power thereof."***

*Thus it is that Antichrist covers his lying wickedness as with a cloak or garment, that he may not be rejected as a pagan or infidel, and under which disguise he can go on practicing his villainies boldly, and like a harlot. But it is plain from both the Old and New Testament that a Christian stands bound by express command to separate himself from Antichrist.*

*[Here the following scriptures are quoted at large from the Old Testament, Isa. ii. 11, 12. Jer. 1. 8. Numb. xvi. 21. and ver. 6. Lev. xx. 24—27. Exod. xxxiv. 12, 15. Lev. xv. 31. Ezek. ii. Deut. xx.]*

*Now it is manifest from the New Testament, John xii. that the Lord is come, and hath suffered death that he might gather together in one the children of God; and it is on account of this unity in the truth, and their separation from others, that it is said in Matt. x.; "I am come to separate a man from his father, and to set the daughter against the mother, and the daughter-in-law against her mother-in-law, and those of a man's own household shall be his enemies."*

*Christ hath enjoined this separation upon his disciples, when he said, "Whosoever doth not forsake father and mother, &c. cannot be my disciple." And again, "Beware of false prophets, which come unto you in sheep's clothing." Again, "Beware of the leaven of the Pharisees—and take heed lest any man seduce you, for many shall come in my name and seduce many."*

***And in the book of the Revelation he 'warns by his own voice, and charges his people to go out of Babylon, saying, "Come out of her, my people, and be not partakers of her sins, that ye receive not of her plagues; for her sins are come up unto heaven, and the Lord remembereth her iniquity."***

*The apostle says the same. "Have no fellowship with unbelievers, for what communion hath righteousness with iniquity, or what agreement hath light with darkness, or what concord hath Christ with the devil, or what part hath a believer with an infidel, or the temple of God with idols?"*

*Wherefore, come out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."*

*From what has been said, we may learn wherein consist the perverseness and wickedness of Antichrist, and that God commands his people to separate from him, and to join themselves to the holy city, Jerusalem.*

***And since it hath pleased God to make known these things to us by his servants, believing it to be his revealed will according to the Holy Scriptures, and admonished thereto by the command of the Lord, we do, both inwardly and outwardly, depart from Antichrist.***

*We hold communion, and maintain unity, one with another, freely and uprightly, having no other object to propose herein, but purely and singly to please the Lord, and seek the salvation of our own souls.*

*Thus, as the Lord is pleased to enable us, and so far as our understandings are instructed into the path of duty, we attach ourselves to the truth of Christ, and to his church, how mean soever she may appear in the eyes of men.*

***We therefore, have thought it good to make this declaration of our reasons for departing from Antichrist, as well as to make known what kind of fellowship we have, to the end that, if the Lord be pleased to impart the knowledge of the same truth to others, those that receive it may love it together with us.***

***It is our desire also, that if peradventure, others are not sufficiently enlightened, they may receive assistance from this service, the Lord succeeding it by his blessing. On the other hand, if any have received more abundantly from him, and in a higher measure, we desire with all humility to be taught, and instructed better, that so we may rectify whatever is amiss.***

*“Be it known, to all in general, and to every one in particular, that these are the reasons of our separation. It is for the truth’s sake which we believe—for the knowledge which we have of the only true God, and the unity of the divine essence in two persons (the Holy Spirit not separate but the power of God – see <https://www.cbcbg.org/mystery-trinity.html>) , a knowledge which flesh and blood cannot communicate—it is for the worship due to that only true God—for the love we owe him above all things—for the sanctification and honour which are due to him supremely, and above every name—for the lively hopes which we have in God through Christ—for regeneration and the renewing of our minds by faith, hope, and charity—for the worthiness of Jesus Christ, with the all-sufficiency of his grace and righteousness—for the communion of saints—the remission of sins—an holy conversation—for the sake of a faithful adherence to all the commands in the faith of Christ —for true repentance—for final perseverance, and everlasting life.”*

***“A various and endless idolatry, in opposition to the express command of God and Christ, marks the genius of Antichrist —divine worship offered, not to the Creator, but to the creatures, visible and invisible, corporeal and spiritual, male and female—unto which creatures, they present the worship of faith and hope, works, prayers, pilgrimages, and alms, oblations and sacrifices of great price—honouring and adoring them in various ways, by hymns and songs, speeches and solemnities, and celebration of masses, vespers peculiarly appropriated to them, with vigils and feast-days, hoping thereby to obtain that grace which is essentially in God alone, which is meritoriously in Christ, and which is obtained only by faith through the Holy Spirit.***

***“Another feature which characterizes Antichrist is the excessive love of the world, whence springs an endless train of sin and mischief in the church, as well in those that govern, as in them that officiate—both of whom sin without control. With this is connected the false hopes which Antichrist holds out, of pardon, grace, justification, and everlasting life, as things not to be sought from and obtained in Christ, nor in God through Christ, but in men, living or dead—not by that true and living faith which worketh by love, producing repentance, and influencing the mind to depart from evil, and give itself up to God.”***

The martyrdom wanes and brings about the great migrations of the True Church and a winnowing period disbursts the Church of God. Many not keeping the true doctrines but holding to baptism, the authority of scripture, but slipping into Sunday and false holy day worship and the imitating beliefs of the whore.

Co-crucified and conjoined in His baptism we commit to the Father and the kingdom of God. We cannot be separated, except by our own will – do not be enticed by this world. Many idols and antichrists attempt to subvert God and demand worldly obedience - embrace sin, twist good into evil under the name of a false Christ.

The mental and spiritual gymnastics gain nothing and will be vacated by God for He knows the heart as chaos and full of idols - adhering to the will of man and not of God. ***There is no need of reformation of the True Church for she holds to His spiritual bosom. As the false Church and Antichrist distorts the truth and grows as tares among the wheat!***

**Part 14 - Finding the Salt of the Earth - The Dispersed Church of God – 1700-1900 A.D.**

**Question** - How do we identify the True Church - yesterday, today and tomorrow? Scattered? No leader? Full of strife and dissension? Lacking the spiritual outcomes of the Spirit of God (Gal. 5)?

1. The Christian walk:

- a. We know the human heart is deceitful and desperately wicked! (Jer. 17:9)
- b. No person, organization, movement, philosophy or religion conquers that desperation, deceit, and chaos - human passion, in the throes of the evil, spins and churns out the crud of corrupt lust – 2 Peter 1:4 –  
“...by which He has granted to us His precious and very great promises, so that through them you may become partakers of the divine nature, ***having escaped from the corruption that is in the world because of sinful desire (or lust).***”
- c. Not like the Spirit of God in unity with the human spirit - for He removes our sins as far as east is from the west (Psa. 103:12).
- d. Restored to Him – in the spiritual Eden, walking with the Second Adam (I Cor. 15:47).
- e. The loving characteristics of God clearly seen in Matthew 5, I Cor. 13 and Galatians 5 - peace, joy, meekness, humility, perseverance, hope, faith, hope, love, longsuffering, and patience – not natural attributes of humans!
- f. But the results of the darksome human heart creeps, cloaked in whitewashed sepulchers of hypocrisy emerge as - deceit, lies, fits of rage, anger, lovers of self.
- g. God the father and Jesus Christ, living within us, drives a stake into the that old man’s heart at baptism and he/she dies a slow death.

2. The Church of God:

- a. The Church of God leans to the epochal human facets as Revelation 2 and 3 records (see next instalment).
- b. The Church must, as ancient Israel stood against the world’s systems, overcome in each generation.
- c. But now with the power of the Holy Spirit, as a holy nation of priests and kings who see the promised land that is not afar off.
- d. That the nations, kingdoms, tests and trials must continue to build the kingdom within us and then to the whole world.
- e. For example, the laxity of the Sardis era with the release of martyrdom is difficult to identify in the historical wilderness.
- f. God defines freedom with His law and grace by giving the nation of Israel the blessings of freedom, in the face of the tyranny and enslavement of surrounding nations.
- g. Israel, like us, chose to leave the safe harbour of God’s statutes and commandments and embark into the lashing stormy seas as she mirrors the nations around her, becoming eviler (Ezek. 5:6).

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- h.* So, Satan infiltrates principalities, powers, philosophies and religions of this world, buffeting and attacking the Church of God.
  - i.* While individual converted member's hearts struggle toward the kingdom, putting down the old man.
  - j.* Each follows the footsteps of Christ marrying their human spirit to the Holy Spirit, beating the world punch by punch.
  - k.* For the Church supplants worldly and religious lawlessness and, at times, she corporately succumbs to the doctrines of the false hierarchy that work violent blasphemy, chaos and irreverence.
3. The False Church:
- a. Can we identify the false church in the world?
  - b. For then the True Church appears, in defiance of the evil and false prophets that go into all quarters.
  - c. God has drawn many from the deceptive worldly fold – Jesus our Captain of the kingdom. The false church imitates:
    - i. Jezebel (Rev. 2:20)– enticing, attractive, despotic and the spiritual prostitute;
    - ii. Nicolaitans (Rev. 2)– centralized structure; worshiping relics, idols and worthless artifacts;
    - iii. Babylonian (Rev. 17) – archetypes of sexual deviancy; autocratic; irreverent; blasphemous; full of demonic lusts for worldly power and wealth; rebellious; and a habituates every unclean spirit (hateful bird); and
    - iv. Anti-Christ – false prophets; systemically assumes the power of Christ on the earth through perfidious men (II Thess. 2:3).
  - d. What marks the true Church?
    - i. Her obedience to the laws and statutes of God through love and grace;
    - ii. Adhering and submitting as seeking crew working on the greatest ship – our Captain – Jesus Christ;
    - iii. Commitment through baptism as begotten sons and daughters ***escaping the false enslavement*** of the world (Egypt and Sodom) – that includes Sunday and pagan holy day worship, the trinity, infant baptism, the veil of born again;
    - iv. Who walk in purity as He – humble, without guile or treachery, seeking a kingdom that is not of worldly allegiances;
    - v. ***A remnant difficult to identify with vine-like characteristics as opposed to a top-down tree structure appearing to be scattered (John 15);***
    - vi. The fluidity of the Holy Spirit as the sap in the vine gives unity in the saintly brotherhood; asking, knocking and seeking without vengeance (Matt. 7:7);
    - vii. Whether rich, pure or persecuted spreading the good news of the coming Kingdom of God truth to the whole world;
    - viii. A messenger, a witness, a trail blazer, and an adventurer as He is and is within us; and
    - ix. Loving Him first and then our fellowman as He loved – the sum of all the law and the prophets that multiplies peace and joy.
  - e. Can we find the True Church – then, here and after?
    - i. Where was the true church in the first era – in Jerusalem, Ephesus, Galatia, Colossae, Thessalonica, Rome, or in the dispersion to which James wrote in Cornwall/Glastonbury, Britain (James 1)?;
    - ii. Or was she in all of those places though facing tension and some disagreement in doctrine – e.g. - circumcision?
    - iii. Where is she throughout the ages? North Africa, India, Baltics, Bohemia, Iberia, Lyons, Piedmonts, Netherlands, Switzerland?
    - iv. In all of these areas as scattered and strained through the empires of this world, like the tribes of Israel and the Celts were?
    - v. In the whole world but under the Christly tutelage and moniker of the Church of God;
    - vi. He draws soldiers of faith out of the world leading to the truth in repentance;

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- vii. And then He champions the mission to the world, as He calls succeeding generations;
- viii. Unlike the false church, the true church escapes identity by academics, theologians, philosophers, or politicians;
- ix. She evades or hides in supposedly vague historical documents of this world;
- x. The True Church can be traced in shafts of light that shine in the dastardly dark and evil ages of mankind, even in the midst of the blasting inquisition there she witnesses - warning and converting under the hand of God the Father and Christ;
- xi. And today and tomorrow? Where is she? No prominent human leader - but His sheep hear His voice with covenant commitment, not as religionists who are clearly seen, but renewing every season, week, day, hour and thought;
- xii. Tomorrow? The next generation? Does this scattering signify spiritual strife and a failing mission?;
- xiii. Contrary to human endeavour, the chosen Christians blossom and glow in the bounty of His leadership, testing and trying;
- xiv. He scatters to protect, to shelter and to build us one brick at a time;
- xv. The suffering servants walking in the footsteps of the Servant King - sighing and crying for the sins of this world;
- xvi. As we become more separate from the world's systems and eventually reach the new world's shores; a
- xvii. Becoming even more alien to these strange lands, but always in Joy and Love;
- xviii. Fityly framed together as the witness goes out from the many Churches of God;
- xix. We know them, finding elders, deacons and members, standing as burning lamps and searing salt of the earth;
- xx. Salt cannot be effective in a large chunk but has power in each granule; and**
- xxi. The True Church drives and shapes the beauty of the crystal bringing a lost world to its spiritual senses.**

<sup>176</sup>*This name (Barbes), which originally signified uncle, was generally given to those persons treated with any particular respect and reverence, and was used to distinguish the pastors, until the calamity of 1630, mentioned above.*

*"These barbes were, "says Leger, "models of all virtue, pious, humble, innocent, mild, and peaceable; as well as diligent, laborious, and vigilant in their office; faithful labourers in the Lord's vineyard; they consecrated all their time and talents to the care of souls. Exposing themselves to reproaches and persecutions, nay, even death itself in defense of the truth; despising the vanities, luxuries, and honours which the world offered to them.*

*In a word, they fulfilled to the utmost every duty of nature and society. "Among them many were married, others remained single, on account of the changes of abode then so often necessary to keep up a correspondence with distant countries.*

*Particularly (since the twelfth century) with Bohemia, Germany, Gascony, Provence, Dauphiné, Languedoc, England, Calabria, and Apulia. Our barbes visited each of those countries in turn, preaching and animating the courage of their brethren; and the money necessary for their journeys and support while absent, was furnished them from the valleys (The Catholics use the word Barbets (**parrot or small dog**), as a term of reproach for the Vaudois).*

***Besides preaching, they occupied themselves in making copies of the Holy Scriptures, for the use of their flocks. Many of them studied medicine and surgery, an occupation the more laudable as medical men have always been***



very scarce in the valleys, only one residing even now in the valley of St. Martin, and none in that of Luzerne, except the apothecary of the Catholic town of that name.

It is true that the frugal manner of life among the Vaudois renders their assistance little necessary; and well acquainted as were our ancient barbes with the simples, with which our country abounds, they found among them almost all the remedies required.

There were some of these venerable men, who, like the apostles, applied themselves to mechanical arts, but the most particular object of their care was the instruction of youth, and especially those intended for the church. **In the most ancient times, the studies of the latter were confined to the learning by heart the gospels of St. Matthew and St. John, and the epistles; with a good part of the writings of Solomon, David, and the prophets; after which on presenting good testimonials, they were admitted into the ecclesiastical order, by the imposition of hands – (laying on of hands).**

Not only the inhabitants of the valleys, but the youth of distant countries came to have the instructions of our barbes. For Illyricus, the Papist author before quoted, affirms—"I find that it was common, nay, customary, for Bohemians to travel from their country to their Valdensian preceptors in Lombardy, as if to some school or college for the sake of studying divinity." The History of Alsace (lib. i.) makes a similar statement, with regard to the Alsaceans preparing themselves for holy orders.

**The cavern, which served for the academia of our venerable barbes, where they sowed and cultivated the principles of their pure and blameless religion, and whence they spread them through the world, is still in existence.** It is the cavern of the famous Pra du Tour in the parish of Angrogna. Besides this sacred college, there was, and still exists in each parish, one or more schools, where the children of both sexes are instructed in writing, reading, arithmetic, and sacred music, well as in the elements of religion.

There are also two Latin schools, where those destined to the study of divinity learn Latin, and a little Greek, previous to their removal to Lausanne or Geneva. **How different is this instruction from the method pursued in our days; it sufficed then to have studied the Christian religion in the gospel. But now a minister of the gospel must pass the flower of his youth, in learning sciences which certainly do not render him a more zealous and virtuous Christian, than he would have been had he studied alone at the school of Jesus.**

**Now, for four or five years he is to groan beneath the study of languages: then he goes on to the study of the belles lettres; and then to philosophy, of little use indeed to him, and indeed injurious, as it is taught at some universities. See here, ten years of labour and expense! and for what? To gain a knowledge of subjects which have no connection with the science of happiness.**

Ten years, during which, the youth who has devoted himself to the preaching of the gospel, has scarcely heard mention made of it; or if he has, only as a necessary part of his studies; while he should have made it his principal object.

After this comes theology, which surely ought to consist in the simple, but fundamental and thorough knowledge of revelation; the proofs which establish its truth; and above all, the duties which it recommends. Is this the method of study in the colleges? **By no means. It is not the gospel which they teach; it is the various opinions of commentators, and heads of sects, on different passages of the sacred writings. Is this to conform to the spirit of religion?**

*Is it not, on the contrary, to engage one's self in that pretended wisdom, that futile science it so much reproves? Let me be allowed freely to say, that I consider the manner in which the Christian religion is taught and learnt in our days, as the principal obstacle to its progress.*

***The gospel has no need of all this paraphernalia of science, to affect the feelings or judgment. It possesses in itself all that is necessary to produce these happy effects. I have only to cast a glance back upon our good ancestors, when our barbes studied the Bible alone, to be confirmed in my opinion. Is there now among the nations regarded as the most enlightened, any example of a society, which has attained to such a degree of perfection?***

*Surely, if the answer is in the negative, we must not deny the source of the superiority of the ancient Vaudois over other nations, and even over the Vaudois of the present day. It is true that the studies of our young divines have not always been so simple. Logic, together with Italian, French, and Latin, were added, but still there was nothing like the present course of study.*

*I deny not that all these sciences, (with which it is wished to adorn divines,) may be very useful in the countries where they are taught; as France, Germany, England, Switzerland, and the United Provinces; **but I believe all this apparatus of learning to be totally useless in our valleys, and that it is consequently in vain to condemn so many youths, destined to the priesthood, to such heavy expense and waste of time.***

*And every enlightened person will be aware of the cruelty of awakening these young men to the pleasures of learning and science, when on their return to their homes, they must abandon them from poverty, want of time, and their isolated situation.*

*For to whom can they communicate their sciences? to the Vaudois? they understand the gospel alone, and are indifferent as to the rest.*

Our people suffer and fade with the lack of Godly knowledge. A plethora of unopened bibles leaves our people languishing in the immoral gutter of pleasure and physical comfort. Once, holding a sentence of the scripture spelled a capital offence! Now, our society lies inundated in ignorance, with “erudite” opinion, science as fact and our moral compass, arrogant and defiant philosophies.

Our children grovel as orphans and waifs, absent any godly wisdom while we squander the blessings and relish ignorance, drink the fantasy of evolution, and praise the clinics of abortion. Oh, pastors make us stumble, eaten us up like bread, while they mouth the words of scripture. Fat and sleek shepherds, feeding at the trough of deception while denying the power of God (Ezek. 34; Psa. 14; II Tim. 3:5; Hos. 4).

***177 O what will God do with this degenerate age we live in! O England! England! I fear some sad judgment or other bodes for thee!\_If such glad tidings as the gospel brings be rejected, sad news cannot be far off—I cannot think of less than of a departing gospel.***

***God never made such settlement of his gospel among any people but he could remove it from them. He comes but upon liking, and will he stay where he is not welcome? Who will that hath elsewhere to go? It is high time***

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*for the merchant to pack up and be gone when few or none will buy, nay, when instead of buying, they will not suffer him to be quiet in his shop, but throw stones at him, and dirt on his richest commodities.*

*Do we not see the names of Christ's faithful messengers bleeding at this day under the reproaches that fly so thick about their ears? Are not the most precious truths of the gospel almost covered with the mire and dirt of errors and blasphemies, which men of corrupt minds—set on work by the devil himself—have raked out of every filthy puddle and sink of old heretics and thrown on the face of Christ and his gospel!*

*And where is the hand so kind as to wipe off that which they have thrown on? the heart so valiant for the truth as to stop these foul mouths from spitting their venom against Christ and his gospel? If anything be done of this kind, alas! it is so faintly, that they gather heart by it. Justice is so favourably sprinkled, like a few drops upon fire, that it rather increases the flame of their rage against the truth than quenches it.*

*A prince calls not home his ambassador for every affront that is offered him in the streets—only when he is affronted and can have no redress for the wrong. **But some may say, Though it cannot be denied that the gospel hath found very unkind entertainment by many among us, and especially of late years—since a spirit of error hath so sadly prevailed in the land—yet, make us not worse than we are.***

*There is, blessed be God, 'a remnant of gracious souls yet to be found to whom Christ is precious—who gladly embrace the message of the gospel, and weep in secret for the contempt that is cast upon it by men of corrupt minds and profane hearts, and therefore we hope we are not in such imminent danger of losing the gospel as your fears suggest.'*

*If there were not such a sprinkling of saints among us, our case would indeed be desperate, conclusum esset de nobis (we concluded that)—the shades of that dismal night would quickly be upon us. These are they that have held the gospel thus long among us. Christ had, as to his gospel presence, been gone for a short time and had not his servants hung about his legs, and with their strong cries and prayers entreated his stay.*

***Consider what little proportion, as to the number, I mean, do these that embrace the gospel bear with those that continue to reject it—those that desire to keep Christ among us with those that wish him gone and would gladly be rid of him. Were it put to the vote, would not they carry it by thousands of thousands that care not whether we have a gospel or not? And doth it not prophesy sadly when the odds are so great?***

*So a few saints, shut up in a degenerate age amongst an ungodly Christ-despising **people, may a while prorogue the judgment, and relieve a while the life of such a people; but if there be no change made upon them for the better, ruin must needs break in upon them.***

**Part 15 - Pentecost Ripples the Church Eras Throughout Time**  
**The Dispersed Church of God – 1700-1900 A.D.- Ephesus**

We know through Christian experience that the Church Era traits in Revelation 2 and 3 surface in successive eras but also at the same time. Why do 7 sabbaths mark the time from Passover to Pentecost – the prophetic movement of Salvation working in us from Conversion to the Resurrection?

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Then 7 church eras, each under different pressures consistently come under the same Satanic forces that chimerically shift to suit changing times and seasons - carnally attractive but demonic powers - both religious and political. Could each week in the count to Pentecost from the Wave Sheaf offering of Christ to the pinnacle of Pentecost be a time for us to rehearse our calling and the warnings to each church era?

If we count each week down, and reflect on the attributes and trials of the Church we get a better appreciation of the power of prophecy – ironically historical, ever present and prophetic. Each warning fashions the fulsome presence of each Church epoch, and can occur all at the same time in each era – ***all with us today.***

1. Ephesus: The Church that Has Abandoned Its Love for Christ and His Teachings (Revelation 2:1-7) – the *first week after Passover*:
  - a. **Background** - Ephesus - the prominent commercial and cultural center of Asia and the **first Church during the time of the Apostles** and the prominent mission to Cornwall in Britain – the **first Church outside of Jerusalem**.
  - b. **Traits** - Christ’s letter to the Ephesian church praises the congregation for its “deeds...hard work...and perseverance,” and **for its rejection of false apostles**.
    - i. The early Church of God under the influence of age-old secular and esoteric knowledge.
    - ii. Gnostics and the Nicolaitans - rule by tyranny and under the auspices of dictatorial human and Satanic power – free choice given over to a monolithic and hierarchical structure.
    - iii. Within 3 centuries the main body of the Church of God cringes from the assault from the false prophets.
    - iv. Shifting the Sabbath from the 7<sup>th</sup> day to the 1<sup>st</sup> Day of the Sun.
    - v. Idol worship mixes with the Roman/Greek gods – rebirths of Babylon.
    - vi. Changing times and seasons – undoing the Holy Days – (Lev. 23) kept by Christ and the apostles to a syncretic mix of pagan days – Xmas, Easter (Ishtar), Halloween (day of the dead -outward worship of demons cast in costume) and many other “saints: days.
    - vii. Three-person godhead – an invention of the Holy Spirit as an entity rather than the power of God closes off the godhead to any resurrected Christians – a destructive plot of Satan.
    - viii. Supplanting the authority of Christ as the corporate Catholic (Universal) Anti-Christ runs interference against each person’s direct contact with Christ and the Father. (Revelation 2:2-3).
    - ix. The **first love** a double meaning –
      1. *Straying from the first commandment* (e.g. idolatry, supplanting Christ, Sabbath keeping, and Holy day breaking) letting go of the true God and the converting process through Baptismal covenant to obey the law through grace.
      2. *Falling out of obedience to the law of grace* – remember that first spiritual romantic love of Christ at conversion. Hosea speaks of that breach in chapter 4 as the nation and he, as an example, prostitutes itself to the false beliefs of the surrounding nations, turning away from the Suitor/King (Christ) and giving up their blessing to the world as a nation of priests!
    - x. The demons go for the throat – forsake your first love (Revelation 2:4) and breach the commandments in pursuit of philosophy and political power – given over to “vain imaginings” (Rom. 1:21).
    - xi. “Forsaken love” the Ephesians confronted with becoming less devoted to Christ with the work no longer motivated by love for one another in mutual communion with God the Father and Jesus Christ.

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- xii. Christ offers the Ephesian church the of community hope if they repent and rekindle their love for Christian living (Revelation 2:5-7).
- c. **Today** - The lesson teaches that law and grace bind our love with God and brothers, fitting neatly together (2 Peter 1:5);
  - i. Our first love to Christ demonstrates the need to avoid lawless grace, while discerning the times with a love that contains no vengeance (Rom. 12:19).
  - ii. Hold fast to the body of Christ not forsaking true Christian love for one another, nor letting it grow cold (Matt. 24:12; 2 Tim. 3:2).
  - iii. Keep the Love of God active by obeying His commandments, keeping the Sabbath and Holy Days, and loving your neighbor and enemies (John 13:34).
  - iv. Remember! – God enthralled your spirit into the God-family at conversion and baptism; drowning that old man in a watery grave - betrothed Himself in a rush of holy matrimony to Christ - our soon coming husband (Rom. 6).

**Part 16 - Pentecost Ripples the Church Eras Throughout Time**  
**The Dispersed Church of God – 1700-1900 A.D.- Smyrna**

The True Church of God - can we find the bride of Christ, yesterday, today and tomorrow? The heart breeds and covets deceit and desperation (Jer. 17:9). None conquer that rebellion and chaos, or the lies that spin and churn out the demonic outcomes (fruits) of the carnal human heart.

Unlike the Spirit of God that unites with our spirit, in baptismal covenant, which meticulously extracts our sins so that He works in us, restoratively. Drawing us to the Eden time which houses the tree of life (Christ on the stake, but now Living), now working in the sons and daughters of obedience. Brought into communion with the Second Adam (Rom. 5).

The Holy Spirit's powers clearly seen in Matthew 5 and Galatians 5 - peace, joy, meekness, humility, perseverance, hope, and patience. But the fruits of the human heart emerge - deceit, lies, fits of rage, anger, lovers of self and money, disobedient to parents (authority). In these next phases, the predominant characteristics of Smyrna and Pergamos.

The Church must, as ancient Israel, face the worldly systems and, in each generation, overcome – renewed by His Will and The New Covenant – only THAT sustains us. Not the will of man, or the “progressive” philosophies or “love knowledge” of the worldly wise. The holy nation of Christ – the priests and soon-to-be kings see the eternal promised land - a short life and death, away.

Tests and trials build the kingdom within us. Then we share with the world. Why the laxity of the Sardis Church after the fire and testing of the Waldenses? A pattern in history – wealth, reward and then, collapse, dissipating the spiritual gusto and robust drive of the True Christian – repeated after the death of David and Solomon to the eventual captivity of the northern 10 tribes of Israel in 722 B.C. and then Judah 150 years later.

Are we any different than the world around us? Caught in the deceitfulness of sin and the phony idolatry of wealth and self-aggrandizement - turmoil on our streets – races clash, replicates while the Church bickers within petty cliques and allegiances?

As Israel defines the Godly authority of freedom in the face of the surrounding tyrannical slave-bound nations; so, God chastises us for leaving the law of God by grasping at the elusive and impotent “ethics” of this dark and dreary world. The Church of God, threatened by the tyranny of the evil spiritual heart beating in the world. That force soon to surface and trounce the kindred sheep of God. Satan works within principalities, powers, philosophies and religions.

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*Today* - where is that Body – the Beauty of Christ? No identified leader, OR an emblazoned name. But, His sheep hear His voice and hold to the covenant commitment every season (Holy Days), then every week (Sabbath), day, hour and thought (II Cor. 10:5).

*Tomorrow?* The next generation? God’s spirit strives with our spirit, wrestling with the carnality, mortaring the building blocks of the Christ building (Eph. 2:21 and 6:12). Does He not scatter to protect, then shelter and build us one brick at a time? The suffering servants walk in the footsteps of the Servant King not wearied of well doing, but A (ask) S (seek) and K (knock) for Him, without guile or vengeance.

We sigh and cry for the sins of this world and long for the Kingdom of God as the promises burn inside of us! We want to share with the cosmos. We arrive on these new world shores and another one germinates, in each of us - the future fruit of the Kingdom - aliens in the earth. See attached Israel and Church Era Table:

1. Last time we looked at ***Ephesus*** (Greek - the “Overseer”):
  - i. The pioneering and mission-bound first Church;
  - ii. Full of the first love for God – in us - the honeymoon of conversion; and
  - iii. The first week after Passover – Christ’s sacrifice burning inside of us – His love.
2. ***Smyrna***: The Church that Remains Faithful Amidst Persecution (Revelation 2:8-11):
  - i. **Background** - Home to a large Jewish community hostile to Christians. Scripture notes that slanderous accusations by Jews against Christians led to Christian persecution by Roman authorities (Acts 14:2, 19: Acts 17:13), not unlike the treatment of Christ.

‘Smyrna’ - Hebrew for myrrh, a perfume for the living (Matthew 2:11) and the dead (John 19:39) - the suffering church. Myrrh forms by crushing the fragrant plant – Smyrna church crushed by persecution, gives a fragrant faithfulness to God. Smyrna immerses in intense persecution and trouble. Jesus encourages strength, even in physical death!

- ii. **Traits** – Christ commends their material poverty but spiritual wealth, while being wrongfully persecuted (Revelation 2:9), not reprimanding, but warns that some will be imprisoned - urges faithfulness “even to the point of death”- remember the “victor’s crown” promise (Revelation 2:10)!
- iii. **Today** - Christians face scattered persecutions worldwide, mostly insidiously within the “cancel culture” of inclusion, pervading all institutions – *education, health, politics, economy, social, environmental – thousands of children aborted daily*. Christian suffering does not compare to the joy that will be revealed (Rom. 8).

**Part 17 - Pentecost Ripples the Church Eras Throughout Time**  
**The Dispersed Church of God – 1700-1900 A.D.- Pergamos**

The first two church eras and weeks of Pentecost have passed – in the First Covenant - Israel leaves Egypt and Pharaoh (church leaves the spiritual rulership of Satan and this world). The Church of God beset by incremental hierarchical powers and syncretic compromise of the true scriptural doctrines partially succumbs to:

- a. The Sabbath shifts to Sun-day worship – Israel longs for the Egypt days;
- b. Idolatry eats at invisible God worship – in Israel - Baal worship, molting the golden calf while Sinai burns with the presence of God as His voice speaks the laws of the kingdom;



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- c. Abandoning the Holy days as the plan of Salvation, which Christ echoes and models for the apostles and the Church – Israel turns to:
  - i. Babylonian and Cain (Eden) promiscuous archetypes in the Saturnalia (tree of knowledge of good and evil - Xmas – rebirth of the winter sun);
  - ii. Ishtar (Easter – the false Osiris baby-birth and the spring sexual ritual talismans of rabbits and eggs);
  - iii. Valentine (erotic love); and
  - iv. Halloween (day of the dead and worship of demon/man masquerades);
- d. Authority of Christ and the Father in us at adult baptism and immersion - turns to a demonic Pope authority – an enslavement as his minions baptize infants, cloaking a false conversion with the repeated killing of Christ in the Mass – Israel wanders in the desert pursued by the fallen nations with the doctrines of Balaam which human pattern holds a prophetic authority without the true God;
- e. The resurrection beaten down by the false concept of the immortal soul suggests an immediate rebirth into heaven (born again – instead of begotten) – Israel carries the same Egyptian baggage across the wilderness into the promised land; and
- f. The nature of God as the Father and the Son and the power of the Holy Spirit – transforms into a bogus trinity (Satan seeks the godhead as the unholy Spirit).

The Church sends missions to the whole world after her 30 A.D. birth in Jerusalem, then in Cornwall, Britain; Gaul in France; Galatia bordering the Black Sea; Iberia peninsula (modern Spain); Carthage (modern Libya and Tunisia); and the Greek/Roman cities including Rome. She trips over the glacial grinding against the true doctrines.

The pervasive belief systems of the Nicolaitans (Hierarchy); Jezebel (demons/compromise); and unity with political/power (beast) invade – Israel enters the promised land and reduces many evil enclaves to rubble but begins to absorb their abhorrent practices;

- a. **Pergamos** - the compromising Church - (Revelation 2:12-17):
  - i. **Background** - The city of Pergamum, known for pagan practices, but a beautiful and art-filled city built beside the tributaries of the Caicus River; houses the worship centers for Dionysus, Zeus, and other pagan gods.

Citizens in Pergamos invented an animal skin writing media in competition with the papyrus domination in Egypt. Not known as a scholarly center but a place of media technology.

Pergamos in Greek Περγαμον (Pergamon) describes a **citadel or acropolis**, originally applied by Homer to the citadel of Troy, formed from Πριάμος (Priamos), meaning "of or like Priam" - the king of Troy during the war.

***The name Priam from the preposition "pro" - being the first, or highly courageous, the pinnacle of the Word, carrying the scripture to the world.***

Christ sent the Church to the whole World with His Word, as the sharp two-edged sword cuts the world and even the Church. The sword of Truth shapes and molds the future saints for the coming Kingdom of God; as Christ bowed under the will of God the Father, and His life was cut to reshape the whole world.

- ii. **Traits: Firstly positive –**

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“I know where you live—where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city—where Satan lives” (Revelation 2:13).

The foundation of the Satanic empire relies on God-defiance - the Eden deception - building the evil empire on the backs of the Godly lawful, while fashioning a “*lawful lawlessness*” – a vanishing authority, tyranny and domination.

iii. **Then caution and warning:**

Pagan influences surround the *Pergamonian* believers who hold fast to Christ in obedience, faith and love eschewing apostasy as she faces severe trials – the world bows to “Christianity” – a new world order leader – Constantine, of British birth, recrafts a religious Pax Romana!

One Christian there, Antipas - a “faithful witness” said to be a physician, suspected of secretly espousing Christianity, faces a medical guild that accuses him of disloyalty to Caesar. ***Like the later Thyatira Church of God (Waldensians), he receives the edict - placed inside a copper pot, he boils to death over a fire.***

Jesus inscribes their sin in Revelation: “Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, (the emerging Catholic or Universal Church) who taught Balak to entice the Israelites to sin by eating food sacrificed to idols (the Mass) and by committing sexual immorality (spiritual idolatry). Likewise, you also have those who hold to the teaching of the Nicolaitans (false church domination through worldly structures that imitate the true covenant)” (Revelation 2:14-15).

Jesus trumpets to them (and us!) - “Repent therefore!” (Revelation 2:16). Conciliation and inclusivity fill the ungodly human plight and brings death and darkness – for we know not the way of peace!

The sword – the Bible and written word – judges the whole world - especially the chosen ones - the first fruits of the Kingdom of God. Christ, the manna from heaven, active within them while the white (pure) stone of forgiveness molds their hearts – as the Holy Spirit works out their salvation.

- b. **Significance Today:** Christians create a “new normal” and accept “new age modern and post-modern insights” as established “standards” while non-Christian behavior erases the lawful beauty of the Kingdom of God (1 Corinthians 15:33) and scriptural authority (Matt. 4:4).

The Christ stress, do “not conform to the pattern of this world” but be transformed by the renewal of our mind (and behavior) in accordance with God’s Word (Romans 12:2).

**Part 18 - Pentecost Ripples the Church Eras Throughout Time**  
**The Dispersed Church of God – 1700-1900 A.D.- Thyatira**

The synagogue of Satan permeates the whole earth and marks a false time. Given restrained influence over civil and religious governance the false structure meshes with man’s dominion. The empire of Satan embodies the one beast (Gen. 1:26) over which we hold no power except through the power of Christ-in-us – the spiritual creating of the sons and daughters of God.

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The demon authority permeates man's decision making, attempting to rid all lives of God-knowledge. Each generation succumbs to deception that bring confusion, lies, death and darkness. We inherit terminality, EXCEPT for the calling/choosing of God the Father and Jesus Christ – the second Adam – the first and the last – Alpha and Omega!

Jesus creates all that we perceive and experience, instilling a spiritual sense in our carnal eyes, ears, hearts, and minds; but then unites His spirit with ours, at baptism, to begin the second forming (Psa. 139) of the kingdom with each struggle, storm and joy.

After the first three eras stretch over 12 centuries, the Church of the True God faces the most severe persecution – portending the traumatic end-time. A torrent pours out from the darksome/irksome lord who rules Sodom and Egypt (Rev. 11:8: - ritual perversion and philosophy).

A twisted superficial beauty cloaks the instruments of torture and death that descend on the world – *in Europe the Dark, Middle, and Sacrificial* ages creep into the diabolical hearts of princes and kings as they unite with *Jezebel and the Nicolaitans (Catholic or Universal Church THE Anti-Christ/God force- Rev. 2:20)*.

From the seat of Lucifer, she heralds a false light that unites with the beastly heart of man attacking the defenseless Church of God. With vicious vehemence this Babylon attempts to obliterate the truth and wraps herself in the enterprise of worldly pursuit - empires, trade, temples, and carnal knowledge measured by the metrics of physical rather than spiritual wealth - gross national product, and monetary power (Rev. 18).

English speaking countries (Ephraim and Manasseh) inherit the richest places (Gen. 49) on the globe with God's blessings to Abraham. But we enter a collapse of that security – an enforcer of Christian cancel Culture – reflecting the Middle/Dark ages, a new/old tyranny mouths reformed blasphemies against Scripture, and the people of God.

Evil becomes good and good becomes evil in a shiftless, meaningless, and spiritually vacant society (Isa. 5:20) - acceptance and tolerance neutralizes TRUTH. For TRUTH's very dictum espouses that evil and good (moral and spiritual separation) are diametrically opposed – there is *NO middle/gray/cool ground!* I am the WAY, TRUTH, and the LIFE (John 14:6). Jesus shepherds, not with tyranny, but as a brother and trailblazer He marks the narrow way to the KINGDOM of GOD. True believers in Christ and the Father - anathema to the wise academics of this world (I Cor. 3:19) who hold to a progressive liberalism – the commandments of men – rejecting all absolutes as *polarizers* – the basis of the next wave of persecution of the elect.

Jeremiah faces the false/grace prophets, who smoothly whisper a lawless grace, pronouncing peace and safety to Judah. Her leaders champion equity while clinging to ugly compromise and injustice, destroying the weak, in their own ivory towers of lust and dust – feeling the heat of the word of God, threatening their fantasies (Jer. 23:21).

Christians inherit the legacy of the *Suffering Servant King – Jesus Christ* – and the Church trekking in His steps. Many give their young lives for the future children of God and the kingdom. Breeding damning demons egg on the Inquisitors – who ironically ask, probe but deny the truth! The kangaroo court – replicates the *trial* of Christ. Over multiple generations, in the public square, they shadow Christ's submission to the civil power, aggravated by the religious force of His own people, they and He suffer and die under whip, flame and nails of the executioner!

We live in the lap of religious freedom and material luxury. Yet, do we squander this historical spiritual investment, while the martyrs wait under the throne of God (Rev. 6), sleeping, but figuratively weeping, as Isaiah, Jeremiah and Jesus cried to the nation of Israel, to THIS generation who kill the prophets – wake up! (John 11:35).

See the fields - white with harvest (John 4:35) among the tares, the tiny fruitless seeds with useless hulks – wild oats among the tame oats – both similar until maturity – and then the fruit is clearly seen! So, too is this era of the MIGHTY Church of God – Thyatira – the martyrs, predominately, in the wilderness of this world (we too in a wilderness?). A generation thriving in the Spirit of God, by the decree of the fifth seal, sows the mighty first fruits of the Shepherd God. Bring fruit ready for repentance (Matt. 3:8). Defy the world! Resist even interference from the exquisite beauty of family, marriage and trade.

Long for the ultimate kingdom, the new world utopia - as our faithful father Abraham and Jesus. Sojourners, wanderers and campers in the present, but vanishing earth, they perceive and imbibe the kingdom whose architect and contractor, is God. The King of Kings with the true resurrected saints restore the tree of life and kill the tree of knowledge of good and evil and vanquish the ancient evil progenitor.

**A.** The fourth era – **Thyatira** – the sacrificing/servant Church of God – tempted and persecuted by false prophets and beastly puppet princes. The historical church era fulcrum tips to the last three – Sardis, Philadelphia, and Laodicea. She unleashes the torrent to the end times and the mighty millennial sea of the empire of our God.

**1. Background** – Thyatira (meaning the castle fortress – one of the mountains in the Cottian Alps named Castelluzzo – castle-like, and the location of one the greatest historical martyrdoms; the “sacrifice offering” church):

- a. Smallest of the seven cities - famous for textiles. Produced (royal) purple dye<sup>78</sup>, full of trade guilds like the later Church of God – hewers of wood, drawers of water and agrarian artisans;
- b. The guilds practice divination in their production of idols – the many skills clandestinely immerse religious rites. Trades include dyers, leather-workers, tanners, potters, bakers, slave-dealers, and bronze-smiths;
- c. The middle-church grew out of the churches in Gaul (Celt and Albigenses) and Britain (Joseph of Arimathea) – the first church outside of Jerusalem;
- d. They seek refuge in the Alps because of severe persecution. Princes that shelter them in Gaul are decimated by papal armies and crusaders. A diaspora of the True Church spreads the Word;
- e. But the church thrives in many areas of Europe and carries the Mission to the Whole world even though under centuries of persecution; and
- f. Many of the writings burn but they clasp the written scriptures and spread the word through various translations – in Old Latin (Vetus Latina) and Romaunt – foundations of later English and other translations.

**2. Traits -**

- a. The Church of God, like the nation of Israel, faces the onslaught and the perfidious church of this world;
- b. Pictured as Jezebel (the promiscuous “virgin” of doctrinal compromise wreaks havoc against the Sabbath and Holy Day keeping – especially Passover);
- c. As persecutor she permeates the True Church’s resilience and beckons a downfall of devotion through false prophet/beast compromise – the nemesis of mankind;
- d. Leads some to commit idolatry and immorality (the Mass repeatedly kills Christ and cloaks sexual perversion – robbing youth of their physical and spiritual innocence) (Revelation 2:20);
- e. The false prophet/beast staunches the repentance flow (Babylon the great rides the beast/civil powers of the whole world);
- f. But Jesus’ shepherds His sheep, away from the enticing and delectable edifice of lies. That flag foists over the carnal/demonic powers (Revelation 2:21-22);

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<sup>78</sup> The name Phoenician – translates as the purple people- a worldwide sea faring nation from the time of Solomon - global trade. The Etruscans originate from the captivity of the northern 10 tribes of Israel – embark from Lydia (purple people), they found Rome before the arrival of the Latin tribes.

- g. The earthen castles – mountains of the Cottian Alps - protect her from the enterprise and merchandise compromise. She rebuffs later religious and civil military incursions into her communal soul;
  - h. She shelters under the wings of God, births new converts from afar, begotten children into the family of God;
  - i. **Christ reminds us that He will repay each according to our deeds (Revelation 2:23). The payment for sin is death (Rom. 6:23); and**
  - j. **Persevere in faith, share in Christ's messiahship over all nations and triumph over death – coming oh so soon (Revelation 2:26-28)!**
3. **Significance Today:** Christ says, beware of the false prophets as many come in His name and say - He is Christ! Yet, they deceive many, not a few (Matt. 24):
- a. Look at the pretending “Christian world”, since the Thyatira era – permutations of *Jezebelian* syncretism - today:
    - i. False holy days of Babylonian origin and the tree of knowledge of good and evil – anti-plan of salvation and shrouded in the dead symbols of darkness;
    - ii. Polluted doctrines including Sun-day worship; the trinity rather than the nature of God and Jesus Christ and the Holy Spirit as the power of God and NOT a person/entity;
    - iii. Born again instead of begotten - working out our salvation with fear and trembling;
    - iv. Infant baptism rather than adult immersion upon repentance and adhering to the new covenant;
    - v. **The cults (or “Christian cultures”) are the mainstream churches, the same mindset that Christ faced – keeping to the traditions of men rather than the truth and word of God;**
    - vi. When God is not first then Satan fills the spiritual void – like a drug it falsifies satisfaction of the human need for spiritual union;
    - vii. Occult practices as demonic stars (astrology) – cling to death; and
    - viii. Avoid the “deep secrets” of Satan (Revelation 2:24). Christ shouts wisdom from the rooftops and speaks in the streets (Matt. 10:27).

**Part 19 - Pentecost Ripples the Church Eras Throughout Time**  
**The Dispersed Church of God – 1700-1900 A.D.- Sardis**

The church of God engages the principalities of Heaven as citizens, but witnesses in social circles. She avoids human movements, trends and styles, but relies on the rock of the Word given by the Father and Christ (Eph.3:9). Isaiah, the Bible in miniature (66 chapters and scripture 66 books). The first 39 chapters primarily testify of the Old Covenant while the last 27 speak the New Covenant as a living/creating message. Isaiah vibrates patterns in the Psalms (both in the center of scripture) and the Torah – both divided into 5 parts.

Perhaps the gospel writers and Christ resonate three covenants – old, new and kingdom – in 5 testimonies - Matthew, Mark, Luke, John and Christ's Revelation. The nation of Israel under the Old Covenant – as physical and examples, but with promises from God.

The New Covenant from God the Father begets the body of Christ as the kingdom nation. She awaits the revealing of Christ at His second coming. The New Israel Nation, in the Kingdom on the sea of glass, as He establishes the Tree of Life for all people, nations, and languages, dispensing with the fools instilled by Satan (A fool says in his heart there is no God Psa. 14).

The testimony of the Revelation of Jesus Christ links the old, new and kingdom covenants together through Israel, the Church and the Kingdom. But the tares choke at the wheat (Matt. 13), following the death patterns of human civilization. The Church of God fires in the belly of the European continent and unleashes a powerful martyr river. Those streams and that fire flickers within the hearts of “reformers”.

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This dispersal, akin to the 12 tribes of Israel, pierces the hands and feet of everyone (James 1:1), but lost to academic historians. The identity, the fingerprint, the DNA, the tracks – NEVER LOST - the Celtic nations blessed with the spirit and blessings of God. After the excruciating death and suffering of OUR *Thyatiran* brothers and sisters, the blast sends global shock waves. Hundreds of groups surface holding pieces of truth, like olive branches, but the diffused mixture retains style, form and shape but denies the power of God (II Tim. 3:5).

Those generations do not completely submit in faith under the grace of the Holy Spirit, but mix with the carnal power. Many errors seep into the True Church splintering the rock into fragments languishing under the Babylonian tree as the False Holy days, and Sunday worship resurge.

In the days of the Judges no king, but God was found in Israel. The judge administers spiritual discernment and rescues each Israelitish backsliding and law-breaking act. “Spiritual awakening” within human endeavor, goes only part way, not depending on lawful obedience but a perfidious lawless grace that entices many prominent “reformers” – Calvin, Luther, Joseph Smith, and Zwingli.

Religious skirmishes and social upheavals rage over the continent foretelling the unravelling of “Christianity” with the humanist movement 200 years later and then, two World Wars. The 30 years’ war - 1618 and 1648 pits, mainly northern “protestant” principalities against the counter-reformation and papal powers – “Christian fighting Christian for the sake of Christianity”.

The war ends with the treaty of Westphalia – but persecution and martyrdom of Christians continues unabated in the Piedmonts – until a final end in the late 1600’s. In parts of Switzerland many of the daughters of Babylon, or politically aligned protestants continue the papal attempt to bring the “kingdom of God on earth” as leaders draw followers, as in the days of judges.

The main body of the Churches of God run below the historical radar and remain identified by a lawful grace, keeping the Sabbath, and Holy days. Later in the Philadelphia era many caught in the “worldly movements” will seek the truth once delivered (Jude 1:3) and come back into the true Church of God fold. But, as in the days of the judges and later with the kings of Israel and Judah, the consequence of dark shafts of disobedience shapes the shadow that gives each person a right/liberty in their own eyes (Judges 21:25). A Laodicean trait, as many Philadelphians fall prey to selfish pursuit demonic melding.

A distinguishing characteristic of the reforming “Christian” movements is their distaste of papal authority, superficially rejecting any human intermediary to God. Poor seed and choking tares resist complete scriptural adherence, living in a shell.

The Sardis/Reformation patches together ecumenical bridges that eventually collapse into the Babylonian belief system. The Mother calls all her chicks home – the Great Whore of Revelation (Rev.17). Like the pre-captivity nations of Israel and Judah the reforming “Church” relishes the ancient Babylon - prostitutes to “progressive” idolatry.

Both Israel/Judah and the Sardis era of the Church of God become spiritually anemic and lethargic, trapped by the “thought freedom” movements that engulf them. From 1600 to 1900 – a recreative humanism births renaissance, romanticism, enlightenment, modernism, and postmodernism. We enter a “new” world phase of religious re-enlightenment - the universal Church and Civil government unite within the final dragon head and fourth beast (Dan. 7 and Revelation 13) rising out of the sea (peoples) and the earth (resources).



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Babylon – the head of gold under Nebuchadnezzar trounces and disperses Judah and descends into the two feet of iron and clay. The reborn Roman empire shatters modern Israel – English speaking countries of UK, USA, Canada, Australia, and New Zealand. The Church of God, not completely immune to worldly influences, witnesses within each generation and confronts the Satanic system that perpetrates a falsehood – spiritually align with a leader.

As the Sardis Church of God can be found so too can the True Church be discovered today - but not in the historical references noted below. God singles out each individual by calling and choosing (John 6:44). He nurtures the body of Christ with Holy Spirit contact - the combined power of Jesus Christ and God the Father.

**Judges - we all are**, not to condemn but to discern, challenge, seek, knock and ask and carry forth the mission of the good news of the coming empire of God, to each person through our daily living and testimony, as He did, passing the witness to our children by His power.

**B. References and traits:**

1. **Sardis** - The Church that is Spiritually Dead (Revelation 3:1-6):
2. **Background:** Sardis a fortified city endures two surprise attacks;
  - a. Jesus faults Sardis with maintaining an appearance of godliness, but languishes in spiritually despotism (Revelation 3:1);
  - b. As with the city's tragic assault from surprise attacks, Jesus warns the congregation to "wake up" and repent, be vigilant, for He "comes like a thief" to pass judgment (Revelation 3:2-3); and
  - c. Sardis members who heed Christ's warning, are adorned "in white," - purity and victory, and written in the Book of Life (Revelation 3:5).
3. **Significance Today:** Christians, ensnared within the church in Sardis, merely go through the motions of practicing faith without really feeding from the spirit of God. We can avoid becoming "the living dead" by engaging in faith through Bible study, prayer, and fellowship.
  - a. The true church of God keeps the Sabbath, renews yearly through the Holy Days, drinks in the Lawful grace.
  - b. **The "Christian Tares" embroil The True Church:**
    - i. Two distinct branches of Protestantism grew out of the Reformation<sup>79</sup>;
    - ii. The evangelical churches in Germany and Scandinavia were followers of Martin [Luther](#), and the reformed churches in other countries were followers of John [Calvin](#) and Huldreich [Zwingli](#);
    - iii. A third major branch, episcopacy, developed in England;
    - iv. Particularly since the [Oxford movement](#) of the 19th century many Anglicans have rejected the *word Protestant because they tend to agree with Roman Catholicism on most doctrinal points, rejecting, however, the primacy of the pope (see [England, Church of](#); [Episcopal Church](#); [Ireland, Church of](#));*
    - v. *In addition, there have been several groups commonly called Protestant but historically preceding the rise of Protestantism (see [Hussites](#); [Lollardy](#); [Waldenses](#) and many more as previously discussed);*
    - vi. Protestantism has largely been adopted by the peoples of NW Europe and their descendants, excepting the southern Germans, Irish, French, and Belgians; there have been important Protestant minorities in France, Bohemia, Hungary, and Poland;
    - vii. The doctrine that the individual conscience is the valid interpreter of Scripture led to a wide variety of Protestant sects; this fragmentation was further extended by doctrinal disputes within *the sects notably over [grace](#), [predestination](#), and the sacraments;*

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<sup>79</sup> <https://www.infoplease.com/encyclopedia/religion/christian/denominations/protestantism/distinguishing-characteristics-and-development>

- viii. Certain movements have claimed new revelations (see [Agapemone](#); [Latter-Day Saints, Church of Jesus Christ of](#); [New Jerusalem, Church of the](#));
- ix. Of a fundamentally distinct nature is [Christian Science](#), which as an article of faith repudiates any medical treatment;
- x. *Since the 1960s a main thrust in Protestantism has been toward reunification (see [ecumenical movement](#)); this was particularly strong in North America. Most Protestant and many Eastern Orthodox churches are allied in federated councils on the local, national, and international levels (see [World Council of Churches](#) and [National Council of the Churches of Christ in the United States of America](#));*
- xi. For some of the major tendencies in Protestantism, see [Adventists](#); [Anabaptists](#); [Baptists](#); [Calvinism](#); [Congregationalism](#); [Lutheranism](#); [Methodism](#); [Pentecostalism](#); [Presbyterianism](#); [Puritanism](#); [spiritism](#); [Unitarianism](#);
- xii. *The chief characteristics of original Protestantism were the acceptance of the Bible as the only source of infallible revealed truth, the belief in the universal priesthood of all believers, and the doctrine that a Christian is justified in his relationship to God by faith alone, not by good works or dispensations of the church; (this charisma attracts many to its fold for there is no need to adhere to the law of God, but rather a conversion upon calling – another apostasy);*
- xiii. There was a tendency to minimize liturgy and to stress preaching by the ministry and the reading of the Bible;
- xiv. Although Protestants rejected asceticism, an elevated standard of personal morality was advanced (*an attempt to return to lawful grace*);
- xv. In some sects, notably [Puritanism](#), a high degree of austerity was reached;
- xvi. *Their ecclesiastical polity, principally in such forms as episcopacy (government by bishops), Congregationalism, or Presbyterianism, was looked upon by Protestants as a return to the early Christianity described in the New Testament;*
- xvii. *(A desire to return to the Rock of Scripture that holds the truth and power of any kingdom or nation, adhering to the Royal Law and Holy days; And a strong aversion to the flawed church where the Papal abuses ride throughout the dark ages - a desire to transcend centuries of persecution; the maturing of the dark ages continues to our day!);*
- xviii. Protestantism saw many theological developments, particularly after the 18th century;
- xix. Under the influence of [romanticism](#), which stressed the subjective element in religion rather than the revelation of the Bible, the formal systems of early Protestant theology began to dissolve;
- xx. This doctrine was best expressed by Friedrich [Schleiermacher](#), *who placed religious feeling at the center of Christian life (a false spirit of emotional intelligence replacing the active Holy Spirit which seeks to obey the truth);*
- xxi. Along with this came the assertion that the fatherhood of God and the unity of humanity were the basic themes of Christianity;
- xxii. Later there was a neo-orthodox movement, which, under the leadership of Karl [Barth](#) and Reinhold [Niebuhr](#), sought a return to a theology of revelation; a new school of Bible interpretation as expressed in the work of Rudolf [Bultmann](#); and a theology, derived in part from [existentialism](#), developed by Paul [Tillich](#) (*“religion”, art, and literature predict the next human movement by a generation*);
- xxiii. In the United States, four broad theological positions cut across denominational lines:
  - 1. [Fundamentalism](#), which stems from the antitheological periods of revivalism in the 18th and 19th century (see [Great Awakening](#)) and adheres to a literal interpretation of the Bible and a pietistic morality;

2. Liberalism, the heir to the [Social Gospel](#) movement, which encourages freer interpretation of theological doctrines and emphasizes church responsibility for social justice;
3. [Pentecostalism](#), which emphasizes ecstatic religious experience especially as communicated through the gifts of the Spirit; and
4. The neoorthodoxy of Reinhold Niebuhr and Karl Barth.

**Part 20 - Pentecost Ripples the Church Eras Throughout Time**

**The Dispersed Church of God – 1900 A.D.- Philadelphia**

The false church's primary mission – forcefully hold pre-eminence and authority! Then violently persecute "heretics." From the early days of the True Church (710 A.D.) a determined worldly power extracts a new form of conversion linked to a superficial heart change. She imposes a tyranny of conversion at infancy.

A great cloud of witnesses' hovers over and *in us* (Heb. 11) testifying - *True Church inheritance* - an ancestral legacy birthed through the faith blessings of Abraham. A spiritual river gushes from the martyr's Dark Age's harvest - the Fifth Seal within the Celtic/Israelite nations – Christ wittingly guides and blesses.

Our physical but, more importantly, spiritual blessings ascend from His hand as He weaves the True Church together across generations. Thankfulness and joy well up in our Christian hearts today – inheritors of this apparently death-like legacy. But much, much, much, more important we inherit the blessings of Christ, the first to suffer for The Body of believers. We circumspectly and diligently walk in His Way, Truth and Life footsteps.

Discard spiritual weariness, express the Mission of the Good News to our soon to be fellow Kingdom of God dwellers. From repentance, baptism and forgiveness, the seeds of the Kingdom of God find fertile ground within the womb of the Church – infant baptism imitates and aborts the Spirit of God and clutches demon death. Reject the pretentious and illustrious - the world entices through the wax and wane of each generation, era, and characteristic.

***Baptism, our brotherhood with Christ, brands the true Church in time and place - a quantum spiritual mark of the Covenant that He initiates, governs and fulfills more surely than a human child.*** His Church, worldly separated, delivers the good news of the Kingdom of God that works longingly to restore Eden and the Tree of Life for everyone.

Oppose the diabolical perversions of this world, our true baptism - a co-crucifixion with Christ - leads, comforts, and encourages the Child of God in us. ***Through the continuous creating power of God the Father fed by the umbilical cord of the Holy Spirit we walk as begotten children down the path to the new World - no longer carnal and enslaved but free – justified! (Rom. 6:6)***

The Royal Law indelibly imprints the Christian Child-heart-mind with the Godly spiritual food-like craving for His grace and forgiveness until...your very last breath – a shimmering echo of that first birth breath you took. Call and seek the lost sheep of Laodicea - wandering the material pasture/wilderness- imbibing the fractious enterprising dark spirit of this world.

Remake and restore your heart to our pure Christ. Work us over on the mat of this spiritual wilderness where we wrestle – from the day of baptism. Guide us to share, in humility, with others, and living not in carnal and childish ambition (I Cor. 13). Christ - blaze new paths, narrow, avoiding the big ditches and enthralling broad ways. Inaugurate the new covenant, work Your Kingdom within us – that does not come from observation (Luke 17:20).

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Christ, spiritually divorces Israel and blazes the trail to the Kingdom – the line leader of the path to follow. ***We look through translucent glasses, absorbing the lens of the Holy Spirit to help focus the full vision delivered at Christ's return. He brings Kingdom judgement and justice to all – Hold fast, don't loosen that covenant grip!***

On the judgment edge great sorrow surges - Jeremiah cries - the collapse of Jerusalem. Soon, our mighty cities fall in lonely desolation (Lam. 1) as sudden destruction looms (I Thess. 5:3). At Sinai the Israelites hear the Law from a distance and then, enter the wilderness.

Christ empowers that act - the Spiritual Crescendo – faces Satan in the wilderness of Judea – the greatest battle in all History. After baptism we enter a similar wilderness – a space of suffering and counter-carnal spiritual fight (Eph. 6:12). In The plan - the Holy Days from Pentecost to Trumpets, from Spring (beginnings) to Autumn (Great Harvest) God annually marks our wilderness.

That summer time, like the parties of this world on Friday and Saturday eve surround the beauty of the Sabbath, record the world's collapsing frivolous joy. So, the Holy days mark the seasons of each year heralding the Godly Plan of Salvation from the Alpha to the Omega- beginning to the end. As the Sabbath marks the weekly communion, the Holy days of God reveal the seasonal communion for all mankind in human time and space. Here, He teaches, heals, and restores.

Experience the living, and truthful narrow path to salvation – oppose, diametrically and emphatically the false and dead symbols of the world. Brazenly evident in Sunday keeping, Xmas, Ishtar, Horrible weeny, and all the days of Babylon, globally holding each generation in slavery just as Egypt dominated Israel then and today.

Baptism of infants devolves from Babylon - tyranny couples with perversion to permeate youth, cloaks a false purity with early-life twists and spins a child into the fabric of demonic caricature. The desperados bring priestly traditions into a worldly domain, full of truthful-denial – ironically emblazoned in the narrative of the blind man's healing (John 9).

***Babylon births physical and spiritual abortion by the hand of Satan. Superficially she admonishes human abortion. A deceptive ruse that builds Earthly Empire!*** Lucifer, as her guide, seeks the ultimate destruction of the family, pretends to protect the innocent linking with Babylon the Great he sucks from the vulnerabilities of the child, scheming a death spiral.

Simon the Magus mirrors this power – merchandising the Holy Spirit (Acts 8). The dominant core of this world breeds materialism - the transference of power that manipulates and drinks deeply of the imitation of the Holy Law. So, Babylon assimilates the human moniker in three dimensions - 666 for wealth, power and perversion (Rev. 13). The affliction that comes upon us encourages us to returns to You, does it not?

Do we recoil in shock against the suppression of truth, while a false freedom overtakes all? ***Philadelphia, a time of refrain - on the shores of the reprieving justice that emerges from the burning-drowning-bloody Thyatira time.*** Scream the weakness of our immoral hearts and our ineptitude to understand the meaning of life without Him.

The human civil laws that should support the child in the womb, seep from the clinical scalpel of Science (our new God). In the modern nations of Israel – the predominately good news/gospel teacher – the USA – wreaks worldwide moral havoc (when vileness fills the land the wicked walk about freely – Psa. 12:8). ***We murder the most innocent – the most dangerous place in the world - should be the safest – the innocent in the womb!***

Not, war torn Syria, or some other War horse apocalypse - does the second horse of war from Matt. 24 and Rev. 6:4, follow from the deceptive first white horse – *the tree of knowledge of good and evil-horse* to terminate mankind? The

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**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

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pleasure-seeking shrine of gender equality brings poignant and pungent civil strife to the community – it takes a family – a man and a woman to raise a nation!

War resides in us, spreads to the street, the community, the nation and then the world (James 4:1). Look! – science’s cutting edge - war and pleasure – accoutrements of the Philadelphia era – ironically “brotherly love” hangs around our neck like a plague. The womb of the nation – cursed! Godly Judgement and Justice appear to wane but come like a whirlwind (Prov. 1:27).

The judgement! – the virus primarily steals the breath of the elderly – as many thousands of dying children in the womb die and gasp each day. We civilly kill the child in the womb – their silent screams call for air. The elderly – our generation - under judgement for the sacrifice of the young - lawlessness, separation, anxiety, and coldness (Matt. 24:12) - hallmarks of the end time; rises in the 50’s and 60’s - the so-called hippy and boomer generation.

The ground swell of technology, innovation, invention, and then we birth...nothing, and hold the self and invent a new death and sacrifice of the child to our own lusts. ***In this we were born - an abomination that defies the Royal Law for a full 50 years (Roe v. Wade) - a counter-jubilee – weep and cry for the unborn as we near the curse of the 50<sup>th</sup> year-2023.***

The gender machinations, with scientific birth control, shifts the power dynamics within the nation and world. We cling to science and condemn the ignorance of the dark ages, as a time of *Godly rule!* Rather, we live in the greatest satanic period - an accelerated diabolical subservience comes upon our people as the leaders of death attack the womb of the next generation.

Rebelling in anger against the boomers and the moral depredation that brought free love, a form of human grace, brings us to the question of justice, which only comes from God. For mankind - lost and foundering in the sea of situational ethics dispenses deconstruction/destruction – the post-modern pretentious malaise (Ecclesiastes 1:7).

Justice rests in all ethnicities, color and nations – He administers and adjudicates! We, without Him, eventually succumb to our own perversions:

*For the LORD loves justice, And does not forsake His saints; They are preserved forever, But the descendants of the wicked shall be cut off.*

*The righteous shall inherit the land, And dwell in it forever. The mouth of the righteous speaks wisdom, And his tongue talks of justice. (Ps. 37:28-30 NKJ)*

*I have done justice and righteousness; Do not leave me to my oppressors. Be surety for Your servant for good; Do not let the proud oppress me. (Ps. 119:121-122 NKJ)*

*Hear my voice according to Your lovingkindness; O LORD, revive me according to Your justice.*

*They draw near who follow after wickedness; They are far from Your law. (Ps. 119:149-150 NKJ);*

Without His word and action in us and working in the new covenant, justice goes away backward. We oppress the young and the old. Inviting Godly judgement against us, we are caught in the net of destruction – kill the child death – your suicide!

The church of Babylon knows this, while deceitfully propounding the saving law of birth - the bedrock of all nations – a numbers game emerges that overpowers any political edifice:

<sup>3</sup> *To receive the instruction of wisdom, Justice, judgment, and equity;*

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<sup>4</sup> *To give prudence to the simple, To the young man knowledge and discretion--(Prov. 1:3-4 NKJ)<sup>17</sup>*

*Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow. (Isa. 1:17 NKJ)*

**Jer 22:3** *Thus says the LORD, "Do justice and righteousness, and deliver the one who has been robbed from the power of his oppressor. Also do not mistreat or do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place.*

**Psa 82:3** *Vindicate the weak and fatherless; Do justice to the afflicted and destitute.*

**Isa 1:23** *Your rulers are rebels, And companions of thieves; Everyone loves a bribe, And chases after rewards. They do not defend the orphan, Nor does the widow's plea come before them.*

**Isa 10:2** *So as to deprive the needy of justice, And rob the poor of My people of their rights, In order that widows may be their spoil, And that they may plunder the orphans.*

**Eze 22:7** *"They have treated father and mother lightly within you. The alien they have oppressed in your midst; the fatherless and the widow they have wronged in you.*

**Jam 1:27** *This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world.*

**Isa 56:1** *Thus says the LORD, "Preserve justice, and do righteousness, For My salvation is about to come And My righteousness to be revealed.*

**Jer 5:28** *They are fat, they are sleek, They also excel in deeds of wickedness; They do not plead the cause, The cause of the orphan, that they may prosper; And they do not defend the rights of the poor.*

**Eze 18:31** *"Cast away from you all your transgressions which you have committed, and make yourselves a new heart and a new spirit! For why will you die, O house of Israel?*

**Eze 45:9** *Thus says the Lord God, "Enough, you princes of Israel; put away violence and destruction, and practice justice and righteousness. Stop your expropriations from My people," declares the Lord God.*

**Amo 5:14** *Seek good and not evil, that you may live; And thus may the LORD God of hosts be with you, Just as you have said!*

**Mic 6:8** *He has told you, O man, what is good; And what does the LORD require of you But to do justice, to love kindness, And to walk humbly with your God?*

<sup>14</sup> *Justice is turned back, And righteousness stands afar off; For truth is fallen in the street, And equity cannot enter. (Isa. 59:14 NKJ)*

Our nation pollutes and blasphemes, hates good, and turns the world upside down - our children - oppressed by their fathers as we feather our temporary existence.

**A. The Philadelphia Characteristic and Era of the Church of God:**



From the Short, Simple Confession of the so-called Anabaptists (published 1572 in Switzerland), the source and moving force of God within the true Church of God, comes this following pronouncement. How true, even today in the latter eras, and characteristics of the Church.

As some/many refuse to adhere to the new covenant commitment of a full immersion baptismal death where we enter into the marriage with Christ - our husband and God as our spiritual Father - conceives us through the spiritual seed of Christ – the amniotic fluid of baptism – begotten but not yet born again.

An addiction to darkness, as a drug addict craves the next high like the historical attacks against true Christians - “drunk” or addicted with the blood of the saints. For they love power and the adulation of the masses as they turn from the light. The salt of the earth attacked by the sweet darkness that lives for a season!

Deception catapults the heart into the depths, covers the heart with lusts as we destroy our children, and cast peace into the landfill – Megiddo. Our world refuses to acknowledge God but binds iniquity in the bosom of the human heart and loves perversity instead of justice, and while the vulnerable suffer. For they profess godly attributes (evolution) while shamming the God of lights.

Drought, famine, pestilence and spiritual deception bury us, as our morals sink into the abyss, and our vision becomes opaque!

1. *<sup>178</sup>For if one no longer drinks or eats to excess, no longer swears and curses, or no longer lives in lasciviousness and wantonness to the flesh, avoids frivolous lust when scolded does not scold in return, when beaten does not hit back, but lives in harmony with the law of Zion and the word of the Lord... such a person will not be regarded as Christian by the current unrepentant children of Adam, but will be denounced as an anabaptist whether or not he is one;*
2. *To call a person an anabaptist in this current, so called Christendom, is much worse than if one were to accuse one of being a Samaritan;*
3. *Since this kind of blindness is a good indication of how many Christians are in existence, then one will truthfully say that if only the children of the true Christians were to be baptized, one would be amazed at how few, indeed how very, very few would be baptized; and*
4. *Since the infant baptizers denounce us so ferociously because of this article and incite the magistrates against us we will quote for the chronicles and decretals and councils and the old Fathers.*

He includes Luther, Zwingli, and Erasmus – who singly twist scripture to hold to unscriptural traditions and arguments. So that eventually the doctrine is undone – an attack at the heart of the Christian mission that brings converts into another Kingdom separate from the tyranny of this world.

- a. *<sup>179</sup>Ninety-one years after Christ’s birth Clement the first bishop of that name and a disciple of the apostle Peter, proclaimed the following in 29 articles...*
- b. *That baptism of heretics should neither be recognized or accepted;*
- c. *Whoever received baptism in accordance with the teachings of the church was not to be rebaptized, but those who refuse to baptize persons who had been sullied with the baptism of the heretics and the godless would be deposed as persons who despised the cross of Christ and his death and did not distinguish between the true and false priests;*
- d. *In the year 137 A.D. Donatus a learned bishop of Carthage taught that no child should be baptized that did not confess the Father; these were all learned an experienced people;*

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- e. *In the year 208 Tertullian in his book on the garland of the soldier taught that those who wished to be baptized should confess beforehand and should be taught for a time, in the presence of a bishop in the congregation or church that they should renounce the devil, all pomp and angels;*
- f. *Thereafter they would be immersed three times and baptized in the name of the father, the son and the holy spirit;*
- g. *In the year 230 the teacher Origen wrote that a person receives baptism for the forgivingness of sin;*
  - a. *Therefore, I beseech you, that you come to baptism with care and thorough preparation that you demonstrate fruit worthy of renewal of your lives;*
- h. *This he writes concerning Jesus' sermon on repentance Luke 3:8;*
- i. *Concerning Paul's works in Romans 6:3 Origen states that with these words Paul tells that in the age of the apostles the apostle did not baptize as they did in his own day;*
- j. *For at this time of the apostles only the understanding and instructed were baptized, and into the death of Christ;*
- k. *For just as Christ rose from the dead through the glory of the Father even so were the baptized to live in the purity of life; ans*
- l. *In his fifth homily on Exodus Origen writes, when we come to be baptized we renounce all gods and other lords and confess it with their mouths they were baptized.*
- m. ***This documentation continues through the centuries until the year 710 at which time the second Council (Papacy) declares that baptism is necessary and should be granted to children!***

Zwingli in Switzerland, Luther in Saxony, and Erasmus in Holland all acknowledged the ancient practice of adult baptism but argue for infant baptism. A long debate ensues about the need to baptize children and to affirm that the child is brought into this world with original sin and needs to be cleansed - contrary to a personal and uninhibited choice of a grown adult.

A symptom of the dark ages - decrees became the power and life's blood of the ruling class. Choice, politically, left to the emerging age of democracy – the fodder of the martyrs. Human rights depend on God's grace, the freedom of Christian conscience that adheres to the reality of the Royal Law of the kingdom of God.

1. The Philadelphia Church patiently endures, despite weaknesses (Revelation 3:7-13):
  - a. **Summary and Explanation:** Philadelphia, home to a synagogue community, remains hostile to Christians:
    - i. Christ praises the Philadelphians for remaining faithful in the face of trials against their limited strength (Rev. 3:8);
    - ii. Jesus condemns the persecutors rather than the Church (Revelation 3:9); and
    - iii. He promises faithful Philadelphian's shelter from the "hour of trial" making them pillars in God's heavenly temple (Revelation 3:10-12).
  - b. **Significance Today:** The message directs our attention to the blessings of pure faith and obedience in the midst of worldwide troubles
    - i. Persevere against the seemingly preponderant powers even in *remnant* weakness, for such is the edifice of the Kingdom – its pillars.

**Part 21 - Pentecost Ripples the Church Eras Throughout Time**  
**The Dispersed Church of God – 1979 - ? A.D.- Laodicea**

The human heart fills with ambition when the wealth wellspring resource enters. The god of ambition tramples humility and contrition, apparent blessings of creative and control – affirmed by the world as having - "made it'!

The disciples could not understand how anyone, could enter the kingdom, if the rich could not (Matt. 19:24). At the end of each day, we weave our achievements, the mind-spinning shuttle of future assurances. The sincere Christians understand the parable, and the ultimate plight of the rich fool (Luke 12:31) who brings material reserves into his bedroom-heart – glowing with dead-end gains (Mark 8:36).

So too, does a nation, or community, or church that “achieves” self-reliant carnality – the flesh measures and weighs achievement on a terminal scale – opposes the Eternal God (Rom. 8:17) – establishes human (demonic) standards. The pagan motif shapes the sensual pleasures in its time and space.

As an alien, the Christian rejects and abhors the superficial power of human ambition – dark, destructive, amorphous and self-consuming dysfunction - that dive into the cold waters of lawlessness and hate (Matt. 24:12). The unstaunched flow bleeds into the Church of God, carried by the vessel of the human heart, as pride and arrogance stomp the Baptismal covenant, that shuttle of the Fatherly and Christ-driven Holy Spirit that springs from His ascension on the day of Pentecost - 30 A.D.

When the Church of God defers to the physical trappings that adore the empires of lucre and political power, its cord attaches to the demonic world. That toxic milk stunts true Christian obedience – with usurping beats of imitation that sever the valuable vine attachments, staunching and stunting Godly character growth.

Then the curdled pretentious prayer that seeks and knocks on the Eternal vine root door scars the necessary spiritual growth (I Thess. 5:19). The suffering-martyr mindset firmly places the Christian on the narrow path and purges the poison love of creature comforts.

The sacrificing spirit of Christ writes indelibly on the heart, a second Sinai tablet, that burns away the golden calf. No concessions abrogate to a Pope or other human authority - but, to the authority of scripture and His renewed Sinai presence in our bones, sinews, mind and heart.

Take responsibility! Cling to the mountain! Contrary to the first man and woman, stay true to the second Adam – Christ. The Sardis and Laodicea characteristic, marks religious hypocrisy, seemingly suspended between the Kingdom and the earth, restricts the pure sincerity of the meat and milk - the sweet nectar of the vine of Christ.

Sardis emerges from the great martyr persecution and wilderness, seeking an awakening. She figuratively cries out as the Church enters a wave of worldly atheism and two World Wars – generated by material acquisition and human deconstruction of the truth. For many a logical and emotional reaction to the religious despots of the dark ages.

The third worldly cataclysm – WW III - marshaled by the reverberations of the four horsemen – the ultimate ascendancy! – deception, war, famine and disease. But Philadelphia holds true to the purity of scripture, brings many into her fold. Inevitably, she slides into comfort, a second Sardis, and Judaic precipice of captivity (597 B.C.).

Our “enlightened” and “progressive” state - vulnerable - tenuous infrastructure supply chains, citified culture, seemingly cuts dependencies, but instead fractures our community - neighbors and God. Mythical control of the environment that apparently rebuffs the storms of cold and heat, berms against droughts and floods, and ineffective aerial bombardments of boisterous fires.

We defy spiritual correction – as our Father restrains His fury for a time, bringing many more sons and daughters to glory (Heb. 2:10). Eventually the system curses Him, when judgements come. Now- our age denounces God as

antiquated and backward while canceling the Christian culture in all institutions. Like Sardis, enlightenment absconds the mantle from the Catholic realm of religious abuse and installs another straw man.

The first century, after Christ, the Satanic plan rumbles forward to eliminate the truth through a series of lies - discard the authority of God, change the Sabbath to Sunday. So, community loses the spiritual portal – the Godly succour that rescues and restores.

The fire of conversion lapses into anarchy, as individual choice, endowed by God is quenched by institutional tyranny and repression. Approach the burning faith in Him – avoid the fantasy of power that rejects the understanding, knowledge and solace of scriptures - the beauty of holiness, joy and forgiveness. Grasping at the structures and temples breaks the vitality of the Christian heart.

The first and great commandment – to love the Lord Your God with all Your heart – passion, will and desire;

I John 3 – warnings trumpet from that generation across the canyons of the centuries:

*4. Everyone who practices sin is also practicing lawlessness, for sin is lawlessness.*

*5. And you know that He appeared in order that He might take away our sins; and in Him is no sin.*

*6. Everyone who dwells in Him does not practice sin; anyone who practices sin has not seen Him, nor has known Him.*

*7. Little children, do not allow anyone to deceive you; the one who practices righteousness is righteous, even as He is righteous.*

*8. The one who practices sin is of the devil because the devil has been sinning from the beginning. For this purpose the Son of God appeared that He might destroy the works of the devil.*

*9. Everyone who has been begotten by God does not practice sin because His seed of begettal is dwelling within him, and he is not able to practice sin because he has been begotten by God.*

*10. By this standard are manifest the children of God and the children of the devil. Everyone who does not practice righteousness is not of God, and neither is the one who does not love his brother.*

*11. For this is the message that you heard from the beginning—that we should love one another;*

Baptism - the covenant action of repentance initiates the Christian into the body of Christ to succor and grow with the true milk and meat of the word- from early conversion to maturity as the fully grown man and woman in Christ (Eph. 4:7). Directly attached to Christ with our bodies as the fleshly temple - greater than any cathedral or temple, as the Father dwelt in Him and they both live in us.

Many fall away - not testing the spirits with scripture, divorcing Him they return to the shiftless bosom of this world. So, the Israelite nations of the United Kingdom and the United States – apparently both *united* – arrogantly compromise THE truth. The Jeroboam trap entices all descendant kings – attempting to pull our mighty Creator into the soup of lies and compromise – building empires on the shifting foundations of self-aggrandizement.

Wallowing in stifling error, they spread the first horseman defiance of God to the whole world – the opposite of the promised Godly covenant. Even her colonies in Africa and Asia display more godly attributes. The altar-Christian calls - come to our accepting, tolerant, and sweet family. We offer freedom of universal godly worship and passion! We

free ourselves from the aged authority of THE commandments. She drinks the poison of the sinister corruption of grace. Enter our boudoir dressed with syrupy love, cloaked with hypocrisy, but with all the accoutrements of the power of God.

The churches of this world devolve – reshape in form and appearance but always lack substance. Devoid of God they regurgitate blasphemers and charlatans who merchandise the true seekers, and crucify Christ anew – the pounding hoofs of the white horse of deception.

Papists and Protestants – as we know them today are merely the refabrication of the ancient serpent Lucifer, Apollyon – the destroyer; a lion roaring and destroying; the father of lies and chaos; riding, riding and leading the other horsemen of war, disease, and famine.

A. Laodicea - Church with a Lukewarm Faith (Revelation 3:14-22):

1. **Summary and Explanation:** Laodicea, a prosperous industrial and commercial center and last on the mail route.
2. **Today:** Jesus' letter denounces the congregation for lukewarm faith mollified by worldly pursuit – so distasteful that He threatens to “spit” the whole congregation from His mouth (Revelation 3:16).
3. Christ chastises “Christians” for their embroiled economic prosperity that pretends spiritual prowess.
4. Despite economic prosperity and comfort, only He, gives spiritual wealth (Revelation 3:17-18).

Laodicea must fight the door open to Christ, craving His mighty Word as the only food for the Spirit, earnestly and sincerely desiring to enter the banquet (Revelation 3:20-21).

*<sup>180</sup>We for our part will commit and leave this to the judgment of Him who knows the hearts of human beings and whose sentence is infallible. He also knows our hearts and the hearts of our detractors and what it is that both of our concerns are about.*

*For it was God who recognized Job's devotion and innocence (even though we do not regard ourselves equal to Job, except in that we would gladly unify, together with all the devout, that which is right and just and a such as God give us grace, to abide with the learned and pure truth.)*

*We wish to flee all human laws and commands which the heavenly Father has not issued (planted), hoping that God will be merciful to us in our weakness, but in our sincere good will. For even though his friends tried to undermine Job's innocent and upright words with many wise and clear speeches – which are held in high regard in wise and learned circles – when these speeches came before the impartial judge, Job's friends were forced to recognize their folly.*

*For the wisest of them missed the mark by the widest of margins and Job himself was forced to sacrifice, pray and intercede for them. **We fear the same will happen to those who refuse to be satisfied by the simplicity of Christ and his holy apostles but instead with many clever and intelligent human arguments that have no foundation in the bright and clear scriptures, seek to make white black and black white and to transform and prove with evil words and twisted scriptures, the unscriptural and baseless infant baptism.***

*Indeed they take the simple words of Christ and his apostles and paint them an entirely different color, making them mean something they never said or commended. This is to be feared that those few of the wise dissemblers, disputants, and learned scholars who take it upon themselves to master the scriptures, trusting rather in their own wisdom, as did Job's friends who repented of their folly, will come to regret and recognition too late, when no plaster or herb may cure it, when the sun of grace has set and the door to the royal chamber has been locked.*

<sup>181</sup>A false heart usually starts aside, and yields to sin, when it can hide itself in a crowd, and have store of company, under which it may shroud itself. The hypocrite sets his watch, not by the sun—the word I mean—but by the town clock.

What most do, that he will be easily persuaded to do. Therefore it is, that you seldom have him swim against the tide of corrupt times. Light things are carried by the stream, and light spirits by the multitude.

**First. When he may embrace his lust in a secret corner, where the eye of man is not privy to it.**

**Second. When the greatness of his place and power lifts him above the stroke of justice from man's hand. In both these he discovers his baseness, but sincerity preserves the soul in both.**

**Sincerity supports and comforts the soul under reproaches from men. These are no petty trials; they are reckoned among the saints' martyrdoms, Heb. 11:36, called there 'cruel mockings,' yea, not unworthy to be recorded among the sufferings of Christ.**

The matchless patience and magnanimity of his spirit appeared not only in enduring the cross, but in 'despising the shame,' which the foul tongues of his bloody enemies loaded him unmercifully with. Man's aspiring mind can least brook shame. **Credit and applause is the great idol of men that stand at the upper end of the world for parts or place. Give but this, and what will men not do or suffer?**

**There are reasons taken from Christ, for or from whom we suffer, why we are to be always prepared for trials.**

Reason First - Christ commands this frame of spirit. Indeed, this frame of spirit is implied in every duty as the *modus agendi*—that qualification which, like the stamp on coin, makes it current in God's account. 'Put them in mind,' says the apostle, 'to be ready to every good work,' Titus 3:1.

Be it active or passive, they must be ready for it, or else all they do is to no purpose. The word there is the same with this in the text, and is taken from a vessel that is fashioned and fitted for the use the master puts it to.

**Thus God expects we should keep our hearts clean from the defilements of sin, and our affections whole and entire for himself— that they be not lent out to the creature, nor broken and battered by any inordinacy of delight in them, lest we should be to seek when he calls us to do or suffer, or be found very unprepared, without much ado to set us to right, and make us willing for the work, as the same apostle, 'If a man therefore purge himself from these, he shall be a vessel of honour, sanctified, and meet for the Master's use, and prepared for every good work,' II Tim. 2:21.**

**Now, as God commands this readiness in all, so especially in suffering-work: 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me,' Luke 9:23. These words may be called the Christian's indenture. Every one that will be Christ's servant must seal to this before he hath leave from Christ to call him Master; wherein you see the chief provision Christ makes is about suffering- work, as that which will most try the man.**

Now, I pray observe how careful Christ is to engage the heart in this work; he will have his servants not only endure the hardship of his service, but show their readiness in it also. Four remarkable passages are put in for this purpose:



*The Christian ‘must deny himself’—that is, deliver up his own will out of his own hands; and, from that day that he enters into Christ’s service, acknowledge himself not to be sui juris—at his own disposal.*

*Whatever Christ bears, he...when sent by him on any business, say, ‘I will not.’*

*Christ tells his people the worst at first, and chooses to speak of the cross they must bear, rather than [of] the crown they shall at last wear; and withal, that he expects they should not only ‘bear’ it—this the wicked do full sore against their wills—but also ‘take it up.’*

*Indeed he doth not bid them make the cross, run themselves into trouble of their own head, but he will have them take that up which he makes for them—that is, not step out of the way by any sinful shift to escape any trouble, but to accept of the burden God lays for them, and go cheerfully under it, yea thankfully, as if God did us a favour to employ us in any suffering for him.*

*Thus Paul professes he ‘died daily.’ How, but by a readiness of mind to die? He set himself in a posture to bid God’s messenger welcome, whenever it came. This indeed is to ‘take up the cross daily,’ when our present enjoyments do not make us strange to, or fall out with, the thoughts of future trials.*

*The Israelites were to eat the Passover with their loins girded, their shoes on their feet, and their staff in their hand, and in all haste, Ex. 12:11.*

*When God is feasting the Christian with present comforts, he must have this gospel shoe on, he must not set to it as if he were feasting at home, but as at a running meal on his way in an inn, willing to be gone as soon as he is refreshed a little for his journey.*

*When the cross is on—what then? then the Christian must ‘follow Christ.’ He is not [to] stand still and fret, but ‘follow;’ not be drawn and hauled after Christ, but [to] follow, as a soldier his captain, voluntarily.*

*Christ doth not, as some generals, drive the country before him, and make his servants fight whether they will or no; but he invites them in, ‘I will allure her...into the wilderness,’ Hosea 2:14.*

*Indeed a gracious heart follows Christ into the wilderness of affliction as willing as a lover his beloved into some solitary private arbour or bower, there to sit and enjoy his presence.*

*He was to tread upon swords and spikes, all manner of sorrows—and those edged with the wrath of God; this was the sharpest stone of all, which he hath taken out of our way, and yet how light did he go upon the ground!*

*O had not his feet been well shod with love to our souls, he would soon have turned back, and said the way was unpassable; but he goes on and blinks not; never did we sin more willingly, than he went to suffer for our sin. ‘Lo, I come,’ saith he to his Father, ‘I delight to do thy will, O my God: yea, thy law is within my heart,’ Ps. 40:7, 8.*

*O what a full consent did the heart of Christ rebound to his Father’s call, like some echo that answers what is spoken twice or thrice over! Thus, when his Father speaks to him to undertake the work of saving poor lost man, he doth not give a bare assent to the call, but trebles it; ‘I come...I delight to do thy will, O my God; yea, thy law is within my heart.’;*

*And when the time was come that the sad tragedy should be acted, he, knowing the very place whither the traitor with his black guard would come, goes out, and marches into the very mouth of them. O what a shame were it, that we should be unwilling to go a mile or two of rugged way to bear so sweet a Saviour*

*company in his sufferings! 'Could ye not watch with me one hour?' said Christ to Peter, Matt. 26:40—not with me, who am now going to meet with death itself, and ready to bid the bitterest pangs of it welcome for your sakes? not with me?*

*He endured death with less trouble than some could have done reproach for Christ. All have not a martyr's faith, nor all the martyr's fire. This forlorn consists of a few files picked out of the whole army of the saints.*

*Pray for a suffering spirit. This is not a common gift, which every carnal gospeller and slight professor has. No; it is a peculiar gift, and bestowed on a few sincere souls. 'To you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake,' Php. 1:29. All the parts and common gifts that a man has will never enable him to drink deep of this cup for Christ.*

*Such is the pride of man's heart. He had rather suffer any way than this; rather from himself, and for himself, than from Christ or for Christ. You would wonder to see sometimes, how much a child will endure at his play, and never cry for it—this fall, and that knock, and no great matter is made of it, because got in a way that is pleasing to him;*

*Make a daily resignation of yourself up to the will of God. Indeed this should be, as it were, the lock of the night and the key of the morning. We should open and shut our eyes with this recommending of ourselves into the hands of God.*

*This, if daily performed—not formally, as all duties frequently repeated, without the more care, are like to be; but solemnly— would sweetly dispose the soul for a welcoming of any trial that can befall him.*

*Make self-denial appear as rational and reasonable as you can to your soul. The stronger the understanding is able to reason for the equity and rationality of any work or duty, the more readily and cheerfully it is done, if the heart is honest and sincere.*

*Suppose, Christian, your God should call for your estate, liberty, yea, life and all; can it seem unreasonable to you? **Labour to carry on the work of mortification every day to further degrees than other. It is the sap in the wood that makes it hard to burn, and corruption unmortified that makes the Christian loath to suffer;***

*Dried wood will not kindle sooner, than a heart dried and mortified to the lusts of the world will endure anything for Christ. The apostle speaks of some that were 'tortured, not accepting deliverance; that they might obtain a better resurrection,' Heb. 11:35.*

*They did not like the world so well, as being so far on their journey to heaven— though in hard way —to be willing to come back to live in it any longer.*

*Take heed, Christian, of leaving any worldly lust unmortified in thy soul. This will never consent thou shouldest endure much for Christ. Few ships sink at sea; they are the rocks and shelves that split them.*

*Could you get off the rocks of pride and unbelief, and escape knocking on the sands of fear of man, love of the world, you would do well enough in the greatest storm that can overtake you in the sea of this world. 'If a man purge himself from these, he shall be a vessel to honour, sanctified, and meet for his Master's use, and prepared unto every good work,' II Tim. 2:21.*

*O that we knew the heaven that is in a mortified soul! one that is crucified to the world and lusts of it. He has the advantage of any other in doing or suffering for Christ, and enjoying Christ in both. A mortified soul lives out of all noise and disturbance from those carnal passions, which put all out of quiet where they*

*come. When the mortified soul goes to duty there are not those rude and unmannerly intrusions of impertinent, carnal, yea sinful thoughts, between him and his God.*

*The Carnal Protestant, who fights in fleshly armour, II Cor. 10:3. The apostle speaks there of 'warring after the flesh,' that is, with weapons or means which man's carnal wisdom prompts to, and not God's commands, and [which] so are weak. How few are clad with other in the day of battle!*

*When Satan tempts to sin, if he has not presently a peaceable entrance, yet the resistance commonly made is carnal; the strength carnal they rest on, their own, not God's; the motive's carnal, as the fear of man more than of God; [as to which] one says, 'How shall I do this and sin against God?'*

*Many in their hearts say, How shall I do this and anger man, displease my master, provoke my parents, and lose the good opinion of my minister? Herod feared John, and did many things. Had he feared God, he would have labored to have done everything.*

*It is written. I cannot do it, but I must set my foot on the law of my Maker, or on the love of Christ. I cannot come at my lust, but I must go over my bleeding Savior, and therefore away, foul tempter, I hate you and your motion.*

*This foundation is rock, and will stand; but if it be some carnal respect that balances you, another more weighty may be found of the same kind, which will cast the scales another way. She that likes not the man because of his dress only, may soon be gained when he comes in another habit.*

*Satan can change his suit, and then your mouth will be stopped when your carnal argument is taken off. The Position to be maintained in the Fight - 'Stand therefore' (Eph. 6:14) - The apostle had laid down in general, ver. 13, what armour the Christian soldier must use—armour of God.*

*Now, lest any should stamp divinity upon what is human, and make bold to set God's name on their counterfeit ware, calling that armour of God which comes out of their private forge, as Papists, and many carnal Protestants also, do, who invent weapons to fight the devil with that never came into God's heart to appoint.*

*As ever Papist in Queen Mary's days was to find Protestants—to discover whom they would run their swords and forks into beds and haymows, lest they should be there?*

*Or, when you go about this work, are you loath to look too far, lest thou should see what you would willingly overlook? or afraid to stay too long, lest conscience should make an displeasing report to thee?*

*Tertullian said of the heathen persecutors, they would not let the Christians be heard, because they could not then easily have had the face to condemn them, their cause would have appeared so just. The contrary here is true. The hypocrite dares not put his state upon a fair trial, because then he could not handsomely escape condemning himself.*

*But the sincere soul is so zealous to know its true state, that when he has done his utmost himself to find it out, and his conscience upon this privy search clears him, yet he contents not himself here; but jealous lest self-love might blind his eyes, and occasion too favourable a report from his conscience, he calls in help from heaven, and puts himself upon God's review.*

***'Do not I hate them, O Lord, that hate You? and am not I grieved with those that rise up against You? Ps. 139:21. His own conscience answers to it: 'I hate them with perfect hatred: I count them mine enemies,' ver. 22.***

*Yet David, not wholly satisfied with his own single testimony, calls out to God, 'Search me, O God, and know my heart;...see if there be any wicked way in me,' ver. 23,24. And wise physicians will not trust their own judgments about the state of their own health; nor sincere Christians themselves about their souls' welfare. It is God that they attend to.*

*His judgment alone concludes and determines them. When they have prayed and opened their case to him, with David, they listen what he will say. It is a stone which the Papists throw, in these divided times especially, before our feet. How know you, says he, which is truth, when there are so many judgments and ways amongst you?*

***Some have so stumbled at this, that they have quit the truth they once professed, and, by the storms of dissensions in matters of religion, have been, if not thrown upon the rock of atheism, yet driven to and fro in a fluctuation of mind, not willing to cast anchor anywhere in their judgment till they see this tempest over, and those that are scattered from one another by diversity of judgment, met together in a unity and joint consent of persuasions in matters of religion—a resolution, as one says very well, as foolish and pernicious to the soul, if not more, than it would be to the body if a man should vow he would not eat till all the clocks in the city should strike twelve just together.***

*The latter might sooner be expected than the former. The devil hath had of old a design to undermine scriptural holiness, by crying up an apocryphal holiness. He knows too well that, as the pot by seething over puts out the fire, and so comes in a while not to seethe at all; thus, by making men's zeal to boil over into a false pretended holiness, he is sure to quench all true holiness, and bring them at last to have no zeal, but prove key-cold atheists.*

***The Pharisee must eke out the commands of God with the traditions of men; the Papist, his true son and heir, hath his unwritten verities, holy orders, and rules for a more austere life than ever came into God's heart to require.***

*And of late the Quakers have borrowed many of their shreds from both, with which they are very busy to patch up a ridiculous kind of religion, which a man cannot possibly take up, till he hath first fore-done his own understanding, and renounced all subjection to the word of God.*

***O beware of a will-holiness and a will-worship. It is a heavy charge God puts in against Israel, 'Israel hath forgotten his Maker, and builds temples!' Hosea 8:14. This may seem strange—to forget God, and yet be so devout as to build temples! Yes, she built them without warrant from God. God counts himself forgotten when we forget his word, and keep not close to that.***

*It is laid at Jeroboam's door as a great sin, that 'he offered upon the altar which he had made in Bethel...in the month which he had devised of his heart,' 1 Kings 12:33. He took counsel of his own heart, not of God, when and where to offer.*

***A holiness which is the device of our heart, is not the holiness after God's heart. The curse which falls upon such bold men, is, that while they seek to establish holiness of their own, they submit not to the true holiness which God requires in his word. God justly gives them over to real unholiness, for pretending to a further holiness than they should.***

*Witness those sinks and common-shores of all abominations—religious houses, I mean, as they are called by the Papists—which being the institutions of men, for want of the salt of a divine warrant to keep them sweet, have run into filthiness and corruption.*

*God will not endure that his creature should be a self-mover. It is a greater sin to do what we are not commanded, than not to do what we are commanded by God; as it is in a subject to presume to make laws of his own head, than not to obey the law his prince enacts. By setting up a holiness of our own, we take God's mint as it were out of his hand, to whom alone it belongs to stamp what is holy that is not.*

*Glad tidings and sad hearts do not well together. When we see one heavy and sorrowful, we ask him, what ill news he hath heard. Christian, what ill news hath Christ brought from heaven with him, that makes you walk with folded arms and pensive countenance? Ps. 132:16.*

*To see a wicked man merry and jocund, or a Christian sad and dumpish, is alike uncomely. 'A feast is made for laughter,' says Solomon, Ecc. 10:19. I am sure God intended his people's joy in the feast of the gospel. Mourners are not to sit at God's table.*

*Is the gospel a message of glad tidings? Do not then for shame, Christian, run on the world's score by taking up any of its carnal joy; thou needest not go out of God's house to be merry. Here is joy enough in the glad tidings of the gospel, more than thou canst spend, though thou shouldst live at a higher rate than thou dost or canst here on earth;*

*Abraham would not take so much as 'thread,' or shoe-latchet' from the king of Sodom, lest he should say that he made Abraham rich, Gen. 14:23.*

*A Christian should deny himself of the world's joy and delights, lest they say, These Christians draw their joy out of our cistern. The channel is cut out by the Spirit of God, in which he would have his saints' joy to run. 'If any be merry, let him sing psalms.' Let the subject of his mirth be spiritual; as, on the other hand, if he be sick, let him pray, James 5:14.*

*The Papists, who interpretatively deny that peace of conscience is the blessing of the gospel, for they deny that any person can know in this life, unless by an extraordinary revelation, that he is a child of God, and one that shall be saved—which, if true, would stave all to pieces the vessel in which the Christian's joy and inward peace is kept.*

*Whence comes the peace we have with our own consciences, but from the knowledge we have of our peace with God?;*

*'Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God,' Rom. 5:1.*

*If the poor soul be left at uncertainties here, and the gospel cannot resolve to it what its state is for hell or heaven, farewell to all inward peace. The poor Christian may then say of himself, with a trembling heart, what John says, in another case, of him that hates his brother, 'He walks in darkness, and knows not where he goes,' I John 2:11.*

*Truly then the gospel might rather be called the gospel of fears and doubts, than the gospel of peace. But is that the top of the blessing the gospel brings to saints, which was almost the bottom of the curse that the law denounced against sinners?—that 'their life should hang in doubt before them; and they shall fear day and night, and should have no assurance of life,' Deut. 28:66.*

*Bold men they are that dare so wretchedly disfigure the sweet face of the gospel; making Christ in his precious promises speak as doubtfully to his saints, as the devil did in his oracles to his devotees.*

***Because their hypocrisy makes them justly question their own salvation, and will not suffer them to apply the comfort of the promises to themselves, must they therefore seal up these wells of salvation from those that are sincere, and then lay the blame on the gospel which is due only to their own wickedness?***

***But there is a mystery of iniquity which hath at last been found to be at the root of this uncomfortable doctrine of theirs. They are a little akin to Judas, who was a thief, and carried the bag. These have a bag, too, into which they put more gold and silver, that this doctrine brings them in, than ever Judas had in his.***

***Though the doctrine of gospel-grace to poor sinners' would bring more peace to others' consciences — might it be seen in its naked glory among them — yet the superstitious fear which they keep ignorant souls in, brings more money to their purses; and this lies so near the heart of their religion, that gospel, Christ, heaven, and all, must bow unto it.***

*God himself by Solomon, says, 'The way of a fool is right in his own eyes: but he that hearkens to counsel is wise,' Prov. 12:15. But he is most wise that makes the word of God the man of his counsel.*

***The Papist he has his thicket and wood also—antiquity and traditions—to which he flees before the face of the Scripture for sanctuary, as Adam did to a bush when God came walking to him. As if any antiquity were so authentic as God's own oracles; and any traditions of men to be laid in the balance with the Scripture.***

***So the knowledge of Christ brings with it the influences of his grace into the heart. And how did Peter mean they should grow in the knowledge of Christ, if he would not have them read the Scriptures, which is the only book where it is to be learned?***

*But the Papists would have their people learn their knowledge of Christ from their preaching of him, and not from the Scriptures, which they cannot so safely converse with. But, how shall they be assured that what they preach is true, except they have the Scripture, to which, as unto the true touch-stone, they may bring their doctrine to be tried?*

*Thus did the Bereans by Paul's sermon, Acts 17:11—a preacher as good, I trust, as any of theirs. And, Suppose they preach the truth, can they warrant that their words shall not be perverted and mistaken by their hearers? And if they cannot, why then are they suffered to preach in a vulgar tongue, when the word of God, for the same reason, is forbidden to be read by the people in a known tongue?*

*Truly, I am of that learned man's mind, who says, 'that, if God himself may not speak in a vulgar tongue, I see far less reason that a friar should, and so the people should know nothing at all of Christ'.*

***No, the true reason why they forbid the Scripture to be read, is not to keep them from errors and heresies, but to keep them from discovering those which they themselves impose upon them.*** Such trash as they trade in would never go off their hand roundly, did they not keep their shop thus dark; which made one of their shavelings so bitterly complain of that unlucky Luther for spoiling their market, saying.

*It is too true some 'wrest' the Scriptures 'to their own destruction.' And so do some, for want in care of eating, choke themselves with their bread. Must all therefore starve for fear of being choked? Some hurt themselves and friends with their weapons; must therefore the whole army be disarmed, and only a few chief officers be allowed to wear a sword by their sides?*



*Truly, if this be argument enough to seal up the Bible from being read, we must not only deny it to the meaner and unlearned sort, but also to the great rabbis and doctors of the chair, for the grossest heresies have bred in the finest wits. Thus we see, when proud men will be wiser than God, their foolish minds will darken, till they lose the reason and understanding of men.*

**Part 22 – Conclusion - The Third Covenant – The Real New World - Begins**

The Church of God enters a new era of moderation and reprieve as new generations arise that have not tasted of the bitter persecution of their forefathers. The world awakens to a post dark ages “reformation” of religious values that seem to shatter the Papal ambitions and control over the many monarchies and principalities of Europe<sup>80</sup>.

The persecution of the outlying churches and groups, augmented by threats from the rise of the Ottoman empire, sends shivers through the Catholic hegemony. That reaction, over centuries, distills vehement attacks against all detractors including those internal to the empire - neighbours, workers, and scriptural seekers. Churches of God disperse after the 1655 Piedmont massacre as the British Empire, under Cromwell and the Puritan movement recoils from Papal abuses by championing strict scriptural morality.

Church of God groups became more dominant in northern Europe (duchies of Poland and Germany, and Bohemia) exiting the atrocities of Piedmont and the Swiss confederacy. Bitter reprisals followed the 30 years war - 1618 to 1648 - as the Jesuits sparked pogroms ravage detractors – in Lesna, and many duchies – the intense destruction reduces the prosperous Church to rubble. Another escape and forced migration sends groups into many different lands.

The mind and body numbing insertions of the demonic structures flow from the papacy as her edicts attempt to destroy the innocence and purity of the true Church. What emerges – a deathly darksome loathsome time of ranging beliefs, naming Christ but straying and moderating toward despotic Roman/Babylonian culture of Jezebel edicts.

The “moderated Church” still defies infant baptism and the hypocritic powers of the Papacy! The hallmark banner carries Sardis into the 20<sup>th</sup> century – out of the chasm and burning spoliations of persecution into the half-light of a spiritual day. That then ushers in a Philadelphia era riding along with the humanist era – she births God’s call to modern and, soon to be, postmodern generations.

The Church of God mirrors the world attaching enterprise, comfort and humanist ideals– mixing moralism and naturalism, an echo of pagan animism – sensual creation worship- idols attached to the rotating seasons. The regimented archetypical holidays mark patterns of deep and rapacious adoration of the sun, moon and constellations – holding to the perturbations, now current, of climate.

God’s moral law dictates symbiotic beauty between spiritual and natural - that God/human dominion, moderates and restrains all environments – social, environmental, civil and faith – falling to the His will both by grace and spiritual laws. For, all of us in the True Church, have one foot on earth, and one in the eternal future of the resurrection, which heralds renewed garden of Eden.

Wake up Christians, He calls! Across the ages and spectra – See! His work in your life and in the world. Without Him, evil abounds in your heart in union with the world. He works, digs and unearths the precious jewels and treasures of eternity – in you, deep within you - deeper than any carnal pleasure that rules your will.

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<sup>80</sup> Hundreds of principalities, duchies and city-states fragmented the “Holy Roman Empire” but the authority of the Papacy permeated the every day life and monarchical structure of the lands - From 1512, the empire was divided into ten Imperial Circles: the Austrian and Burgundian regions; the circle of the Rhenish electors; the Upper Saxon, Franconian, Bavarian, and Swabian circles; and the Upper Rhenish, Lower Rhenish-Westphalian, and Lower Saxon circles. The territories of the Bohemian crown, the Swiss Confederation, and the Italian imperial fiefs were not included in this plan. <https://www.encyclopedia.com/history/modern-europe/german-history/holy-roman-empire>

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**The Church of God Triumphs over Babylon (False Prophet) and Beast Power**  
**An Historical and Prophetic Narrative**

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With Him you overcome; With Him you can enter the begotten Kingdom; Come out of the deception - return to His shepherd fold. Avoid the call of Babylon – the clarion to the whole world – she trumpets: imbibe, drink of the ancient myths! Their lord is death, slavery, and darkness - immediate, temporary and destructive – recast as de-constructive – inevitably in human systems – the coming collapse of democracy, capitalism and all the nation/systems founded on the shifting sands of the underlying demonic powers.

Oh yes it looks good; Oh yes it feels good; Oh yes emotions attach to terminal spirituality; Oh yes, twist gender, distort family and privilege the bubble of inclusivity. BUT the ends - DEATH and WAR; DECEPTION; FAMINE; DISEASE; fragmented love; spoiled community - the violent 4 horses.

The Church of God enters the New World - tattered physically and spiritually - forgetting some doctrinal roots, typical generational breakage. Hence, the spiritual umbilical cord attaches to God – the bonds to Mother, Father and Child - He splices them together across the centuries - against the Satanic spin. She, our Church of the Living Father, and Holy Lady, never succumbs; but holds fast.

See her today, not in the temples and structures of cities, towns and villages, but in the spiritual fabric of the Holy Spirit that adheres to scripture – unchangeable, and eternal. While all physical structures in earthly powered glamour, collapse in complete destruction much as she sent many Church members to physical oblivion. Wait...hold...pause...reflect – for He rides on the wind - the vengeance of the Eternal God!

The diaspora truth, on the run again, across the steppes of Central Europe, the sea bounding waves of the Atlantic, shipping from the docks of the Baltic, the Mediterranean, the Atlantic, through the Alpine passes - the resurgence of the Celtic Church embarks to new worlds, builds lands blessed by God through Abraham.

Most, worn and wearied huddled masses, emerge from Satanic orchestrated persecutions that delivers our ancestors into the refuge harbors of this great land. Carry the banner of freedom in Christ to the whole world, as we enter the final chapter of the wilderness and then...the real NEW WORLD.

So, God called to Sardis and now Laodicea – and she, under the radar of colonialism and rampant Catholic missions, feeds the world a spice of truth and error. She attempts to build new empires of democracy under the guidance of a “Christian” God – but unfortunately lawless. Undoubtedly sincere, the seeds she sews in the nations soon bereaves the beauty of peace, love, kindness, gentleness, perseverance, purity, and meekness – traits of our Saviour!

*<sup>182</sup>We have seen that so early as the eighth century, Claude of Turin sowed the seeds of reformation in the valleys of Piedmont, whence they were gradually transplanted into other countries.*

*In the thirteenth century, the Waldenses or Albigenses, names almost indiscriminately applied to the disciples of Claude, were multiplied throughout France to an astonishing degree; and when scattered by the persecuting power of Rome, they were driven into Bohemia, Livonia, and Poland, in the former of which places we learn that there were **no less than eighty thousand of them at the commencement of the fourteenth century.***

*The reader may collect from this letter some general notion of the tenor of the proceedings that were at this time carried on against the Waldenses in Piedmont; and they appear to have been extended progressively throughout almost the whole country.*

*But if credit is to be given to the statements of our countryman, Sir Samuel Morland, who in the very same year was sent by the English government (Cromwell)<sup>81</sup> to administer pecuniary assistance to these afflicted people. If*

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<sup>81</sup> Cromwell as the republican leader of Britain broke from the primarily Catholic tyranny from 1653-1658 and scoured the lands to rid it of a culture of illicit and evil morality, and then attacked the Catholics in Ireland; a strange scoriating of the neighboring Celts that originally were of True

any regard is due to the attestations which he has produced from persons who were spectators of the dreadful work of carnage; it is but a faint impression of the scene which can be derived from that letter. The representation given us by Sir Samuel, and further corroborated by Leger, in his General History of the Churches of Piedmont, begs all description for atrocity.

Nor, if the infernal regions had been disemboweled of their inhabitants, and the whole let loose among the valleys of Piedmont, could we have expected the perpetration of greater enormities. The bare report of them spread amazement throughout all the protestant states of Europe, as we shall presently see; and the principal actors in this deep tragedy found it necessary to aim at extricating their characters from the odium which attached to it.

These sometime flourishing churches, were, by degrees worn, out by the constant underminings and open outrages of the antichristian party, being first driven out of Bohemia into Poland, then after their taking root and spreading in Poland into a numerous company, were forced out of the chief cities there, and now, at last by the jesuited and enraged Polish army, persecuted in their few hiding places, with fire and sword.

**The spouse of Jesus Christ, she who in the cradle was besprinkled with the blood of a proto-martyr, hath always brought into the world men like Abel or Stephen, that so there might never be wanting to cry from the earth unto God, and that the wounds of that rose which lies among the thorns of persecution might not be concealed.**

**Every age, and every year in each age, and every month and day in each year, hath produced new inundations of blood unto this day; and yet the little flock of the Lord hath always increased under persecutions, one while here, another there, shifting their seats and habitations.**

While it pleased God, by the means of Wickliff, to kindle the light of the gospel in Great Britain, John Huss asserted the truth of Jesus Christ in the **midst of the thick darkness of popery in Bohemia, many thousands being stirred up by God to receive it, who, despising all the cruelty of tyrants, received it with joy, until, by God's assistance, they took root in the kingdom, and grew up into flourishing churches.**

**In a short time after, antichrist breathing out his fury, the truth was banished out of Bohemia, and the confessors being driven out, transplanted the gospel into Poland; where, being favorably entertained by King Sigismund, they, in a short time, increased to so great a number, that being little inferior to the Papists, they were able to boast of an equal authority and privileges with them.**

**Hence it came to pass that the kings at their coronations were wont not only to promise, but solemnly to swear protection to such as disagreed from the Roman religion, and, therefore, they proceeded not to open persecutions, save only in those cities where the Jesuits had seated themselves in power, to wit, Cracovia, Posen, Lubin, Vilna, etc. where, by their disciples, and by stirring up the common people to fury, the churches of the reformed professors were a good while ago demolished and divers ministers cruelly massacred.**

**Nevertheless the malice of their enemies being no whit allayed, they were many ways afflicted, first indirectly, afterwards by pretenses under color of law, until those churches being worn out by degrees, and overthrown, were not many years ago reduced to a very inconsiderable number, especially when, as in the reign of the late king, their enemies being confident they might do any thing, brought things to this pass at length, that there were no more than twenty-one congregations remaining in the greater Poland, and those also ready to perish.**

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Church of God origin in the first century A.D. but many had crossed into the Catholic deception for many reasons; the Irish "Wild Geese" became mercenaries that attacked the Waldensians in Piedmont in the massacre of 1655 in union with the French throne – a strange twist of history that 1600 years before had seen the Celts in Britain and in Europe spreading the mission of Christianity throughout Europe and the world – see Early Church references in the previous document.

***But among these twenty-one remaining churches, the chief, and, as it were, the mother of them all, was that of Lesna, which was divided into three congregations, the Bohemian, the Polonian, and the German; each of which had had their own pastors, but the communicants jointly were about two thousand: therefore, it was that this joint church in the first place, exposed to the enemy's malice, and of late designed to the slaughter, as well by reason of its being very much frequented and grown famous, as also because of the synod there usually celebrated, as likewise a famous University and printing-house, and books frequently published to the world.***

*When, therefore, in the year 1655, the Swedish army out of Pomerania drew near to the borders of Poland, and the nobility were summoned to arms, according to the custom of the country, it came to pass that the Papists brake forth into many furious expressions, crying out, that the heretics had invited the enemy, and, therefore, they were first of all to be put to the sword and extirpated; which reports, though falsely scattered abroad, (for the Searcher of hearts and reins knoweth, that we never so much as dreamt of it) yet they easily found credit among the sworn enemies of the gospel, who sought nothing more than our ruin.*

*Hereupon they who first consulted to agree with the Swedish army, being terrified by its power, concluded about the surrender of all great Poland into the King's protection, and namely, the royal cities of Posen, Calissen, Meseric, etc. to which also Lesna was expressly added. In a little time after, they endeavored to cast off the Swedish yoke, and turned their arms not against the Swedes, but first against our evangelical professors, as conspiring with the Swedes upon the account of religion, and none of them scrupled to take revenge upon them. They first of all set upon those of Lesna, with the resolution of putting all to the sword, and destroying that heretical city by fire, and they had effected both, unless God had, by sending some persons before, who, by signifying the coming of the enemy, and with what intent they came, had possessed the citizens with a panic fear, so that leaving all their estates, they every man fled.*

***And thus within the space of one hour, a most populous city, abounding with all manner of wealth, was left without inhabitants, who, in a miserable condition, wandered then into the neighboring woods and marshes into Silesia.***

*But the Polish nobility, with their army, entering the city, did what they pleased, slaying a great number of decrepit old people, and sick persons, that were not able to save themselves by flight; then the city itself was first plundered; and afterwards so destroyed by fire, for three days together, that no part of it remained besides rubbish and ashes.*

*The posture of public affairs, in our own country, now became extremely critical; and the same year (1658) in which these laudable efforts were made in behalf of the Waldenses, both of Poland and Piedmont, proved fatal to the life, and of course, to the influence of the protector.*

*The parliament was refractory, and, in the spring of the year, he dissolved them. Public discontents ran high, and a pamphlet made its appearance entitled "Killing no murder" — the object of which was to prove that his assassination would be the discharge of a public duty. His fears are said to have been excited; a slow fever ensued, and on the 3rd of September he died.*

*Of the contributions made in 1655, thirty thousand pounds had been distributed among the sufferers in the Valleys of Piedmont, but the confusion which succeeded on the death of the protector occasioned the balance, which was nearly ten thousand pounds, to be withheld for a time, but it was afterwards remitted them.*

***THE writer of the Apocalypse informs us that, while in the isle of Patmos, he had a vision of a beast rising up out of the sea, having seven heads and ten horns — and that there was given unto him a mouth speaking great things and blasphemies.***

*And it was also given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations; that all that dwell upon the earth should worship him, except those whose names were written in the slain Lamb's book of life, from the foundation of the world. Revelation 13.*

*That this prophetic description was designed to point out the monstrous antichristian proceedings of Papal Rome, is now scarcely doubted by any, except the members of that apostate church: and with how much propriety such an application of it is made, may be very safely left to the determination of those who shall have impartially perused the foregoing narrative.*

*If we calmly review the conduct of the court of Rome towards the Waldenses, and mark the savage ferocity with which they had now, for several successive centuries, invariably pursued them; how, when exiled from one country, they were followed into another.*

*And that nothing short of their total extirpation could satisfy the relentless cruelty of their adversaries, we can scarcely forbear applying to them the affecting language of the Psalmist, "For thy sake are we killed all the day long, we are, accounted as sheep for the slaughter," Psalm 44:23.*

*We have seen that, whether in France, or Spain, or in our own country; in Bohemia, Calabria, or Poland; throughout Germany or the Netherlands; in Italy or the Valleys of Piedmont; one common fate awaited them, and that they never failed, sooner or later, to experience, namely, "to be slain for the word of God and for the testimony which they held," Revelation 6:9.*

*But the crisis of their affairs was now arrived; — the witnesses who had so long, and so nobly prophesied in sackcloth, before many peoples, and nations, and tongues, and kings, were about to finish their testimony; which having done, it remained for the "beast that ascended out of the bottomless pit to make war against them, and overcome them, and kill them," Revelation 11:3-7.*

*But what shall we say of the court of Rome, the great moving spring in all this machinery of complicated villainy: that "holy mother church," which kept the conscience of Louis XIV and of the other crowned heads who, from time to time, obsequiously lent their aid to massacre the Waldenses?*

*I trust I may be permitted, without arrogance, on this occasion, to adopt the language of an unknown writer, who reviewed the first edition of this history:*

*"The narrative which we have been perusing," said this liberal and enlightened critic, "leaves on the mind impressions of the utmost detestation for the spiritual tyranny exercised by the court of Rome. Providence never made use of so terrible a scourge to chastise mankind. No power ever outraged the interests of society, the principles of justice, and the claims of humanity, to the same extent.*

*Never did the world behold such blasphemy, profligacy, and wantonness, as in the proceedings of this spiritual domination. It held the human mind in chains, visited with exemplary punishment every inroad on the domains of ignorance, and sunk nations into a state of stupidity and imbecility. Its prescriptions, massacres, and murders, and all the various forms which its cruelties assumed; the miseries which it heaped on the objects of its vengeance; its merciless treatment of them, and the grasp of its iron sway, seemed at one time to leave no room to hope for the liberation of the human race.*

*And surely nothing can appear more hideous than this power in its true colors: it leaves the mind full of horror, at its cruelties."*



*In all this I have the happiness to agree; and though I have rarely ventured to express myself in terms so forcible as this writer has done, I have no hesitation of saying in the words of an apostle — “THIS WITNESS IS TRUE.” But I desist: and now take leave of the subject with presenting to the reader one extract more from the learned Dr. Allix:*

*“Never,” says this excellent writer, “did the church of Rome give a more incontestable evidence of her own antichristian spirit, than by her insatiable thirst after the blood of those Christians, who, six hundred years ago, renounced her communion: and to allay which she has made the blood of these poor innocent creatures every where to run down like rivers; exterminating by fire and sword, those who were not terrified by her anathemas.*

*During this long interval the Waldenses have ever been in the condition of sheep led to the slaughter, by their continual and uninterrupted martyrdoms maintaining and adorning the religion of Christ our Savior, which the church of Rome having forsaken, now sought to accommodate to her corrupt and worldly interests; and to the design she had formed of making it a stalking horse to the pomp, lordliness, and tyranny of her pope and clergy.”*

*“Whatever reflections the members of the church of Rome may indulge relative to the circumstance of God’s having apparently relinquished these poor churches to the fury of their cannibal adversaries, I am fully persuaded that those who have made the conduct of divine Providence towards the primitive church their study, will not be stumbled at this apparent desertion of the Waldenses, and their being abandoned to the outrageous cruelty of their persecutors, nor regard the ostensible triumphs of that apostate church as any indication of the weakness of the truth professed by the Waldenses.*

*For notwithstanding the extreme rigor of their persecutions, we find that God hath tenderly preserved them till the Reformation; and though he has often exposed them to the rage and barbarous usage of their persecutors, yet has he, from time to time, afforded them such deliverances as have enabled them to continue until this day. Their persecutions, like those of the apostolic churches, have only served to procure martyrs to the truth of the glorious gospel, and to disperse throughout every land the knowledge and savor of that which the Romish party, treading in the steps of the ancient synagogue, so cruelly persecuted.”*

*“Let the Bishop of Meaux then, if he please, insultingly tell the Protestants to go and look for their ancestors among the Waldenses, and hunt for them in the caverns of the Alps. His declamation shall never make us forego one jot of that tender veneration and respect which we have so justly conceived for this nursery and seed-plot of the martyrs, and for those valiant troops who have so generously lavished their blood in defense of the truth against all the efforts, all the machinations, and all the violence of the Roman Catholic party;*

*The judgment that St. Hilarius expresses in his writings against Auxentius, ought to be sufficient to arm us against all the cavils of those who would insinuate that it is impossible the church should lose its purity, or that this purity should be preserved by churches reduced to caverns and mountains.” —*

*“Of one thing I must carefully warn you,” says he, “beware of Antichrist! It is ill done of you to fall in love with walls. It is ill done of you to reverence the church of God in buildings and stately edifices; it is wrong to rest in these things.*

*Can you doubt that it is on these Antichrist will fix his throne? Give me mountains, forests, pits, and prisons, as being far safer places; for it was in these that the prophets prophesied BY THE SPIRIT OF GOD.”*



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<b>Church</b>	<b>Church Typified</b>	<b>Dates – A.D.</b>	<b>Israel Typified – B.C.</b>	<b>Verses</b>	<b>Pentecost Week</b>
Ephesus	Apostolic Church – Cornwall; British royal family with Paul. “Overseer”	30 – 100	Sinai- the first covenant (Exodus) 1446	Rev. 2: 1-7	1 <sup>st</sup> . First love to Christ/Father; conversion honeymoon
Smyrna	Roman persecution; Grand Missions - Celtic Church in Gaul; Waldensian Valleys; North Africa; Spain – the suffering Church – Hebrew=Myrrh	100-325	Wanderings (Numbers) 1446 - 1400	Rev. 2: 8-11	2 <sup>nd</sup> . Remember His suffering; stay away from this world’s systems
Pergamos	Avoid idolatry; hierarchy centralized with Constantine; doctrines of demons; Augustine “church fathers”	325 – 1231	Wilderness period; Balaam 1400	Rev. 2: 12-17	3 <sup>rd</sup> . Beware compromise; hold fast;
Thyatira	Wilderness; Jezebel prophets; attempt to ruin purity, meekness, true doctrines, the central body	1231-1655	Promised land; Judges; Israel kings; (Isaiah, Amos, Hosea) 1400 – 722	Rev. 2: 18-29 and Rev. 12	4 <sup>th</sup> . Trials, overcoming, stay true, keep close to brothers and sisters
Sardis	Worldly reformation; passive restraint; tares among the wheat; spiritually anemic	1655- 1800	Judah falls prey to idolatry; false grace and blasphemy; 722 – 597 (Jerimiah, Daniel, Ezekiel)	Rev. 3: 1- 6	5 <sup>th</sup> . Caution against restraint, passivity, somberness, worldliness, politics and philosophy
Philadelphia	Hidden but powerful witness; true revival; ripples of the end; obedience as the key to the Kingdom;	1800 – 1980	Celtic seeds planted throughout the world; Europe and Asia migrations; Jews to Iberian peninsula (Spain) Northern tribes spread to all the north as Celtic empire (Minor prophets, Inter-testimal, Druids, False prophets – Pharisees and Sadducees)	Rev. 3: 7-13	6 <sup>th</sup> . Revival, renewal, rebirth, generation of reward from suffering, awakened, seeking, knocking and asking.
Laodicea	Soothed; restrained; worldly; lovers of self; lukewarm; new age;	1980- ?	Roman/Greek period; Iron mixed with clay; pre-Christian	Rev. 3:14-22	7 <sup>th</sup> . Reluctance; reclining; fogged; inclusivity; meaninglessness; fat; lethargic; ponderous; insular.

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<sup>1</sup> The Neglected Church Volume 1 – Gladys Taylor

<sup>2</sup> American B.C. – Barry Fell

<sup>3</sup> The Neglected Church – Volume 1

<sup>4</sup> As an example of a mirror or cycle in history – power, slavery, and myth – bears the imprint of the constant of the first tyrant – Lucifer/Satan. And his characteristics - the emphatic words “Deeds” “Works” and “Doctrines”. Dominance and violence to spiritual health, ruling by force and not persuasion, breaking of human will rather than voluntary repentance. We see these characteristics in many human institutions but the most insidious and defiant break forth in the churches that attempt to destroy “heretics” and glom onto their wealth. So, wealth and trade are attributes of a powerful deception that enshrouds the modern world! The temples, cathedrals, icons, and shrines, enslaving us through spiritual artifacts and feed the physical economy of the world (Acts 16) and still do in our “progressive” world of today. The land, property and wealth of the martyrs fed the doctrinal hierarchy and the temple enterprises – many built on ancient pagan sites (see Notre Dame-<https://www.opindia.com/2019/04/the-history-of-the-notre-dame-from-a-pagan-temple-to-gothic-cathedral/>). God describes the tools of Satan’s violent trade – in Ezek. 28. See Isa. 14 (FV):

2. *‘I am a god, I sit in the seat of God, in the midst of the seas;’ yet you are a man and not God, though you set your heart as the heart of a god;*

3. *Behold, you are wiser than Daniel; there is no secret that they can hide from you!*

4. *With your wisdom and with your understanding you have made riches for yourselves, and have gotten gold and silver into your treasuries.*

5. ***By your great wisdom and by your trade you have multiplied your riches, and your heart is lifted up because of your riches.”***

Catholic cathedrals in the world - As of December 2018, the [Catholic Church](#) had 3,391 cathedral-level churches; [Cathedral](#)(3,037), [Co-cathedral](#) (312), and [Pro-cathedral](#) (42) status around the world, predominantly in countries with a significant Roman Catholic population: Italy (368), Brazil (287), United States (215), India (183), France (110), Mexico (100), Spain (88), Philippines (88), Colombia (86), Canada (79) and Argentina (72) [https://en.wikipedia.org/wiki/Lists\\_of\\_cathedrals](https://en.wikipedia.org/wiki/Lists_of_cathedrals)

<sup>5</sup> The Drama of the Lost Disciples – George F. Jowett - 1961

<sup>6</sup> History of the Waldenses Part 1 – William Jones

<sup>7</sup> The Coming of the Saints – Taylor - 1906

<sup>8</sup> Mission and Expansion of Christianity in the First Three Centuries – Harnack - 1906

<sup>9</sup> Celt, Druid and Culdee – I. Elder - 1973

<sup>10</sup> Progressive ideologies advance the revolution of historical social mores by rebuilding the “colonialist and modernist” views – e.g. shatter the icons of Christian culture – “And God said be subservient to nature and respect all cultures” - [https://en.wikipedia.org/wiki/Political\\_ideologies\\_in\\_the\\_United\\_States](https://en.wikipedia.org/wiki/Political_ideologies_in_the_United_States)

<sup>11</sup> The Early Church – Gladys Taylor - 1969

<sup>12</sup> The Celtic Church – Leslie Hardinge

<sup>13</sup> The Early Church – Gladys Taylor – it should be noted that the Calculated Hebrew Calendar has always indicated the start of the year and the need for identifying the precise date of the Passover – the very day Christ died, and Israel was saved from the death of the firstborn. Refer to <https://www.cbcg.org/calculated-hebrew-calendar-faq.html>.

<sup>14</sup> I. Elder - Celt, Druid, Culdee

<sup>15</sup> **The Liber ex Lege Moisi (Book of the Law of Moses) – dated 800 A.D. but likely much earlier in collection of books of Law and Gospels (Patrick 385-461 A.D.) - Sven Meeder**

<sup>16</sup> **Taken from the Celtic Church in Britain and Ireland – Heinrich Zimmer - 1902**

<sup>17</sup> Martyrs Mirror – T.V.Braght

<sup>18</sup> I. Elder – Celt, Druid, Culdee

<sup>19</sup> The Drama of the Lost Disciples – G. Jowett - 1961

<sup>20</sup> Ibid

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<sup>21</sup> The Cross was not used by early true Christians, and among true believers is recognized as an idol. *In the Phoenician alphabet and derived scripts, the cross symbol represented the phoneme /t/, i.e. the letter tau, which is the historical predecessor of Latin T. The letter name tau means "mark", presumably continuing the Egyptian hieroglyph "two crossed sticks" (Gardiner Z9). According to W. E. Vine's Expository Dictionary of New Testament Words, worshippers of Tammuz in Chaldea and thereabouts used the cross as symbol of that god. See <https://christianity.stackexchange.com/questions/1118/how-did-the-cross-come-to-be-a-symbol-for-christianity>*

<sup>22</sup> The Drama of the Lost Disciples – G. Jowett - 1961

<sup>23</sup> Ibid

<sup>24</sup> Contrary to the common historical narrative Constantine's mother was British. See the reinvention of his legacy here

<http://www.historyofyork.org.uk/themes/constantine-the-great>

<sup>25</sup> A previous Joseph – the direct descendant of Jacob/Israel- had two sons who inherit the birthright promise - Ephraim and Manasseh – see <https://www.cbcg.org/booklets/america-britain.html>

<sup>26</sup> The Drama of the Lost Disciples – G. Jowett - 1961

<sup>27</sup> Ibid

<sup>28</sup> Ibid

<sup>29</sup> The Coming of the Saints – Taylor - 1906

<sup>30</sup> The author uses relics and shrines to mark the travels and missions of the early church. From that time to the present, the false church twists the physical artifacts into the dead symbols of the church of Babylon – turning acts of the apostles into idolatry! What an irony and a tragedy!

<sup>31</sup> The Coming of the Saints – Taylor - 1906

<sup>32</sup> St. Paul in Britain – On the Origin of British as Opposed to Papal Christianity – Williams Morgan - 1880

<sup>33</sup> Later Jeroboam as the first King of the Northern 10 Tribes of Israel – a kingdom divided from Judah

<sup>34</sup> Ibid

<sup>35</sup> Ibid

<sup>36</sup> <https://allthatsinteresting.com/medieval-torture-devices> - **caution - not for the fainthearted**

<sup>37</sup> St. Paul in Britain – On the Origin of British as Opposed to Papal Christianity – Williams Morgan - 1880

<sup>38</sup> Ibid

<sup>39</sup> Ibid

<sup>40</sup> Silures a Celtic Tribe in Wales - The Silures fiercely resisted Roman conquest about AD 48, with the assistance of [Caratacus](#), a military leader and prince of the [Catuvellauni](#), who had fled from further east after his own tribe was defeated. <https://en.wikipedia.org/wiki/Silures>. Silures derives from a Celtic root silo or "seed" – appropriate to the force of the Christian message.



<sup>41</sup> See Albion Restored – Arthur Eedle; and HA Lewis – Christ in Cornwall

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[https://books.google.ca/books?id=at\\_GBAAAQBAJ&pg=PA167&lpg=PA167&dq=secretum+dei+translate&source=bl&ots=n3V9JcMFop&sig=ACfU3U1m2amKalbpWXLpW5hT7vhez\\_JcA&hl=en&sa=X#v=onepage&q=secretum%20dei%20translate&f=false](https://books.google.ca/books?id=at_GBAAAQBAJ&pg=PA167&lpg=PA167&dq=secretum+dei+translate&source=bl&ots=n3V9JcMFop&sig=ACfU3U1m2amKalbpWXLpW5hT7vhez_JcA&hl=en&sa=X#v=onepage&q=secretum%20dei%20translate&f=false); and [http://www.friendsofsabbath.org/Further\\_Research/British-Israel2/Christ-Cornwall.pdf](http://www.friendsofsabbath.org/Further_Research/British-Israel2/Christ-Cornwall.pdf)

<sup>42</sup> Tonsure means a patterned shaving of the head and is used by many religions throughout the world. The Celtic tradition appears to harken back to Druidic traditions - <https://en.wikipedia.org/wiki/Tonsure> and <https://religion.wikia.org/wiki/Tonsure>. A strange custom indeed.

<sup>43</sup> Sir William Jones shewed the affinities of the Hindoos with almost every other nation; and found no difficulty in establishing a great resemblance in the religious belief and ceremonial usages of all the people who inhabited the central parts of the Asiatic continent, and even of the Chinese and Tartars themselves, who were farther removed from the primeval seat of learning and civilization. ***Turning to the “mythology of the Babylonians,” the first point which attracts attention is the apparent similarity of the system with that which afterwards prevailed in Greece and Rome . The same general grouping is to be recognized; the same genealogical succession is not unfrequently to be traced; and in some cases even the familiar names and titles of classical deities can be explained from Babylonian sources*** – from the Canadian Journal of Science, Literature and History - 1880

<sup>44</sup> St. Paul in Britain – On the Origin of British as Opposed to Papal Christianity – Williams Morgan - 1880

<sup>45</sup> British resistance was led by [Togodumnus](#) and [Caratacus](#), sons of the late king of the Catuvellauni, [Cunobeline](#). A substantial British force met the Romans at a river crossing thought to be near [Rochester](#) on the [River Medway](#). The [Battle of the Medway](#) raged for two days. [Gnaeus Hosidius Geta](#) was almost captured, but recovered and turned the battle so decisively that he was awarded the "Roman triumph" from [https://en.wikipedia.org/wiki/Roman\\_conquest\\_of\\_Britain#:~:text=The%20Romans%20under%20their%20general,Battle%20of%20Mona%20in%20Anglesey](https://en.wikipedia.org/wiki/Roman_conquest_of_Britain#:~:text=The%20Romans%20under%20their%20general,Battle%20of%20Mona%20in%20Anglesey).

<sup>46</sup> St. Paul in Britain – On the Origin of British as Opposed to Papal Christianity – Williams Morgan - 1880

<sup>47</sup> Ibid

<sup>48</sup> Ibid

<sup>49</sup> Ibid

<sup>50</sup> Ibid

<sup>51</sup> Ibid

<sup>52</sup> Ibid

**References and End Notes:**

Editor’s comments appear as ***bold italics underlined in the text.***

<sup>53</sup> **Tit 3:9** But shun foolish controversies and genealogies and strife and disputes about the Law; for they are unprofitable and worthless. **Tit 1:14** not paying attention to Jewish myths and commandments of men who turn away from the truth. **2Pe 1:16** For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. **2Ti 2:23** But refuse foolish and ignorant speculations, knowing that they produce quarrels.

<sup>54</sup> The Celtic Church – Leslie Hardinge

<sup>55</sup> Drama of the Lost Disciples – G. Jowett

<sup>56</sup> The Celtic Church – Leslie Hardinge

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<sup>57</sup> **The Liber ex Lege Moisi (Book of the Law of Moses) – dated 800 A.D. but likely much earlier in collection of books of Law and Gospels (Patrick 385-461 A.D.) - Sven Meeder**

<sup>58</sup> **Taken from the Celtic Church in Britain and Ireland – Heinrich Zimmer - 1902**

<sup>59</sup> Martyrs Mirror – T.V.Braght

<sup>60</sup> Jones – History of the Waldenses Volume I

<sup>61</sup> Ibid

<sup>62</sup> [https://en.wikipedia.org/wiki/Albigensian\\_Crusade](https://en.wikipedia.org/wiki/Albigensian_Crusade)

<sup>63</sup> The first Crusade was preached by Urban II to the Councils of Placentia. and of Clermont, in 1095 and 1096.

<sup>64</sup> The Council of Toulouse, held in 1129, prohibited the reading of the Bible in the vulgar tongue.

<sup>65</sup> Muston – Israel of Alps

<sup>66</sup> As I shall have occasion, in the subsequent pages of this work, to make frequent references to Limborch's History of the Inquisition, it is proper the reader should be apprised of the degree of credit which is due to that author's statements. He was a native of Amsterdam, born 1633, a person of great learning and talents, which raised him to the rank of professor of divinity in that city.

When his History of the Inquisition first came over to England, it was received with the highest approbation by many of the principal nobility and clergy. In particular Mr. Locke, that incomparable judge of men and books, bestowed the highest praise upon it,- commended it for its method and perspicuity, and the authorities by which it is so abundantly confirmed-and pronounced it to be a work of its kind absolutely perfect. In a letter to Limborch himself, he tells him, that he had so fully exposed their secret act, of wickedness and cruelty, that if the Papist had any remains of humanity in them, they must be ashamed of their horrid tribunals, in which everything that was just and righteous was so monstrously perverted ; and that it was proper it ***should he translated into the vulgar language of every nation, that the meanest people might understand the antichristian practices of that execrable court. The papists became so alarmed at its publication, that the cardinals, inquisitors general at Rome, condemned it by an edict, and forbade the reading of it, under the severest penalties***

<sup>67</sup> From Jones – History of the Church from the time of Christ

<sup>68</sup> History of the Waldenses Part 1 – William Jones

<sup>69</sup> The Martyr's Mirror – Thielman Van Braght - 1632

<sup>70</sup> Ibid

<sup>71</sup> Ibid

<sup>72</sup> Ibid

<sup>73</sup> History of the Vaudois – Monastier

<sup>74</sup> The Drama of the Lost Disciples – G.F. Jowett - 1961

<sup>75</sup> Jones History of the Waldenses Volume 1

<sup>76</sup> Ammianus Marcellinus, p. 226 History of the Christian Church.

<sup>77</sup> Monastier – History of the Vaudois

<sup>78</sup> Jones History of the Waldenses Volume 2

<sup>79</sup> Jones History of the Waldenses Volume 1

<sup>80</sup> Jones History of the Waldenses Volume 2

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- <sup>81</sup> Jones History of the Waldenses Volume 1  
<sup>82</sup> Martyr's Mirror – T.V. Braght - 1632  
<sup>83</sup> Jones – History of the Waldenses – Volume II - 1818  
<sup>84</sup> Ibid  
<sup>85</sup> Ibid  
<sup>86</sup> [https://en.wikipedia.org/wiki/William\\_Dowsing](https://en.wikipedia.org/wiki/William_Dowsing)  
<sup>87</sup> Martyr's Mirror – 1632- T.V. Braght  
<sup>88</sup> Jones Volume 1 – History of the Waldenses – 1818  
  
<sup>89</sup> Jones Volume 2 – History of the Waldenses - 1818  
<sup>90</sup> Ibid  
<sup>91</sup> Ibid  
<sup>92</sup> Jones – Volume II History of the Waldenses - 1818  
<sup>93</sup> Ibid  
  
<sup>94</sup> Monastier – History of the Vaudois - 1859  
<sup>95</sup> Jones – History of Waldenses Volume 1  
<sup>96</sup> Paul Perrin – the Waldensian Church – Anterior to the Reformation - 1618 (Editor's introduction)  
<sup>97</sup> Ibid  
<sup>98</sup> Jones - Ibid  
<sup>99</sup> \_Monastier – Pastor – History of the Vaudois Church - 1846  
  
<sup>100</sup> Martyr's Mirror – T.V. Braght –1632  
<sup>101</sup> Ibid  
<sup>102</sup> Ibid  
<sup>103</sup> Ibid  
<sup>104</sup> Ibid  
<sup>105</sup> Jones – History of the Waldenses – Volume II - 1818  
<sup>106</sup> Ibid  
<sup>107</sup> Jones – History of Waldenses – Volume II - 1818  
<sup>108</sup> Ibid  
<sup>109</sup> Jones – History of the Waldenses – Volume II - 1818  
<sup>110</sup> Ibid  
<sup>111</sup> Ibid  
<sup>112</sup> Ibid  
<sup>113</sup> J.A. Wylie – History of the Waldenses - 1889  
<sup>114</sup> History of the Old Waldenses – Anterior to the Reformation – Jean Paul Perrin – published 1618  
  
<sup>115</sup> The Drama of the Lost Disciples – George F. Jowett - 1961  
<sup>116</sup> Jones – History of the Waldenses – Volume II - 1818  
<sup>117</sup> Martyr's Mirror – T.Van.Braght - 1632  
<sup>118</sup> Jones – History of Waldenses – Vol I - 1818  
<sup>119</sup> Ibid Jones Vol II  
<sup>120</sup> Jones – History of the Waldenses – Volume I - 1818  
<sup>121</sup> Ibid



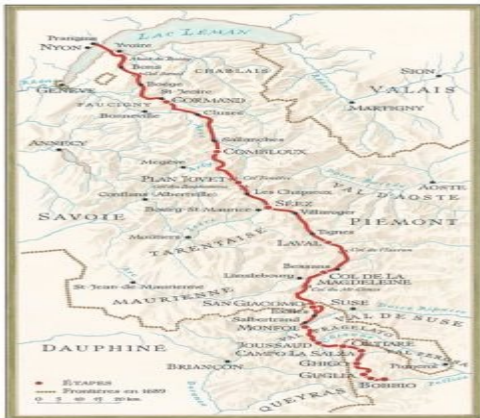
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- 122 Ibid  
123 Ibid  
124 Ibid  
125 Ibid  
126 Jones – History of the Waldenses – Volume II  
127 Ibid  
128 Ibid  
129 Muston – Israel of the Alps – Volume I  
130 Ibid  
131 Ibid  
132 Ibid  
133 Ibid  
134 Jane Louisa Willyams – The Waldensian Church of the Piedmont - 1878  
135 Ibid  
136 Muston – Israel of the Alps – Vol I  
137 Jones – The Waldensian Church – Vol II - 1818  
138 Jones – History of the Waldenses – Vol II - 1818

139 The 17th century was a time of hardship and struggle – taken from -  
<https://www.museeprotestant.org/en/notice/a-history-of-the-waldensians/>



### Escape and return routes – Waldenses valleys to Switzerland

In 1630 an epidemic of the plague came to the Waldensian valleys and destroyed a third of the population – 11 out of the 13 pastors died. The Waldesians sent envoys to Geneva to ask for help and pastors were sent from Switzerland. These pastors made the Waldensians accept the customs of the Church of Geneva and they had to adopt French as the official language of their Church – this situation did not change until the mid 19th century.

The Turin court was under the political influence of the French. From 1640 onwards the Waldensians came under attack more and more frequently. In 1655 troops were stationed with Waldensian families and began to massacre the population. The Protestant valleys of the Piedmont became Roman Catholic once more.

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These massacres, known as the “**Piedmont Easter massacre**” or the “**Bloody Spring**” aroused indignation in Cromwell’s England. It also prompted the poet John Milton to describe the massacres in a famous poem. Holland and in the rest of Europe were deeply shocked at such cruelty. Mazarin himself intervened. At the same time guerilla warfare continued in the Piedmont Valleys, fought by a handful of indomitable soldiers led by a farmer, **Janavel**, who is a legend in Waldensian history. Due to international pressure, the Duke of Savoy had to give in and abide by the conditions of the Cavour agreement. The Waldensians were able to go back to their valleys but the Duke put more and more pressure on them as time went by.

In 1685 the effects of the Edict of Nantes were also felt in the French territory of the Piedmont Valleys: Le Val Plagela and the Val Cluson. Consequently, many Waldensian families decided to go into exile and settled in Hesse-Cassel, founding villages where they had freedom of conscience and could live in accordance with their faith.

The Duke of Savoy, **Victor Amadeus II**, a nephew of Louis XIV, continued the anti-Waldensian policy of his uncle; The Duke of Savoy, Victor Amadeus II, who married Louis XIV’s niece, continued Louis XIV’s religious policies: in the decree of January 1686, he banished their pastors, forbade public worship and forced parents to give their children a Roman Catholic baptism. The pastor Henri Arnaud advocated rebellion. The Waldensians were defeated in a short three-day war; many died and 8500 were imprisoned. However, thanks to Swiss intervention, a certain number managed to flee to Geneva.

In 1688, the political situation in Europe was turned upside down when William of Orange came to the English throne and formed a coalition against Louis XIV. He sent emissaries to the exiled Waldensians in Switzerland and secretly organised their return to the Piedmont Valleys in 1689. This episode is known as the “**Glorious Return**”. Only 900 men managed to get back to the Piedmont; they had to march in terrible conditions, using a very unusual route. However, they arrived in Prali, in the Val Germanica, and were able to hold their first public service on 8th September 1689, led by pastor Henri Arnaud. They swore the **oath of Sibaud** on 11th September 1689, loyally promising to keep together and continue their fight for the Waldensian cause, with Arnaud as their military and religious leader. They escaped from the French army as if by a miracle thanks to fog. Some days later, Victor Amadeus broke off his alliance with France and became an ally of England. The Waldensians were saved. The English put pressure on the Duke of Savoy and made him issue a decree giving the Waldensians civil rights in their territories.

### The Age of Enlightenment

The Waldensian territories became a Protestant enclave in the Catholic Piedmont valleys, which became the Kingdom of Sardinia. The Austro-Hungarians now ruled over them, replacing the French.

It was thanks to the support of Churches in surrounding Protestant countries that the Waldensians were able to survive; pastors and financial aid were sent which enabled them to set up their own schools. With the help of scholarships their young people were able to study in Geneva, Basel, Leyden or Heidelberg.

Compared to the preceding century, life was not quite so harrowing, but the Waldensians were constantly subjected to acts of humiliation and day by day fought desperately to survive at all. They lived in a kind of “ghettos”, cut off from the rest of the Italian peninsula but were attached to the rest of Europe by their links with other Protestant countries.

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<sup>140</sup> Jones – History of the Waldenses – Vol I - 1818

<sup>141</sup> The renaissance a mystical trek into humanism reacting to the fantasies of the Catholic hegemony, appears to break free from the shackles of distorted reality and tyranny. See PBS video on <https://www.youtube.com/watch?v=GOAVRcl6mFU>, links above and Francis Schaeffer and the series - <https://www.youtube.com/watch?v=LTZ60ZKopL4>.

**A. Other references:**

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  - l. Anglo-Saxon version of the whole bible with psalter - <https://ia801903.us.archive.org/31/items/CompleteAnglo-saxonBibleInReprint/11751922Anglo-saxonBible.pdf>
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**The Church of God Triumphs over Babylon (False Prophet) and the Beast Powers**  
Resources Compiled by John J.Guenther – [johnhg2@telus.net](mailto:johnhg2@telus.net)

**Preface:** The Church of God prevails throughout human civilization, protected by the power of God and Jesus Christ. In many instances historians obscure their writings and influence. In some cases the powers of Babylon burn, re-edit or twist their impact into false testimonies and narratives. Witness the Apocrypha as documents and pseudepigraphic writings clustering around the Biblical Canon that God sustains in the hands of Ezra – Old Testament and John – New Testament. The Bible, endures as the miracle of God's voice to all people of all times.

Babylon and her daughters, as queens, boldly subterfuges the Church of God, attempting to bury the remnant by assuming the authority over life and death. True to her studded mythical exposes, she credits herself as the keeper of the word of God. She brashly alters history, times, seasons, and doctrines to recognize her as the originator, and preeminent sustainer of life beyond the grave. Ironically many of her writings contain the very references to the True Church of God that she anxiously tries to stamp out!

The search for pure Christian sources requires sleuthing, mining and straining to reveal facts by stripping away the massive overburden and spurious lies to reveal the sparkling gems and pearls of great price. The precious minerals express the true history of the Church of God – the people, practices, beliefs, witness, mission, influence and destiny.

The truth always expresses a history, a present and a future – the Alpha and Omega - rife with meaning and housing eternal attributes founded on the words of the living God. With the lens of scripture and the workings of God in our hearts we see, hear and feel the truth surface from the dust and superficial sugary coatings of the false history piled up in primary, secondary and post secondary schools; and shockingly, in seminaries, churches and from the lips of worldly pastors.

The following references must be read with the wisdom and insight drawn from a practising Christian life. The knowledge of God comes from a humble spirit with Christ and the Father working within us to fully express the immanent truths of His will – the narrow way, truth, light and life not the broad way, full of lies, darkness and death!

An exhaustive list of references and literature review beckons, but further resources can be garnered from the bibliography in each book.

*Hyperlinks are active within the text topics and reference either a location to be purchased or downloaded.*

***Many of the references are contained as ebooks in various formats by searching and downloading from free public domains such as [archive.org](http://archive.org) or <https://books.google.com/>***

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<sup>142</sup> From Jones History of the Waldenses Volume II - *The doctrinal sentiments of the Novatians appear to have been very scriptural, and the discipline of their churches rigid in the extreme. They were the first class of Christians who obtained the name of (Cathari) Puritans, an appellation which doth not appear to have been chosen by themselves, but applied to them by their adversaries; from which we may reasonably conclude that their manners were simple and irreproachable.*

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*The increase of the Christian profession in the world, must always be an interesting topic with those who rightly estimate the importance of the gospel to human happiness; but every one must be aware of the difficulty there is in arriving at certain calculations on the subject. The reader, however, will require no apology from me for subjoining, in this place, a short extract from Gibbon's Decline and Fall of the Roman Empire.*

<sup>143</sup> <https://www.bbc.co.uk/programmes/m0006pb0>

<sup>144</sup> Alan Woods – although an avowed Marxist and socialist unwittingly affirms the British monarchical endurance in the face of collapse in so many countries <https://www.socialist.net/bbc-slanders-the-english-revolution-a-reply-by-alan-woods.htm>

<sup>145</sup> Ibid

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<sup>152</sup> Anabaptist Sabbatarianism in 16th Century Moravia, in: Mennonite Quarterly Review 87 (2013), 519-573. Übersetzung: James M. Stayer.

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<sup>159</sup> The Martyr's Mirror – T.Van Braght – 1632 - <https://www.homecomers.org/mirror/>

<sup>160</sup> Ibid

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<sup>162</sup> The Christian in Complete Armour – William Gurnall - 1655

<sup>163</sup> Ibid

<sup>164</sup> Ibid

<sup>165</sup> Martyr's Mirror – T. Van Braght - 1632

<sup>166</sup> Martyr's Mirror – T. Van Braght - 1632

<sup>167</sup> Ibid

<sup>168</sup> The Christian in Complete Armour, William Gurnall, 1655

<sup>169</sup> Ibid

<sup>170</sup> Ibid

<sup>171</sup> Ibid

<sup>172</sup> Milner's Church History of the Valdenses in Piedmont and Other Countries – J. Bresse – 1827

<sup>173</sup> Many of the descendants of the Waldensians, or Church of God both through persecution and mission work traveled the world. The easiest paths were to the "protestant" zones in Germany like Wurtemberg and Brandenburg which was much later to become the nation state of Germany (1870).



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<https://en.wikipedia.org/wiki/Waldensians> - Since colonial times there have been Waldensians who sailed to America, as marked by the presence of them in [New Jersey](#) and [Delaware](#). Many Waldensians, having escaped persecution in their homelands by making their way to the tolerant Dutch Republic, crossed the Atlantic to start anew in the [New Netherland](#) colony, establishing the first church in North America on [Staten Island](#) in 1670.<sup>[93]</sup>

In the late 19th century many Italians, among them Waldensians, emigrated to the United States. They founded communities in New York City; Boston; [Chicago](#); [Monett, Missouri](#); [Galveston, Texas](#); [Rochester, New York](#); [Hunter, Utah](#); and [Ogden, Utah](#).<sup>[94]</sup> The [Monett congregation](#) was among the first to be established in the United States, in 1875, by some 40 settlers who had formed the original South American settlement in [Uruguay](#) in the 1850s. With the outbreak of the [Uruguayan Civil War](#) they had fled violence in the Uruguayan countryside, traveling first back to Europe then across the Northern Atlantic to New York and by train to southern Missouri. Waldensians living in the Cottian Alps region of Northern Italy continued to migrate to Monett until the early 1900s, augmenting the original colony, and founded another, larger settlement in [Valdese, North Carolina](#), in 1893. The first Waldenses settled in North Carolina in 1893.<sup>[95]</sup> Both the Monett and Valdese congregations use the name [Waldensian Presbyterian Church](#).

In 1853 a group of approximately 70 Waldensians, including men, women, and children left their homes in the Piedmont Valleys and migrated to Pleasant Green, Hunter, and Ogden, [Utah](#), after being converted to Mormonism by [Lorenzo Snow](#). These Waldensians maintained their cultural heritage, while passing on their mixture of Mormon and Waldensian faiths to their descendants. Their descendants still consider themselves both Mormon and Waldensian, and have met occasionally over the many decades to celebrate both heritages.<sup>[96][97][98][99]</sup>

<sup>174</sup> Milner's Church History of the Valdenses in Piedmont and Other Countries – J. Bresse – 1827

<sup>175</sup> Ibid

<sup>176</sup> Ibid

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<sup>179</sup> Ibid

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