

REFORMED HISTORICAL STUDIES ON THE ENLIGHTENMENT ERA AND ITS AFTERMATH



A TEACHER'S MANUAL

J. Parnell McCarter

“And have no fellowship with the unfruitful works of darkness, but rather reprove [them]. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. “ - Ephesians 5:11-13

Dedicated to the French Huguenots, whose valiant witness for Christ is a testimony for Protestants today. May God bless us with modern Huguenots.

©2003 J. Parnell McCarter. All Rights Reserved.

6408 Wrenwood

Jenison, MI 49428

(616) 457-8095

The Puritans' Home School Curriculum

www.puritans.net

**REFORMED HISTORICAL STUDIES ON THE
ENLIGHTENMENT ERA AND ITS AFTERMATH :
A TEACHER’S MANUAL
TABLE OF CONTENTS**

Course Introduction for Teachers.....p. 4

Section One : Course Instructions.....p. 6

Section Two : Course Check-off Lists.....p. 8

Section Three : Chapter Tests and Answer Keys.....p.12

Section Four : Summary Test and Answer Key.....p. 45

Section Five : Course Assignments.....p. 67

Section Six: Course Essays.....p.116

Section Seven: Course Readings.....p. 128

COURSE INTRODUCTION FOR TEACHERS

Encyclopedia Britannica defines the Enlightenment as “a movement of thought and belief, developed from interrelated conceptions of God, reason, nature and man, to which there was wide assent in Europe during the 17Th. and 18Th. centuries. Its dominant conviction was that right reasoning could find true knowledge and could lead mankind to felicity.” Narrowly construed, the Enlightenment era is generally associated with the 16Th. and 17Th. centuries. But while it may be the case that with the disaster of the French Revolution it was sufficiently obvious that the Enlightenment could not live up to its claims, already a powerful beacon of the Enlightenment had been raised in Washington, D.C. and elsewhere. And these fruits of the Enlightenment- nations and institutions constructed on human reason instead of faith in God’s word- have remained with mankind as the dominant earthly presence into the 21st century. So for purposes of this course on the Enlightenment era and its aftermath we shall consider the period from the Enlightenment’s inception in the 16Th. century and its dominance since the 17Th. century. It is a period marked by humanism. We shall consider how it was prophesied in the book of Revelation, its causes, its promoters, and its ultimate downfall. And we shall consider how its roots go back even deeper than the 16Th. century. I hope instructors find this manual useful in teaching students about this very important epoch in human history.

I am constantly on the look out for books and resources which should be incorporated into *The Puritans’ Home School Curriculum*. One of my first thoughts after reading F. Tupper Saussy’s historical analysis entitled *Rulers of Evil* was that this book should be incorporated into just such a course. Saussy traces the role of the Jesuit order from its beginning to now, with special emphasis on its role in the American Revolution. He begins by providing the historical context into which the Jesuit order was born. He outlines the life of Ignatius Loyola, its founder. He reveals its *modus operandi* as well as its goals. He notes its place within modern education, modern entertainment, freemasonry, and the Roman Catholic Church. While there are various aspects of his book we should disagree with, his treatment on the Jesuits is quite helpful.

But you will probably ask: why focus so much upon the Jesuits in a history course about the Enlightenment era? Why focus upon such a relatively small cadre of individuals? But when one properly understands the role of the Jesuit order in world and American history, one can understand why it is so critical in grasping the overall course of that history. The Jesuit order is no more ‘just another society’, than the Papacy is ‘just another line of individuals.’ Their influence and role far transcends their numbers, analogous to the way Judas Iscariot’s role transcends his place as being simply one individual man. Just as all roads led to Rome, in some shape or fashion all aspects of the Enlightenment movement have a Romish connection. But most people have no idea of the extent of Jesuit influence, in large measure due to its success in keeping this influence hidden in the background.

I have incorporated into this course not only Saussy’s historical analysis of the topic, but also other readings. The section six readings, like chapter tests, can be copied and distributed to

students as necessary. The chapter tests in section 3 of this manual review not only Saussy's book *Rulers of Evil*, but also these other readings. In addition, the course assignments in this manual review the book of Revelation. Most of the assignments are extracted from my book *Sabbath Bible Survey Tests and Assignments*. But there are also assignments covering my book *Let My People Go* (which is available in its entirety at the website www.puritans.net). The student is thus encouraged to examine history in light of scripture, the only proper way in which history should be studied. And students should be reminded how scripture prophesies an outline of history whose end is Christ's glory through the true reformed church.

SECTION ONE: COURSE INSTRUCTIONS

Prerequisites

It should be emphasized that as a pre-requisite for taking this course the student needs to have completed the course in world history using the textbook *The Real Story of Mankind*, or some equivalent world history course. This course assumes the student already has a basic knowledge of world history from a reformed Biblical perspective. Ideally, the student will even have a more thorough knowledge of American history, such as provided in *The Puritans' Home School Curriculum's* series entitled *The Nations Shall Worship Before Him*.

Also, the student should be reasonably well versed in the Bible itself. *The Puritans' Home School Curriculum* accomplishes this through its *Sabbath Bible Survey Tests and Assignments*, as well as its encouragement of Biblical instruction incorporated in daily family worship as well as church public worship.

Finally, it will help if the student is familiar with civics and contemporary politics. In the opinion of the developer of *The Puritans' Home School Curriculum*, even from a young age children should become conversant with the world around them, in terms of world religions, world politics, geography, etc. Much of this knowledge can be attained simply from family discussions, reading newspapers, etc.

Check-Off Lists

Students should record when they have completed reading assignments and tests on the check-off lists, and teachers should record grades on the check-off lists. This course is broken down into chapters. Each chapter consists of required readings from section 7 in this book, as well as specified chapters in Saussy's book *Rulers of Evil*. Teachers should make sure students have completed the required readings listed on each Chapter Test sheet before the students actually take the test. Once the student has taken a chapter test, he should record this fact on the "Chapter Test Check-Off List" in Section Two. These check-off lists have been provided in section 2 of this manual for distribution to students in order to track student progress. Once a student has checked off their completion of a chapter, then the teacher can grade the test and record the grades on the "Chapter Test Check-Off List".

Grading

Each student should receive an overall grade for the course, consisting of the weighed average grades from the various activities of the course. Here are the weights we have assigned to each category of activity:

Chapter Tests	30%
Summary Test	30%
Course Essays	10%
Course Assignments	30%

**SECTION TWO : COURSE CHECK-OFF
LISTS**

Chapter Test Check-Off List

CHAPTER TEST #	READINGS	TEST TAKEN? (X)	GRADE
1	Course Reading for chapter one in Section Seven; <i>Rulers of Evil</i> chapters 1-2		
2	Course Reading for chapter two in Section Seven; <i>Rulers of Evil</i> chapters 3-4		
3	Course Reading for chapter two in Section Seven; <i>Rulers of Evil</i> chapters 5-6		
4	Course Reading for chapter two in Section Seven; <i>Rulers of Evil</i> chapters 7-8		
5	Course Reading for chapter two in Section Seven; <i>Rulers of Evil</i> chapters 9-10		
6	Course Reading for chapter two in Section Seven; <i>Rulers of Evil</i> chapters 11-12		
7	Course Reading for chapter two in Section Seven; <i>Rulers of Evil</i> chapters 13-14		
8	Course Reading for chapter two in Section Seven; <i>Rulers of Evil</i> chapters 15-16		
9	Course Reading for chapter two in Section Seven; <i>Rulers of Evil</i> chapters 17-18		
10	Course Reading for chapter two in Section Seven; <i>Rulers of Evil</i> chapters 20-21		
11	Course Reading for chapter two in Section Seven; <i>Rulers of Evil</i> chapters 22-23		
<i>Chapter Test Grade Average</i>			

Summary Test Check-Off List

SUMMARY TEST	TEST TAKEN? (X)	GRADE
Reviews all Chapter Tests, as Well as Course Assignments		

Course Essay Check-Off List

ESSAY #	TOPIC	ASSIGNMENT COMPLETED? (X)	GRADE
1	Comparison of Jesuitic and Calvinistic Influences		
2	Analysis of a Jesuitic Article		
3	Eschatological Explanation		
<i>Essay Grade Average</i>			

Course Assignments Check-Off List

ASSIGNMENT #	Assignment	ASSIGNMENT COMPLETED? (X)	GRADE
1	Revelation Chapters 1 - 3		
2	Revelation Chapters 4 – 8:1		
3	Revelation Chapters 8:2 – 11		
4	Revelation Chapters 12 – 14		
5	Revelation Chapters 15 – 19		
6	Revelation Chapters 20 – 22		
5	<i>Let My People Go</i> Chapters 1 – 4		
6	<i>Let My People Go</i> Chapters 5 – 8		
<i>Assignment Grade Average</i>			

Course Grade Calculation Table

	Grade Average	Weight	Weighted Average
Chapter Tests		30%	
Summary Test		30%	
Course Essays		10%	
Course Assignments		30%	
<i>Course Grade</i>			

Note: Grading in this course should be done on a 100-point scale, with letter grades assigned as follows:

Letter Grade	Score on 100-Point Scale
A+	97 - 100
A	94 - 96
A-	90 - 93
B+	87 - 89
B	84 - 86
B-	80 - 83
C+	77 - 79
C	74 - 76
C-	70 - 73
D	60 - 69
F	0 - 59

**SECTION THREE: CHAPTER TESTS AND
ANSWER KEYS**

CHAPTER TEST ONE

Required Readings to Prepare for Chapter Test One:

Reformed Historical Studies on the Enlightenment Era and Its Aftermath, Section Seven, “Reading for Chapter Test One”

Rulers of Evil, chapters 1-2

Rulers of Evil, Glossary at the back of the book (only those terms mentioned in the chapter readings)

Test:

1. Which church proclaimed in 1302 A.D. that “it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff”?
2. Which Vatican Council was held in 1964?
3. Which Roman Catholic signed both America’s Articles of Confederation and the U.S. Constitution, as well as sold the land that was used to construct the U.S. Capitol building?
4. What is the term for a bundle of rods strapped together, which when entwined with laurel signifies Caesarean military power?
5. From which ancient civilization do we derive our term “capitol”, and which false god was the ancient “capitol” dedicated to?
6. What was the “Sacred College” in ancient pagan Rome?
7. What does “Pontifex Maximus” mean?
8. What is missionary adaptation?
9. What were the positive aspects of the Christianization of the pagan Roman Empire?
10. How does *Encyclopedia Britannica* the ‘Enlightenment’?

CHAPTER TEST ONE ANSWER KEY

1. Which church proclaimed in 1302 A.D. that “it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff”? the Roman Catholic Church
2. Which Vatican Council was held in 1964? Vatican II Council
3. Which Roman Catholic signed both America’s Articles of Confederation and the U.S. Constitution, as well as sold the land that was used to construct the U.S. Capitol building? Daniel Carroll
4. What is the term for a bundle of rods strapped together, which when entwined with laurel signifies Caesarean military power? fasces
5. From which ancient civilization do we derive our term “capitol”, and which false god was the ancient “capitol” dedicated to? Roman; Jupiter
6. What was the “Sacred College” in ancient pagan Rome? Roman priestly orders that managed hundreds of Roman government bureaus
7. What does “Pontifex Maximus” mean? Literally meaning “Supreme Bridgebuilder”, it has been the title of the purportedly infallible Roman sovereign
8. What is missionary adaptation? This is the adjustment of the mission subject to the cultural requirements of the mission object. It refers to the way a church, like the Church of Rome, alters itself depending upon the cultural setting, even compromising Biblical principles to win converts and adherents.
9. What were the positive aspects of the Christianization of the pagan Roman Empire? Various forms of paganism were suppressed, some important doctrines like the Trinity were placed into official creeds, and there was recognition that the Christian civil magistrate should enforce God’s law.
10. How does *Encyclopedia Britannica* the ‘Enlightenment’? a movement of thought and belief, developed from interrelated conceptions of God, reason, nature and man, to which there was wide assent in Europe during the 17Th. and 18Th. centuries. Its dominant conviction was that right reasoning could find true knowledge and could lead mankind to felicity.

CHAPTER TEST TWO

Required Readings to Prepare for Chapter Test Two:

Reformed Historical Studies on the Enlightenment Era, Section Seven, “Reading for Chapter Test Two”

Rulers of Evil, chapters 3-4

Rulers of Evil, Glossary at the back of the book (only those terms mentioned in the chapter readings)

Test:

1. What does Saussy suggest were the sacred scriptures of the pagan Roman Empire?
2. What did the Sibyllines prophesy?
3. What did Pope Gregory IX declare regarding “unauthorized” Bible study in the thirteenth century?
4. What was the Pontifical Inquisition?
5. Which Renaissance theologian published the first printed edition of the Greek New Testament?
6. What is “learning against learning”, and how was it used to thwart the Protestant Reformation?
7. What was in the Medici Library in Florence, and how was it used by the Vatican?
8. Which famous German protested Roman Catholic indulgences by nailing his *Ninety-five Theses* to the door of the castle church of Wittenberg?
9. Wyckliffe was called the Morningstar of the Reformation, for he helped lead Christ’s church out of what the book of Revelation describes as the wilderness period. In what century did Wyckliffe live? 14Th. century (c. 1330-1384)
10. What were some of the errors that Wyckliffe corrected?
11. What were the followers of Wyckliffe called?
12. Which famous Bohemian preacher was greatly influenced by Wyckliffe and was martyred for proclaiming the Protestant faith?
13. What are 3 famous confessions produced during the Protestant Reformation which have continued to be an aid to Christ’s church?

CHAPTER TEST TWO ANSWER KEY

1. What does Saussy suggest were the sacred scriptures of the pagan Roman Empire? The ten Sibylline gospels and Virgil's *Aeneid*
2. What did the Sibyllines prophesy? They prophesied that Caesar Augustus succeeded his uncle Julius as Pontifex Maximus he would rule the world as Prince of Peace, Son of God, and issue in a new world order.
3. What did Pope Gregory IX declare regarding "unauthorized" Bible study in the thirteenth century? That it was a heresy.
4. What was the Pontifical Inquisition? This was a systematic inquisition authorized and instigated by the Roman Catholic Pope, starting with Gregory IX. Agents working for the Pope would enter a town to inquire who was out of step with the Church. Those found out of step were persecuted.
5. Which Renaissance theologian published the first printed edition of the Greek New Testament? Desiderius Erasmus
6. What is "learning against learning", and how was it used to thwart the Protestant Reformation? "Learning against learning" was a method of attacking Biblical Christianity by proposing and propounding a system of learning contrary to it. The Jesuits promoted a humanistic system of thought to counter reformed Christianity.
7. What was in the Medici Library in Florence, and how was it used by the Vatican? An enormous trove of gnostic learning brought from the eastern Mediterranean was placed in the Library. The Vatican encouraged scholarship along humanistic lines, including the material found in the Medici Library.
8. Which famous German protested Roman Catholic indulgences by nailing his *Ninety-five Theses* to the door of the castle church of Wittenberg? Martin Luther
9. Wyckliffe was called the Morningstar of the Reformation, for he helped lead Christ's church out of what the book of Revelation describes as the wilderness period. In what century did Wyckliffe live? 14Th. century (c. 1330-1384)
10. What were some of the errors that Wyckliffe corrected? Wyckliffe corrected many of the central errors of the Romish Church. He condemned the doctrine of transubstantiation of the Romish Mass. He condemned the semi-pelagianism which had crept into the Romish church. He affirmed the doctrines of grace, including predestination. And he boldly declared the true Papal identity as Anti-Christ, Beast of Revelation and Man of Sin.
11. What were the followers of Wyckliffe called? Lollards
12. Which famous Bohemian preacher was greatly influenced by Wyckliffe and was martyred for proclaiming the Protestant faith? Jan Hus
13. What are 3 famous confessions produced during the Protestant Reformation which have continued to be an aid to Christ's church? The Helvetic Confession, the Belgic Confession, and the Westminster Confession

CHAPTER TEST THREE

Required Readings to Prepare for Chapter Test Three:

Reformed Historical Studies on the Enlightenment Era, Section Seven, “Reading for Chapter Test Three”

Rulers of Evil, chapters 5-6

Rulers of Evil, Glossary at the back of the book (only those terms mentioned in the chapter readings)

Test:

1. What did the Knights Templar want to re-build in Jerusalem?
2. How did the Knights Templar accumulate so much property and wealth?
3. What is the name of the religious activity developed by Ignatius Loyola for supposedly becoming more holy?
4. What was the condition of the Holy Roman Empire during the time of Loyola?
5. Which friend of Loyola was emperor of the Holy Roman Empire?
6. Which order of Roman Catholic knights did Loyola seek to revive and invigorate?
7. Which heresy did Loyola embrace which teaches that matter is evil?
8. Which order of Roman Catholic knights became domiciled in Malta, and held title to the assets of the Knights Templar?
9. How did the name “freemason” arise?
10. King Philip of France had Knights Templar in France executed on what legal grounds?
11. What is the name of the goat-idol of Templarism which literally means “absorption into wisdom”?
12. Which branch of freemasonry became headquartered in Edinburgh, Scotland?
13. In what century was the Jesuit Order founded?
14. What was the ancient name for Babylonian Mysticism?
15. What religious view appeared in the first century of the Christian era, claiming to possess a secret knowledge that made them superior to common Christians?
16. What is the philosophical doctrine that alleges there is only one reality in existence, and that all things are composed of this one reality?

CHAPTER TEST THREE ANSWER KEY

1. What did the Knights Templar want to re-build in Jerusalem? Solomon's Temple
2. How did the Knights Templar accumulate so much property and wealth? They received huge donations of land and money from noblemen across Europe, and they became the era's greatest bankers.
3. What is the name of the religious activity developed by Ignatius Loyola for supposedly becoming more holy? the Spiritual Exercises
4. What was the condition of the Holy Roman Empire during the time of Loyola? It was waning.
5. Which friend of Loyola was emperor of the Holy Roman Empire? Charles Habsburg
6. Which order of Roman Catholic knights did Loyola seek to revive and invigorate? Knights Templar
7. Which heresy did Loyola embrace which teaches that matter is evil? Gnosticism
8. Which order of Roman Catholic knights became domiciled in Malta, and held title to the assets of the Knights Templar? Knights Hospitallers of St. John of Jerusalem
9. How did the name "freemason" arise? The Templars called each other frere macon ("brother mason"), which later was anglicized into "freemason".
10. King Philip of France had Knights Templar in France executed on what legal grounds? Blasphemy and magic
11. What is the name of the goat-idol of Templarism which literally means "absorption into wisdom"? Baphomet
12. Which branch of freemasonry became headquartered in Edinburgh, Scotland? Scottish Rite Freemasonry
13. In what century was the Jesuit Order founded? The 16th. century
14. What was the ancient name for Babylonian Mysticism? Illuminism
15. What religious view appeared in the first century of the Christian era, claiming to possess a secret knowledge that made them superior to common Christians? Gnosticism
16. What is the philosophical doctrine that alleges there is only one reality in existence, and that all things are composed of this one reality? Monism

CHAPTER TEST FOUR

Required Readings to Prepare for Chapter Test Four:

Reformed Historical Studies on the Enlightenment Era, Section Seven, “Reading for Chapter Test Four”

Rulers of Evil, chapters 7-8

Rulers of Evil, Glossary at the back of the book (only those terms mentioned in the chapter readings)

Test:

1. Why did England depart from the Papal fold of Roman Catholicism?
2. What is the name of the exercises that Loyola had his Jesuits engage in to become more mentally fitted for their work?
3. Who was pope when the Jesuit order was officially approved?
4. Why is the Secretary General of the Society of Jesus referred to as Papa Nero, the Black Pope?
5. In 495 A.D. Pope Gelasius I claimed the title of ‘Vicar of Christ.’ What does this phrase mean, and why are both the Pope and the Black Pope considered to be ‘vicars of Christ’?
6. What was the attire of the Jesuits?
7. Who are coadjutors within the Jesuit system?
8. Is the same oath administered to all Jesuits?
9. According to the extreme oath of obedience of the Jesuits, what should be done with Protestants?
10. How was the term “Protestant” coined in 1529?
11. What was the formula under the Peace of Augsburg between Protestants and Catholics for determining the religion of a region?
12. What posture did the Council of Trent take towards Protestants?
13. When was the Council of Trent held?
14. Which of these two Church councils issued what the Romish Church officially regards as infallible decrees and doctrinal pronouncements: Council of Trent or Vatican II Council?

CHAPTER TEST FOUR ANSWER KEY

1. Why did England depart from the Papal fold of Roman Catholicism? Henry VIII wanted to divorce his wife, and the Pope would not permit it.
2. What is the name of the exercises that Loyola had his Jesuits engage in to become more mentally fitted for their work? The Spiritual Exercises
3. Who was pope when the Jesuit order was officially approved? Paul III
4. Why is the Secretary General of the Society of Jesus referred to as Papa Nero, the Black Pope? His equal status with the pope, advantaged by an obscurity that renders him virtually invisible
5. In 495 A.D. Pope Gelasius I claimed the title of 'Vicar of Christ.' What does this phrase mean, and why are both the Pope and the Black Pope considered to be 'vicars of Christ'? It means "holds the place of Christ." Both the Pope and Black Pope are to be revered and obeyed as one who holds the place of Christ, according to Roman Catholic dogma and the Jesuit Constitutions
6. What was the attire of the Jesuits? No special attire required
7. Who are coadjutors within the Jesuit system? Lay agents to give aid in temporal and domestic functions
8. Is the same oath administered to all Jesuits? No
9. According to the extreme oath of obedience of the Jesuits, what should be done with Protestants? Extirpated and killed
10. How was the term "Protestant" coined in 1529? It was coined to describe the large number of princes and delegates of fourteen cities, largely German, who protested Emperor Charles Habsburg's attempt to enforce the Edict of Worms. This edict bound the Empire to Roman Catholicism.
11. What was the formula under the Peace of Augsburg between Protestants and Catholics for determining the religion of a region? "whome the region, his the religion" (so the prince of a region determined its religion)
12. What posture did the Council of Trent take towards Protestants? They were anathematized.
13. When was the Council of Trent held? 1545-1563
14. Which of these two Church councils issued what the Romish Church officially regards as infallible decrees and doctrinal pronouncements: Council of Trent or Vatican II Council? Council of Trent

CHAPTER TEST FIVE

Required Readings to Prepare for Chapter Test Five:

Reformed Historical Studies on the Enlightenment Era, Section Five, “Reading for Chapter Test Five”

Rulers of Evil, chapters 9-10

Rulers of Evil, Glossary at the back of the book (only those terms mentioned in the chapter readings)

Test:

1. Why were the Jesuits known as the confessors of kings?
2. What was the effect of the Edict of Nantes in France, and how were Jesuits involved in securing this edict from the king?
3. Why were the Jesuits known as the schoolmasters of Europe?
4. What place did Scripture and the writings of Protestant authors occupy in the curriculum of Jesuit schools?
5. How did Jesuit theater promote the aims of Roman Catholicism away from Protestantism?
6. What were the Jesuit priest Athanasius Kircher’s contributions to theater and cinema?
7. Many people regard Cowboy western dramas on TV and in the movies as innocent entertainment. But how did even these undermine Biblical Christianity in America and beyond?
8. What important role did the Jesuit Father Staempfle play in Hitler’s efforts?
9. What is *ratio studiorum*?
10. Jesuit education has steered education in a distinctively humanistic direction. Which Jesuit trained philosopher is called the ‘father of modern philosophy’, and taught that by human reason man could derive the chief principles of philosophy?
11. What is the name of the philosophical construct which considers all of reality in the figure of a chain?
12. Which educational approach looks to ancient Greek and Roman education for its model?

CHAPTER TEST FIVE ANSWER KEY

1. Why were the Jesuits known as the confessors of kings? They would serve as the Catholic priests quite often who heard the confessions of monarchs and other important officials.
2. What was the effect of the Edict of Nantes in France, and how were Jesuits involved in securing this edict from the king? King Louis' Jesuit confessor urged him to purge France of Protestantism in order to balance out his sins.
3. Why were the Jesuits known as the schoolmasters of Europe? They established many prestigious schools and colleges in order to influence society.
4. What place did Scripture and the writings of Protestant authors occupy in the curriculum of Jesuit schools? Very little importance was attached to scriptural study, and Protestant authors were not read.
5. How did Jesuit theater promote the aims of Roman Catholicism away from Protestantism? It took people's attention away from scripture, as well as subtly inculcating Jesuit ideas in a very entertaining manner.
6. What were the Jesuit priest Athanasius Kircher's contributions to theater and cinema? He invented the use of the megaphone in theater and modern camera theory.
7. Many people regard Cowboy western dramas on TV and in the movies as innocent entertainment. But how did even these undermine Biblical Christianity in America and beyond? They taught that Scripture is not necessary for knowing good and evil, and good was portrayed in terms different from what Scripture teaches.
8. What important role did the Jesuit Father Staempfle play in Hitler's efforts? Ghost wrote Hitler's autobiographical *Mein Kampf*
9. What is *ratio studiorum*? Latin "method of study"; the educational process by which the Jesuit schools and colleges obscure the moral supremacy of the Holy Bible and secure tacit obedience to the black papacy
10. Jesuit education has steered education in a distinctively humanistic direction. Which Jesuit trained philosopher is called the 'father of modern philosophy', and taught that by human reason man could derive the chief principles of philosophy? Descartes
11. What is the name of the philosophical construct which considers all of reality in the figure of a chain? Great Chain of Being
12. Which educational approach looks to ancient Greek and Roman education for its model? Classical education

CHAPTER TEST SIX

Required Readings to Prepare for Chapter Test Six:

Reformed Historical Studies on the Enlightenment Era, Section Seven, “Reading for Chapter Test Six”

Let My People Go, chapter 5

Rulers of Evil, chapters 11-12

Rulers of Evil, Glossary at the back of the book (only those terms mentioned in the chapter readings)

Test:

1. Jesuits operate as a secretive organization engaged in many clandestine operations, similar to the way the Central Intelligence Agency of the United States (which has been led by many Roman Catholic Americans) engages in many clandestine operations. What does ‘clandestine’ mean, and how do we know the Jesuits have engaged in many clandestine operations over their history?
2. Saussy suggests that Jesuits under the command of Lorenzo Ricci played a pivotal -albeit clandestine- role in bringing about the American Revolution and the constitutional formation of the United States. Why would deducing the full nature of Jesuit involvement then tend to rest on some circumstantial evidence, and not merely direct evidence, if important aspects of it were done clandestinely?
3. How do we know the Jesuits had the authority to influence political change in America?
4. How do we know Jesuits had a motive for such a political change?
5. How do we know Jesuits had the resources to play a material role in the American Revolution and constitutional formation of the United States?
6. What role did the Jesuits play in the court of French King Louis XV?
7. What did French begin doing to English traders in the upper Ohio valley that eventually precipitated the French and Indian Wars? Killing and plundering them
8. Which of the English colonies in North America was most affected by the French and Indian Wars?
9. Who was Grand Master of Pennsylvania Freemasonry and solicited the English crown to send troops to North America?
10. George Fox, the founder of Quakerism, was anti-Trinitarian. He advocated an inner illumination not based in scripture. How is this similar to Loyolan (Jesuit) gnosticism?
11. When Lorenzo Ricci became Secretary General of the Jesuits, what was the nature of Jesuit power in Roman Catholic territories? The Jesuits had the upper hand in the affairs of Roman Catholic countries.
12. Which wealthy Roman Catholic family in Maryland was pivotal for Roman Catholicism to attain more political power in the English colonies? The Carrolls

13. Saussy suggests that Jesuits were expelled from many Roman Catholic countries in the two decades preceding the American Revolution as part of a scheme to appear weak in the Protestant world, and thus make Protestants less on guard against them. This hypothesis may or may not be true. At any rate, name at least three Roman Catholic countries which expelled the Jesuits, where previously they had been quite influential.
14. Which is the largest religious order within the Roman Catholic Church?
15. The Jesuits often employ an ethical method termed 'probabilism' to determine if an action is right or wrong. What is 'probabilism'?

CHAPTER TEST SIX ANSWER KEY

1. Jesuits operate as a secretive organization engaged in many clandestine operations, similar to the way the Central Intelligence Agency of the United States (which has been led by many Roman Catholic Americans) engages in many clandestine operations. What does 'clandestine' mean, and how do we know the Jesuits have engaged in many clandestine operations over their history? 'Clandestine' means performed secretly, with the purpose of undermining an enemy, often using deceptive tactics. There is both documented historical evidence that Jesuits have engaged in clandestine activities, and their own theology does not condemn such clandestine activity.
2. Saussey suggests that Jesuits under the command of Lorenzo Ricci played a pivotal -albeit clandestine- role in bringing about the American Revolution and the constitutional formation of the United States. Why would deducing the full nature of Jesuit involvement then tend to rest on some circumstantial evidence, and not merely direct evidence, if important aspects of it were done clandestinely? Since it was done clandestinely, much of what was done was kept secret from the public.
3. How do we know the Jesuits had the authority to influence political change in America? *Regimini militantis ecclesiae*, issued by the Pope, authorized the Secretary General of the Jesuit Order to prosecute enemies of the Roman Catholic faith.
4. How do we know Jesuits had a motive for such a political change? The Jesuit oath spiritually obligated the extirpation of Protestantism in both America and Great Britain.
5. How do we know Jesuits had the resources to play a material role in the American Revolution and constitutional formation of the United States? They had the resources of the very wealthy Roman Catholic Church at their disposal.
6. What role did the Jesuits play in the court of French King Louis XV? His confessor
7. What did French begin doing to English traders in the upper Ohio valley that eventually precipitated the French and Indian Wars? Killing and plundering them
8. Which of the English colonies in North America was most affected by the French and Indian Wars? Pennsylvania
9. Who was Grand Master of Pennsylvania Freemasonry and solicited the English crown to send troops to North America? Benjamin Franklin
10. George Fox, the founder of Quakerism, was anti-Trinitarian. He advocated an inner illumination not based in scripture. How is this similar to Loyolan (Jesuit) gnosticism? The Spiritual Exercises of Jesuitism rests in a similar experience of gnostic illumination.
11. When Lorenzo Ricci became Secretary General of the Jesuits, what was the nature of Jesuit power in Roman Catholic territories? The Jesuits had the upper hand in the affairs of Roman Catholic countries.
12. Which wealthy Roman Catholic family in Maryland was pivotal for Roman Catholicism to attain more political power in the English colonies? The Carrolls

13. Saussy suggests that Jesuits were expelled from many Roman Catholic countries in the two decades preceding the American Revolution as part of a scheme to appear weak in the Protestant world, and thus make Protestants less on guard against them. This hypothesis may or may not be true. At any rate, name at least three Roman Catholic countries which expelled the Jesuits, where previously they had been quite influential. Portugal, France, Spain.
14. Which is the largest religious order within the Roman Catholic Church? the Jesuit Order
15. The Jesuits often employ an ethical method termed 'probabilism' to determine if an action is right or wrong. What is 'probabilism'? An ethical method which allows that an action is right if the action be probably right, although it may be more probably wrong.

CHAPTER TEST SEVEN

Required Readings to Prepare for Chapter Test Seven:

Reformed Historical Studies on the Enlightenment Era, Section Seven, “Reading for Chapter Test Seven”

Rulers of Evil, chapters 13-14

Rulers of Evil, Glossary at the back of the book (only those terms mentioned in the chapter readings)

Supplemental Reading: Appendix 8 of *Let My People Go*

Test:

1. Many of the leaders of the Enlightenment- such as Voltaire and Rousseau - worked on the *Encyclopedia of Sciences, Arts and Trades*. What was this *Encyclopedia*?
2. Why should we look with skepticism upon the declared condemnation of freemasonry by the Roman Catholic Church, starting in 1728?
3. How is Freemasonry suffused with Jesuitic technique?
4. Thomas Howard, Duke of Norfolk, was part of the premier Roman Catholic family in England. Thomas Howard himself died in 1732. His extended family utilized Jesuit cleric John Carroll as tutor for a time. What was Thomas Howard’s position within English freemasonry?
5. Manly Hall completed and published *The Secret Teachings of All Ages, An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic, and Rosicrucian Symbolical Philosophy* in 1928. So great was the demand, that the first two editions of the book were sold out in advance by the autumn of 1925. In his book, Suassy provides an insightful quote from Hall’s *Secret Teachings of All Ages*. What does it note about the Masonic origins of the US?
6. Who was known as “Perpetual Secretary of the Continental Congress” and the historian arguably most qualified to recount the behind-the-scene political maneuverings of the newly formed American revolutionary government?
7. Why did this historian neglect to write its history, according to his own words?
8. What is the theory known as the Divine Right of Kings?
9. What was Jesuit Cardinal Robert Bellarmine’s competing theory of political rule?
10. Who, in his defense of the Divine Right of Kings, had this maxim: “The King can do no wrong”?
11. Which prominent English philosopher, sometimes labeled as “America’s Philosopher”, wrote such books as *Two Treatises on Government*, and argued that “no one can be ...subjected to the political power of another, without his consent”?
12. John Rager showed in his article “Catholic Sources and the Declaration of Independence” how the Declaration of Independence was philosophically consistent with the political

philosophy espoused by two leading Roman Catholic theologians, by comparing them point-by-point. Who were these two theologians?

13. Whose views does Sir Robert Filmer principally seek to refute in his book entitled *Patriarcha* - a book which men like Thomas Jefferson no doubt read?
14. Which Presbyterian theologian and Princeton President is principally responsible for bringing common sense philosophy to America and promoting it here?

CHAPTER TEST SEVEN ANSWER KEY

1. Many of the leaders of the Enlightenment- such as Voltaire and Rousseau - worked on the *Encyclopedia of Sciences, Arts and Trades*. What was this *Encyclopedia*? A compilation of secular learning produced in the eighteenth century that reflected one of the Enlightenment's highest achievements (from a worldly perspective)
2. Why should we look with skepticism upon the declared condemnation of freemasonry by the Roman Catholic Church, starting in 1728? Because so many prominent Roman Catholics were freemasons.
3. How is Freemasonry suffused with Jesuitic technique? Both are humanist religious orders; secretive; fraternal; socially conscientious and politically active; hold tradition, reason and experience in equal if not greater esteem than the Bible; employ carefully structured programs of gnostic visualization to achieve an ever-increasing knowledge of the divine; condone 'the end justifies the means'; and require absolute obedience, secured by a blood oath, to a hierarchy of superiors which seems to culminate in the Jesuit General for both.
4. Thomas Howard, Duke of Norfolk, was part of the premier Roman Catholic family in England. Thomas Howard himself died in 1732. His extended family utilized Jesuit cleric John Carroll as tutor for a time. What was Thomas Howard's position within English freemasonry? Grand Master of Masons in England
5. Manly Hall completed and published *The Secret Teachings of All Ages, An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic, and Rosicrucian Symbolical Philosophy* in 1928. So great was the demand, that the first two editions of the book were sold out in advance by the autumn of 1925. In his book, Suassy provides an insightful quote from Hall's *Secret Teachings of All Ages*. What does it note about the Masonic origins of the US? It notes how many of the Founding Fathers were Masons, receiving aid from a secret and August body in Europe.
6. Who was known as "Perpetual Secretary of the Continental Congress" and the historian arguably most qualified to recount the behind-the-scene political maneuverings of the newly formed American revolutionary government? Charles Thomson
7. Why did this historian neglect to write its history, according to his own words? So as not to tarnish the reputations of its Founders, and to reveal the agency by which it really came into being
8. What is the theory known as the Divine Right of Kings? It is the theory that kings have a right to rule their subjects with absolute sway over their subjects.
9. What was Jesuit Cardinal Robert Bellarmine's competing theory of political rule? He espoused a form of liberation theology, in which the people are invested with sovereign rule.
10. Who, in his defense of the Divine Right of Kings, had this maxim: "The King can do no wrong"? Sir Robert Filmer
11. Which prominent English philosopher, sometimes labeled as "America's Philosopher", wrote such books as *Two Treatises on Government*, and argued that "no one can be ...subjected to the political power of another, without his consent"? John Locke

12. John Rager showed in his article “Catholic Sources and the Declaration of Independence” how the Declaration of Independence was philosophically consistent with the political philosophy espoused by two leading Roman Catholic theologians, by comparing them point-by-point. Who were these two theologians? Thomas Aquinas and Robert Bellarmine
13. Whose views does Sir Robert Filmer principally seek to refute in his book entitled *Patriarcha* - a book which men like Thomas Jefferson no doubt read? Jesuit Cardinal Robert Bellarmine
14. Which Presbyterian theologian and Princeton President is principally responsible for bringing common sense philosophy to America and promoting it here? John Witherspoon

CHAPTER TEST EIGHT

Required Readings to Prepare for Chapter Test Eight:

Reformed Historical Studies on the Enlightenment Era, Section Eight, “Reading for Chapter Test Eight”

Let My People Go, Appendix 8

Rulers of Evil, chapters 15-16

Rulers of Evil, Glossary at the back of the book (only those terms mentioned in the chapter readings)

Test:

1. Who led the Jacobite Rebellion in Great Britain in 1745?
2. Roman Catholic Edward Howard (the Ninth Duke of Norfolk) [known as Norfolk] and John Stuart (Earl of Bute) [known as Bute] were leading personages in the court of the man that would become King George III. Bute was even his mentor. What did Norfolk and Bute have in common?
3. Bute promoted the passing of a law to enforce unpopular writs of assistance on the English colonists in America in 1761. In July 1776 John Adams declared Bute’s writs of assistance to have commenced the controversy between England and its North American colonies. What are writs of assistance?
4. Which freemason, as chief propagandist for the American Revolution from 1758 - 1775, was the celebrated “Father of the American Revolution”?
5. Who was Bute’s handpicked replacement as prime minister for King George III?
6. Which English act required the purchasing and fixing of stamps to all colonial deeds, leases, bills of sale, contracts, etc., for the purpose of raising revenues in the English colonies of America?
7. What is the name of the event in 1770 in which redcoat soldiers fired into a crowd of jeering Bostonians?
8. At the time right before the American Revolution, which two denominations comprised approximately 50% of the churching colonists?
9. Why did so many American Protestants at the time fear an American bishop?
10. The American bishop scare was one factor in precipitating the American Revolution. Why?
11. Which Roman Catholic Jesuit became Bishop of the Catholic Church in the United States in 1790?
12. Samuel Seabury, a high churchman and freemason, was ordained America’s first Anglican bishop in 1784, over what became the Protestant Episcopal Church in the U.S. He was consecrated bishop by 3 nonjuring bishops. What is the significance of their being nonjuring?

CHAPTER TEST EIGHT ANSWER KEY

1. Who led the Jacobite Rebellion in Great Britain in 1745? Charles Stuart, known as Bonnie Prince Charlie
2. Roman Catholic Edward Howard (the Ninth Duke of Norfolk) [known as Norfolk] and John Stuart (Earl of Bute) [known as Bute] were leading personages in the court of the man that would become King George III. Bute was even his mentor. What did Norfolk and Bute have in common? Both were Masons.
3. Bute promoted the passing of a law to enforce unpopular writs of assistance on the English colonists in America in 1761. In July 1776 John Adams declared Bute's writs of assistance to have commenced the controversy between England and its North American colonies. What are writs of assistance? These were revenue-raising warrants issued summarily under the royal seal requiring a law officer to take possession of lands without trial and without jury.
4. Which freemason, as chief propagandist for the American Revolution from 1758 - 1775, was the celebrated "Father of the American Revolution"? Samuel Adams
5. Who was Bute's handpicked replacement as prime minister for King George III? George Grenville
6. Which English act required the purchasing and fixing of stamps to all colonial deeds, leases, bills of sale, contracts, etc., for the purpose of raising revenues in the English colonies of America? The Stamp Act
7. What is the name of the event in 1770 in which redcoat soldiers fired into a crowd of jeering Bostonians? The Boston Massacre
8. At the time right before the American Revolution, which two denominations comprised approximately 50% of the churching colonists? Presbyterians and Congregationalists
9. Why did so many American Protestants at the time fear an American bishop? They feared it would produce a Popish tyranny in the colonies.
10. The American bishop scare was one factor in precipitating the American Revolution. Why? Many colonists associated English rule with obtaining a bishop.
11. Which Roman Catholic Jesuit became Bishop of the Catholic Church in the United States in 1790? John Carroll
12. Samuel Seabury, a high churchman and freemason, was ordained America's first Anglican bishop in 1784, over what became the Protestant Episcopal Church in the U.S. He was consecrated bishop by 3 nonjuring bishops. What is the significance of their being nonjuring? They were Jacobite clergy owing allegiance to Rome.

CHAPTER TEST NINE

Required Readings to Prepare for Chapter Test Nine:

Reformed Historical Studies on the Enlightenment Era, Section Nine, “Reading for Chapter Test Nine”

Rulers of Evil, chapters 17-18

Rulers of Evil, Glossary at the back of the book (only those terms mentioned in the chapter readings)

Test:

1. Charles Carroll of Maryland attacked the administration of the then governor of Maryland in print, and advocated a new political order of “political liberty.” Who was Charles Carroll?
2. Which Chancellor of the University of Trier (run by Jesuits) wrote the book entitled *On the State of the Church and the Legitimate Power of the Roman Pontiff*, advocating Febronianism?
3. What is Febronianism?
4. The sub-title of *On the State of the Church and the Legitimate Power of the Roman Pontiff* reads “A Singular Book on the Properly-Ordered Reunification with Dissidents in the Christian Religion.” Why does this suggest the book was meant to be used as a formula for how to bring Protestants (like Protestant America) back into the fold of Romanism?
5. Which Jewish family has the title of “Guardians of the Vatican Treasury”?
6. Which American Jesuit was appointed by the Jesuit Secretary General Lorenzo Ricci to the position of Prefect of the Sodality?
7. What English trading company was formed by Fitch and others in 1599 to conduct trade between East Asia and England?
8. Which English act allowed the East India Company to sell tea in the American colonies exempt from duty, but place a 3 shilling duty upon all other tea imported into America?
9. Which group in Boston carried out the “Boston Tea Party”?
10. What did the Quebec Act do?
11. Which Jesuit Father is known as the “Apostle to Maryland”?
12. Which Roman Catholic was given by King Charles I the land of Maryland as a feudal barony?
13. Who was appointed Secretary of the First Continental Congress, an office he held under the title “Perpetual Secretary” until the US Constitution was ratified in 1789?
14. Who was appointed War Commissioner by the Continental government?
15. Some colonies had their delegates chosen and sent by their colony’s legislature, but some delegates to the First Continental Congress were merely chosen by a Committee of Correspondence in that colony. For example, the Annapolis, Maryland Committee of

Correspondence chose Charles Carroll to be its delegate, though he declined and only attended as an unofficial consultant. What was a “Committee of Correspondence”?

16. Who did the Second Continental Congress name Commander-in-Chief of the Continental Army?
17. What is secularism?

CHAPTER TEST NINE ANSWER KEY

1. Charles Carroll of Maryland attacked the administration of the then governor of Maryland in print, and advocated a new political order of “political liberty.” Who was Charles Carroll? A member of the prominent Roman Catholic Carroll family of Maryland, he was a rich lawyer-landowner.
2. Which Chancellor of the University of Trier (run by Jesuits) wrote the book entitled *On the State of the Church and the Legitimate Power of the Roman Pontiff*, advocating Febronianism? Nikolaus von Hontheim
3. What is Febronianism? A philosophy of how the Roman Catholic Church should be organized, with independent national churches, loosely unified under the Pope and the general council of the Roman Catholic Church.
4. The sub-title of *On the State of the Church and the Legitimate Power of the Roman Pontiff* reads “A Singular Book on the Properly-Ordered Reunification with Dissidents in the Christian Religion.” Why does this suggest the book was meant to be used as a formula for how to bring Protestants (like Protestant America) back into the fold of Romanism? The dissidents refers to Protestants, and re-unification means their being reabsorbed within the Roman Catholic Church.
5. Which Jewish family has the title of “Guardians of the Vatican Treasury”? the Rothschilds
6. Which American Jesuit was appointed by the Jesuit Secretary General Lorenzo Ricci to the position of Prefect of the Sodality? John Carroll
7. What English trading company was formed by Fitch and others in 1599 to conduct trade between East Asia and England? East India Company
8. Which English act allowed the East India Company to sell tea in the American colonies exempt from duty, but place a 3 shilling duty upon all other tea imported into America? The Tea Act
9. Which group in Boston carried out the “Boston Tea Party”? St. John’s Lodge (Masonic)
10. What did the Quebec Act do? Cut off claims of the English colonies to western lands, giving them instead to Catholic Quebec.
11. Which Jesuit Father is known as the “Apostle to Maryland”? Andrew White
12. Which Roman Catholic was given by King Charles I the land of Maryland as a feudal barony? The Calvert family, who was headed by one titled Lord Baltimore
13. Who was appointed Secretary of the First Continental Congress, an office he held under the title “Perpetual Secretary” until the US Constitution was ratified in 1789? Charles Thomson
14. Who was appointed War Commissioner by the Continental government? Charles Carroll
15. Some colonies had their delegates chosen and sent by their colony’s legislature, but some delegates to the First Continental Congress were merely chosen by a Committee of Correspondence in that colony. For example, the Annapolis, Maryland Committee of Correspondence chose Charles Carroll to be its delegate, though he declined and only attended as an unofficial consultant. What was a “Committee of Correspondence”? In colonial America, those who sought independence from Great Britain formed clubs or

committees in each colony to pursue that end. The committees in the various colonies had an informal correspondent relationship with one another.

16. Who did the Second Continental Congress name Commander-in-Chief of the Continental Army? George Washington
17. What is secularism? View based on the premise that this-worldly concepts are a sufficient framework and that religion and religious considerations may be ignored. Secularism is found in ancient (e.g., Lucretius) and modern (e.g., F. Bacon) philosophers and in various movements (e.g., Enlightenment, naturalism, romanticism, modern technology, nationalism).

CHAPTER TEST TEN

Required Readings to Prepare for Chapter Test Ten:

Reformed Historical Studies on the Enlightenment Era, Section Ten, “Reading for Chapter Test Ten”

Let My People Go, appendix 1

Rulers of Evil, chapter 20-21

Rulers of Evil, Glossary at the back of the book (only those terms mentioned in the chapter readings)

Supplemental Reading:

Rulers of Evil, chapter 19

Test:

1. A seal discloses the character of the party it represents. What are the words on the first seal of the United States, presented to Congress in 1776 by a committee consisting of Ben Franklin, Thomas Jefferson, and John Adams?
2. Is this statement on the first seal consistent with Bellarminian liberation theology or with scripture?
3. The Great Seal which was designed by Charles Thomson and William Barton was adopted by Congress in 1782. What is the motto on the banner in the beak of the Eagle on this seal?
4. The words “Novus Ordo Seclorum” on the Great Seal allude to a statement from the *Fourth Eclogue*, looking forward to a new Golden Age of Rome. Who wrote the *Fourth Eclogue*?
5. What do the words “Novus Ordo Seclorum” mean?
6. The words “Annuit Coeptis” are above the pyramid on the Great Seal. These words allude to a statement attributed to Julius Ascanius. What statement did Julius Ascanius make when he implored Jupiter’s aid in his battle against the giant Remulus?
7. What Parisian engineer designed Washington, DC?
8. According to Dr. James Walsh in his book *American Jesuits*, who was his priest that interceded on his behalf to the American government so that he would get the job as its designer?
9. Rome’s God of Gods was served in temples called capitolia, from which we get our word “capitol”. And this was the name applied to the meeting place of the national congress of the USA. What was the Roman God of Gods?
10. When the capitol project was consecrated by Washington and Capitol Commissioner Daniel Carroll, the ceremony was not Christian. What was it?
11. What Jesuit university resides in the Washington, DC area, having been started there in 1789 before Washington was chosen as the national capital?

12. On this university's seal, what grasps both the world and the cross, signifying the state and the church?

CHAPTER TEST TEN ANSWER KEY

1. A seal discloses the character of the party it represents. What are the words on the first seal of the United States, presented to Congress in 1776 by a committee consisting of Ben Franklin, Thomas Jefferson, and John Adams? “Rebellion to tyrants is obedience to God.”
2. Is this statement on the first seal consistent with Bellarminian liberation theology or with scripture? Bellarminian liberation theology
3. The Great Seal which was designed by Charles Thomson and William Barton was adopted by Congress in 1782. What is the motto on the banner in the beak of the Eagle on this seal? E Pluribus Unum
4. The words “Novus Ordo Seclorum” on the Great Seal allude to a statement from the *Fourth Eclogue*, looking forward to a new Golden Age of Rome. Who wrote the *Fourth Eclogue*? Virgil
5. What do the words “Novus Ordo Seclorum” mean? New World Order
6. The words “Annuit Coeptis” are above the pyramid on the Great Seal. These words allude to a statement attributed to Julius Ascanius. What statement did Julius Ascanius make when he implored Jupiter’s aid in his battle against the giant Remulus? Favor this rebellious undertaking.
7. What Parisian engineer designed Washington, DC? Pierre-Charles L’Enfant
8. According to Dr. James Walsh in his book *American Jesuits*, who was his priest that interceded on his behalf to the American government so that he would get the job as its designer? John Carroll
9. Rome’s God of Gods was served in temples called capitolia, from which we get our word “capitol”. And this was the name applied to the meeting place of the national congress of the USA. What was the Roman God of Gods? Jupiter
10. When the capitol project was consecrated by Washington and Capitol Commissioner Daniel Carroll, the ceremony was not Christian. What was it? Masonic
11. What Jesuit university resides in the Washington, DC area, having been started there in 1789 before Washington was chosen as the national capital? Georgetown University
12. On this university’s seal, what grasps both the world and the cross, signifying the state and the church? the Roman Eagle

CHAPTER TEST ELEVEN

Required Readings to Prepare for Chapter Test Eleven:

Reformed Historical Studies on the Enlightenment Era, Section Ten, “Reading for Chapter Test Eleven”

Rulers of Evil, chapters 22-23

Rulers of Evil, Glossary at the back of the book (only those terms mentioned in the chapter readings)

Supplemental Reading:

Rulers of Evil, chapters 24-25

Test:

1. In 1854 the encyclical entitled “Ineffabilis Deus” was issued by the Roman Catholic Church. What doctrine did it teach?
2. Following the issuance of the encyclical, the US Congress appropriated money for the construction of a statue of Persephone to go on the top of the Capitol building. Who is Persephone?
3. What is the name given to this statue?
4. Roman Catholic Chief Justice Roger B. Taney issued which famous decision concerning slavery in the years leading up to the Civil War?
5. What Roman Catholic Confederate General, formerly Superintendent of West Point, fired on the U.S. military enclave at Fort Sumter, effectively beginning the Civil War?
6. Who was president of the Confederacy, having formerly been a young Protestant student at the Roman Catholic monastery of St. Thomas College and there pled to join the Romish Church?
7. Charles Chiniquy quotes Abraham Lincoln as asserting a significant Jesuit role in prompting the southern states to attempt secession. Which Roman Catholic nation does he in the quote allege promised to supply arms for the Confederate cause?
8. Who was the only head of state in the world at the time of the Civil War to recognize the Southern Confederacy as a sovereign nation?
9. Which denomination had come to heavily populate the northern states of the U.S. during the 1850s, before the Civil War?
10. Who painted the inner surface of the Capitol dome, entitled “Apotheosis of Washington”?
11. In the painting “Apotheosis of Washington” who sits to the right of George Washington, holding the emblem of Roman totalitarianism (the fasces)?

12. In the “Apotheosis of Washington” we see a picture of the man who was Superintendent of Finance under the Articles of Confederation. He raised considerable funds at a crucial time for the Revolutionary army before the battle at Yorktown. Who is he, and who is the Roman deity in the painting that gives him a bag of gold, presumably for purposes of the American Revolutionary forces?
13. Which man assassinated President Abraham Lincoln, with the help of various conspirators?
14. Who was the mentor of this assassin, as well as an important influence upon co-conspirators in the assassination?
15. Which English Rosicrucian and prominent statesman wrote “The New Atlantis”?
16. Where does he indicate the New Atlantis is?

CHAPTER TEST ELEVEN ANSWER KEY

1. In 1854 the encyclical entitled “Ineffabilis Deus” was issued by the Roman Catholic Church. What doctrine did it teach? The Immaculate Conception of Mary
2. Following the issuance of the encyclical, the US Congress appropriated money for the construction of a statue of Persephone to go on the top of the Capitol building. Who is Persephone?
3. What is the name given to this statue? Statue of Freedom
4. Roman Catholic Chief Justice Roger B. Taney issued which famous decision concerning slavery in the years leading up to the Civil War? The Dred Scott decision, saying that Negro slaves and their descendants could not be State citizens, and so had no standing in court
5. What Roman Catholic Confederate General, formerly Superintendent of West Point, fired on the U.S. military enclave at Fort Sumter, effectively beginning the Civil War? Pierre Beauregard
6. Who was president of the Confederacy, having formerly been a young Protestant student at the Roman Catholic monastery of St. Thomas College and there pled to join the Romish Church? Jefferson Davis
7. Charles Chiniquy quotes Abraham Lincoln as asserting a significant Jesuit role in prompting the southern states to attempt secession. Which Roman Catholic nation does he in the quote allege promised to supply arms for the Confederate cause? France
8. Who was the only head of state in the world at the time of the Civil War to recognize the Southern Confederacy as a sovereign nation? The Pope (Pius IX)
9. Which denomination had come to heavily populate the northern states of the U.S. during the 1850s, before the Civil War? Roman Catholic
10. Who painted the inner surface of the Capitol dome, entitled “Apotheosis of Washington”? Constantino Brumidi
11. In the painting “Apotheosis of Washington” who sits to the right of George Washington, holding the emblem of Roman totalitarianism (the fasces)? The goddess Minerva
12. In the “Apotheosis of Washington” we see a picture of the man who was Superintendent of Finance under the Articles of Confederation. He raised considerable funds at a crucial time for the Revolutionary army before the battle at Yorktown. Who is he, and who is the Roman deity in the painting that gives him a bag of gold, presumably for purposes of the American Revolutionary forces? Robert Morris and Mercury
13. Which man assassinated President Abraham Lincoln, with the help of various conspirators? John Wilkes Booth
14. Who was the mentor of this assassin, as well as an important influence upon co-conspirators in the assassination? A Jesuit priest (Father B.F. Wiget)
15. Which English Rosicrucian and prominent statesman wrote “The New Atlantis”? Francis Bacon
16. Where does he indicate the New Atlantis is? America

**SECTION FOUR: SUMMARY TEST AND
ANSWER KEY**

SUMMARY TEST

1. Which church proclaimed in 1302 A.D. that “it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff”?
2. Which Vatican Council was held in 1964?
3. Which Roman Catholic signed both America’s Articles of Confederation and the U.S. Constitution, as well as sold the land that was used to construct the U.S. Capitol building?
4. What is the term for a bundle of rods strapped together, which when entwined with laurel signifies Caesarean military power?
5. From which ancient civilization do we derive our term “capitol”, and which false god was the ancient “capitol” dedicated to?
6. What was the “Sacred College” in ancient pagan Rome?
7. What does “Pontifex Maximus” mean?
8. What is missionary adaptation?
9. What were the positive aspects of the Christianization of the pagan Roman Empire?
10. How does *Encyclopedia Britannica* the ‘Enlightenment’?
11. What does Saussy suggest were the sacred scriptures of the pagan Roman Empire?
12. What did the Sibyllines prophesy?
13. What did Pope Gregory IX declare regarding “unauthorized” Bible study in the thirteenth century?
14. What was the Pontifical Inquisition?
15. Which Renaissance theologian published the first printed edition of the Greek New Testament?
16. What is “learning against learning”, and how was it used to thwart the Protestant Reformation?
17. What was in the Medici Library in Florence, and how was it used by the Vatican?
18. Which famous German protested Roman Catholic indulgences by nailing his *Ninety-five Theses* to the door of the castle church of Wittenberg?
19. Wyckliffe was called the Morningstar of the Reformation, for he helped lead Christ’s church out of what the book of Revelation describes as the wilderness period. In what century did Wyckliffe live? 14Th. century (c. 1330-1384)
20. What were some of the errors that Wyckliffe corrected?
21. What were the followers of Wyckliffe called?
22. Which famous Bohemian preacher was greatly influenced by Wyckliffe and was martyred for proclaiming the Protestant faith?
23. What are 3 famous confessions produced during the Protestant Reformation which have continued to be an aid to Christ’s church?
24. What did the Knights Templar want to re-build in Jerusalem?
25. How did the Knights Templar accumulate so much property and wealth?
26. What is the name of the religious activity developed by Ignatius Loyola for supposedly becoming more holy?
27. What was the condition of the Holy Roman Empire during the time of Loyola?

28. Which friend of Loyola was emperor of the Holy Roman Empire?
29. Which order of Roman Catholic knights did Loyola seek to revive and invigorate?
30. Which heresy did Loyola embrace which teaches that matter is evil?
31. Which order of Roman Catholic knights became domiciled in Malta, and held title to the assets of the Knights Templar?
32. How did the name “freemason” arise?
33. King Philip of France had Knights Templar in France executed on what legal grounds?
34. What is the name of the goat-idol of Templarism which literally means “absorption into wisdom”?
35. Which branch of freemasonry became headquartered in Edinburgh, Scotland?
36. In what century was the Jesuit Order founded?
37. What was the ancient name for Babylonian Mysticism?
38. What religious view appeared in the first century of the Christian era, claiming to possess a secret knowledge that made them superior to common Christians?
39. What is the philosophical doctrine that alleges there is only one reality in existence, and that all things are composed of this one reality?
40. Why did England depart from the Papal fold of Roman Catholicism?
41. What is the name of the exercises that Loyola had his Jesuits engage in to become more mentally fitted for their work?
42. Who was pope when the Jesuit order was officially approved?
43. Why is the Secretary General of the Society of Jesus referred to as Papa Nero, the Black Pope?
44. In 495 A.D. Pope Gelasius I claimed the title of ‘Vicar of Christ.’ What does this phrase mean, and why are both the Pope and the Black Pope considered to be ‘vicars of Christ’?
45. What was the attire of the Jesuits?
46. Who are coadjutors within the Jesuit system?
47. Is the same oath administered to all Jesuits?
48. According to the extreme oath of obedience of the Jesuits, what should be done with Protestants?
49. How was the term “Protestant” coined in 1529?
50. What was the formula under the Peace of Augsburg between Protestants and Catholics for determining the religion of a region?
51. What posture did the Council of Trent take towards Protestants?
52. When was the Council of Trent held?
53. Which of these two Church councils issued what the Romish Church officially regards as infallible decrees and doctrinal pronouncements: Council of Trent or Vatican II Council?
54. Why were the Jesuits known as the confessors of kings?
55. What was the effect of the Edict of Nantes in France, and how were Jesuits involved in securing this edict from the king?
56. Why were the Jesuits known as the schoolmasters of Europe?
57. What place did Scripture and the writings of Protestant authors occupy in the curriculum of Jesuit schools?
58. How did Jesuit theater promote the aims of Roman Catholicism away from Protestantism?

59. What were the Jesuit priest Athanasius Kircher's contributions to theater and cinema?
60. Many people regard Cowboy western dramas on TV and in the movies as innocent entertainment. But how did even these undermine Biblical Christianity in America and beyond?
61. What important role did the Jesuit Father Staempfle play in Hitler's efforts?
62. What is *ratio studiorum*?
63. Jesuit education has steered education in a distinctively humanistic direction. Which Jesuit trained philosopher is called the 'father of modern philosophy', and taught that by human reason man could derive the chief principles of philosophy?
64. What is the name of the philosophical construct which considers all of reality in the figure of a chain?
65. Which educational approach looks to ancient Greek and Roman education for its model?
66. Jesuits operate as a secretive organization engaged in many clandestine operations, similar to the way the Central Intelligence Agency of the United States (which has been led by many Roman Catholic Americans) engages in many clandestine operations. What does 'clandestine' mean, and how do we know the Jesuits have engaged in many clandestine operations over their history?
67. Saussy suggests that Jesuits under the command of Lorenzo Ricci played a pivotal -albeit clandestine- role in bringing about the American Revolution and the constitutional formation of the United States. Why would deducing the full nature of Jesuit involvement then tend to rest on some circumstantial evidence, and not merely direct evidence, if important aspects of it were done clandestinely?
68. How do we know the Jesuits had the authority to influence political change in America?
69. How do we know Jesuits had a motive for such a political change?
70. How do we know Jesuits had the resources to play a material role in the American Revolution and constitutional formation of the United States?
71. What role did the Jesuits play in the court of French King Louis XV?
72. What did French begin doing to English traders in the upper Ohio valley that eventually precipitated the French and Indian Wars? Killing and plundering them
73. Which of the English colonies in North America was most affected by the French and Indian Wars?
74. Who was Grand Master of Pennsylvania Freemasonry and solicited the English crown to send troops to North America?
75. George Fox, the founder of Quakerism, was anti-Trinitarian. He advocated an inner illumination not based in scripture. How is this similar to Loyolan (Jesuit) gnosticism?
76. When Lorenzo Ricci became Secretary General of the Jesuits, what was the nature of Jesuit power in Roman Catholic territories? The Jesuits had the upper hand in the affairs of Roman Catholic countries.
77. Which wealthy Roman Catholic family in Maryland was pivotal for Roman Catholicism to attain more political power in the English colonies? The Carrolls
78. Saussy suggests that Jesuits were expelled from many Roman Catholic countries in the two decades preceding the American Revolution as part of a scheme to appear weak in the Protestant world, and thus make Protestants less on guard against them. This hypothesis

may or may not be true. At any rate, name at least three Roman Catholic countries which expelled the Jesuits, where previously they had been quite influential.

79. Which is the largest religious order within the Roman Catholic Church?
80. The Jesuits often employ an ethical method termed 'probabilism' to determine if an action is right or wrong. What is 'probabilism'?
81. Many of the leaders of the Enlightenment- such as Voltaire and Rousseau - worked on the *Encyclopedia of Sciences, Arts and Trades*. What was this *Encyclopedia*?
82. Why should we look with skepticism upon the declared condemnation of freemasonry by the Roman Catholic Church, starting in 1728?
83. How is Freemasonry suffused with Jesuitic technique?
84. Thomas Howard, Duke of Norfolk, was part of the premier Roman Catholic family in England. Thomas Howard himself died in 1732. His extended family utilized Jesuit cleric John Carroll as tutor for a time. What was Thomas Howard's position within English freemasonry?
85. Manly Hall completed and published *The Secret Teachings of All Ages, An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic, and Rosicrucian Symbolical Philosophy* in 1928. So great was the demand, that the first two editions of the book were sold out in advance by the autumn of 1925. In his book, Suassy provides an insightful quote from Hall's *Secret Teachings of All Ages*. What does it note about the Masonic origins of the US?
86. Who was known as "Perpetual Secretary of the Continental Congress" and the historian arguably most qualified to recount the behind-the-scene political maneuverings of the newly formed American revolutionary government?
87. Why did this historian neglect to write its history, according to his own words?
88. What is the theory known as the Divine Right of Kings?
89. What was Jesuit Cardinal Robert Bellarmine's competing theory of political rule?
90. Who, in his defense of the Divine Right of Kings, had this maxim: "The King can do no wrong"?
91. Which prominent English philosopher, sometimes labeled as "America's Philosopher", wrote such books as *Two Treatises on Government*, and argued that "no one can be ...subjected to the political power of another, without his consent"?
92. John Rager showed in his article "Catholic Sources and the Declaration of Independence" how the Declaration of Independence was philosophically consistent with the political philosophy espoused by two leading Roman Catholic theologians, by comparing them point-by-point. Who were these two theologians?
93. Whose views does Sir Robert Filmer principally seek to refute in his book entitled *Patriarcha* - a book which men like Thomas Jefferson no doubt read?
94. Which Presbyterian theologian and Princeton President is principally responsible for bring common sense philosophy to America and promoting it here?
95. Who led the Jacobite Rebellion in Great Britain in 1745?
96. Roman Catholic Edward Howard (the Ninth Duke of Norfolk) [known as Norfolk] and John Stuart (Earl of Bute) [known as Bute] were leading personages in the court of the man

- that would become King George III. Bute was even his mentor. What did Norfolk and Bute have in common?
97. Bute promoted the passing of a law to enforce unpopular writs of assistance on the English colonists in America in 1761. In July 1776 John Adams declared Bute's writs of assistance to have commenced the controversy between England and its North American colonies. What are writs of assistance?
 98. Which freemason, as chief propagandist for the American Revolution from 1758 - 1775, was the celebrated "Father of the American Revolution"?
 99. Who was Bute's handpicked replacement as prime minister for King George III?
 100. Which English act required the purchasing and fixing of stamps to all colonial deeds, leases, bills of sale, contracts, etc., for the purpose of raising revenues in the English colonies of America?
 101. What is the name of the event in 1770 in which redcoat soldiers fired into a crowd of jeering Bostonians?
 102. At the time right before the American Revolution, which two denominations comprised approximately 50% of the churching colonists?
 103. Why did so many American Protestants at the time fear an American bishop?
 104. The American bishop scare was one factor in precipitating the American Revolution. Why?
 105. Which Roman Catholic Jesuit became Bishop of the Catholic Church in the United States in 1790?
 106. Samuel Seabury, a high churchman and freemason, was ordained America's first Anglican bishop in 1784, over what became the Protestant Episcopal Church in the U.S. He was consecrated bishop by 3 nonjuring bishops. What is the significance of their being nonjuring?
 107. Charles Carroll of Maryland attacked the administration of the then governor of Maryland in print, and advocated a new political order of "political liberty." Who was Charles Carroll?
 108. Which Chancellor of the University of Trier (run by Jesuits) wrote the book entitled *On the State of the Church and the Legitimate Power of the Roman Pontiff*, advocating Febronianism?
 109. What is Febronianism?
 110. The sub-title of *On the State of the Church and the Legitimate Power of the Roman Pontiff* reads "A Singular Book on the Properly-Ordered Reunification with Dissidents in the Christian Religion." Why does this suggest the book was meant to be used as a formula for how to bring Protestants (like Protestant America) back into the fold of Romanism?
 111. Which Jewish family has the title of "Guardians of the Vatican Treasury"?
 112. Which American Jesuit was appointed by the Jesuit Secretary General Lorenzo Ricci to the position of Prefect of the Sodality?
 113. What English trading company was formed by Fitch and others in 1599 to conduct trade between East Asia and England?
 114. Which English act allowed the East India Company to sell tea in the American colonies exempt from duty, but place a 3 shilling duty upon all other tea imported into America?

115. Which group in Boston carried out the “Boston Tea Party”?
116. What did the Quebec Act do?
117. Which Jesuit Father is known as the “Apostle to Maryland”?
118. Which Roman Catholic was given by King Charles I the land of Maryland as a feudal barony?
119. Who was appointed Secretary of the First Continental Congress, an office he held under the title “Perpetual Secretary” until the US Constitution was ratified in 1789?
120. Who was appointed War Commissioner by the Continental government?
121. Some colonies had their delegates chosen and sent by their colony’s legislature, but some delegates to the First Continental Congress were merely chosen by a Committee of Correspondence in that colony. For example, the Annapolis, Maryland Committee of Correspondence chose Charles Carroll to be its delegate, though he declined and only attended as an unofficial consultant. What was a “Committee of Correspondence”?
122. Who did the Second Continental Congress name Commander-in-Chief of the Continental Army?
123. What is secularism?
124. A seal discloses the character of the party it represents. What are the words on the first seal of the United States, presented to Congress in 1776 by a committee consisting of Ben Franklin, Thomas Jefferson, and John Adams?
125. Is this statement on the first seal consistent with Bellarminian liberation theology or with scripture?
126. The Great Seal which was designed by Charles Thomson and William Barton was adopted by Congress in 1782. What is the motto on the banner in the beak of the Eagle on this seal?
127. The words “Novus Ordo Seclorum” on the Great Seal allude to a statement from the *Fourth Eclogue*, looking forward to a new Golden Age of Rome. Who wrote the *Fourth Eclogue*?
128. What do the words “Novus Ordo Seclorum” mean?
129. The words “Annuit Coeptis” are above the pyramid on the Great Seal. These words allude to a statement attributed to Julius Ascanius. What statement did Julius Ascanius make when he implored Jupiter’s aid in his battle against the giant Remulus?
130. What Parisian engineer designed Washington, DC?
131. According to Dr. James Walsh in his book *American Jesuits*, who was his priest that interceded on his behalf to the American government so that he would get the job as its designer?
132. Rome’s God of Gods was served in temples called capitolia, from which we get our word “capitol”. And this was the name applied to the meeting place of the national congress of the USA. What was the Roman God of Gods?
133. When the capitol project was consecrated by Washington and Capitol Commissioner Daniel Carroll, the ceremony was not Christian. What was it?
134. What Jesuit university resides in the Washington, DC area, having been started there in 1789 before Washington was chosen as the national capital?

135. On this university's seal, what grasps both the world and the cross, signifying the state and the church?
136. In 1854 the encyclical entitled "Ineffabilis Deus" was issued by the Roman Catholic Church. What doctrine did it teach?
137. Following the issuance of the encyclical, the US Congress appropriated money for the construction of a statue of Persephone to go on the top of the Capitol building. Who is Persephone?
138. What is the name given to this statue?
139. Roman Catholic Chief Justice Roger B. Taney issued which famous decision concerning slavery in the years leading up to the Civil War?
140. What Roman Catholic Confederate General, formerly Superintendent of West Point, fired on the U.S. military enclave at Fort Sumter, effectively beginning the Civil War?
141. Who was president of the Confederacy, having formerly been a young Protestant student at the Roman Catholic monastery of St. Thomas College and there pled to join the Romish Church?
142. Charles Chiniquy quotes Abraham Lincoln as asserting a significant Jesuit role in prompting the southern states to attempt secession. Which Roman Catholic nation does he in the quote allege promised to supply arms for the Confederate cause?
143. Who was the only head of state in the world at the time of the Civil War to recognize the Southern Confederacy as a sovereign nation?
144. Which denomination had come to heavily populate the northern states of the U.S. during the 1850s, before the Civil War?
145. Who painted the inner surface of the Capitol dome, entitled "Apotheosis of Washington"?
146. In the painting "Apotheosis of Washington" who sits to the right of George Washington, holding the emblem of Roman totalitarianism (the fasces)?
147. In the "Apotheosis of Washington" we see a picture of the man who was Superintendent of Finance under the Articles of Confederation. He raised considerable funds at a crucial time for the Revolutionary army before the battle at Yorktown. Who is he, and who is the Roman deity in the painting that gives him a bag of gold, presumably for purposes of the American Revolutionary forces?
148. Which man assassinated President Abraham Lincoln, with the help of various conspirators?
149. Who was the mentor of this assassin, as well as an important influence upon co-conspirators in the assassination?
150. Which English Rosicrucian and prominent statesman wrote "The New Atlantis"?
151. Where does he indicate the New Atlantis is?

152. Complete the following table by filling in the blank spaces:

Section #	Chapters in Revelation	General Topic Covered
1		the things which thou hast seen
2	2 - 3	the things which are
3		the things which shall be hereafter

153. Complete the following table by filling in the blank spaces:

Sub-Section #	Chapters in Revelation	General Topic Covered	Period in History
1	4 – 8:1	Opening of the 7 Seals	The period up to 70 A.D. when Christians were saved from the Roman siege but earthly Jerusalem was destroyed.
2		Sounding of the 7 Trumpets*	The “wilderness” period- lasting 1,260 years - up to and concluding in the Protestant Reformation. This is a period, beginning in 70 A.D., marked by the oppression of Christ’s elect by the pagan to nominally Christian Roman Empire (the Beast from the sea of Revelation chapter 13), as well as the rise of the Papal False Prophet (the land Beast of Revelation chapter 13).
3			Rise of the ‘Enlightenment’ during and in the aftermath of the Protestant Reformation, in which a mysterious Babylonian ‘mother of harlots’ arises. This mysterious Babylon rides upon a new manifestation of the Beast (the Black Pope and his Jesuit order), along with the Papal False Prophet. God sends judgments for this wickedness on earth, culminating in the 7 Plagues which destroy the mysterious Babylon. The power of the Jesuit Beast and the Papal False Prophet

			over the nations then becomes more apparent. Finally, the Beast and False Prophet are overcome by the preaching of the gospel, ushering in the post-millennium.
4	20:1 – 20:10	The Post-Millennium (A Restoration of the Protestant Reformation)	Future period in which deception will be significantly lessened among the nations, so that Christ invisibly reigns from heaven over the reformed Christian nations of the world. This is followed by a brief period of significant Satanic activity.
5	20:11ff		
6	21 - 22		Future eternal state when Christ visibly reigns on new earth as well as heaven

*** Revelation chapters 12 – 14 present themselves as a flashback to more fully describe what has occurred in the period of the sounding of the 7 trumpets and the opening of the 7 seals as well. In the course of explaining the sounding of the 7 trumpets, a beast and other evil forces released from the bottomless pit were mentioned but not elaborated upon. Revelation chapters 12 –14 elaborate upon them.**

SUMMARY TEST ANSWER KEY

1. Which church proclaimed in 1302 A.D. that “it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff”? the Roman Catholic Church
2. Which Vatican Council was held in 1964? Vatican II Council
3. Which Roman Catholic signed both America’s Articles of Confederation and the U.S. Constitution, as well as sold the land that was used to construct the U.S. Capitol building? Daniel Carroll
4. What is the term for a bundle of rods strapped together, which when entwined with laurel signifies Caesarean military power? fasces
5. From which ancient civilization do we derive our term “capitol”, and which false god was the ancient “capitol” dedicated to? Roman; Jupiter
6. What was the “Sacred College” in ancient pagan Rome? Roman priestly orders that managed hundreds of Roman government bureaus
7. What does “Pontifex Maximus” mean? Literally meaning “Supreme Bridgebuilder”, it has been the title of the purportedly infallible Roman sovereign
8. What is missionary adaptation? This is the adjustment of the mission subject to the cultural requirements of the mission object. It refers to the way a church, like the Church of Rome, alters itself depending upon the cultural setting, even compromising Biblical principles to win converts and adherents.
9. What were the positive aspects of the Christianization of the pagan Roman Empire? Various forms of paganism were suppressed, some important doctrines like the Trinity were placed into official creeds, and there was recognition that the Christian civil magistrate should enforce God’s law.
10. How does *Encyclopedia Britannica* the ‘Enlightenment’? a movement of thought and belief, developed from interrelated conceptions of God, reason, nature and man, to which there was wide assent in Europe during the 17Th. and 18Th. centuries. Its dominant conviction was that right reasoning could find true knowledge and could lead mankind to felicity.
11. What does Saussy suggest were the sacred scriptures of the pagan Roman Empire? The ten Sibylline gospels and Virgil’s *Aeneid*
12. What did the Sibyllines prophesy? They prophesied that Caesar Augustus succeeded his uncle Julius as Pontifex Maximus he would rule the world as Prince of Peace, Son of God, and issue in a new world order.
13. What did Pope Gregory IX declare regarding “unauthorized” Bible study in the thirteenth century? That it was a heresy.
14. What was the Pontifical Inquisition? This was a systematic inquisition authorized and instigated by the Roman Catholic Pope, starting with Gregory IX. Agents working for the Pope would enter a town to inquire who was out of step with the Church. Those found out of step were persecuted.

15. Which Renaissance theologian published the first printed edition of the Greek New Testament? Desiderius Erasmus
16. What is “learning against learning”, and how was it used to thwart the Protestant Reformation? “Learning against learning” was a method of attacking Biblical Christianity by proposing and propounding a system of learning contrary to it. The Jesuits promoted a humanistic system of thought to counter reformed Christianity.
17. What was in the Medici Library in Florence, and how was it used by the Vatican? An enormous trove of gnostic learning brought from the eastern Mediterranean was placed in the Library. The Vatican encouraged scholarship along humanistic lines, including the material found in the Medici Library.
18. Which famous German protested Roman Catholic indulgences by nailing his *Ninety-five Theses* to the door of the castle church of Wittenberg? Martin Luther
19. Wyckliffe was called the Morningstar of the Reformation, for he helped lead Christ’s church out of what the book of Revelation describes as the wilderness period. In what century did Wyckliffe live? 14Th. century (c. 1330-1384)
20. What were some of the errors that Wyckliffe corrected? Wyckliffe corrected many of the central errors of the Romish Church. He condemned the doctrine of transubstantiation of the Romish Mass. He condemned the semi-pelagianism which had crept into the Romish church. He affirmed the doctrines of grace, including predestination. And he boldly declared the true Papal identity as Anti-Christ, Beast of Revelation and Man of Sin.
21. What were the followers of Wyckliffe called? Lollards
22. Which famous Bohemian preacher was greatly influenced by Wyckliffe and was martyred for proclaiming the Protestant faith? Jan Hus
23. What are 3 famous confessions produced during the Protestant Reformation which have continued to be an aid to Christ’s church? The Helvetic Confession, the Belgic Confession, and the Westminster Confession
24. What did the Knights Templar want to re-build in Jerusalem? Solomon’s Temple
25. How did the Knights Templar accumulate so much property and wealth? They received huge donations of land and money from noblemen across Europe, and they became the era’s greatest bankers.
26. What is the name of the religious activity developed by Ignatius Loyola for supposedly becoming more holy? the Spiritual Exercises
27. What was the condition of the Holy Roman Empire during the time of Loyola? It was waning.
28. Which friend of Loyola was emperor of the Holy Roman Empire? Charles Habsburg
29. Which order of Roman Catholic knights did Loyola seek to revive and invigorate? Knights Templar
30. Which heresy did Loyola embrace which teaches that matter is evil? Gnosticism
31. Which order of Roman Catholic knights became domiciled in Malta, and held title to the assets of the Knights Templar? Knights Hospitallers of St. John of Jerusalem
32. How did the name “freemason” arise? The Templars called each other frere macon (“brother mason”), which later was anglicized into “freemason”.

33. King Philip of France had Knights Templar in France executed on what legal grounds?
Blasphemy and magic
34. What is the name of the goat-idol of Templarism which literally means “absorption into wisdom”? Baphomet
35. Which branch of freemasonry became headquartered in Edinburgh, Scotland? Scottish Rite Freemasonry
36. In what century was the Jesuit Order founded? The 16th. century
37. What was the ancient name for Babylonian Mysticism? Illuminism
38. What religious view appeared in the first century of the Christian era, claiming to possess a secret knowledge that made them superior to common Christians? Gnosticism
39. What is the philosophical doctrine that alleges there is only one reality in existence, and that all things are composed of this one reality? Monism
40. Why did England depart from the Papal fold of Roman Catholicism? Henry VIII wanted to divorce his wife, and the Pope would not permit it.
41. What is the name of the exercises that Loyola had his Jesuits engage in to become more mentally fitted for their work? The Spiritual Exercises
42. Who was pope when the Jesuit order was officially approved? Paul III
43. Why is the Secretary General of the Society of Jesus referred to as Papa Nero, the Black Pope? His equal status with the pope, advantaged by an obscurity that renders him virtually invisible
44. In 495 A.D. Pope Gelasius I claimed the title of ‘Vicar of Christ.’ What does this phrase mean, and why are both the Pope and the Black Pope considered to be ‘vicars of Christ’? It means “holds the place of Christ.” Both the Pope and Black Pope are to be revered and obeyed as one who holds the place of Christ, according to Roman Catholic dogma and the Jesuit Constitutions
45. What was the attire of the Jesuits? No special attire required
46. Who are coadjutors within the Jesuit system? Lay agents to give aid in temporal and domestic functions
47. Is the same oath administered to all Jesuits? No
48. According to the extreme oath of obedience of the Jesuits, what should be done with Protestants? Extirpated and killed
49. How was the term “Protestant” coined in 1529? It was coined to describe the large number of princes and delegates of fourteen cities, largely German, who protested Emperor Charles Habsburg’s attempt to enforce the Edict of Worms. This edict bound the Empire to Roman Catholicism.
50. What was the formula under the Peace of Augsburg between Protestants and Catholics for determining the religion of a region? “whose the region, his the religion” (so the prince of a region determined its religion)
51. What posture did the Council of Trent take towards Protestants? They were anathematized.
52. When was the Council of Trent held? 1545-1563

53. Which of these two Church councils issued what the Romish Church officially regards as infallible decrees and doctrinal pronouncements: Council of Trent or Vatican II Council?
Council of Trent
54. Why were the Jesuits known as the confessors of kings? They would serve as the Catholic priests quite often who heard the confessions of monarchs and other important officials.
55. What was the effect of the Edict of Nantes in France, and how were Jesuits involved in securing this edict from the king? King Louis' Jesuit confessor urged him to purge France of Protestantism in order to balance out his sins.
56. Why were the Jesuits known as the schoolmasters of Europe? They established many prestigious schools and colleges in order to influence society.
57. What place did Scripture and the writings of Protestant authors occupy in the curriculum of Jesuit schools? Very little importance was attached to scriptural study, and Protestant authors were not read.
58. How did Jesuit theater promote the aims of Roman Catholicism away from Protestantism? It took people's attention away from scripture, as well as subtly inculcating Jesuit ideas in a very entertaining manner.
59. What were the Jesuit priest Athenasius Kircher's contributions to theater and cinema? He invented the use of the megaphone in theater and modern camera theory.
60. Many people regard Cowboy western dramas on TV and in the movies as innocent entertainment. But how did even these undermine Biblical Christianity in America and beyond? They taught that Scripture is not necessary for knowing good and evil, and good was portrayed in terms different from what Scripture teaches.
61. What important role did the Jesuit Father Staempfle play in Hitler's efforts? Ghost wrote Hitler's autobiographical *Mein Kampf*
62. What is *ratio studiorum*? Latin "method of study"; the educational process by which the Jesuit schools and colleges obscure the moral supremacy of the Holy Bible and secure tacit obedience to the black papacy
63. Jesuit education has steered education in a distinctively humanistic direction. Which Jesuit trained philosopher is called the 'father of modern philosophy', and taught that by human reason man could derive the chief principles of philosophy? Descartes
64. What is the name of the philosophical construct which considers all of reality in the figure of a chain? Great Chain of Being
65. Which educational approach looks to ancient Greek and Roman education for its model?
Classical education
66. Jesuits operate as a secretive organization engaged in many clandestine operations, similar to the way the Central Intelligence Agency of the United States (which has been led by many Roman Catholic Americans) engages in many clandestine operations. What does 'clandestine' mean, and how do we know the Jesuits have engaged in many clandestine operations over their history? 'Clandestine' means performed secretly, with the purpose of undermining an enemy, often using deceptive tactics. There is both documented historical evidence that Jesuits have engaged in clandestine activities, and their own theology does not condemn such clandestine activity.

67. Saussy suggests that Jesuits under the command of Lorenzo Ricci played a pivotal -albeit clandestine- role in bringing about the American Revolution and the constitutional formation of the United States. Why would deducing the full nature of Jesuit involvement then tend to rest on some circumstantial evidence, and not merely direct evidence, if important aspects of it were done clandestinely? Since it was done clandestinely, much of what was done was kept secret from the public.
68. How do we know the Jesuits had the authority to influence political change in America? *Regimini militantis ecclesiae*, issued by the Pope, authorized the Secretary General of the Jesuit Order to prosecute enemies of the Roman Catholic faith.
69. How do we know Jesuits had a motive for such a political change? The Jesuit oath spiritually obligated the extirpation of Protestantism in both America and Great Britain.
70. How do we know Jesuits had the resources to play a material role in the American Revolution and constitutional formation of the United States? They had the resources of the very wealthy Roman Catholic Church at their disposal.
71. What role did the Jesuits play in the court of French King Louis XV? His confessor
72. What did French begin doing to English traders in the upper Ohio valley that eventually precipitated the French and Indian Wars? Killing and plundering them
73. Which of the English colonies in North America was most affected by the French and Indian Wars? Pennsylvania
74. Who was Grand Master of Pennsylvania Freemasonry and solicited the English crown to send troops to North America? Benjamin Franklin
75. George Fox, the founder of Quakerism, was anti-Trinitarian. He advocated an inner illumination not based in scripture. How is this similar to Loyolan (Jesuit) gnosticism? The Spiritual Exercises of Jesuitism rests in a similar experience of gnostic illumination.
76. When Lorenzo Ricci became Secretary General of the Jesuits, what was the nature of Jesuit power in Roman Catholic territories? The Jesuits had the upper hand in the affairs of Roman Catholic countries.
77. Which wealthy Roman Catholic family in Maryland was pivotal for Roman Catholicism to attain more political power in the English colonies? The Carrolls
78. Saussy suggests that Jesuits were expelled from many Roman Catholic countries in the two decades preceding the American Revolution as part of a scheme to appear weak in the Protestant world, and thus make Protestants less on guard against them. This hypothesis may or may not be true. At any rate, name at least three Roman Catholic countries which expelled the Jesuits, where previously they had been quite influential. Portugal, France, Spain.
79. Which is the largest religious order within the Roman Catholic Church? the Jesuit Order
80. The Jesuits often employ an ethical method termed 'probabilism' to determine if an action is right or wrong. What is 'probabilism'? An ethical method which allows that an action is right if the action be probably right, although it may be more probably wrong.
81. Many of the leaders of the Enlightenment- such as Voltaire and Rousseau - worked on the *Encyclopedia of Sciences, Arts and Trades*. What was this *Encyclopedia*? A compilation of secular learning produced in the eighteenth century that reflected one of the Enlightenment's highest achievements (from a worldly perspective)

82. Why should we look with skepticism upon the declared condemnation of freemasonry by the Roman Catholic Church, starting in 1728? Because so many prominent Roman Catholics were freemasons.
83. How is Freemasonry suffused with Jesuitic technique? Both are humanist religious orders; secretive; fraternal; socially conscientious and politically active; hold tradition, reason and experience in equal if not greater esteem than the Bible; employ carefully structured programs of gnostic visualization to achieve an ever-increasing knowledge of the divine; condone ‘the end justifies the means’; and require absolute obedience, secured by a blood oath, to a hierarchy of superiors which seems to culminate in the Jesuit General for both.
84. Thomas Howard, Duke of Norfolk, was part of the premier Roman Catholic family in England. Thomas Howard himself died in 1732. His extended family utilized Jesuit cleric John Carroll as tutor for a time. What was Thomas Howard’s position within English freemasonry? Grand Master of Masons in England
85. Manly Hall completed and published *The Secret Teachings of All Ages, An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic, and Rosicrucian Symbolical Philosophy* in 1928. So great was the demand, that the first two editions of the book were sold out in advance by the autumn of 1925. In his book, Suassy provides an insightful quote from Hall’s *Secret Teachings of All Ages*. What does it note about the Masonic origins of the US? It notes how many of the Founding Fathers were Masons, receiving aid from a secret and August body in Europe.
86. Who was known as “Perpetual Secretary of the Continental Congress” and the historian arguably most qualified to recount the behind-the-scene political maneuverings of the newly formed American revolutionary government? Charles Thomson
87. Why did this historian neglect to write its history, according to his own words? So as not to tarnish the reputations of its Founders, and to reveal the agency by which it really came into being
88. What is the theory known as the Divine Right of Kings? It is the theory that kings have a right to rule their subjects with absolute sway over their subjects.
89. What was Jesuit Cardinal Robert Bellarmine’s competing theory of political rule? He espoused a form of liberation theology, in which the people are invested with sovereign rule.
90. Who, in his defense of the Divine Right of Kings, had this maxim: “The King can do no wrong”? Sir Robert Filmer
91. Which prominent English philosopher, sometimes labeled as “America’s Philosopher”, wrote such books as *Two Treatises on Government*, and argued that “no one can be ...subjected to the political power of another, without his consent”? John Locke
92. John Rager showed in his article “Catholic Sources and the Declaration of Independence” how the Declaration of Independence was philosophically consistent with the political philosophy espoused by two leading Roman Catholic theologians, by comparing them point-by-point. Who were these two theologians? Thomas Aquinas and Robert Bellarmine
93. Whose views does Sir Robert Filmer principally seek to refute in his book entitled *Patriarcha* - a book which men like Thomas Jefferson no doubt read? Jesuit Cardinal Robert Bellarmine

94. Which Presbyterian theologian and Princeton President is principally responsible for bringing common sense philosophy to America and promoting it here? John Witherspoon
95. Who led the Jacobite Rebellion in Great Britain in 1745? Charles Stuart, known as Bonnie Prince Charlie
96. Roman Catholic Edward Howard (the Ninth Duke of Norfolk) [known as Norfolk] and John Stuart (Earl of Bute) [known as Bute] were leading personages in the court of the man that would become King George III. Bute was even his mentor. What did Norfolk and Bute have in common? Both were Masons.
97. Bute promoted the passing of a law to enforce unpopular writs of assistance on the English colonists in America in 1761. In July 1776 John Adams declared Bute's writs of assistance to have commenced the controversy between England and its North American colonies. What are writs of assistance? These were revenue-raising warrants issued summarily under the royal seal requiring a law officer to take possession of lands without trial and without jury.
98. Which freemason, as chief propagandist for the American Revolution from 1758 - 1775, was the celebrated "Father of the American Revolution"? Samuel Adams
99. Who was Bute's handpicked replacement as prime minister for King George III? George Grenville
100. Which English act required the purchasing and fixing of stamps to all colonial deeds, leases, bills of sale, contracts, etc., for the purpose of raising revenues in the English colonies of America? The Stamp Act
101. What is the name of the event in 1770 in which redcoat soldiers fired into a crowd of jeering Bostonians? The Boston Massacre
102. At the time right before the American Revolution, which two denominations comprised approximately 50% of the churching colonists? Presbyterians and Congregationalists
103. Why did so many American Protestants at the time fear an American bishop? They feared it would produce a Popish tyranny in the colonies.
104. The American bishop scare was one factor in precipitating the American Revolution. Why? Many colonists associated English rule with obtaining a bishop.
105. Which Roman Catholic Jesuit became Bishop of the Catholic Church in the United States in 1790? John Carroll
106. Samuel Seabury, a high churchman and freemason, was ordained America's first Anglican bishop in 1784, over what became the Protestant Episcopal Church in the U.S. He was consecrated bishop by 3 nonjuring bishops. What is the significance of their being nonjuring? They were Jacobite clergy owing allegiance to Rome.
107. Charles Carroll of Maryland attacked the administration of the then governor of Maryland in print, and advocated a new political order of "political liberty." Who was Charles Carroll? A member of the prominent Roman Catholic Carroll family of Maryland, he was a rich lawyer-landowner.
108. Which Chancellor of the University of Trier (run by Jesuits) wrote the book entitled *On the State of the Church and the Legitimate Power of the Roman Pontiff*, advocating Febronianism? Nikolaus von Hontheim

109. What is Febronianism? A philosophy of how the Roman Catholic Church should be organized, with independent national churches, loosely unified under the Pope and the general council of the Roman Catholic Church.
110. The sub-title of *On the State of the Church and the Legitimate Power of the Roman Pontiff* reads “A Singular Book on the Properly-Ordered Reunification with Dissidents in the Christian Religion.” Why does this suggest the book was meant to be used as a formula for how to bring Protestants (like Protestant America) back into the fold of Romanism? The dissidents refers to Protestants, and re-unification means their being reabsorbed within the Roman Catholic Church.
111. Which Jewish family has the title of “Guardians of the Vatican Treasury”? the Rothschilds
112. Which American Jesuit was appointed by the Jesuit Secretary General Lorenzo Ricci to the position of Prefect of the Sodality? John Carroll
113. What English trading company was formed by Fitch and others in 1599 to conduct trade between East Asia and England? East India Company
114. Which English act allowed the East India Company to sell tea in the American colonies exempt from duty, but place a 3 shilling duty upon all other tea imported into America? The Tea Act
115. Which group in Boston carried out the “Boston Tea Party”? St. John’s Lodge (Masonic)
116. What did the Quebec Act do? Cut off claims of the English colonies to western lands, giving them instead to Catholic Quebec.
117. Which Jesuit Father is known as the “Apostle to Maryland”? Andrew White
118. Which Roman Catholic was given by King Charles I the land of Maryland as a feudal barony? The Calvert family, who was headed by one titled Lord Baltimore
119. Who was appointed Secretary of the First Continental Congress, an office he held under the title “Perpetual Secretary” until the US Constitution was ratified in 1789? Charles Thomson
120. Who was appointed War Commissioner by the Continental government? Charles Carroll
121. Some colonies had their delegates chosen and sent by their colony’s legislature, but some delegates to the First Continental Congress were merely chosen by a Committee of Correspondence in that colony. For example, the Annapolis, Maryland Committee of Correspondence chose Charles Carroll to be its delegate, though he declined and only attended as an unofficial consultant. What was a “Committee of Correspondence”? In colonial America, those who sought independence from Great Britain formed clubs or committees in each colony to pursue that end. The committees in the various colonies had an informal correspondent relationship with one another.
122. Who did the Second Continental Congress name Commander-in-Chief of the Continental Army? George Washington
123. What is secularism? View based on the premise that this-worldly concepts are a sufficient framework and that religion and religious considerations may be ignored. Secularism is found in ancient (e.g., Lucretius) and modern (e.g., F. Bacon) philosophers and in various movements (e.g., Enlightenment, naturalism, romanticism, modern technology, nationalism).

- 124.. A seal discloses the character of the party it represents. What are the words on the first seal of the United States, presented to Congress in 1776 by a committee consisting of Ben Franklin, Thomas Jefferson, and John Adams? “Rebellion to tyrants is obedience to God.”
125. Is this statement on the first seal consistent with Bellarminian liberation theology or with scripture? Bellarminian liberation theology
126. The Great Seal which was designed by Charles Thomson and William Barton was adopted by Congress in 1782. What is the motto on the banner in the beak of the Eagle on this seal? E Pluribus Unum
127. The words “Novus Ordo Seclorum” on the Great Seal allude to a statement from the *Fourth Eclogue*, looking forward to a new Golden Age of Rome. Who wrote the *Fourth Eclogue*? Virgil
128. What do the words “Novus Ordo Seclorum” mean? New World Order
129. The words “Annuit Coeptis” are above the pyramid on the Great Seal. These words allude to a statement attributed to Julius Ascanius. What statement did Julius Ascanius make when he implored Jupiter’s aid in his battle against the giant Remulus? Favor this rebellious undertaking.
130. What Parisian engineer designed Washington, DC? Pierre-Charles L’Enfant
131. According to Dr. James Walsh in his book *American Jesuits*, who was his priest that interceded on his behalf to the American government so that he would get the job as its designer? John Carroll
132. Rome’s God of Gods was served in temples called capitolia, from which we get our word “capitol”. And this was the name applied to the meeting place of the national congress of the USA. What was the Roman God of Gods? Jupiter
133. When the capitol project was consecrated by Washington and Capitol Commissioner Daniel Carroll, the ceremony was not Christian. What was it? Masonic
134. What Jesuit university resides in the Washington, DC area, having been started there in 1789 before Washington was chosen as the national capital? Georgetown University
- 135.** On this university’s seal, what grasps both the world and the cross, signifying the state and the church? the Roman Eagle
136. In 1854 the encyclical entitled “Ineffabilis Deus” was issued by the Roman Catholic Church. What doctrine did it teach? The Immaculate Conception of Mary
137. Following the issuance of the encyclical, the US Congress appropriated money for the construction of a statue of Persephone to go on the top of the Capitol building. Who is Persephone?
138. What is the name given to this statue? Statue of Freedom
139. Roman Catholic Chief Justice Roger B. Taney issued which famous decision concerning slavery in the years leading up to the Civil War? The Dred Scott decision, saying that Negro slaves and their descendants could not be State citizens, and so had no standing in court
140. What Roman Catholic Confederate General, formerly Superintendent of West Point, fired on the U.S. military enclave at Fort Sumter, effectively beginning the Civil War? Pierre Beauregard

141. Who was president of the Confederacy, having formerly been a young Protestant student at the Roman Catholic monastery of St. Thomas College and there pled to join the Romish Church? Jefferson Davis
142. Charles Chiniquy quotes Abraham Lincoln as asserting a significant Jesuit role in prompting the southern states to attempt secession. Which Roman Catholic nation does he in the quote allege promised to supply arms for the Confederate cause? France
143. Who was the only head of state in the world at the time of the Civil War to recognize the Southern Confederacy as a sovereign nation? The Pope (Pius IX)
144. Which denomination had come to heavily populate the northern states of the U.S. during the 1850s, before the Civil War? Roman Catholic
145. Who painted the inner surface of the Capitol dome, entitled “Apotheosis of Washington”? Constantino Brumidi
146. In the painting “Apotheosis of Washington” who sits to the right of George Washington, holding the emblem of Roman totalitarianism (the fasces)? The goddess Minerva
147. In the “Apotheosis of Washington” we see a picture of the man who was Superintendent of Finance under the Articles of Confederation. He raised considerable funds at a crucial time for the Revolutionary army before the battle at Yorktown. Who is he, and who is the Roman deity in the painting that gives him a bag of gold, presumably for purposes of the American Revolutionary forces? Robert Morris and Mercury
148. Which man assassinated President Abraham Lincoln, with the help of various conspirators? John Wilkes Booth
149. Who was the mentor of this assassin, as well as an important influence upon co-conspirators in the assassination? A Jesuit priest (Father B.F. Wiget)
150. Which English Rosicrucian and prominent statesman wrote “The New Atlantis”? Francis Bacon
151. Where does he indicate the New Atlantis is? America

152. The completed table appears as follows:

Section #	Chapters in Revelation	General Topic Covered
1	1	the things which thou hast seen
2	2 - 3	the things which are
3	4 – 22	the things which shall be hereafter

153. The completed table appears as follows:

Sub-Section #	Chapters in Revelation	General Topic Covered	Period in History
1	4 – 8:1	Opening of the 7 Seals	The period up to 70 A.D. when Christians were saved from the Roman siege but earthly Jerusalem was destroyed.
2	8:2 - 14	Sounding of the 7 Trumpets*	The “wilderness” period- lasting 1,260 years - up to and concluding in the Protestant Reformation. This is a period, beginning in 70 A.D., marked by the oppression of Christ’s elect by the pagan to nominally Christian Roman Empire (the Beast from the sea of Revelation chapter 13), as well as the rise of the Papal False Prophet (the land Beast of Revelation chapter 13).
3	15 - 19	Pouring of the 7 Vials with the 7 Plagues, including the events leading up to this divine judgment and its immediate	Rise of the ‘Enlightenment’ during and in the aftermath of the Protestant Reformation, in which a mysterious Babylonian ‘mother of harlots’ arises. This mysterious Babylon rides upon a new manifestation of the Beast (the Black Pope and his Jesuit order), along with the Papal False Prophet. God sends judgments for this wickedness on earth, culminating in the 7 Plagues which destroy

		aftermath	the mysterious Babylon. The power of the Jesuit Beast and the Papal False Prophet over the nations then becomes more apparent. Finally, the Beast and False Prophet are overcome by the preaching of the gospel, ushering in the post-millennium.
4	20:1 – 20:10	The Post-Millennium (A Restoration of the Protestant Reformation)	Future period in which deception will be significantly lessened among the nations, so that Christ invisibly reigns from heaven over the reformed Christian nations of the world. This is followed by a brief period of significant Satanic activity.
5	20:11ff	Great Day of Judgment	Future Second Advent of Jesus Christ in which all are judged
6	21 - 22	New Heavens and New Earth	Future eternal state when Christ visibly reigns on new earth as well as heaven

*** Revelation chapters 12 – 14 present themselves as a flashback to more fully describe what has occurred in the period of the sounding of the 7 trumpets and the opening of the 7 seals as well. In the course of explaining the sounding of the 7 trumpets, a beast and other evil forces released from the bottomless pit were mentioned but not elaborated upon. Revelation chapters 12 –14 elaborate upon them.**

SECTION FIVE: COURSE ASSIGNMENTS

Introduction

Course assignments focus upon an examination of the prophetic book of Revelation in scripture. They consist of the course assignments from the *Sabbath Bible Survey Tests and Assignments of The Puritans' Home School Curriculum*, as well as some additional course assignments which cover material in the book *Let My People Go*. Students who have already completed these assignments from that book do not need to repeat it here. Rather, the grades already obtained when it was taken with that course can simply be transferred to this course for purposes of the course assignments. But it is recommended that the material be thoroughly reviewed as part of this course.

Assignment # 1 : Revelation 1-3

1. The Revelation was given by God the Father to Jesus Christ, to show unto whom?
2. According to Revelation 1:1 the Revelation *as a whole* was to shortly come to pass. We find in Revelation that it consists of such elements as the rise and fall of kingdoms, what is called a thousand year period (a millennium), and the Day of Judgment ushering in the New Heavens and New Earth. Given the length of time which such elements suggest, how may II Peter 3:7-13 help us to understand this paradox of time indicators?
3. Which specific servant of Jesus Christ was to testify of this Revelation to Christ's servants on earth?
4. Revelation 1:19 suggests that we should outline the book of Revelation as consisting of 3 main sections. The first main section consists of "the things which thou hast seen" (Revelation chapter one); and the second section consists of the things which are (Revelation chapters 2-3). What does this verse suggest is the third main section?
5. What hint does Revelation 4:1 provide us that the third main section of the book of Revelation begins with chapter 4 (and continues to the end of the book)?
6. Regarding the time of its authorship, there is not complete certainty regarding when the Apostle John wrote the book of Revelation. The traditional view is that it was written in 95 AD, but there is possibility it was written before 70 AD. Where was John when he recorded it?
7. There are 4 main schemes which have been proposed for interpreting the prophecies of the book of Revelation: historicism (that the book of Revelation records the events from Christ's First Advent to His future Second Advent); preterism (that the book of Revelation records the events soon after Christ's First Advent); futurism (that the book of Revelation records the events right before Christ's future Second Advent); and idealism (that the book of Revelation presents ideas which will recur from Christ's First Advent to His Future Second Advent, but is not providing a history of events which will occur in this period). The historicistic view is the historic reformed interpretation of the book's prophecies, and there is much internal evidence to suggest it is the correct one. The book of Revelation

follows the pattern of the book of Daniel. From your past reading of the book of Daniel, did its prophecies foretell of events from the time of Daniel all the way to the time of Christ's First Advent and beyond even to Christ's Second Advent? If so, which scheme of interpretation is this?

8. Who is called "Alpha and Omega"?
9. Why is he called "Alpha and Omega"?
10. John describes himself as a "companion in tribulation". What does this suggest about his condition?
11. On which day was John first approached by Jesus Christ to record the revelation?
12. Which were the 7 churches that John was to send the book?
13. The number "7" plays a prominent role in the book of Revelation (7 churches, 7 seals, 7 Spirits, 7 trumpets, etc.). What does the number "7" signify in Biblical symbolism?
14. We read in Revelation chapter one that a sharp two-edged sword proceeds from Christ's mouth. Should we interpret this as a literal sword? If not, what does scripture suggest this symbol signifies? Where in scripture tells us what it symbolizes?
15. There are many prophetic symbols in Revelation, some of which are explained for us and some which are not. According to Revelation 1, what did the 7 candlesticks which John saw signify?
16. What did the 7 stars signify?
17. For each of the 7 churches described in Revelation 2-3, describe its chief sin (if any) communicated in the narrative of Revelation.
18. To the church of Ephesus, Christ says He will come quickly to it if it does not repent. What does His coming in this context mean?
19. Some "comings" of God are local judgments of God upon a people for their sins- carried out by means of spiritual intervention; and some comings (the First and Second Advent of Christ) are visible and generally having universal effect and implication. Which type of "coming" best describes the coming in Revelation 2:5?
20. What is the "tree of life"?
21. Where did we read of the "tree of life" in Genesis?
22. Why does God say in Revelation 2 that some will eat of the "tree of life"?
23. What is the church of Judaists called?
24. Revelation 2 speaks of the "second death". What does Revelation 20 say the "second death" is?
25. What is the relation between Revelation 2:26-27 and Psalm 2?
26. Revelation chapter 3 speaks of the "new Jerusalem". According to Revelation 21 it will come down from heaven to earth. What is the "new Jerusalem"?
27. Laodiceans are accused of being lukewarm Christians. What does this mean?
28. Is God satisfied with "lukewarm" Christians, such that they will enter the new Jerusalem?

Assignment #1 Answers: Revelation 1-3

1. The Revelation was given by God the Father to Jesus Christ, to show unto whom? His servants
2. According to Revelation 1:1 the Revelation *as a whole* was to shortly come to pass. We find in Revelation that it consists of such elements as the rise and fall of kingdoms, what is called a thousand year period (a millennium), and the Day of Judgment ushering in the New Heavens and New Earth. Given the length of time which such elements suggest, how may II Peter 3:7-13 help us to understand this paradox of time indicators? II Peter 3 reminds us that God's definition of time, and therefore 'shortly', is different from man's definition of time. In God's time frame of 'shortly' all of these elements lasting significant human time could yet take place.
3. Which specific servant of Jesus Christ was to testify of this Revelation to Christ's servants on earth? John
4. Revelation 1:19 suggests that we should outline the book of Revelation as consisting of 3 main sections. The first main section consists of "the things which thou hast seen" (Revelation chapter one); and the second section consists of the things which are (Revelation chapters 2-3). What does this verse suggest is the third main section? The things which shall be hereafter
5. What hint does Revelation 4:1 provide us that the third main section of the book of Revelation begins with chapter 4 (and continues to the end of the book)? Revelation 4:1 announces that it will now show the things which shall be hereafter.
6. Regarding the time of its authorship, there is not complete certainty regarding when the Apostle John wrote the book of Revelation. The traditional view is that it was written in 95 AD, but there is possibility it was written before 70 AD. Where was John when he recorded it? The isle of Patmos
7. There are 4 main schemes which have been proposed for interpreting the prophecies of the book of Revelation: historicism (that the book of Revelation records the events from Christ's First Advent to His future Second Advent); preterism (that the book of Revelation records the events soon after Christ's First Advent); futurism (that the book of Revelation records the events right before Christ's future Second Advent); and idealism (that the book of Revelation presents ideas which will recur from Christ's First Advent to His Future Second Advent, but is not providing a history of events which will occur in this period). The historicistic view is the historic reformed interpretation of the book's prophecies, and there is much internal evidence to suggest it is the correct one. The book of Revelation follows the pattern of the book of Daniel. From your past reading of the book of Daniel, did its prophecies foretell of events from the time of Daniel all the way to the time of Christ's First Advent and beyond even to Christ's Second Advent? yes If so, which scheme of interpretation is this? historicism
8. Who is called "Alpha and Omega"? Jesus Christ
9. Why is he called "Alpha and Omega"? He is the first and last and has existed forever.

10. John describes himself as a “companion in tribulation”. What does this suggest about his condition? He was being persecuted. (Apparently he was exiled to the isle of Patmos as a punishment.)
11. On which day was John first approached by Jesus Christ to record the revelation? The Lord’s Day
12. Which were the 7 churches that John was to send the book? Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea
13. The number “7” plays a prominent role in the book of Revelation (7 churches, 7 seals, 7 Spirits, 7 trumpets, etc.). What does the number “7” signify in Biblical symbolism? completeness
14. We read in Revelation chapter one that a sharp two-edged sword proceeds from Christ’s mouth. Should we interpret this as a literal sword? no If not, what does scripture suggest this symbol signifies? The word of God (the Bible) Where in scripture tells us what it symbolizes? Hebrews 4:12, Ephesians 6:17
15. There are many prophetic symbols in Revelation, some of which are explained for us and some which are not. According to Revelation 1, what did the 7 candlesticks which John saw signify? The 7 churches
16. What did the 7 stars signify? The 7 angels of the 7 churches
17. For each of the 7 churches described in Revelation 2-3, describe its chief sin (if any) communicated in the narrative of Revelation. Ephesus- lost first love; Smyrna- none; Pergamos- following a Balaam-like error and of the Nicolaitans; Thyatira- allowing a Jezebel-like character to seduce the people into error; Sardis- dead spiritually; Philadelphia- none; Laodicea- indifferent and lukewarm
18. To the church of Ephesus, Christ says He will come quickly to it if it does not repent. What does His coming in this context mean? A local judgment upon them.
19. Some “comings” of God are local judgments of God upon a people for their sins- carried out by means of spiritual intervention; and some comings (the First and Second Advent of Christ) are visible and generally having universal effect and implication. Which type of “coming” best describes the coming in Revelation 2:5? Local coming
20. What is the “tree of life”? Literally, it was the tree in the Garden of Eden which Adam and Eve were not allowed to eat because they had sinned, and were unworthy of its blessings. It signifies the spiritual blessing of eternal life which comes through and from Christ.
21. Where did we read of the “tree of life” in Genesis? Genesis 2:9
22. Why does God say in Revelation 2 that some will eat of the “tree of life”? they are elect and will partake of eternal life in Christ
23. What is the church of Judaists called? The Synagogue of Satan
24. Revelation 2 speaks of the “second death”. What does Revelation 20 say the “second death” is? When the non-elect are thrown into hell on the Day of Judgment
25. What is the relation between Revelation 2:26-27 and Psalm 2? Revelation 2:26-27 speaks of the same thing being described in Psalm 2 regarding the Messianic reign, but it is especially focusing upon how the people of God will reign with Christ.

26. Revelation chapter 3 speaks of the “new Jerusalem”. According to Revelation 21 it will come down from heaven to earth. What is the “new Jerusalem”? the new heavens and new earth
27. Laodiceans are accused of being lukewarm Christians. What does this mean? They are spiritually indifferent and not zealous.
28. Is God satisfied with “lukewarm” Christians, such that they will enter the new Jerusalem?
no

Assignment # 2 : Revelation 4-8:1

1. Over history various schemes for interpreting the book of Revelation have been proposed. Here is how I would interpret it, in conformity to a historicistic post-millennial model. First, the following table presents a general outline of the book as a whole, as suggested in Revelation 1:19 (“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;”) and confirmed in Revelation 4:1 (“After this I looked, and, behold, a door [was] opened in heaven: and the first voice which I heard [was] as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.”):

Section #	Chapters in Revelation	General Topic Covered
1	1	the things which thou hast seen
2	2 - 3	the things which are
3	4 – 22	the things which shall be hereafter

It should be noted that the above sections are organized in chronological order. What does chronological order mean?

2. So the book of Revelation contains the three sections listed above. We should then divide the third section into sub-sections, for the account of “the things which shall be hereafter” presents itself in these sub-sections. In order for these sub-sections of “the things which shall be hereafter” to be organized in the same order as the 3 main sections listed above, in what order must they be organized?
3. Expositors have debated whether these sub-sections of “the things which shall be hereafter” should be interpreted as occurring in successive chronological order or synchronously occurring. (‘Successive’ means one after another in time; whereas ‘synchronous’ means occurring at the same time.) Those expositors who have interpreted some or all of these sub-sections as synchronously occurring have pointed to the repetition of certain features and events, such as the presence of the Beast or the fall of Babylon. But such an interpretation fails to take into account how each sub-section rather builds upon the previous ones, and often assumes the events described in the previous ones have already occurred. Furthermore, it fails to take into account the very repetitive nature of history in

general, especially in the history of redemption of God's people. Consider, for example, the repetition in history of this pattern:

- I. the suffering of God's people, often due to sins
- II. their redemption by God
- III. rest as a result of redemption

Here are just some of the times this pattern has been repeated in history:

- God's people saved in the Ark with Noah after suffering through much sin and the Great Flood.
- Lot saved from Sodom after much suffering.
- The Exodus from suffering in Egypt followed by rest in Canaan.
- The suffering of God's people before God would raise up a judge in Israel to save the people (this pattern repeated often in the book of Judges).
- The rescue of God's people by King David after much suffering.
- The rescue of God's people by good kings like Hezekiah and Josiah after much suffering.
- Return to Jerusalem after Babylonian captivity.
- Rescue of God's people under the Maccabees after desolations under Antiochus Epiphanes.
- Rescue of Christians from persecution by Judaists and 70 AD Roman siege of Jerusalem.
- Christianization of Roman Empire under Constantine following severe persecution during the Empire's pagan era.
- Redemption from suffering and deception under the Papal Anti-Christ during the Protestant Reformation.
- Currently we are suffering through the effects of the Enlightenment in which Romanism and pseudo-Protestant whores, as well as outright pagan Marxism and Fascism, wreak

havoc on truth and God’s people. But we have reason to believe these will be overturned and usher in a post-millennium.

- The future Second Advent and Day of Judgment will usher in the new heavens and new earth.

Here is a table which may help you have an outline in your mind of the sub-sections of “the things which shall be hereafter”, as well as an assignment of them to periods in history:

Sub-Section #	Chapters in Revelation	General Topic Covered	Period in History
1	4 – 8:1	Opening of the 7 Seals	The period up to 70 A.D. when Christians were saved from the Roman siege but earthly Jerusalem was destroyed.
2	8:2 - 14	Sounding of the 7 Trumpets*	The “wilderness” period- lasting 1,260 years - up to and concluding in the Protestant Reformation. This is a period, beginning in 70 A.D., marked by the oppression of Christ’s elect by the pagan to nominally Christian Roman Empire (the Beast from the sea of Revelation chapter 13), as well as the rise of the Papal False Prophet (the land Beast of Revelation chapter 13).
3	15 - 19	Pouring of the 7 Vials with the 7 Plagues, including the events leading up to this divine judgment and its immediate aftermath	Rise of the ‘Enlightenment’ during and in the aftermath of the Protestant Reformation, in which a mysterious Babylonian ‘mother of harlots’ arises. This mysterious Babylon rides upon a new manifestation of the Beast (the Black Pope and his Jesuit order), along with the Papal False Prophet. God sends judgments for this wickedness on earth, culminating in the 7 Plagues which destroy the mysterious Babylon. The power of the Jesuit Beast and the Papal False Prophet over the nations then becomes more apparent. Finally, the Beast and False Prophet are overcome by the preaching of

			the gospel, ushering in the post-millennium.
4	20:1 – 20:10	The Post-Millennium	Future period in which deception will be significantly lessened among the nations, so that Christ invisibly reigns from heaven over the reformed Christian nations of the world. This is followed by a brief period of significant Satanic activity.
5	20:11ff	Great Day of Judgment	Future Second Advent of Jesus Christ in which all are judged
6	21 - 22	New Heavens and New Earth	Future eternal state when Christ visibly reigns on new earth as well as heaven

*** Revelation chapters 12 – 14 present themselves as a flashback to more fully describe what has occurred in the period of the sounding of the 7 trumpets and the opening of the 7 seals as well. In the course of explaining the sounding of the 7 trumpets, a beast and other evil forces released from the bottomless pit were mentioned but not elaborated upon. Revelation chapters 12 –14 elaborate upon them.**

So in the section of Revelation addressing the “things which must be hereafter”, there will be the description of the opening of 7 seals, then the sounding of 7 trumpets, and then the pouring of 7 vials, followed by the millennium, Great Day of Judgment, and finally the new heavens and new earth. Which chapters in Revelation cover the opening of the 7 seals?

4. What does each of the 7 seals involve:

- a. The First Seal -
- b. The Second Seal -
- c. The Third Seal -
- d. The Fourth Seal -
- e. The Fifth Seal -
- f. The Sixth Seal -
- g. The Seventh Seal -

5. Revelation 4 opens with a scene in which place (which continues for some chapters)?

6. The elders John sees have represented the people of God, as their leaders. How many elders does John see in Revelation 4?

7. How does Revelation 4:8 relate to Isaiah 6:3?

8. The creatures in Isaiah 6 have 6 wings, as do the four beasts in Revelation 4. According to Isaiah 6, what are these creatures?

9. Why is Jesus called the “Lion of the tribe of Judah”? (hint: see Genesis 49:9-10)

10. . Why is Jesus called the “Root of David”? (hint: see Isaiah 11:1,10)

11. We should interpret the “harps and vials” described in Revelation 5 figuratively, as the instruments *within* God’s people producing praise and prayers to God. What evidence is there in Revelation 5 that we should not interpret these harps and vials literally?
12. Some have argued that Christians have the right to compose and use in public worship uninspired hymnody, based upon the hymn sung in Revelation 5. Is there any evidence that this hymn in Revelation 5 was uninspired? What does the fact that it was sung in unison suggest about whether it was spontaneous or taught to them by God?
13. The elders say in the hymn that they shall reign on the earth. According to Revelation 22:5, how long will their reign last on the new earth?
14. Many historicists believe that the opening of the 7 seals correspond to the providences of God up to the time of Constantine, when the Roman Empire was Christianized. But some historicists (including myself) believe it recounts the providences up to 70 AD. Those who hold to the latter view believe that the book of Revelation was written prior to 70 A.D., because the events described in the opening of the 7 vials seem to correspond with the events leading up to and including 70 A.D. Matthew 24:15-21 describes the period of “great tribulation” leading up to 70 A.D. In Revelation 7:14, what are the Christians in heaven who came out the events described in the first 6 seals said to have come out of?
15. Luke 21:8-26 also describes the period leading up to and including 70 A.D. (which is a type and foreshadowing of the period when Satan will be briefly released prior to the Great Day of Judgment [see Revelation 20:7-15]). How do the events described in Luke 21:8-26 correspond with those associated with the opening of the first 6 seals?
16. Both groups of historicists agree that these 7 seals describe the proclamation and spread of the gospel, the judgments upon those who refuse the gospel, the suffering of the Christians during this period, but a triumph of the gospel over the wicked bringing a brief respite before more travails. What about the opening of the seventh seal suggests a brief period of peace after a period of earthly travail for Christians?
17. What is similar between the description of the first seal opened in Revelation 6 and what we see in Revelation 19:12-21 with a sword proceeding out of His mouth?
18. Given that the description of the first seal opened is so similar in nature to the coming of Jesus Christ described in Revelation 19 in which the Beast is overcome and the millennium ushered in (in contrast to His coming described in Revelation 20:11-15), what does this suggest about the nature of that Revelation 19 coming which will bring in the millennium on earth?
19. A ‘type’ is a figure or symbol of something to come, such as an event in the Old Testament that foreshadows and prophesies of another in the New Testament. For example, the rest that the Israelites enjoyed in Canaan when they came out of Egypt is a type of the promised rest believers will enjoy when they enter heaven, and King David is a type of King Jesus. And an ‘anti-type’ is the thing which is foreshadowed by the type. So Jesus is the anti-type of David. In scriptural typology, types can correspond with other types, as well as symbolize the whole. How is the judgment described in the opening of the sixth seal a type of what is described in Revelation 19:15-21?
20. But how is the language of Revelation 6:12-14 different from Matthew 24:29-30 (which indicates it is only a type, but not the Second Advent and Great Day of Judgment itself)?

21. In scriptural typology, the language describing the type is only fully true of the anti-type. For example, God said of Israel in Exodus 4: "Thus saith the Lord, Israel is My *son*, My first-born; and I say unto thee, Let *My son* go." In its fullest sense, who is the only true First-Born Son of God, even though the primary reference in the Exodus 4 passage is Israel?
22. So how can the language describing the opening of the sixth seal be primarily referring to the judgment in 70 A.D. when the Temple in Jerusalem was destroyed, even though in its fullest sense the language is only appropriate for the Great Day of Judgment?
23. What about the description of the seventh seal gives the indication that this cannot be describing either the millennium or the new heavens and new earth?

Assignment # 2 Answers : Revelation 4-8:1

1. Over history various schemes for interpreting the book of Revelation have been proposed. It should be noted that the above sections are organized in chronological order. What does chronological order mean? Order in time
2. So the book of Revelation contains the three sections listed above. We should then divide the third section into sub-sections, for the account of “the things which shall be hereafter” presents itself in these sub-sections. In order for these sub-sections to be organized in the same order as the 3 main sections listed above, in what order must they be organized? chronological
3. So in the section of Revelation addressing the “things which must be hereafter”, there will be the description of the opening of 7 seals, then the sounding of 7 trumpets, and then the pouring of 7 vials, followed by the millennium, Great Day of Judgment, and finally the new heavens and new earth. Which chapters in Revelation cover the opening of the 7 seals? Chapters 4-8
4. What does each of the 7 seals involve:
 - a. The First Seal - white horse to conquer
 - b. The Second Seal - red horse was to make war
 - c. The Third Seal - black horse would
 - d. The Fourth Seal - Death and Hell kill with the sword, and with hunger, and with death, and with the beasts of the earth
 - e. The Fifth Seal - death of those slain for the word of God
 - f. The Sixth Seal - judgment especially of the rulers and the rich who had oppressed Christ’s people
 - g. The Seventh Seal - silence in heaven about a half an hour
5. Revelation 4 opens with a scene in which place (which continues for some chapters)? Heaven
6. The elders John sees have represented the people of God, as their leaders. How many elders does John see in Revelation 4? 24 elders
7. How does Revelation 4:8 relate to Isaiah 6:3? Both are scenes of heaven where the angels are praising God with similar words.
8. The creatures in Isaiah 6 have 6 wings, as do the four beasts in Revelation 4. According to Isaiah 6, what are these creatures? angels
9. Why is Jesus called the “Lion of the tribe of Judah”? (hint: see Genesis 49:9-10) It was prophesied in Genesis 49 that the Messiah would come out of the tribe of Judah, and Jesus is the fulfillment of that prophecy.
10. Why is Jesus called the “Root of David”? (hint: see Isaiah 11:1,10) The Messiah would be descended from David and David’s father, Jesse, according to Isaiah 11:1,10, so Jesus was identified as the Messiah by noting His relation to David.

11. We should interpret the “harps and vials” described in Revelation 5 figuratively, as the instruments *within* God’s people producing praise and prayers to God. What evidence is there in Revelation 5 that we should not interpret these harps and vials literally? Many of Revelation’s elements are symbols. For example, besides mentioning harps and vials in the context, also odors proceeding from vials are mentioned. These are explicitly said to be the prayers of saints. So it would appear in the context that elements of the Old Testament Temple were used to symbolize spiritual realities.
12. Some have argued that Christians have the right to compose and use in public worship uninspired hymnody, based upon the hymn sung in Revelation 5. Is there any evidence that this hymn in Revelation 5 was uninspired? No. What does the fact that it was sung in unison suggest about whether it was spontaneous or taught to them by God? It is suggestive it was taught to them by God.
13. The elders say in the hymn that they shall reign on the earth. According to Revelation 22:5, how long will their reign last on the new earth? eternally
14. Many historicists believe that the opening of the 7 seals correspond to the providences of God up to the time of Constantine, when the Roman Empire was Christianized. But some historicists (including myself) believe it recounts the providences up to 70 A.D. Those who hold to the latter view believe that the book of Revelation was written prior to 70 A.D., because the events described in the opening of the 7 vials seem to correspond with the events leading up to and including 70 A.D. Matthew 24:15-21 describes the period of “great tribulation” leading up to 70 A.D. In Revelation 7:14, what are the Christians in heaven who came out the events described in the first 6 seals said to have come out of? The great tribulation
15. Luke 21:8-26 also describes the period leading up to and including 70 A.D. (which is a type and foreshadowing of the period when Satan will be briefly released prior to the Great Day of Judgment [see Revelation 20:7-15]). How do the events described in Luke 21:8-26 correspond with those associated with the opening of the first 6 seals? War is spoken of in both, as well as famines, earthquakes, Christian martyrdom, and judgment on the wicked.
16. Both groups of historicists agree that these 7 seals describe the proclamation and spread of the gospel, the judgments upon those who refuse the gospel, the suffering of the Christians during this period, but a triumph of the gospel over the wicked bringing a brief respite before more travails. What about the opening of the seventh seal suggests a brief period of peace after a period of earthly travail for Christians? It says there was silence in heaven about a “half an hour”.
17. What is similar between the description of the first seal opened in Revelation 6 and what we see in Revelation 19:12-21 with a sword proceeding out of His mouth? In both Christ is riding on a white horse.
18. Given that the description of the first seal opened is so similar in nature to the coming of Jesus Christ described in Revelation 19 in which the Beast is overcome and the millennium ushered in (in contrast to His coming described in Revelation 20:11-15), what does this suggest about the nature of that Revelation 19 coming which will bring in the millennium on earth? It suggests that the coming of Revelation 19 is invisible and spiritual like that

described in Revelation 6:2. In other words, it is ****not**** speaking of a visible Advent of Christ.

19. A 'type' is a figure or symbol of something to come, such as an event in the Old Testament that foreshadows and prophesies of another in the New Testament. For example, the rest that the Israelites enjoyed in Canaan when they came out of Egypt is a type of the promised rest believers will enjoy when they enter heaven, and King David is a type of King Jesus. And an 'anti-type' is the thing which is foreshadowed by the type. So Jesus is the anti-type of David. In scriptural typology, types can correspond with other types, as well as symbolize the whole. How is the judgment described in the opening of the sixth seal a type of what is described in Revelation 19:15-21? It is a fore-shadowing of such future judgments of God upon the wicked and is typical of such provisional judgments.
20. How is the judgment described in the opening of the sixth seal a type of what is described in Revelation 20:9-15? It is a fore-shadowing of this future and ultimate Great Day of Judgment in Rev 20:9-15, which is the anti-type.
21. How is the language of Revelation 6:12-14 similar to Matthew 24:29-30 (making the incident described in Rev 6:12-14 a type and shadow of the Second Advent)? (note: Matthew 24:29-30 refers to Christ's Second Advent, of which the judgment of 70 A.D. is a provisional type.) Both speak of cataclysmic events on heaven and earth associated with a great visitation of God.
22. But how is the language of Revelation 6:12-14 different from Matthew 24:29-30 (which indicates it is only a type, but not the Second Advent and Great Day of Judgment itself)? Matthew 24:29-30 speaks of a universal gathering of all Christ's elect associated with Christ's coming, whereas Revelation 6:12-14 does not.
23. In scriptural typology, the language describing the type is only fully true of the anti-type. For example, God said of Israel in Exodus 4: "Thus saith the Lord, Israel is My *son*, My first-born; and I say unto thee, Let *My son* go." In its fullest sense, who is the only true First-Born Son of God, even though the primary reference in the Exodus 4 passage is Israel? Jesus Christ
24. So how can the language describing the opening of the sixth seal be primarily referring to the judgment in 70 A.D. when the Temple in Jerusalem was destroyed, even though in its fullest sense the language is only appropriate for the Great Day of Judgment? The opening of the sixth seal may be a typical fore-shadowing of the Great Day of Judgment.
25. What about the description of the seventh seal gives the indication that this cannot be describing either the millennium or the new heavens and new earth? Unlike the new heavens and new earth, it does not last eternally, but only a brief period. And unlike the millennium, it is not followed by the new heavens and new earth.

Assignment # 3 : Revelation 8:2 - 11

1. Which chapters in Revelation cover the sounding of the 7 trumpets?
2. What does each of the 7 trumpets involve:
 - a. The First Trumpet -
 - b. The Second Trumpet -
 - c. The Third Trumpet -
 - d. The Fourth Trumpet -
 - e. The Fifth Trumpet -
 - f. The Sixth Trumpet -
 - g. The Seventh Trumpet -
3. The Old Testament church was a type of the New Testament church. So the history of the church revealed in the book of Revelation parallels and was foreshadowed by the history of ancient Israel, each having an escape from “Egypt”, a “wilderness” period, a Babylonian oppression, a period of restoration, and an advent of Christ. In Israel’s wilderness experience, how many men who had spied the land of Canaan came back with a report that Israel should enter? Who were they?
4. How many witnesses do we find in Revelation 11?
5. In Biblical jurisprudence how many witnesses does it take to convict someone? Where do you read this?
6. We find in scriptural history many repetitions of very similar events, like the similarities of the siege by the Babylonians of Jerusalem in the Old Testament and the prophesied siege of Jerusalem by the Romans in 70 AD.; as well as the rest in Canaan when Joshua conquered it for the Israelites and the rest there that followed the Babylonian captivity when Nehemiah and others returned, as well as the rest in the new heavens and new earth (Revelation 21). There are thus types and shadows of future events. How is the language of Revelation 6:15 similar to the language of Isaiah 2:10,19 (which foretold the destruction by the ancient Babylonians of Old Testament Jerusalem, but as well the destruction by the Romans of Jerusalem in 70 A.D., and ultimately the Great Day of Judgment [Rev 20:9-11])?
7. Most historicists agree the first 5 trumpet sounds include both a description of the rise of heresies and the beginnings of the Papal Anti-Christ, as well as the attacks upon and collapse of the Roman Empire. Explain how the first four sounds of the trumpet could describe the attacks upon and collapse of the Roman Empire.
8. In the fifth trumpet blast powers are released from the bottomless pit. According to Revelation 20:1-2, which power is associated with the bottomless pit?
9. According to Rev 9:5, these are plagues which do not kill but do harm. How are heresies of this nature?
10. The manifestations of the Beast which rule during the period described as the Sounding of the Seven Trumpets and the Opening of the Seven Seals are said to be seated in “Babylon” (Revelation 14:8). “Babylon” is also alluded to in I Peter 5:13. Where does it seem Peter was when he wrote the epistle of I Peter, and where is this “Babylon”?

11. Many historicist expositors believe the sixth trumpet sound (Revelation 9:13-21) describes the Muslim conquest of much of Christendom arising from the east. What are some evidences for this view?
12. On the other hand, a number of historicist theologians like Patrick Fairbairn have objected to assigning the sixth trumpet sound to the Muslims from the East, because they object it would result in internal inconsistency. Ancient Babylon abode next to the Euphrates River, as Rome abode next to the Tiber River. If the "Babylon" being described in Revelation 4-14 is Rome, then analogously what would the "Euphrates River" of Revelation 9 allude to?
13. There is an interlude between the sixth and seventh trumpet sound, which is found in Revelation chapter 10. John was warned that some thing he would next learn would be painful to him. What was John told to eat that made his belly bitter but was sweet in his mouth?
14. According to Revelation 10:7, what should be finished when the seventh angel sounded the seventh trumpet?
15. What is a 'mystery' in scripture?
16. In the prophecy of Daniel there was reference to the oppression of Christ's church which would last for "a time, and times, and half a time". But this mysterious time period was not fully explained in Daniel. If the sounding of the seventh trumpet corresponds to the Protestant Reformation, when would Revelation 10:7 then imply this mysterious time period came to an end?
17. How were the events described in Revelation 11:15-19 typically fulfilled in the time of the Protestant Reformation?
18. In Revelation 11 we witness the temple - Christ's gospel church - which must have caused John grief when he learned the state of it, as Revelation 10 had warned. For how long, in prophetic language, will Gentiles tread under foot its court and the visible church of Christ?
19. Who is said to be given power to testify against the injustices of this time, according to Revelation 11:3?
20. Who will kill them?
21. Where did these witnesses ascend?
22. According to Revelation 20:4, what great honor is received by such witnesses in the millennium?
23. Revelation 11 concludes with the sound of the seventh trumpet, announcing the beginning of reward for his people's services and suffering on earth and more gospel light. What is meant by this statement: "the kingdoms of this world are become the kingdoms of our Lord"? Should we desire the kingdoms of this world to be Christian?
24. According to Revelation 11:18, were there still enemies to be dealt with?

Assignment # 3 Answers : Revelation 8:2 - 11

1. Which chapters in Revelation cover the sounding of the 7 trumpets? Revelation 8:2 - 11, but Revelation 12-14 expands upon and explains more thoroughly the events associated with the sounding of the 7 trumpets.
2. What does each of the 7 trumpets involve:
 - a. The First Trumpet - hail and fire mingled with blood were cast upon humanity ('the sea')
 - b. The Second Trumpet - something like a great mountain burning with fire was cast upon humanity
 - c. The Third Trumpet - a star named Wormwood fell upon the waters of the earth, making them bitter
 - d. The Fourth Trumpet - the sun and moon were smitten, becoming dark
 - e. The Fifth Trumpet - star fell from heaven which opened the bottomless pit, from which came locusts, with their king being Apollyon (destroyer)
 - f. The Sixth Trumpet - 4 angels loosed from the Euphrates River, along with horsemen who kill many of the earth's inhabitants
 - g. The Seventh Trumpet - great voices in heaven proclaim, "the kingdoms of this world are become the kingdoms of the Lord Jesus Christ", and the nations of humanity are angry that Christians have been so rewarded
3. The Old Testament church was a type of the New Testament church. So the history of the church revealed in the book of Revelation parallels and was foreshadowed by the history of ancient Israel, each having an escape from "Egypt", a "wilderness" period, a Babylonian oppression, a period of restoration, and an advent of Christ. In Israel's wilderness experience, how many men who had spied the land of Canaan came back with a report that Israel should enter? Two. Who were they? Joshua and Caleb
4. How many witnesses do we find in Revelation 11? Two
5. In Biblical jurisprudence how many witnesses does it take to convict someone? Two or more Where do you read this? Deuteronomy 17:6
6. We find in scriptural history many repetitions of very similar events, like the similarities of the siege by the Babylonians of Jerusalem in the Old Testament and the prophesied siege of Jerusalem by the Romans in 70 AD.; as well as the rest in Canaan when Joshua conquered it for the Israelites and the rest there that followed the Babylonian captivity when Nehemiah and others returned, as well as the rest in the new heavens and new earth (Revelation 21). There are thus types and shadows of future events. How is the language of Revelation 6:15 similar to the language of Isaiah 2:10,19 (which foretold the destruction by the ancient Babylonians of Old Testament Jerusalem, but as well the destruction by the Romans of Jerusalem in 70 A.D., and ultimately the Great Day of Judgment [Rev 20:9-11])? They both speak of men hiding under rocks to protect themselves from the visitation of God's judgment.
7. Most historicists agree the first 5 trumpet sounds include both a description of the rise of heresies and the beginnings of the Papal Anti-Christ, as well as the attacks upon and collapse of the Roman Empire. Explain how the first four sounds of the trumpet could

describe the attacks upon and collapse of the Roman Empire. In the waning days of the Roman Empire, the Roman Empire was ravaged by Germanic tribes. The first four trumpets speak of such devastation and destruction.

8. In the fifth trumpet blast powers are released from the bottomless pit. According to Revelation 20:1-2, which power is associated with the bottomless pit? Satan
9. According to Rev 9:5, these are plagues which do not kill but do harm. How are heresies of this nature? They harm a person even though they are not physically deadly.
10. The manifestations of the Beast which rule during the period described as the Sounding of the Seven Trumpets and the Opening of the Seven Seals are said to be seated in “Babylon” (Revelation 14:8). “Babylon” is also alluded to in I Peter 5:13. Where does it seem Peter was when he wrote the epistle of I Peter, and where is this “Babylon”? Rome.
11. Many historicist expositors believe the sixth trumpet sound (Revelation 9:13-21) describes the Muslim conquest of much of Christendom arising from the east. What are some evidences for this view? Muslims did come on horses from the East (in the region of the Euphrates River) and caused great destruction on much of the then known world.
12. On the other hand, a number of historicist theologians like Patrick Fairbairn have objected to assigning the sixth trumpet sound to the Muslims from the East, because they object it would result in internal inconsistency. Ancient Babylon abode next to the Euphrates River, as Rome abode next to the Tiber River. If the “Babylon” being described in Revelation 4-14 is Rome, then analogously what would the “Euphrates River” of Revelation 9 allude to? The Tiber River
13. There is an interlude between the sixth and seventh trumpet sound, which is found in Revelation chapter 10. John was warned that some thing he would next learn would be painful to him. What was John told to eat that made his belly bitter but was sweet in his mouth? The little book
14. According to Revelation 10:7, what should be finished when the seventh angel sounded the seventh trumpet? The mystery of God
15. What is a ‘mystery’ in scripture? A mystery is something that for a long time is hidden from man but is later disclosed to man by God.
16. In the prophecy of Daniel there was reference to the oppression of Christ’s church which would last for “a time, and times, and half a time”. But this mysterious time period was not fully explained in Daniel. If the sounding of the seventh trumpet corresponds to the Protestant Reformation, when would Revelation 10:7 then imply this mysterious time period came to an end? At the time of the Protestant Reformation
17. How were the events described in Revelation 11:15-19 typically fulfilled in the time of the Protestant Reformation? Nations began to tear away from Romish oppression and false doctrine and have more Biblical Christian government. In addition, Christians were rewarded and blessed, whereas wicked people and Romish and pagan nations were defeated and thwarted.
18. In Revelation 11 we witness the temple - Christ’s gospel church - which must have caused John grief when he learned the state of it, as Revelation 10 had warned. For how long, in prophetic language, will Gentiles tread under foot its court and the visible church of Christ? 42 months

19. Who is said to be given power to testify against the injustices of this time, according to Revelation 11:3? The two witnesses
20. Who will kill them? The beast that ascendeth out of the bottomless pit.
21. Where did these witnesses ascend? heaven
22. According to Revelation 20:4, what great honor is received by such witnesses in the millennium? Their souls will reign with Christ in heaven.
23. Revelation 11 concludes with the sound of the seventh trumpet, announcing the beginning of reward for his people's services and suffering on earth and more gospel light. What is meant by this statement: "the kingdoms of this world are become the kingdoms of our Lord"? That many nations would be truly Christian nations, and not merely even just nominally so. Should we desire the kingdoms of this world to be Christian? Yes.
24. According to Revelation 11:18, were there still enemies to be dealt with? Yes, for it is said the [wicked] nations were angry at the prospect of what took place then, but there is no indication that these wicked nations have been finally and ultimately defeated at this time.

Assignment # 4 : Revelation 12-14

1. As noted in the last assignment, chapters 12-14 seem to represent a flashback to explain and elaborate upon the beast's war against the church, which had only been briefly described in the course of the description of chapters 8-11. Revelation 12-14 focuses upon the 42 months (=1,260 days = 3.5 years) which had been briefly noted in Revelation 11:2-3. It describes it as time (= a year), times (= two years), and half a time (= half a year). Which verses in Revelation chapter 12 and 13 do we meet with these time expressions of equal duration?
2. What can we learn from the following verses about interpreting time statements in scriptural prophecy: Ezekiel 4:6, Leviticus 25:8, and Numbers 14:34?
3. Why have Christians interpreted the Seventy Weeks of Daniel 9:24 as seventy weeks of years (490 years)?
4. According to the day-year principle of prophetic time interpretation, how long would the 1,260 days in the "wilderness" (see Revelation 12:6) last?
5. In 70 A.D. the Roman army besieged and desolated Jerusalem. Luke 21:24 warns of this event. What in Revelation 11:2 suggests the 42 months (= 1,260 days) began in 70 A.D., and what correspondences are there between Luke 21:24 and Revelation 11:2?
6. Daniel 12:11 speaks of 1,290 days. When does it say the 1,290 days commence? Does it seem to be the same year the 1,260 days begins?
7. What year is 1,260 years after 70 A.D.? What year is 1,290 years after 70 A.D.?
8. According to Daniel 12:12, when will the blessing from these events be in full flower? (Note: Around 1330 A.D. John Wycliffe- the Morningstar of the Protestant Reformation- was born, and in 1360 A.D. he began his public ministry, and by 1405 Huss brought this same reformation in full force to the continent while the Lollards had established it in the British Isles.)
9. This period of "time, times, and half a time" had been prophesied much earlier in the book of Daniel. Which verse in Daniel chapter 7 do we find it?
10. How many horns did the fourth beast of Daniel 7 have, and how many horns does the sea beast of Revelation 13 have?
11. A little horn is said to come out of the fourth beast (Daniel 7:8) which seems to be distinct from the fourth beast in some respects yet also part of the fourth beast in some respects. What is said about this little horn's mouth that is also said about the mouth of the sea Beast in Revelation 13?
12. How is the description of the fourth beast, with its little horn, according to Daniel 7:23-25 similar to the description of the Beast found in Revelation 13:5-7?
13. How long did the fourth beast and its little horn in Daniel 7 oppress God's people, and how long does Revelation 13 say the sea beast oppresses God's people?
14. Which kingdom was the fourth beast described in Daniel 7?
15. We know that the Apostle Paul had been imprisoned by the pagan Roman Empire and was released, before being eventually imprisoned again by it and executed. Paul describes his first release from imprisonment by the pagan Roman Empire as being "delivered out of the

- mouth of the lion” (II Timothy 4:17). Which beast described in Revelation 13 is said to have “the mouth of a lion”?
16. The sea beast of Revelation 13 is said to have 7 heads. According to Revelation 17:9, what does “7 heads” refer to?
 17. Which city in history has been especially associated with 7 hills or mountains?
 18. Should we conclude from various considerations that the sea beast of Revelation 13 is the Roman Empire? Why or why not?
 19. Revelation 13 also describes a land beast (i.e., a beast out of the earth), whose appearance is associated with the healing of the deadly wound of the sea beast of Revelation 13. In what respects does the description of the land beast of Revelation 13- working with the sea Beast- match the description of the Man of Sin described in II Thessalonians 2?
 20. Daniel chapter 7:7-9 and 7:23-27 speaks of a “little horn” which will come out of a bestial kingdom and will “wear out the saints of the most High” until the “time, times, and half a time” have expired. Out of which bestial kingdom is this “little horn” said to come?
 21. Who will eventually overthrow this “little horn” according to Daniel chapter 7?
 22. Revelation chapter 13 describes the lamb-like beast with 2 horns which aided and prophesied on behalf of the sea beast. In what respects does this lamb-like beast working with the sea beast whose deadly wound was healed match what was described in the book of Daniel as the “little horn” coming out of the 4th Bestial kingdom?
 23. In what respects does the Romish papacy in the 1,260 years leading up to the time of the Protestant Reformation match the description of the lamb-like beast that prophesies on behalf of and upholds the nominally Christian Roman Empire (including in its manifestation as the Holy Roman Empire)?
 24. In what respects does the Romish papacy- working with the nominally Christian Roman Empire- match the description of the Man of Sin in II Thessalonians 2? (note: the terms “Man of Sin” and “Son of Perdition” are titles just like the term “man of God”, and not necessarily references to a particular man)
 25. The healing of the deadly wound of the sea beast seems to correspond with the rise of the nominally Christian Roman Empire (including its manifestation as the “Holy Roman Empire” at least up until the time of the 14th. century when its authority and power base were greatly diminished) out of the pagan Roman Empire. In Revelation 17:10 we read of 8 manifestations of the Beast which will fall in successive order in history. Each manifestation is a kingdom (aka “king”). If the 6th Kingdom is said to be then in existence when John wrote the book of Revelation, what would the 7th Kingdom be? (note: we shall consider the 8th Manifestation of the Beast in the next assignment addressing Revelation chapters 15-19)
 26. Revelation 14 seems to describe the fall of the 7th Manifestation of the (sea) Beast. According to Revelation 14:6-8, how did this 7th Manifestation of the Beast fall?
 27. According to Revelation 14:8, what is this 7th Manifestation of the Beast called?
 28. From what we can tell Peter the Apostle was in Rome when he wrote I Peter. Why is that important in light of what he calls it in I Peter 5:13?
 29. History in many respects repeats itself. For example, there was a period of Christian persecution and travail followed by Christian victory in 70 A.D., then the Christian

persecution and travail followed by Christian victory with the Christianization of the Roman Empire under Constantine, then the Christian persecution and travail under the nominally Christian Roman Empire and Papacy followed by the Christian victory with the Protestant Reformation, then the Christian persecution and travail during the Enlightenment to be followed by ultimate Christian victory hopefully ushering in the millennium. What about the fall of the 7th Beastial kingdom described in Revelation 14:8 is similar to the way the fall of the 8th Beastial kingdom is described in Revelation 18:2?

30. In the triumphal aftermath following the opening of the 7 seals, then later the sounding of the 7 trumpets, then later the pouring of the 7 vials, there are similarities, even while there are also distinctions. In what respect is the aftermath of the sounding of the 7 trumpets (see Revelation 11:15-19 and 14:9-20) similar to the aftermath of the pouring of the 7 vials (see Revelation 20:2-3)?
31. In what respect is the aftermath of the sounding of the 7 trumpets (see Revelation 11:15-19 and 14:9-20) different from the aftermath of the pouring of the 7 vials (see Revelation 20:2-3)?
32. Who is the dragon described in Revelation 12?
33. According to Revelation 12:11, what will overcome the dragon?
34. The woman in Revelation 12 is generally interpreted as the Christian Church or Christendom. Does this seem to be correct? Why or why not?
35. How long was the woman especially persecuted by Satan on earth according to Revelation 12:14?
36. According to Revelation 12:17, does it seem like all of Christendom remains faithful throughout the time period described in Revelation 12:14?
37. How is the remnant of the woman's seed characterized in Revelation 12:17?
38. What is meant by the term "the remnant of her seed"?

Assignment #4 Answers : Revelation 12-14

1. As noted in the last assignment, chapters 12-14 seem to represent a flashback to explain and elaborate upon the beast's war against the church, which had only been briefly described in the course of the description of chapters 8-11. Revelation 12-14 focuses upon the 42 months (=1,260 days = 3.5 years) which had been briefly noted in Revelation 11:2-3. It describes it as time (= a year), times (= two years), and half a time (= half a year). This totals 3.5 years. Which verses in Revelation chapter 12 and 13 do we meet with these time expressions of equal duration? Revelation 12:6,14 and Revelation 13:5
2. What can we learn from the following verses about interpreting time statements in scriptural prophecy: Ezekiel 4:6, Leviticus 25:8, and Numbers 14:34? That a day in prophetic time stands for a year in actual human history.
3. Why have Christians interpreted the Seventy Weeks of Daniel 9:24 as seventy weeks of years (490 years)? According to this day-year principle of prophetic time interpretation, 70 weeks is equal to 490 prophetic days, which stands for 490 years.
4. According to the day-year principle of prophetic time interpretation, how long would the 1,260 days in the "wilderness" (see Revelation 12:6) last? 1,260 years
5. In 70 A.D. the Roman army besieged and desolated Jerusalem. Luke 21:24 warns of this event. What in Revelation 11:2 suggests the 42 months (= 1,260 days) began in 70 A.D., and what correspondences are there between Luke 21:24 and Revelation 11:2? The 42 months seem to begin with the treading under foot of Jerusalem. Both seem to refer to the same event of Jerusalem being trodden down, which occurred in 70 A.D.
6. Daniel 12:11 speaks of 1,290 days. When does it say the 1,290 days commence? When the abomination that maketh desolate (which happened in 70 A.D.[see Luke 21:20]) occurs. Does it seem to be the same year the 1,260 days of Revelation 11-13 begins? Yes
7. What year is 1,260 years after 70 A.D.? 1330 A.D. What year is 1,290 years after 70 A.D.? 1360 A.D.
8. According to Daniel 12:12, when will the blessing from these events be in full flower? (Note: Around 1330 A.D. John Wycliffe- the Morningstar of the Protestant Reformation- was born, and in 1360 A.D. he began his public ministry, and by 1405 Huss brought this same reformation in full force to the continent while the Lollards had established it in the British Isles.) 1,335 days after the abomination of desolation (in 70 A.D.), which corresponds to 1405 A.D.
9. This period of "time, times, and half a time" had been prophesied much earlier in the book of Daniel. Which verse in Daniel chapter 7 do we find it? Daniel 7:25
10. How many horns did the fourth beast of Daniel 7 have, and how many horns does the sea beast of Revelation 13 have? Ten horns
11. A little horn is said to come out of the fourth beast (Daniel 7:8) which seems to be distinct from the fourth beast in some respects yet also part of the fourth beast in some respects. What is said about this little horn's mouth that is also said about the mouth of the sea Beast in Revelation 13? It speaks great things.

12. How is the description of the fourth beast, with its little horn, according to Daniel 7:23-25 similar to the description of the Beast found in Revelation 13:5-7? He has power over the earth and he persecutes God's people.
13. How long did the fourth beast and its little horn in Daniel 7 oppress God's people, and how long does Revelation 13 say the sea beast oppresses God's people? Time, times, and half a time [= 3.5 years =1260 days] ; 42 months [which also equals 3.5 years = 1260 days]. It seems that these sections in Daniel and Revelation are referring to the same thing.
14. Which kingdom was the fourth beast described in Daniel 7? The Roman Empire
15. We know that the Apostle Paul had been imprisoned by the pagan Roman Empire and was released, before being eventually imprisoned again by it and executed. Paul describes his first release from imprisonment by the pagan Roman Empire as being "delivered out of the mouth of the lion" (II Timothy 4:17). Which beast described in Revelation 13 is said to have "the mouth of a lion"? the sea Beast
16. The sea beast of Revelation 13 is said to have 7 heads. According to Revelation 17:9, what does "7 heads" refer to? Seven mountains or hills
17. Which city in history has been especially associated with 7 hills or mountains? Rome
18. Should we conclude from various considerations that the sea beast of Revelation 13 is the Roman Empire? Why or why not? Yes. It matches with the description in Daniel 7, to other allusions to the Roman Empire in the New Testament, and to Seven Hills as its seat of power.
19. Revelation 13 also describes a land beast (i.e., a beast out of the earth), whose appearance is associated with the healing of the deadly wound of the sea beast of Revelation 13. In what respects does the description of the land beast of Revelation 13- working with the sea Beast whose wound was healed- match the description of the Man of Sin described in II Thessalonians 2? Use of deception, both seem to be within the church (the Land Beast was lamb-like), both oppose true Christianity and persecute true Christians, both exalt themselves above what they ought, and both do signs and miracles to deceive
20. Daniel chapter 7:7-9 and 7:23-27 speaks of a "little horn" which will come out of a bestial kingdom and will "wear out the saints of the most High" until the "time, times, and half a time" have expired. Out of which bestial kingdom is this "little horn" said to come? The fourth bestial kingdom of Daniel 7, which is the Roman Empire
21. Who will eventually overthrow this "little horn" according to Daniel chapter 7? According to Daniel 7:25-26, it shall be the saints of the most High who overthrow him. It is interesting to note that it says God's saints and not God. This suggests that it was not to be by the Lord's visible coming, but instead the Lord Jesus working from heaven through His saints on earth.
22. Revelation chapter 13 describes the lamb-like beast with 2 horns which aided and prophesied on behalf of the sea beast. In what respects does this lamb-like beast working with the sea beast whose deadly wound was healed match what was described in the book of Daniel as the "little horn" coming out of the 4th Bestial kingdom? These seem to refer to the same thing. They are both said to oppress God's church for the same length of time, and the description of them matches as well.

23. In what respects does the Romish papacy in the 1,260 years leading up to the time of the Protestant Reformation match the description of the lamb-like beast that prophesies on behalf of and upholds the nominally Christian Roman Empire (including in its manifestation as the Holy Roman Empire)? The Romish Papacy uses so called miracles (like the Papal Mass where the bread and wine are said to be turned into Christ's actual body and blood, and other such purported miracles) to deceive many, just as does the land beast. It has persecuted Christ's true church, just as the land beast. It gives the appearance of being Christian (lamb-like), but like the land beast, it is really not. It supported the nominally Christian Roman Empire, as the last beast supports the sea beast.
24. In what respects does the Romish papacy- working with the nominally Christian Roman Empire- match the description of the Man of Sin in II Thessalonians 2? (note: the terms "Man of Sin" and "Son of Perdition" are titles just like the term "man of God", and not necessarily references to a particular man) The Romish Papacy uses so called miracles (like the Papal Mass where the bread and wine are said to be turned into Christ's actual body and blood, and other such purported miracles) to deceive many, just as does the Man of Sin. It has persecuted Christ's true church, just as the Man of Sin. It gives the appearance of being Christian (just like the Son of Perdition Judas Iscariot), but like the Man of Sin, it is really just a hypocrite. It leads to much apostasy, as does the Man of Sin.
25. The healing of the deadly wound of the sea beast seems to correspond with the rise of the nominally Christian Roman Empire (including its manifestation as the "Holy Roman Empire" at least up until the time of the 14Th. century when its authority and power base were greatly diminished) out of the pagan Roman Empire. In Revelation 17:10 we read of 8 manifestations of the Beast which will fall in successive order in history. Each manifestation is a kingdom (aka "king"). If the 6th Kingdom is said to be then in existence when John wrote the book of Revelation, what would the 7th Kingdom be? (note: we shall consider the 8th Manifestation of the Beast in the next assignment addressing Revelation chapters 15-19) the nominally Christian Roman Empire
26. Revelation 14 seems to describe the fall of the 7th Manifestation of the (sea) Beast. According to Revelation 14:6-8, how did this 7th Manifestation of the Beast fall? The preaching of the gospel
27. According to Revelation 14:8, what is this 7th Manifestation of the Beast called? Babylon
28. From what we can tell Peter the Apostle was in Rome when he wrote I Peter. Why is that important in light of what he calls it in I Peter 5:13? Because it refers to it as Babylon.
29. History in many respects repeats itself. For example, there was a period of Christian persecution and travail followed by Christian victory in 70 A.D., then the Christian persecution and travail followed by Christian victory with the Christianization of the Roman Empire under Constantine, then the Christian persecution and travail under the nominally Christian Roman Empire and Papacy followed by the Christian victory with the Protestant Reformation, then the Christian persecution and travail during the Enlightenment to be followed by ultimate Christian victory hopefully ushering in the millennium. What about the fall of the 7Th. Bestial kingdom described in Revelation 14:8 is similar to the way the fall of the 8th Bestial kingdom is described in Revelation 18:2? The angels cheer with these words, "Babylon is fallen, Babylon is fallen."

30. In the triumphal aftermath following the opening of the 7 seals, then later the sounding of the 7 trumpets, then later the pouring of the 7 vials, there are similarities, even while there are also distinctions. In what respect is the aftermath of the sounding of the 7 trumpets (see Revelation 11:15-19 and 14:9-20) similar to the aftermath of the pouring of the 7 vials (see Revelation 19)? In both cases saints who have been faithful are said to be rewarded, and the evil are said to be punished. Jesus Christ accomplishes these still from in Heaven.
31. In what respect is the aftermath of the sounding of the 7 trumpets (see Revelation 15:1-2) different from the aftermath of the pouring of the 7 vials (see Revelation 20:2-3)? After the sounding of the 7 trumpets there still must come the pouring of the 7 plagues from the 7 vials, but after the pouring of the 7 vials there is the post-millennium.
32. Who is the dragon described in Revelation 12? Satan
33. According to Revelation 12:11, what will overcome the dragon? The blood of the Lamb and the word of the saints' testimony
34. The woman in Revelation 12 is generally interpreted as the Christian Church or Christendom. Does this seem to be correct? Yes. Why or why not? Because she is oppressed by Satan on earth and her seed are said to be those who keep the commandments of God.
35. How long was the woman especially persecuted by Satan on earth according to Revelation 12:14? Time, times, and half a time [= 3.5 years = 1260 days]. (This prophetic term for time equals 1260 years.)
36. According to Revelation 12:17, does it seem like all of Christendom remains faithful throughout the time period described in Revelation 12:14? No, because only a remnant of her seed remained faithful.
37. How is the remnant of the woman's seed characterized in Revelation 12:17? They keep the commandments of God and have the testimony of Jesus Christ.
38. What is meant by the term "the remnant of her seed"? A remnant is a portion less than the whole. So this term refers to that faithful portion of Christ's church in the future generations.

Assignment # 5 : Revelation 15-19

1. In previous chapters we had a description of the opening of the 7 seals and the sounding of the 7 trumpets. Which chapters describe the pouring of the 7 vials and the events associated with the fall of the mysterious Babylon?
2. Is the relation between the Sea Beast and the Land Beast in Revelation 13 the same as the relation of the Beast and the False Prophet described in Revelation 19:20? Should we perhaps conclude that the Land Beast of Revelation 13 is the False Prophet?
3. As a Beast, the Land Beast (aka, the False Prophet) is a kingdom that must have arisen around the time of the Christianization of the pagan Roman Empire and have supported the nominally Christian Roman Empire (which came to be known as the “Holy Roman Empire”) in the role of a False Prophet. It must outlast the “Holy Roman Empire” because the False Prophet survives until right before the post-millennium (see Revelation 19:20), whereas the 7th. manifestation of the (sea) Beast was replaced by an 8th. Bestial kingdom (see Revelation 17:10-11). How does the Romish Papacy fit these scripturally provided characteristics of the False Prophet, unlike any other kingdom?
4. There are two beasts described in Revelation chapter 13: one from the land (the so called Land Beast) and one from the sea (the so called Sea Beast). Which of the two beasts described in Revelation chapter 13 had played the role of false prophet to the other beast?
5. Which of the two beasts described in Revelation chapter 13 would have been replaced by the 8th Bestial kingdom during the Protestant Reformation and its aftermath?
6. In Revelation 17:10 we read of 8 manifestations of the Beast which will fall in successive order in history. Each manifestation is a kingdom (aka “king”). How can we infer from Daniel 7:17 and 7:23 that the term “king” often can refer to a kingdom, and not merely a particular king?
7. The prophecy of the book of Revelation is patterned after and elaborates upon the prophecy of the book of Daniel. How can we know from passages like Daniel 7:23 that “beasts” in these prophecies are not merely individual kings, but actually kingdoms?
8. How can we infer from Revelation 17:11 that the 8th manifestation of the Beast is a Beast (i.e., a kingdom) itself (and therefore not merely an individual king)?
9. Revelation 17:10 speaks of 5 kings (i.e., kingdoms) which have fallen. In the prophecy of Daniel chapter 7 we read of 4 bestial kingdoms, which were to fall in successive order. These 4 kingdoms were Babylon, Medo-Persia, Greece, and Rome. By the Apostle John’s day, how many of these 4 had fallen and which had not yet fallen?
10. The 6th Bestial Kingdom is said to be then in existence when John wrote the book of Revelation (i.e., the pagan Roman Empire), and the 7th Bestial Kingdom replaced it. What empire still based in Rome replaced the pagan Roman Empire?
11. The 8th Bestial Kingdom seems to have arisen and reigned in the time of the Protestant Reformation and its aftermath, as we had seen in our consideration of Revelation chapters 4-14. This is the Enlightenment era of human history, when humanistic philosophy has been prominent. So in seeking to identify the 8th. Bestial Kingdom, we need to consider these and other scripturally suggested marks that describe it. How do we know from Revelation

17:7, 17:9, and 17:11 that this 8th. Bestial Kingdom must be based in the City of Seven Hills (i.e., Rome)?

12. Which kingdom having influence over many nations arose to power and has remained in power during the Protestant Reformation and its aftermath, has been a primary promoter of humanism in this era, has worked in close connection with the Roman Papal False Prophet, is based in the City of Seven Hills (i.e., Rome), and has had as its objective the thwarting of reformed Christian government (which it has been very successful in accomplishing)? Does the Jesuit Order, founded by Ignatius Loyola in the 16th. century, and led by a Secretary General based in Rome, fit these characteristics more than any potential alternative? Why or why not?
13. A whorish woman rides on top of this 8th Bestial Kingdom. What is this whorish woman called according to Revelation 17, and why would she be mysterious?
14. The whorish woman seems to be distinct from the Beast and the False Prophet which support the whorish woman for a long time. What in Revelation 17:16-18, as well as Revelation 19:2, 19-20, suggests that the whorish woman is distinct from the Beast and the False Prophet?
15. According to Revelation 17:18, as well as Revelation 18:10, what type of entity was the whorish woman?
16. How do we know from Revelation 17:18 that the whorish woman dominated world politics during most of the period of this 8th Bestial manifestation?
17. If the whorish woman reigned over the kings of the earth, yet the whorish woman rode on top of the eighth manifestation of the Beast, what must have been the nature of the Beast's influence at this time, and what does that tell us about the nature of the Beast? Is this consistent with the Jesuit Order?
18. We had known from Revelation 17:11 that the eighth manifestation of the Beast must be a kingdom and not a mere individual. How do we know from Revelation 17:12-15 that this eighth manifestation of the Beast must not be simply a nation with a ruler, but must be some other type of organization with a ruler? Is this consistent with the Jesuit Order?
19. The whorish woman is said to have committed fornication. What does 'fornication' mean in this context, as well as Revelation 1:21-22?
20. Based upon its usage in Revelation 1:14 and 1:21-22, can we surmise that this whorish woman had been Christian, but had been spiritually unfaithful?
21. How is this whorish woman's material wealth described in Revelation 18?
22. According to Revelation 18:1-4, what will be the effect of the plagues on the whorish woman?
23. What are each of the 7 plagues according to Revelation 16? Describe in one sentence each of them.
24. How do the plagues visited upon the whorish woman relate to the plagues described in the book of Exodus?
25. According to Revelation 18:4, what should Christians do, especially nigh to the time that the plagues are to be visited upon the whorish woman? Does this imply Christians will know the identity of the woman?

26. Isaiah 47 and 48 prophesy the nature of the fall of ancient Babylon (as well as the mysterious Babylon of Revelation). Ancient Babylon was a type of this future Babylon, and ancient Babylon's fall fore-shadowed the fall of the future mysterious Babylon. So we can learn additional information about the fall of the mysterious Babylon from the prophecies in Isaiah 47 and 48. Whose nakedness would be uncovered according to Isaiah 47, and what does this mean? (hint: this is figurative language, treating a city as if she were a woman)
27. Why had God given His people into the hands of the Babylonians, according to Isaiah 47?
28. How is the mysterious Babylon's speech described in Revelation 18:7 similar to the prophesied ancient Babylon's speech Isaiah 47:7-8?
29. What were some of the chief sins of Babylon for which she would be judged, according to Isaiah 47? Are the chief sins cited sins of the first table of the law (man's duty to God) or the second table of the law (man's duty to man)?
30. How quickly will judgment and desolation come to Babylon according to Isaiah 47:11 and Revelation 18:17?
31. Why does God tell His people what will happen ahead of time according to Isaiah 48:5?
32. What was the state of the church in the day Isaiah prophesied (see Isaiah 48:1-4), and is it much different from the state of the church near the turn of the 21st century A.D.?
33. If the church had been obedient, would she have suffered through the Babylonian oppression? (see Isaiah 48:18)
34. How is the command of Revelation 18:4 similar to Isaiah 48:20?
35. Revelation 16:12 refers to the "kings of the east" being prepared to do battle with the mysterious Babylon. What does this imply about the general proximity of the mysterious Babylon? How does it rule out such possibilities for "Babylon" as Beijing, Moscow, Baghdad, or Jerusalem?
36. Since the 8th manifestation of the Beast is based in the City of Seven Hills and outlasts the mysterious "Babylon", how does this eliminate Rome as being the location of the mysterious "Babylon"?
37. Various proposals have been made as to the identity of the whorish woman in Revelation 17. Would Washington, D.C. be a plausible possibility for the whorish woman? Why or why not? What about Rome, New York City or London? Why or why not? Defend which city you believe is the whorish woman, based upon history up to this point in time and since the Protestant Reformation, as well as the data from the book of Revelation.
38. According to Revelation 17:17, who shall rule most of the earth once the whorish woman is destroyed?
39. How is the exodus from Babylon in Isaiah 48:21 described in a way similar to the Exodus of the ancient Israelites out of Egypt?
40. In Revelation 1:16 a sharp two-edged sword proceeded out of Christ's mouth. What did this symbolize? (hint: see Ephesians 6:17 and Hebrews 4:12)
41. II Thessalonians 2:8 and Revelation 19:15 indicate the false prophet (also called the Man of Sin), along with the 8th Manifestation of the Beast, will be removed by the sharp sword proceeding from Christ's mouth. What does this suggest will be the primary means by which they are overthrown? (see also Revelation 14:6-8)

42. How is Isaiah 49:2 similar to Revelation 19:21? And what does Isaiah 49:2 suggest about how we should interpret Revelation 19:21?
43. Revelation 19:17 speaks of the 'supper of the great God'. What sacrament could this refer to, and how might this relate to the sacrament enjoyed by the Israelites in their Exodus from ancient Egypt? (hint: see Exodus 12 and Deuteronomy 16) (hint: Imagine the joy associated with the celebration of this sacrament at the commencement of the postmillennium.)

Assignment # 6 Answers : Revelation 15-19

1. In previous chapters we had a description of the opening of the 7 seals and the sounding of the 7 trumpets. Which chapters describe the pouring of the 7 vials and the events associated with the fall of the mysterious Babylon? Revelation 15-19
2. Is the relation between the Sea Beast and the Land Beast in Revelation 13 the same as the relation of the Beast and the False Prophet described in Revelation 19:20? Yes. Should we perhaps conclude that the Land Beast of Revelation 13 is the False Prophet? Yes.
3. As a Beast, the Land Beast (aka, the False Prophet) is a kingdom that must have arisen around the time of the Christianization of the pagan Roman Empire and have supported the nominally Christian Roman Empire (which came to be known as the “Holy Roman Empire”) in the role of a False Prophet. It must outlast the “Holy Roman Empire” because the False Prophet survives until right before the post-millennium (see Revelation 19:20), whereas the 7th. manifestation of the (sea) Beast was replaced by an 8th. Bestial kingdom (see Revelation 17:10-11). How does the Romish Papacy fit these scripturally provided characteristics of the False Prophet, unlike any other kingdom? The Romish Papacy preaches a false gospel and has supported and promoted Romanism. It formed during the Christianization of the Roman Empire. It has outlasted the Holy Roman Empire, and survives to this modern ‘Enlightenment’ era.
4. There are two beasts described in Revelation chapter 13: one from the land (the so called Land Beast) and one from the sea (the so called Sea Beast). Which of the two beasts described in Revelation chapter 13 had played the role of false prophet to the other beast? The Land Beast
5. Which of the two beasts described in Revelation chapter 13 would have been replaced by the 8th Beastial kingdom during the Protestant Reformation and its aftermath? The Sea Beast (i.e., the beast arising up out of the sea)
6. In Revelation 17:10 we read of 8 manifestations of the Beast which will fall in successive order in history. Each manifestation is a kingdom (aka “king”). How can we infer from Daniel 7:17 and 7:23 that the term “king” often can refer to a kingdom, and not merely a particular king? In Daniel 7:17 and 7:23 the term ‘king’ evidently refers to a kingdom, because it equates the 4 beasts with “four kings” and says the fourth beast is the fourth kingdom. So it is evident that in the apocalyptic prophecies of Daniel and Revelation that the term ‘king’ can refer to a kingdom and not merely an individual king.
7. The prophecy of the book of Revelation is patterned after and elaborates upon the prophecy of the book of Daniel. How can we know from passages like Daniel 7:23 that “beasts” in these prophecies are not merely individual kings, but actually kingdoms? Daniel 7:23 says the fourth beast was the fourth kingdom, implying that the beasts are kingdoms.
8. How can we infer from Revelation 17:11 that the 8th manifestation of the Beast is a Beast (i.e., a kingdom) itself (and therefore not merely an individual king)? Because Revelation 17:11 says the 8th. is a beast, which implies it is a kingdom. (It should be added as well that the previous 7 were hence kingdoms as well.)
9. Revelation 17:10 speaks of 5 kings (i.e., kingdoms) which have fallen. In the prophecy of Daniel chapter 7 we read of 4 bestial kingdoms, which were to fall in successive order.

These 4 kingdoms were Babylon, Medo-Persia, Greece, and Rome. By the Apostle John's day, how many of these 4 had fallen and which had not yet fallen? 3 had already fallen, but Rome was still in existence and reigning.

10. The 6'th Bestial Kingdom is said to be then in existence when John wrote the book of Revelation (i.e., the pagan Roman Empire), and the 7'th Bestial Kingdom replaced it. What empire still based in Rome replaced the pagan Roman Empire? The nominally Christian Roman Empire
11. The 8'th Bestial Kingdom seems to have arisen and reigned in the time of the Protestant Reformation and its aftermath, as we had seen in our consideration of Revelation chapters 4-14. This is the Enlightenment era of human history, when humanistic philosophy has been prominent. So in seeking to identify the 8Th. Bestial Kingdom, we need to consider these and other scripturally suggested marks that describe it. How do we know from Revelation 17:7, 17:9, and 17:11 that this 8Th. Bestial Kingdom must be based in the City of Seven Hills (i.e., Rome)? The 8Th. Bestial Kingdom is said to have 7 heads, which signify Seven Hills, an allusion to Rome- which is well known as the City of Seven Hills.
12. Which kingdom having influence over many nations arose to power and has remained in power during the Protestant Reformation and its aftermath, has been a primary promoter of humanism in this era, has worked in close connection with the Roman Papal False Prophet, is based in the City of Seven Hills (i.e., Rome), and has had as its objective the thwarting of reformed Christian government (which it has been very successful in accomplishing)? The Jesuit Order. Does the Jesuit Order, founded by Ignatius Loyola in the 16Th. century, and led by a Secretary General based in Rome, fit these characteristics more than any potential alternative? Yes. Why or why not? It alone has characteristics with the characteristics outlined.
13. A whorish woman rides on top of this 8'th Bestial Kingdom. What is this whorish woman called according to Revelation 17, and why would she be mysterious? She is called Babylon the Great (Revelation 17:5). She is mysterious because only in time would her identity be revealed.
14. The whorish woman seems to be distinct from the Beast and the False Prophet which support the whorish woman for a long time. What in Revelation 17:16-18, as well as Revelation 19:2, 19-20, suggests that the whorish woman is distinct from the Beast and the False Prophet? Because the nations destroy the whore and give the power to the Beast, implying that the Beast and whore are distinct. The Beast and False Prophet reign even after the whore is fallen.
15. According to Revelation 17:18, as well as Revelation 18:10, what type of entity was the whorish woman? She is called a great city (Revelation 17:18).
16. How do we know from Revelation 17:18 that the whorish woman dominated world politics during most of the period of this 8'th Bestial manifestation? It says she reigned over the kings of the earth in Revelation 17:18.
17. If the whorish woman reigned over the kings of the earth, yet the whorish woman rode on top of the eighth manifestation of the Beast, what must have been the nature of the Beast's influence at this time, and what does that tell us about the nature of the eighth manifestation of the Beast? The Beast's influence must be furtive and in the background, and not upfront

and obvious. This suggests it is an organization which works secretly. Is this consistent with the Jesuit Order? Yes, for the Jesuit order works secretly.

18. We had known from Revelation 17:11 that the eighth manifestation of the Beast must be a kingdom and not a mere individual. How do we know from Revelation 17:12-15 that this eighth manifestation of the Beast must not be simply a nation with a ruler, but must be some other type of organization with a ruler? Because these verses distinguish the nations of the earth from the Beast. If it is distinct from a nation, then it must be another type of organization. Is this consistent with the Jesuit Order? Yes, because although she has a ruler in the form of its Secretary General, the Jesuit Order is not a nation per se. Jesuits are assigned provinces throughout the world, and these Jesuits all report to the Secretary General of the organization.
19. The whorish woman is said to have committed fornication. What does 'fornication' mean in this context, as well as Revelation 1:21-22? It means abandoning the true God for false gods and idols.
20. Based upon its usage in Revelation 1:14 and 1:21-22, can we surmise that this whorish woman had been Christian, but had been spiritually unfaithful? Yes, for fornication implies she was once visibly united with Christ, yet later abandoned Him for false gods and idols.
21. How is this whorish woman's material wealth described in Revelation 18? She is said to be tremendously wealthy, dressed in the finest clothing and jewelry. Her merchants are said to have been the wealthiest in the world.
22. According to Revelation 18:1-4, what will be the effect of the plagues on the whorish woman? It will cause her to fall.
23. What are each of the 7 plagues according to Revelation 16? Describe in one sentence each of them. The first plague is a noisome and grievous sore which fell upon those who had the mark of the Beast. The second is the widespread death of many then living. The third is the turning of rivers and fountains into blood. The fourth is the scorching of men with fire. The fifth is the turning of the seat of the Beast into darkness. The sixth is the drying up of the waters of Babylon, which allows for the kings of the East to prepare to come in judgment, for the war called Armageddon. And the seventh is a great earthquake and hail out of heaven.
24. How do the plagues visited upon the whorish woman relate to the plagues described in the book of Exodus? Both were used as judgments of God upon the wicked rulers who had oppressed God's people, making it possible for God's people to leave the oppression and enter the "Promised Land". In the case of the book of Revelation, the "Promised Land" is the post-millennial world.
25. According to Revelation 18:4, what should Christians do, especially nigh to the time that the plagues are to be visited upon the whorish woman? They are to flee her, so they will not be destroyed in her judgment. Does this imply Christians will know the identity of the woman? Yes, for they must know who to flee and when.
26. Isaiah 47 and 48 prophesy the nature of the fall of ancient Babylon (as well as the mysterious Babylon of Revelation). Ancient Babylon was a type of this future Babylon, and ancient Babylon's fall fore-shadowed the fall of the future mysterious Babylon. So we can learn additional information about the fall of the mysterious Babylon from the prophecies in

Isaiah 47 and 48. Whose nakedness would be uncovered according to Isaiah 47, and what does this mean? (hint: this is figurative language, treating a city as if she were a woman) Babylon's. It means she will be humbled and her embarrassing sinful nature will be exposed.

27. Why had God given His people into the hands of the Babylonians, according to Isaiah 47? According to Isaiah 47:6, God was angry with His people (for their sins).
28. How is the mysterious Babylon's speech described in Revelation 18:7 similar to the prophesied ancient Babylon's speech Isaiah 47:7-8? In both, Babylon says that she is a queen that will not be de-throned.
29. What were some of the chief sins of Babylon for which she would be judged, according to Isaiah 47? Sorceries and enchantments Are the chief sins cited sins of the first table of the law (man's duty to God) or the second table of the law (man's duty to man)? First table of the law
30. How quickly will judgment and desolation come to Babylon according to Isaiah 47:11 and Revelation 18:17? Suddenly; "in one hour"
31. Why does God tell His people what will happen ahead of time according to Isaiah 48:5? So that the people would know that God had done them, and not their idols.
32. What was the state of the church in the day Isaiah prophesied (see Isaiah 48:1-4), and is it much different from the state of the church near the turn of the 21st century A.D.? They are obstinate, and they do not follow God in truth.
33. If the church had been obedient, would she have suffered through the Babylonian oppression? (see Isaiah 48:18) no
34. How is the command of Revelation 18:4 similar to Isaiah 48:20? In both the people are told to come out of Babylon.
35. Revelation 16:12 refers to the "kings of the east" being prepared to do battle with the mysterious Babylon. What does this imply about the general proximity of the mysterious Babylon? That it is considered Western, since it is not Eastern. How does it rule out such possibilities for "Babylon" as Beijing, Moscow, Baghdad, or Jerusalem? Because these are in the East, but the Babylon of Revelation 16-17 is in the West.
36. Since the 8th manifestation of the Beast is based in the City of Seven Hills and outlasts the mysterious "Babylon", how does this eliminate Rome as being the location of the mysterious "Babylon"? Because Rome where the Beast is located outlasts this mysterious Babylon, it must be that this mysterious Babylon is distinct from Rome.
37. Various proposals have been made as to the identity of the whorish woman in Revelation 17. Would Washington, D.C. be a plausible possibility for the whorish woman? Yes. Why or why not? Because her characteristics match with the characteristics of the mysterious Babylon, with regards to her wealth, power, location, spiritual fornication, history, etc. What about Rome, New York City or London? These are less likely. Why or why not? See the answer to question 36 as to why Rome is eliminated. The seat of the Enlightenment, characterized by secular humanistic government, seems to most closely fit Washington. Defend which city you believe is the whorish woman, based upon history up to this point in time and since the Protestant Reformation, as well as the data from the book of Revelation. See above.

38. According to Revelation 17:17, who shall rule most of the earth once the whorish woman is destroyed? The Beast (in his eighth manifestation)
39. How is the exodus from Babylon in Isaiah 48:21 described in a way similar to the Exodus of the ancient Israelites out of Egypt? When the Israelites left Egypt, God gave them water from the rocks. This figuratively occurs in ancient Israel's departure from Babylon, as well as the church's future departure from Babylon.
40. In Revelation 1:16 a sharp two-edged sword proceeded out of Christ's mouth. What did this symbolize? (hint: see Ephesians 6:17 and Hebrews 4:12) the word of God
41. II Thessalonians 2:8 and Revelation 19:15 indicate the false prophet (also called the Man of Sin), along with the 8'th Manifestation of the Beast, will be removed by the sharp sword proceeding from Christ's mouth. What does this suggest will be the primary means by which they are overthrown? (see also Revelation 14:6-8) This suggests the word of God will overthrow them, apparently through its being preached.
42. How is Isaiah 49:2 similar to Revelation 19:21? Both speak of a sword coming out of a mouth And what does Isaiah 49:2 suggest about how we should interpret Revelation 19:21? The sword described in Isaiah 49:2 comes out of Israel's mouth, Israel representing Christ (in heaven) and the people in Christ (on earth). This suggests that the sword out of Christ's mouth in Revelation 19:21 will do so through the words spoken by His people on earth.
43. Revelation 19:17 speaks of the 'supper of the great God'. What sacrament could this refer to, and how might this relate to the sacrament enjoyed by the Israelites in their Exodus from ancient Egypt? (hint: see Exodus 12 and Deuteronomy 16) (hint: Imagine the joy associated with the celebration of this sacrament at the commencement of the postmillennium.) The Lord's Supper, which replaced the Old Testament Passover. It will certainly be a great joy to celebrate the Lord's Supper at the inception of the post-millennium, when reformed churches worldwide will be celebrating it as reformed Christian nations.

Assignment # 7 : Revelation 20-22

1. We had read of Babylon's judgment in Isaiah 47-48 as well as Revelation 15-19. In Isaiah 49 we witness the fruit that is to come forth from the "sharp sword" of the gospel. How does Isaiah 49:7-13 describe the resulting time of blessing?
2. How does Revelation 20:3 describe this same time of millennial (i.e., "thousand year") blessing?
3. According to Isaiah 49:22-23, what will be the relation of magistrates (the state) to Christ's church in the time of blessing of the postmillennium?
4. "Synchronous" means happening at the same time as something else. "Successive" means when events follow one another in time. How do we know that the millennium described in Revelation 20 successively follows the events outlined in Revelation 4-19 (which is the postmillennial view) versus being synchronous with the events outlined in Revelation 4-19 (which is the amillennial view) [note: according to the amillennial view the millennium began at Christ's resurrection and will end with His Second Advent, whereas according to the postmillennial view the millennium will begin after the events outlined in Revelation 4-19 have taken place]?
5. How is the cry of Christ's church at the turn of the 21st century similar to the cry recorded in Isaiah 49:14? Is it hard for Christians to believe that God will restore true Christian nations?
6. What is God's reply in Isaiah 49:15-16 to this cry of His church?
7. As we have said, the history of the Old Testament church foreshadows the history of the New Testament church. Both escaped from an "Egypt", both had a wilderness experience, both experienced a time of Biblical Christian rule, both then suffered a "Babylonian" oppression due to their apostasy, and both experienced a restoration (referred to as the millennium in Revelation 20). What then happened in the church's history according to Revelation 20:7-8?
8. The events recorded in Revelation 20:7-9 parallel what happened to ancient Israel after the restoration as recorded in Ezekiel 38-39 and Daniel 8. Israel after the restoration was taken over by the Greeks and the Grecian Seleucid kingdom based in Syria to Israel's north. The most evil of the Seleucid kings was Antiochus IV Epiphanes. In 167 B.C. he desecrated the Jewish Temple, dedicating it to the pagan Greek god Zeus and sacrificing swine upon its altar (referred to as an 'abomination of desolation'). These pagan Gentile invaders from the north were referred to as Gog and Magog. What does Ezekiel 38-39 prophesy about them?
9. Daniel 8 also speaks of this abomination of desolation in 167 B.C. which was a type and foreshadow of Satan's activity described in Revelation 20:7-9 (as well as a type and foreshadow of the Roman desolation of Jerusalem in 70 A.D.). What is Antiochus IV Epiphanes called in Daniel 8:9-11, and how is it suggestive that he is a type of Satan, and therefore that this history foreshadows the history described in Revelation 20:7-9?
10. How do we know the goat of Daniel 8:8 is the Grecian kingdom? (hint: read Daniel 8:15-27)
11. How much time does Daniel 8:14 say must elapse before "the sanctuary be cleansed"?

12. If we were to interpret the time recorded in Daniel 8:14 according to the day-year principle, how many years would it be?
13. According to Revelation 20:11-15, what happens after Satan is cast down forever into hell?
14. How is Romans 2:5-6 similar to Revelation 20:11-15?
15. How does I Corinthians 15:23c-26 parallel Revelation 20:11-15?
16. Premillennialists have asserted that Christ comes down to earth and visibly reigns during the millennium. So premillennism would mean He visibly comes to earth long before the event described in Revelation 20:11-15. Does scripture teach that Christ comes visibly to earth and reigns before the Great Day of Judgment? Why or why not? [note: postmillennialism teaches Christ's reign during the millennium is from heaven where He invisibly reigns over a restored earth]
17. How does Isaiah 65:8-16 as well as Isaiah 66:15-16,24 parallel Revelation 20:11-15?
18. How does Isaiah 65:17-25 as well as Isaiah 66:22-23 parallel Revelation 21:1-5?
19. In II Peter 3:4-6, the future making of a new earth is compared with which previous making of a new earth?
20. The Jerusalem described in Revelation 21 is said to be "as a bride adorned for her husband". How does Epesians 5:22-27 help us to identify who this bride is?
21. What in Revelation 21 suggests that in the new heavens and new earth, Christians will dwell on a new earth?
22. How do we know that the new heavens and new earth described in Revelation 21-22 is not synchronous with the events outlined in Revelation 4-20, but rather succeeds those events?
23. Is it the case that broadly speaking the book of Revelation presents a history after Christ's First Advent in chronological order? Why or why not?
24. Revelation 21:3 speaks of a tabernacle. Hebrews 8:2 also speaks of a tabernacle. What do these tabernacles refer to?
25. What is the relation between the tabernacle described in Hebrews 8:5 and that described in Hebrews 8:2?
26. Is the "tabernacle of David" referenced in Acts 15:16 and Amos 9:11-12 referring to the tabernacle described in Hebrews 8:5 or the one described in Hebrews 8:2?
27. What in Revelation 21:24-26 suggests there will be nations in the new earth?
28. Who does it say will rule these nations?
29. Apparently the rulers in the new earth will be appointed by Christ, according to Matthew 25. What does Matthew 25:19-26 teach about how Christ will make appointments for rule?
30. Isaiah 65:17-25 describes the final fruits (ie, the post-millennium) of the typical new heavens and new earth enacted by Christ's First Advent, as well as the fruits of the ultimate new heavens and new earth enacted by Christ's Second Advent. We must keep in mind that the way they will be fulfilled in the post-millennium versus the new heavens and new earth will be very different, due to the different presence of sin, etc. But what does it say about how animals may interact with man?
31. What does it say about Satan in this context?
32. What does it say about human housing, labor, and food consumption?

33. Christ was resurrected with a body that will be like ours in the resurrection of the dead.
What verses in scripture speak on the issue of whether Christ ate? What do they say about the issue?
34. According to Luke 3:23, how old was Jesus when He began His earthly public ministry?
His earthly public ministry lasted about 3 years, so how old was Christ's resurrected body?
Might this suggest the age maturity of the human bodies the elect will receive at the Second Advent?
35. Who does Revelation 22:15 say may not be citizens of the new earth with Christ?
36. What may man partake of in the new earth according to Revelation 22:14 that Adam was not allowed according Genesis 3:22?
37. How is Revelation 22:12 similar to Romans 2:5-6 and Revelation 20:12?
38. Who is "Alpha and Omega" according to Revelation 22, and what does this mean?

Assignment # 7 Answers : Revelation 20-22

1. We had read of Babylon's judgment in Isaiah 47-48 as well as Revelation 15-19. In Isaiah 49 we witness the fruit that is to come forth from the "sharp sword" of the gospel. How does Isaiah 49:7-13 describe the resulting time of blessing? It speaks of the nations and their rulers worshipping the true God.
2. How does Revelation 20:3 describe this same time of millennial (i.e., "thousand year") blessing? As a time when the nations are no longer deceived by Satan
3. According to Isaiah 49:22-23, what will be the relation of magistrates (the state) to Christ's church in the time of blessing of the postmillennium? The magistrates shall be like nursing fathers and mothers to Christ's church on earth
4. "Synchronous" means happening at the same time as something else. "Successive" means when events follow one another in time. How do we know that the millennium described in Revelation 20 successively follows the events outlined in Revelation 4-19 (which is the postmillennial view) versus being synchronous with the events outlined in Revelation 4-19 (which is the amillennial view) [note: according to the amillennial view the millennium began at Christ's resurrection and will end with His Second Advent, whereas according to the postmillennial view the millennium will begin after the events outlined in Revelation 4-19 have taken place]? During the millennium the nations are said to no more be deceived by Satan, whereas during the period described in Revelation chapters 4-19 there is said to be widespread deception by Satan on the earth, and divine judgments visited upon mankind due to the errors issuing out of that deception. For example, consider how the sea Beast of Revelation 13 has power on the earth for "42 months" in which he speaks blasphemies, along with his companion land Beast. And consider the power of the whorish Babylon that rules over the nations. These are in marked contrast to a time said to be characterized by no such pronounced deception as we read of the millennium in Revelation 20:3. In addition, Satan's power on earth during the millennium is described differently from his power on earth as described in Revelation 12:13. There we read how Satan oppresses Christ's true church, whereas in the description of the millennium in Revelation 20:2-3 Satan is said to be bound from such activity. These differences imply they could not be synchronous, but the millennium described in Revelation 20 must follow in time the events described in Revelation 4-19. It should be added as well that a successive chronological pattern comports with the prophecies of Isaiah 47-49, as well as the pattern of ancient Israel's history which served as the type of New Testament Israel's history.
5. How is the cry of Christ's church at the turn of the 21st century similar to the cry recorded in Isaiah 49:14? The church often acts as if it has been forsaken by God and that God will not work a reformation and restoration. Is it hard for Christians to believe that God will restore true Christian nations? Yes, because we see the powerful wicked rulers throughout the world, and the weak state of the church.
6. What is God's reply in Isaiah 49:15-16 to this cry of His church? God reminds His church of His love and concern.
7. As we have said, the history of the Old Testament church foreshadows the history of the New Testament church. Both escaped from an "Egypt", both had a wilderness experience,

both experienced a time of Biblical Christian rule, both then suffered a “Babylonian” oppression due to their apostasy, and both experienced a restoration (referred to as the millennium in Revelation 20). What then happened in the church’s history according to Revelation 20:7-8? Satan shall be loosed for a brief season and seek to rally people to destroy Christ’s church, but Christ shall thwart the plan.

8. The events recorded in Revelation 20:7-9 parallel what happened to ancient Israel after the restoration as recorded in Ezekiel 38-39 and Daniel 8. Israel after the restoration was taken over by the Greeks and the Grecian Seleucid kingdom based in Syria to Israel’s north. The most evil of the Seleucid kings was Antiochus IV Epiphanes. In 167 B.C. he desecrated the Jewish Temple, dedicating it to the pagan Greek god Zeus and sacrificing swine upon its altar (referred to as an ‘abomination of desolation’). These pagan Gentile invaders from the north were referred to as Gog and Magog. What does Ezekiel 38-39 prophesy about them? He prophesies that they will come from the north invading Israel, but that ultimately God will destroy them.
9. Daniel 8 also speaks of this abomination of desolation in 167 B.C. which was a type and foreshadow of Satan’s activity described in Revelation 20:7-9 (as well as a type and foreshadow of the Roman desolation of Jerusalem in 70 A.D.). What is Antiochus IV Epiphanes called in Daniel 8:9-11, and how is it suggestive that he is a type of Satan, and therefore that this history foreshadows the history described in Revelation 20:7-9? He is called “prince of the host” (as well as “little horn that waxed exceeding great”), which is suggestive of Satan, who is leader of the host of demons. Antiochus was not in the fullest sense either a “prince of the host” or a “little horn that waxed exceeding great”, so this must ultimately have its reference to Satan, though Antiochus is the primary reference in the historical context. Antiochus was a type of Satan. Just as Antiochus came against God’s kingdom in 167 B.C., so will Satan at the conclusion of the millennium.
10. How do we know the goat of Daniel 8:8 is the Grecian kingdom? (hint: read Daniel 8:15-27) Daniel 8:21 says that the goat is the king of Greece.
11. How much time does Daniel 8:14 say must elapse before “the sanctuary be cleansed”?
2,300 days
12. If we were to interpret the time recorded in Daniel 8:14 according to the day-year principle, how many years would it be? 2,300 years
13. According to Revelation 20:11-15, what happens after Satan is cast down forever into hell?
The Great Day of Judgment in which all are judged.
14. How is Romans 2:5-6 similar to Revelation 20:11-15? Both refer to the Great Day of Judgment when all mankind will be judged according to their deeds.
15. How does I Corinthians 15:23c-26 parallel Revelation 20:11-15? Both speak of how on the Great Day of Judgment even death, as well as the wicked, will be destroyed in hell.
16. Premillennialists have asserted that Christ comes down to earth and visibly reigns during the millennium. So premillennism would mean He visibly comes to earth long before the event described in Revelation 20:11-15. Does scripture teach that Christ comes visibly to earth and reigns before the Great Day of Judgment? No. Why or why not? [note: postmillennialism teaches Christ’s reign during the millennium is from heaven where He invisibly reigns over a restored earth] Scripture uniformly relates His ****visible**** Second

Coming with the Great Day of Judgment. For example, consider II Thessalonians 1:7-8, which indicates Christ will be revealed when He comes to execute judgment on what is evidently the Great Day of Judgment. There is no hint in this context that He will visibly come before then and be on earth an extended period of time. I Corinthians 15:23-25 (which evidently parallels Revelation 20:11-15) indicates that Christ's coming will be associated with the general resurrection of the dead as well as the Day of Judgment. Again, there is no hint that there would be a prior visible coming and stay of Christ on earth. Matthew 13:41-43 indicates a future Day of Judgment, without any hint of another prior visible coming and reign of Christ on earth. And many other passages could be cited. It should be noted as well that in Revelation 20 those that are said to *with* Christ in His millennial reign are the ****souls**** of Christian disciples and martyrs who had previously died. This suggests Christ is bodily reigning then in heaven with such souls, and not on earth ****bodily**** with Christians then living on earth. He is said to be bodily *with* the dead saints, not the saints then living on earth. (Note: During the millennium Christ will be bodily reigning in heaven, but spiritually on earth. As the God-man, He is spiritually omnipresent, but physically limited to one location.)

17. How does Isaiah 65:8-16 as well as Isaiah 66:15-16,24 parallel Revelation 20:11-15? Both speak of the Day of Judgment in which condemnation is heaped upon the wicked but blessing upon the righteous.
18. How does Isaiah 65:17-25 as well as Isaiah 66:22-23 parallel Revelation 21:1-5? Both describe the blessings associated with the new heavens and new earth.
19. In II Peter 3:4-6, the future making of a new earth is compared with which previous making of a new earth? The Flood of Noah's day.
20. The Jerusalem described in Revelation 21 is said to be "as a bride adorned for her husband". How does Ephesians 5:22-27 help us to identify who this bride is? Ephesians 5:22-27 describes the church as being the wife and bride of Christ.
21. What in Revelation 21 suggests that in the new heavens and new earth, Christians will dwell on a new earth? Jerusalem- which is Christ's church- is pictured as coming down and dwelling on earth (the new earth) with Christ.
22. How do we know that the new heavens and new earth described in Revelation 21-22 is not synchronous with the events outlined in Revelation 4-20, but rather succeeds those events?
23. Is it the case that broadly speaking the book of Revelation presents a history after Christ's First Advent in chronological order? Why or why not?
24. Revelation 21:3 speaks of a tabernacle. Hebrews 8:2 also speaks of a tabernacle. What do these tabernacles refer to? Jesus Christ
25. What is the relation between the tabernacle described in Hebrews 8:5 and that described in Hebrews 8:2? The tabernacle in Hebrews 8:5 was a preparatory, earthly type of the anti-type, being Christ's body.
26. Is the "tabernacle of David" referenced in Acts 15:16 and Amos 9:11-12 referring to the tabernacle described in Hebrews 8:5 or the one described in Hebrews 8:2? The one described in Hebrews 8:2
27. What in Revelation 21:24-26 suggests there will be nations in the new earth? It mentions nations and rulers of these nations

28. Who does it say will rule these nations? Kings of the earth
29. Apparently the rulers in the new earth will be appointed by Christ, according to Matthew 25. What does Matthew 25:19-26 teach about how Christ will make appointments for rule? It indicates that those who have well used their God-given talents on earth to glorify Christ will be given more privileges to rule in the new earth.
30. Isaiah 65:17-25 describes the final fruits (ie, the post-millennium) of the typical new heavens and new earth enacted by Christ's First Advent, as well as the fruits of the ultimate new heavens and new earth enacted by Christ's Second Advent. We must keep in mind that the way they will be fulfilled in the post-millennium versus the new heavens and new earth will be very different, due to the different presence of sin, etc. But what does it say about how animals may interact with man? The animals will not be hurtful and dangerous to man.
31. What does it say about Satan in this context? It says the serpent shall eat dust, which speaks of the way Satan will be humbled.
32. What does it say about human housing, labor, and food consumption? It says they will have pleasant housing, pleasant fruitful labor, and pleasant food to eat.
33. Christ was resurrected with a body that will be like ours in the resurrection of the dead. What verses in scripture speak on the issue of whether Christ ate? Luke 24:41-43 What do they say about the issue? They indicate Christ in His resurrected body ate, which would probably implies His elect will eat on the new earth as well.
34. According to Luke 3:23, how old was Jesus when He began His earthly public ministry? About 30 years of age. His earthly public ministry lasted about 3 years, so how old was Christ's resurrected body? 33 years old Might this suggest the age maturity of the human bodies the elect will receive at the Second Advent? yes
35. Who does Revelation 22:15 say may not be citizens of the new earth with Christ? Sorcerers, whoremongers, murderers, idolators, and liars.
36. What may man partake of in the new earth according to Revelation 22:14 that Adam was not allowed according Genesis 3:22? The tree of life
37. How is Revelation 22:12 similar to Romans 2:5-6 and Revelation 20:12? All speak of the Christ's judgment (on the Day of Judgment) of all mankind according to their works.
38. Who is "Alpha and Omega" according to Revelation 22, and what does this mean? Jesus Christ. It means He is the beginning and ending of everything, for He is God.

Assignment # 8 : *Let My People Go*, chapters 1- 4

1. In what ways do the elements in the history of ancient Israel correspond with the elements in the prophesied history of the church as we find it in the book of Revelation?

2. What is a type?

3. What is an anti-type?

4. What is typology?

5. How are the words of Exodus 4 (where God says of Israel: "Thus saith the Lord, Israel is My son, My first-born; and I say unto thee, Let My son go.") an example of typology?

6. How do the books of Daniel and Revelation prophesy the timing of the Protestant Reformation, following a church wilderness experience?

7. What is the year-day principle in interpreting time in scriptural prophecy?

8. What are reasons for believing Washington, DC is the mysterious Babylon described in Revelation 15-19?

Assignment # 8 Answer Key: *Let My People Go*, chapters 1- 4

1. In what ways do the elements in the history of ancient Israel correspond with the elements in the prophesied history of the church as we find it in the book of Revelation? The history of the church outlined in the book of Revelation retraces the history of ancient Israel, not only in its elements, but also in its chronological order. So we read of earthly Jerusalem equated with Egypt (Revelation 11:8) which the church escapes, we read of a wilderness experience of the church (Revelation 12:6) [lasting 1260 "days" and beginning in 70 AD when the earthly Jerusalem was trodden under foot (Revelation 11:2)], we read of a "Promised Lands" experience at the completion of the wilderness years (Revelation 11:15), we read of a "Babylonian" oppression on God's people (Revelation 17:5), we read of a Bestial kingdom that destroys this "Babylon" (Revelation 17:16), we read of a restoration period after the church comes out of its "Babylonian" captivity (Revelation 20:3), we read of a foreign attack on God's people from a Gentile "Magog" (Revelation 20:8), and we read of an Advent of Christ when Christ comes down to earth to be with man (Revelation 21:3). These elements in this order most certainly re-traces the history of ancient Israel.

2. What is a type? A 'type' is a figure, representation, or symbol of something to come, such as an event in the Old Testament that foreshadows and prophesies of another in the New Testament.

3. What is an anti-type? An 'antitype' is one that is foreshadowed by or identified with an earlier symbol or type, such as a figure in the New Testament who has a counterpart in the Old Testament.

4. What is typology? 'Typology' is simply the theory or use of scriptural types.

5. How are the words of Exodus 4 (where God says of Israel: "Thus saith the Lord, Israel is My son, My first-born; and I say unto thee, Let My son go.") an example of typology? By calling Israel His first-born son, God was in effect saying that the Old Testament church was a type of His true Son, Jesus. For example, consider how that at an early age Jesus went into Egypt before returning to Nazareth, which Matthew 2:15 indicates fulfilled the experience of Israel, "out of Egypt have I called my son." And we can see how the rest of Jesus' life also was foreshadowed by the history of Israel. Thus, Israel was baptized in crossing the Red Sea according to I Corinthians 10, paralleling how Jesus was baptized in the Jordan. And Israel endured a 40 year wilderness experience, as Christ endured 40 days in the wilderness. And Israel was destroyed in the Babylonian conquest, as Christ was killed. Following the Babylonian captivity, we learn in Ezekiel 37 that Israel was resurrected from dry bones, paralleling how Jesus rose from the dead, and the Temple of Himself was re-built.

6. How do the books of Daniel and Revelation prophesy the timing of the Protestant Reformation, following a church wilderness experience? According to Daniel 12:11, "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." The abomination that maketh

desolate refers to the destruction of the earthly Jerusalem and Temple in 70 A.D. In 70 A.D. the church definitively left the figurative Egypt of earthly Jerusalem, and earthly Jerusalem ruled by Judaists was destroyed like Pharaoh and his armies. This was followed by the church's wilderness experience according to Revelation 12. Revelation 12 describes it as lasting 1,260 years (according to the year-day principle), while Daniel 12 describes it as lasting 1,290 years. The difference is 30 years. Now 30 years was the time from Christ's birth to His public ministry (Luke 3:23), and it symbolizes the time of birth to public ministry in His prophets. If we add 1,260 years to 70 A.D., we get 1330 A.D. And 30 years later is 1360 A.D. So who was born in 1330 A.D. and began his public ministry in 1360 A.D.? John Wycliffe, the Morningstar of the Reformation. Daniel 12:12 goes on to speak of the blessing of those who will make it to 1,335 years, which is 1405 A.D. By 1405, the Reformation was firmly planted in the British Isles with the Lollards, and it had been planted in continental Europe with Huss. But just as in Israel's history, there remained and remains a long saga even after coming out of the wilderness.

7. What is the year-day principle in interpreting time in scriptural prophecy? We find in scriptural prophecy that a day in prophetic time stands for one human year. Accordingly, we should interpret the Seventy Weeks of Daniel 9:24 ("Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.") as Seventy Weeks of years (490 years), as most expositors have historically interpreted it.

8. What are reasons for believing Washington, DC is the mysterious Babylon described in Revelation 15-19? First, Washington, DC – as the capital of the United States – has been the foremost model of the 'enlightened' conception of nationhood based upon humanism instead of divine religion. But not only has Washington led the way towards "enlightened" secularist government, even in her origins she manifested the goal of becoming the new Rome. The very design of Washington, D.C. was intended to establish its place as the successor to ancient Rome. In addition, the wealth and power of Washington, D.C. matches the description of the mysterious Babylon the Great described in the book of Revelation. And the United States, with its capital in Washington, certainly qualifies as a whore. Washington certainly qualifies as the foremost capital of world power and exemplification of the Enlightenment. Perhaps no people on earth have had as much opportunity to promote worldwide Protestant reformation as the American people, but the federal government in Washington has continually exerted its might to thwart Christian government within the United States. And it has employed all of its might and influence internationally to establish secularized governments based upon the Jesuit Bellarmine's political philosophy.

Assignment # 9 : *Let My People Go*, chapters 5- 8

1.How does the time of the Jesuit order's origin and existence correspond with the time frame associated with the eighth manifestation of the Beast of Revelation 17-19?

2.How does its location correspond with the location of the eighth manifestation of the Beast?

3.How do its nature and methods correspond with the nature and methods of the eighth manifestation of the Beast?

4.What does Revelation indicate will occur between the fall of the mysterious Babylon and the millennium?

5.Of the following eschatological frameworks, which should we hold: amillennialism, pre-millennialism, and post-millennialism?

6.What does amillennialism mean?

7.What does premillennialism mean?

8.What does post-millennialism mean?

Assignment # 9 Answer Key: *Let My People Go*, chapters 5- 8

1. How does the time of the Jesuit order's origin and existence correspond with the time frame associated with the eighth manifestation of the Beast of Revelation 17-19? "One of the largest religious orders in the Catholic Church, it was founded in 1540 by St. Ignatius Loyola, a Spanish nobleman." And it continues to this day. In other words, it was birthed in the midst of the Protestant Reformation, and it has existed for the duration of the modern Enlightenment era. This corresponds with our Biblical expectation of the eighth manifestation of the Beast found in Revelation chapters 15-19. It must come into power when the power of the seventh manifestation of the (sea) Beast – which was the Holy Roman Empire- is fading, which had occurred by the 16th century. It brings in a new order, which we know as the Enlightenment era, and lasts throughout this Enlightenment era until it is finally overcome, as we read in Revelation 19:20.

2. How does its location correspond with the location of the eighth manifestation of the Beast? According to Revelation 17:7, the eighth manifestation of the Beast has 7 heads. This represents 7 hills according to Revelation 17:9, a clear allusion to Rome. The Superior General of the Jesuit order is based in Rome.

3. How do its nature and methods correspond with the nature and methods of the eighth manifestation of the Beast? The eighth manifestation of the Beast, perhaps even more than any previous manifestation of the Beast, is an image of Satan himself. He has the façade of light and Christianity, but he is instead a cunning imposter seeking to thwart Christ's rule. This description well fits the Jesuit order.

4. What does Revelation indicate will occur between the fall of the mysterious Babylon and the millennium? The Romish Beast will occupy the status formerly held by the mysterious Babylon, in league with many nations.

5. Of the following eschatological frameworks, which should we hold: amillennialism, pre-millennialism, and post-millennialism? Post-millennialism

6. What does amillennialism mean? Amillennialism is the eschatological view that asserts that the millennium described in Revelation 20 covers the entire period between the first and second advents of Christ.

7. What does premillennialism mean? Pre-millennialism is the eschatological view that asserts that the millennium described in Revelation 20 will happen after the second advent of Christ.

8. What does post-millennialism mean? Post-millennialism is the eschatological view that asserts that the millennium described in Revelation 20 will happen before the second advent of Christ, but it does not last during the entire period between the advents of Christ.

SECTION SIX: COURSE ESSAYS

COURSE ESSAY PAPER INSTRUCTIONS

This section of the course will give students an opportunity to understand the Enlightenment more in depth and to communicate their understanding in writing.

Course essay papers should be written by students from information obtained in the required readings of each course essay, as well as from this course in general. Since the student will need to draw upon what he has learned in the course overall to write these essays, it is highly recommended that this section of the course be reserved until the end.

Some supplemental readings have been suggested for students to gather further information for essays, but these are optional and not necessary for the writing of the essays.

COURSE ESSAY #1

Required Readings:

Calvin's *Institutes*, chapter 20.

F. Tupper Saussy's *Rulers of Evil*, chapter 14.

Rager, Rev. John C. "Catholic Sources and the Declaration of Independence." *The Catholic Mind XXVIII*, no. 13 (July 8, 1930). See "Reading for Chapter Test Seven" in this book, or see <http://www.catholiceducation.org/articles/politics/pg0003.html> .

Westminster Confession of Faith, chapters 1, 20, and 23.

Belgic Confession of Faith, articles 2 and 36.

Declaration of Independence.

U.S. Constitution.

Supplemental readings:

The Political Thought of St. Robert Bellarmine - This is a strong argument that the political thought of St. Robert Bellarmine was formative in the founding documents of the United States.

The Law of Nations by Emmerich deVattel, 1848 translation - should be available from your State Law Library. This book, once a basic of American legal studies is now out of print. There is a 1916 translation which is less clear than the 1848 translation. Translated from French. This book is so anti-Catholic that it was placed on the Index of Forbidden Books. It is not light reading. But in fact, it very strongly influenced the Founding Fathers and, except for its specific anti-Catholicism, contains the political thought of St. Robert Bellarmine through the lens of the Catholic-friendly philosopher Leibniz and his unfriendly disciple DeVattel. I'm guessing that this volume is the source of much of the Bellarmine influence so visible in our founding documents.

The Essay Assignment:

It is apparent that the teachings of John Calvin and the reformed confessions represented a stronger influence on political philosophy during the American colonial than did the political philosophy of Jesuit Cardinal Bellarmine. But is this also true regarding the United States government formed out of the American Revolution? Write a two-three page essay comparing the influence of the political philosophy of Jesuit Cardinal Bellarmine with the historic reformed political philosophy of John Calvin and the reformed confessions on the formative United States government, especially as represented in its Declaration of Independence and federal Constitution. Address these issues in the course of your essay:

- Similarities and differences between the political philosophy of Bellarmine versus that of Calvin and the reformed confessions
- The right of a people to engage in revolution against a civil magistrate

- The importance of scripture for the magistrate to discern how he should govern and conduct civil affairs
- The role of the civil magistrate in maintaining true Biblical religion and Biblical worship in his realm
- The duty of inferior civil magistrates and citizens always to obey the Ten Commandments, and to enforce them in accordance with the station God has placed them, even if this goes against the dictates of a superior human magistrate

COURSE ESSAY #2

Required Readings:

Reading #1:

Michael Novak, contemporary Roman Catholic Jesuit and prominent American commentator, penned the following editorial. It reveals much about American Jesuitic thought, as well as how significantly American views have been shaped by Romish views. First read it:

“October 28, 2002, 9:00 a.m.

America’s Ten Commandments

The ACLU’s mistake.

After a weeklong trial, a federal court in Montgomery, Alabama, heard closing arguments last Wednesday (October 23) in yet one more effort by the [ACLU](#) to erase any recognition of God from public life in America — this time, to remove the Ten Commandments from a courthouse.

All over the country, the ACLU has been filing suits like to one in Alabama, winning some, losing some. The oddest thing is, if the ACLU project of removing God from public testimony should win, their victory would hurt the ACLU most of all. For two reasons: The first reason is that a plurality of Americans holds that there are civil liberties *because* certain inalienable rights were endowed in us by our Creator. This belief was expressed by the Continental Congress in the carefully wrought words of the Declaration of Independence. Our Founders held that the same Creator Who gave the human race the inestimable gift of the Ten Commandments also gave human beings the *freedom* to follow them — or not. He also laid on them the burden of making an account to Him — and to no other — of how they did so. As Thomas Jefferson put it, "The God who gave us life gave us liberty at the same time." *There are civil liberties because our Creator made us free. And also, responsible finally to Him.*

Well aware that the opinions and belief of men depend not on their own will, but follow involuntarily the evidence proposed to their own minds, that Almighty God hath created the mind free, and manifested his Supreme will that free it shall remain, by making it altogether insusceptible of restraint: That all attempts to influence it by temporal punishments or burthens, or by civil incapacitations ...are a departure from the plan of the holy author of our religion, who being Lord both of body and mind, yet chose not to propagate it by either, as was in his Almighty power to do, but to extend it by its influence on reason alone... [A Bill for Establishing Religious Freedom]

Why would the ACLU want to cut out of American consciousness the reason why, for a plurality of Americans, respect for civil liberties is a serious, even a sacred duty? Failure to observe is an offense against the Supreme will of God, and answerable on the last day before an undeceivable Judge?

But the second reason why the ACLU is committing suicide runs even deeper. The *reason why* there is religious liberty, or at least the sole reason given by three crucial Founding documents on the subject — the Virginia Declaration of Rights, the Virginia Statute for the Establishment of Religious Liberty, and James Madison's famous and eloquent *Remonstrance* — is this rare and precious conception: That prior to any obligation to the state, prior even to any obligation to civil society (prior both in time and in degree of importance), is the inalienable communion between the individual and the Creator, to Whom the human being owes a duty precedent to any he owes state or civil society. This duty cannot be fulfilled by any other than each individual, one by one. For each person, it is inalienable.

This inalienable relation between the individual and the Creator is the ground and foundation of the right to religious liberty, and through *that first right*, of all the other civil rights and liberties. From that human-divine relation emanates the spiritual power of the ACLU.

A DEEPER, MORE SURPRISING TURN

However, a deeper and more surprising turn in our reflections must now be taken. The conception of a Creator is specific only to a tiny handful of the world religions. The conception of a Creator Who demands to be recognized "in spirit and in truth," and not simply by outward actions (burning incense, bending the knee, reciting sacred formulae, performing certain ritual actions such as pilgrimages or prostrations, etc.) is specific to even fewer. The conception of a Creator Who, in addition, made every individual free, and glories in the friendship of free women and free men, seems in fact to be limited only to two: to Judaism and its offspring, Christianity.

It is probably true that the Ten Commandments are, with due regard for a modest pluralism of nuance and emphasis and interpretation, universal and recognized among all peoples everywhere. Even more strikingly than that, all ten of them, especially the last five or six, appear to have been reached in many places by the exercise of reason itself, without revelation. That stealing, murder, lying, and bearing false witness, and acting out of covetousness are universally condemned in all world literatures is fairly obvious. But even the first three or four commandments have been arrived at by reason alone.

Thus, for those who form a sufficiently high notion of God, it is also obvious that putting false idols in His place, worshiping as God something that is not God, or mocking and blaspheming Him or His name, are stupid acts of ignorance, arrogance, and pretension among mere mortals, who are like the grass of the fields, here today and tomorrow forgotten.

Nonetheless, the particular relation between the Creator and the individual imagined by the American Founders, and by them made part of the narrative history within which the conception of rights gains traction in our daily lives, is special to Judaism and Christianity. Just possibly, it is also compatible with Islam, that other religion of an almighty, eternal Creator of all things. So far, however, no Muslim thinker has come forward to explain how Islam understands human liberty. And all the other civil, political, and religious rights embodied in the American way of life, and put into words in its Founding documents. How does Islam ground those rights, in a

way comparable to the arguments put forward by George Mason, Thomas Jefferson, and James Madison mentioned above?

According to our own documentary history, the American conception and practice of religious liberty (and the grounding of our other civil and political rights) depends upon the relation between the human individual, female and male, and the Creator of all things, *as presented by the Jewish and Christian traditions, and by no other tradition in quite that same way*. Not even Thomas Hobbes and John Locke ground their conceptions of natural right in quite the same way as Mason, Jefferson, and Madison do. True, these Americans, especially Jefferson, knew some of the works of Locke well, and learned many turns of thought and expression from him. And why not?

Locke often expressed himself in the full-dress language of a believer in the Jewish and Christian traditions. Yet perhaps even more so than Locke, the innermost convictions of many if not most of the early American patriots were fired by religious conscience. The flames of revolt against kingly abusiveness were fed by the Puritan and evangelical preachers. For this reason, the American documents hewed even more closely than Locke to a Jewish-Christian conception of the main narrative line of human history: The Creator made humans to be free, and to make freedom prevail, against the many formidable obstacles it encounters in "the long course of human events."

In this respect, James Madison's sketch of the relation between the individual and its Lord and Creator, in the inner arena of conscience, calls to mind the first two propositions of the Ten Commandments: "*I am the Lord thy God.*" The individual needs for a moment to let that sink in.

Then the next proposition follows ineluctably: "*Thou shalt have no other gods before me.*"

Contained in these two lines is the metaphysical narrative that undergirds the principle of limited government. No absolute power, or absolutist government, can be allowed to prevail. Any such pretense is an idol, usurping the place that belongs to God alone. To God alone, each individual owes the allegiance of an inalienable conscience, which can be exercised by no other person whatever (not by mother nor father, not by brother nor sister, but only by that individual alone). That duty to the Creator is precedent to any duty to the state or even to civil society. In short, our right to religious liberty cannot be abridged by any state or civil society or any other human power whatever. Here is how Madison expresses this truth:

It is the duty of every man to render to the Creator such homage and such only as he believes to be acceptable to him. This duty is precedent, both in the order of time and in degree of obligation, to the claims of Civil Society. Before any man can be considered as a member of Civil Society, he must be considered as a subject of the Governour [sic] of the Universe. [Remonstrance, para.1].

The next Commandment reads: "*Thou shalt not make unto thee any graven image.*" Benjamin Franklin gave this proposition a practical twist in his proposal for the official motto of the United States: "*Rebellion to tyrants is obedience to God.*"

The next is: "*Thou shalt not take the name of the Lord thy God in vain.*" Commander-in-chief George Washington issued as one of his first written orders to the Continental Army that there must not be any swearing or any blasphemy in the ranks, lest the Army's firm reliance on Divine Providence be compromised and the trust of the People in their Army scandalized. He also commanded his troops to begin every morning with a prayer, their officers present in formation, a chaplain having been assigned to each unit.

After the war, Washington frequently drew attention to, and commended public gratitude for "the many signal interventions of Divine Providence" in the course of the war. Among these, ever fresh in his mind, were the seemingly miraculous turns on his behalf in the battles of Long Island and Monmouth.

MEETING THREE CONDITIONS

The singular advantage of the Jewish-Christian conception of the relation between the Creator and his human subjects is that it allows for three things at once: the freedom of the individual conscience; a freedom ordered to law ("Confirm thy soul in self-control/Thy liberty in law") and social unity; and, third, a comfortable pluralism, in which diverse communities live in unity, with the free exercise of conscience. This is an original conception, a new order without precedent on the face of the globe, as Madison justly observed in *Federalist #14*.

Although this conception may be articulated and defended in more than one way, its particular historical origins in the specific religious traditions of early America, frequently recurred to, maintain a remarkable and continuing vitality. Furthermore, without requiring newcomers or imitators in other lands to become Jews or Christians, or to confess any one faith, these distinctive traditions open the blessings of liberty to all. We can pay homage to their specific origins without being forced to make a confession of faith in those traditions. Few are the historical conceptions so open to sharing their best fruits with others of different faiths.

More impressively still, the early American religions and their attachment to common sense managed to launch a form of pluralism that does not depend upon relativism — "anything goes" and "all opinions are equally valid" — while still honoring freedom of conscience. They did so by recognizing that each soul is in a constant dialog with its Creator, learning and advancing by its own lights, in its own time. No one else has the right to intrude coercively into that sacred conversation. One keen reason for religious liberty is that every soul needs room for that wrestling match, that long journey.

The texture of the American trust in the ultimate victory of liberty and the unshakeable foundation of our rights, from religious liberty to all the others, is knit through and through with the laws of the human universe announced by Governor of the Universe, and honored by our forebears throughout our history.

DEFYING REASON

Tearing the tangible recollection of these laws from our daily sight in courthouses and elsewhere is an act of unparalleled and suicidal blindness. It can be accounted for only by ideological rage, not by rational self interest.

Even those who do not believe in God should be able to see that many of their fellow citizens do hold such a belief. Moreover, these others hold certain important political truths to be self evident because, in the context of their belief in a God Who offers them friendship, other truths about life and liberty become clear to them. To help these others to lose a vivid memory of this Source of their rights is to help them treat these rights as less than sacred, as mere ideological opinions like any others.

Why would the ACLU desire an outcome like that?

And why would they take a position so flatly contrary to that of George Mason, Thomas Jefferson, James Madison, and other Founders?

The current tactics of the ACLU defy reason.”

Reading #2:

A Response to Novak’s Editorial, by J. Parnell McCarter:

As we consider this editorial, the first thing we should notice is how significantly our choices have been limited. On the one hand, we have the ACLU’s atheistic political philosophy, and on the other hand we have the Febronian theistic political philosophy defended by Novak. American political discussion has by and large been reduced to these two alternatives. Completely out of sight is the historic reformed Biblical philosophy of government as exemplified in Israel under Moses and Joshua and Hezekiah and Nehemiah, in Calvin’s Geneva, in Knox’s Scotland, etc. So left with just these two choices, evangelical Protestants have stampeded to the Febronian theistic political philosophy. After all, at least it is not atheistic. In order to play in the American political system created by the whorish Founding Fathers of the United States, those are the only real choices. They built into the system “freedom” from having a reformed Christian society conformed to Christ’s Ten Commandments understood the way they were intended.

The Febronian political philosophy is quintessentially Roman Catholic. It rests not upon trying to really understand and apply what the word of God teaches, but instead distorts scripture and relies upon human traditions that have built up over the years. Novak himself admits the place of traditions. As he wrote above, “the American conception and practice of religious liberty (and the grounding of our other civil and political rights) depends upon the relation between the human individual, female and male, and the Creator of all things, *as presented by the Jewish and Christian traditions, and by no other tradition in quite that same way.*” So it is not the word of God that is to be our ultimate guide, but traditions. These traditions have some connection with scriptural teaching, but they do not rely solely upon it. These common

American expressions have such a nice ring to them: “traditional Judeo-Christian values” and “traditional family values”. But in reality, they represent America’s acquiescence to Romanism.

We have a demonstration of how commandments of God can be twisted by quintessentially American (and Romish) tradition in Novak’s explication of some of the Ten Commandments. Here is a novel interpretation cited in the piece:

“‘Thou shalt not make unto thee any graven image.’ Benjamin Franklin gave this proposition a practical twist in his proposal for the official motto of the United States: ‘Rebellion to tyrants is obedience to God.’”

This takes the Second Commandment against idolatry- including Romish idolatry - and turns it into the Jesuitic political philosophy of Bellarmine. So according to this Jesuitic logic the real idolators are not those who bow to a statue of Mary but those who do not revolt against the king!! But we should ask of such Jesuitic casuists: where do we read how the Apostle Paul led a political revolt against the Roman Caesar and how David led a political revolt against King Saul due to their cruelties?

Novak also manifests how thoroughly Romish American epistemology really is. He heaps accolade upon accolade on human reason and common sense. Thus he writes: “the early American religions and their attachment to common sense managed to launch a form of pluralism that does not depend upon relativism.” If we but exercise our own native “rational self interest”, our society will be rightly ordered, he concludes.

This Romish view of man’s native reason, corresponding to Witherspoon’s common sense philosophy, is pathetically unrealistic and un-Biblical. The millions who have died and suffered through a civil war, abortion, world wars, rampant divorce, etc. are manifest testimonies of the nature of man’s native rationality. The Bible is realistic in pointing out man’s total depravity as a result of the Fall. And it is right to call upon man to order his life and society upon the word of God alone, because man’s sinful conscience and reason are untrustworthy guides. And it is terribly naïve- yea, wicked- to believe a society can be rightly ordered that is not based upon the word of God alone. Blessings come through following Christ, not through Novak’s (and America’s) naïve opinion that “without requiring newcomers or imitators in other lands to become Jews or Christians, or to confess any one faith, these distinctive traditions open the blessings of liberty to all.”

The Essay Assignment:

Prepare your own two-three page analysis of Novak’s editorial. Seek to answer these questions:

- In what respects is Novak's political philosophy consistent with the historic Romish political philosophy, especially as espoused by the Jesuit Bellarmine?
- In what respects is Novak's political philosophy consistent with the political philosophy of the Founding Fathers of the USA and Witherspoon's "common sense" philosophy?
- In what respects is Novak's political philosophy contrary to scripture?
- In what respects is Novak's political philosophy contrary to that in the historic reformed confessions and in historic reformed commonwealths such as Calvin's Geneva, Knox's Scotland, and Puritan New England?

COURSE ESSAY #3

Required Readings:

J. Parnell McCarter's *Let My People Go*, chapters 1-8
"Course Assignments"

Essay Assignment:

Prepare a two-three page essay explaining how the epoch dominated by secular humanism will end and how we know it will conclude in this way.

SECTION SEVEN: COURSE READINGS

READING FOR CHAPTER TEST ONE

Encyclopedia Britannica defines the Enlightenment as “a movement of thought and belief, developed from interrelated conceptions of God, reason, nature and man, to which there was wide assent in Europe during the 17Th. and 18Th. centuries. Its dominant conviction was that right reasoning could find true knowledge and could lead mankind to felicity.” While this is generally a good definition, it fails to recognize that the effects of the Enlightenment have remained with us long after the Enlightenment proper ended. Many of the presuppositions of the Enlightenment have remained the basic presuppositions of western society. Its secular humanism has remained the dominant cultural philosophy even into the turn of the 21st century. Humanism well characterizes the overall condition of the world from the aftermath of the Protestant Reformation to the future millennial restoration. This is a period in which men have sought to rely on human reason instead of scripture as the foundation for ordering life and society. Of course, since unregenerate human reason is fallen, it is perverted, so the Enlightenment’s vision has been doomed to failure from the beginning. But despite its obvious failures- as manifested in civil wars, world wars, and genocide – men have not repented of their humanism. They have continued to run society and their own lives according to secular humanist principles. But God will ultimately overthrow humanism and usher in a “millennium”, as illustrated in this table outlining the book of Revelation’s prophetic history of the church between the First and Second Advents of Christ:

Sub-Section #	Chapters in Revelation	General Topic Covered	Period in History
1	4 – 8:1	Opening of the 7 Seals	The period up to 70 A.D. when Christians were saved from the Roman siege but earthly Jerusalem was destroyed.
2	8:2 - 14	Sounding of the 7 Trumpets*	The “wilderness” period- lasting 1,260 years - up to and concluding in the Protestant Reformation. This is a period, beginning in 70 A.D., marked by the oppression of Christ’s elect by the pagan to nominally Christian Roman Empire (the Beast from the sea of Revelation chapter 13), as well as the rise of the Papal False Prophet (the land Beast of Revelation chapter 13).
3	15 - 19	Pouring of the	Rise of the ‘Enlightenment’ during and in the

		7 Vials with the 7 Plagues, including the events leading up to this divine judgment and its immediate aftermath	aftermath of the Protestant Reformation, in which a mysterious Babylonian ‘mother of harlots’ arises. This mysterious Babylon rides upon a new manifestation of the Beast (the Black Pope and his Jesuit order), along with the Papal False Prophet. God sends judgments for this wickedness on earth, culminating in the 7 Plagues which destroy the mysterious Babylon. The power of the Jesuit Beast and the Papal False Prophet over the nations then becomes more apparent. Finally, the Beast and False Prophet are overcome by the preaching of the gospel, ushering in the millennium.
4	20:1 – 20:10	The Millennial Restoration	Future period (called ‘the millennium’) in which deception will be significantly lessened among the nations, so that Christ invisibly reigns from heaven over the reformed Christian nations of the world. It is a restoration of the Protestant Reformation, but even on a wider scale. This is followed by a brief period of significant Satanic activity.
5	20:11ff	Great Day of Judgment	Future Second Advent of Jesus Christ in which all are judged, and the wicked are eternally condemned to hell.
6	21 - 22	New Heavens and New Earth	Future eternal state when Christ visibly reigns on new earth.

*** Revelation chapters 12 – 14 present themselves as a flashback to more fully describe what has occurred in the period of the sounding of the 7 trumpets and the opening of the 7 seals as well. In the course of explaining the sounding of the 7 trumpets, a beast and other evil forces released from the bottomless pit were mentioned but not elaborated upon. Revelation chapters 12 –14 elaborate upon them.**

Since the close of the Protestant Reformation world affairs have been dominated by secular humanism, and we should not expect that this will conclude until the millennial restoration. This does not mean the Christian gospel will not go forth and conquer hearts and lives during the humanist era, but reformed Christianity will not dominate international political affairs until the millennium.

In this course we will be focusing upon the Enlightenment era, including America's place in the Enlightenment era, but first we must go much further back in history to understand the roots of the Enlightenment movement. In chapters one and two of *Rulers of Evil*, Saussy takes the reader back to the ancient Roman civilization, and its transition into nominal Christianity. It was a transition marked by significant compromises with the pagan culture which preceded it. This is evidenced in the priestly orders, the worship, and the festivals. The technical term for this manner of compromised adoption of Christianity is "missionary adaptation." Saussy shows how thoroughly compromised the Roman Catholic Church was that engaged in this missionary adaptation.

However, we should keep in mind that some good came out of the transition from the pagan Roman Empire to the nominally Christian Roman Empire. Obviously God planned from eternity past to use it for His glory, and there were some positive spiritual benefits associated with it. For instance, various forms of paganism were indeed suppressed by this transition. Also, there was the recognition that the Holy Scriptures are the word of God. There was the triumph of monotheism over polytheism. Many Biblical doctrines were retained and even placed into official creeds, like the doctrine of the Trinity. There was the recognition that the civil magistrate should seek to enforce the Ten Commandments, including the Lord's Day. And theologians like Augustine set forth in their writings the doctrines of grace with great accuracy. So while the Christianization of the pagan Roman Empire was flawed, we should in no wise regard it as worthless.

Nevertheless, as the years proceeded past the initial transition from pagan to nominal Christianity, the power and corruption of the Roman Catholic Church increased unabated. False doctrines like the papal office of the bishop of Rome, transubstantiation in the Romish Mass, musical instruments in public worship, and the celibacy of the priesthood all were added. The people were generally illiterate, and therefore had very little direct access to the scriptures. They had to rely on the officials of the Roman Catholic Church, whose self-interest was to keep the people in ignorance. The years until the Protestant Reformation were indeed the wilderness years of the church.

READING FOR CHAPTER TEST TWO

The Morning-star of the Protestant Reformation was John Wycliffe (c. 1330-1384). God especially used Wycliffe to bring the church out of its 1,260 year wilderness period. He was a godly and scholarly man. He saw that what the people needed in order to a reformation of their faith and their living, was the Scriptures. But the people had no access to the Scriptures in their native tongue. To enforce his appeals to the people he sought to give them the true rule, and to this end he addressed himself to preparing a translation of the entire Bible. His work was successfully finished near the close of his life, the Scriptures as a whole being then for the first time translated into the English language. He began his work with the book of Revelation.

Wycliffe corrected many of the central errors of the Romish Church. He condemned the doctrine of transubstantiation of the Romish Mass. He condemned the semi-pelagianism which had crept into the Romish church. He affirmed the doctrines of grace, including predestination. And he boldly declared the true Papal identity as Anti-Christ, Beast of Revelation and Man of Sin.

His bold pronouncements got him in trouble with Church authorities. On one such occasion in 1382 Wycliffe was summoned before the authorities of Oxford, and forced to make a confession or defense of his faith. This was declared satisfactory, but he was banished from Oxford, and two years afterward he died at Lutterworth, of palsy, while in his church. Forty years afterward the Council of Constance ordered his bones to be burnt and thrown into a brook. Fuller tells in words "quaint almost to sublimity," how "This brook hath conveyed his ashes into the Avon, Avon into the Severn, Severn into the narrow seas, they into the main ocean, and thus the ashes of Wycliffe are the emblem of his doctrine, which is now dispersed all the world Over."

Wycliffe's influence was indeed felt far beyond the British Isles. While his followers in England were called Lollards, those influenced by his teachings in continental Europe were often called Hussites. The Hussite movement was inspired by the gifted Bohemian preacher Jan Hus (1369-1415) whose own ideas were based on the teachings of John Wycliffe. The writings of the latter were translated and brought to the University of Prague, where controversy over them began between Czech and German professors. The new religious ideas called for reforms within the Church as well as revisions in doctrine. Jan Hus, and even more his radical disciples, spoke out against simony, the purchase of indulgences, the external rites of the Church, and the abuses of the clergy. They also affirmed the supremacy of the Bible's authority over the Church; the separate spheres of civil and churchly power; the doctrine of predestination; Christ is head of the church, not the pope; that Communion should be served "in both kinds," that is, both the bread and the cup. (By this time the cup was commonly withheld from the people during the Mass.) These beliefs caused the excommunication of Jan Hus, first by the archbishop of Prague and later by Pope John XXIII. In 1415, he was found guilty of heresy by the Council of Constance and burned at the stake.

The reformation was propelled even further by the advent of Gutenberg's movable type printing press, and then later by the work of reformers such as Martin Luther and John Calvin. Whole nations became confessionally Protestant. For a time in the sixteenth century it even looked like all the nations would become Protestant and the Papacy would be abolished. The Protestant nations came close to uniting in a common league based upon a common confession of faith. But God had not predestined the millennium for this time in human history. That would have to wait for a restoration in the aftermath of a long falling away from reformed Protestantism.

The Protestant Reformation produced many excellent Protestant confessions which summarized the chief doctrines of scripture. These included the Helvetic Confession, the Belgic Confession, and the Westminster Confession. They have served Christ's church well during the centuries following the Protestant Reformation.

READING FOR CHAPTER TEST THREE

A primary instrument for vanquishing the Protestant Reformation was the Jesuit Order of the Roman Catholic Church, founded by Inigo de Onaz y Loyola. As F. Tupper Saussy documents in *Rulers of Evil*, Loyola was connected with gnosticism and illuminism, so it behooves us to understand these and Loyola's connection to them. It has had significant consequence in world history.

The Society of Jesus (also called the Jesuit Order) in fact became the largest Roman Catholic Religious Order. Founder Ignatius of Loyola was born at Loyola in the Spanish Basque country in 1491.



He adopted a military career, and upon being wounded in the leg at the siege of Pampeluna he was obliged to undergo a long convalescence. During this time, he underwent a fantastic "Spiritual Transformation". Being without the Tales of Chivalry which formed his favorite reading, Ignatius Loyola

turned his attention to Religious books, while convalescing. And being that Ignatius was a military man- at this time, he came to the conclusion, while reading the Religious books, that the Roman Catholic Church too- needed to have it's own "Army". It was this that prompted Loyola to form the Army of The Society of Jesus. Ignatius and his six friends founded the Jesuit Order in 1534, and it received official Papal sanction in the year 1540. Ignatius became the Jesuit Order's first General.

The truly remarkable thing about Ignatius Loyola was that he was a witch! He belonged to a Witchcraft Group called The Illuminati, in his native tongue called "Los Alumbrados". (See Encyclopedia Brittanica, Vol. 14, 1910, pg. 320) "Los Alumbrados" literally means "The Illuminated Ones". "Los Alumbrados" had a school of Witchcraft in Spain around the year 1520 AD. Ignatius Loyola was a member of this group. He himself almost became a victim of the Spanish Inquisition when the Roman Catholic Church got wind of his connection with the Los Alumbrados (the Illuminati). But he was acquitted before the Inquisition Court with only an admonition.

The ancient name for Babylonian Mysticism (or finding ways to get in touch with "The One", "The All", or Satan) was called "Illuminism". The Babylonians who were initiated into the Mystery Religion were said to be in possession of Illumination or the Inner Light. Supposedly, this meant they had been Enlightened or aware of the fact that they were gods. (See Encyclopedia Brittanica, Vol. 14, 1910, pg. 320) The Western equivalent to this Eastern Mysticism is Hermeticism or Gnosticism. The Gnostics were said to possess the secret knowledge that they were in reality, "Little gods", and that Lucifer was the rightful Ruler of this World! The name Lucifer actually means Morning Star or The Illuminated One. Thus, the various Mystery Religions taught that it is Lucifer (or Satan) who gives us light and shows us that

we are God and have no need of repentance, but that we need only realize the "God within" and bring it to its full potential.

The illuminism of Loyola not only has its ideological counterpart in ancient Babylonian Mysticism, but it has ideological counterparts in a host of other sects and movements, ranging from Mormonism to freemasonry to Christian gnosticism to the New Age Movement. This does not mean that all or even most of the adherents of these sects and movements understand these connections, or imagine that they are connected with something involving witchcraft. Nevertheless, they are. Let's consider some of these ideological counterparts of illuminism.

The New Age Movement is one such ideological counterpart. Back in the 1960s there was a popular song associated with this movement. The song began with the words, "it is the dawning of the age of Aquarius..." What was meant by this? The New Age was supposed to be the dawning of the Age of Aquarius. Aquarius is one of the twelve astrological symbols of the zodiac. The symbol is one of a man who has taken up the 'waters of the wisdom throughout the history of mankind', blended them all together and poured it all back out upon humanity during the New Age period of peace and brotherhood. One of the big reasons it is presumed to be an age of brotherhood is that all will have the same religion, the New Age Religion!

Because the New Age Religion believes in gathering up wisdom about God from all Religions, it takes much of its substance from the ancient writings of Hermes Trismegistus, otherwise known as Hermes the thrice (three times) Great. The primary purpose of these 'Hermetic Writings' was the elevation of mankind to the position of godhood, through initiation into 'Secret Doctrine' or 'Gnosis'. Gnosticism comes from the Greek word 'Gnosis,' which means 'knowledge'. And the word 'Gnostic' means 'one who knows,' as opposed to an 'Ag-nostic', which is one who doesn't believe that he can know whether or not there really is a God. Gnosticism appeared in the latter part of the First Century of the Christian Era. Its influence upon New Age thought is undeniable, as New Agers freely admit.

The Gnostics tried to interpret Christianity in terms of pagan philosophies, which came from Greek, Egyptian, and Babylonian metaphysics. They took the various teachings from these Occult Mystery Schools, and then attempted to fit the teachings into a new 'Christian' setting, claiming that Gnosticism was the true form of Christianity.

The Gnostics became a sect that claimed to possess a 'Secret Knowledge' that made them superior to the 'common Christians,' who were not privileged to have the same information that they themselves had. They asserted that Christ had allowed them to inherit the Secret Doctrines or esoteric (hidden) teachings of God's Word. And by combining pagan philosophies with the apostolic doctrines of Christianity, Gnosticism became a very strong influence in the ancient Church. But the true Christians labeled it as 'heresy' and fought vigorously against it! What is this so-called 'Secret Knowledge' that these Gnostics claimed to possess? The big secret is that supposedly, salvation comes through intuitive 'Gnosis' -or the 'knowing' of one's own divinity. In

other words, we are supposed to just know, by listening to our inner being that has passed through incarnation after incarnation that we are God!

It is a primary teaching of New Age Religion that we, as humans, had our beginning as part of the 'Source' or 'Universal All'. This refers to the pantheistic idea that all that is- is 'God'. We used to be part of this Great All, but then something happened to upset the balance of the Universe and everything became broken off into fragments, such as humans, trees, rocks and so on. And what's more, our time here on Earth is now to be spent striving to reconnect with this 'Universal All'.

This inherent 'inner divinity' and connecting back with the Universal All of Nature is the 'Secret Gnosis' or special knowledge that was taught by the Gnostics. Having this knowledge supposedly helped one obtain salvation. Simply put: the Gnostics wanted to by-pass the Biblical view that says we need a Savior who has shed His blood for our sin and our salvation, and to replace that with a philosophy that says we just need to be 'in the know' about our so-called 'divinity'. In other words, we are God and do not need a Savior!

Now, what we all need to realize is that New Age philosophy is based upon theosophy, a religion which has its origin in Gnosticism. The term 'theosophy' is derived from the Greek word theo-, meaning divine, plus the Greek word sophi, meaning wisdom. The religion of theosophy hence claims to impart special insights, or divine wisdom, into the nature of reality. It is the very philosophy that Satan promised in these words: "ye shall be as gods, knowing good and evil."

According to New Age Religion, man is destined to dissolve back into the Universe and to thus become one with the 'Universal All' once again. To comprehend this strange idea a little better, we must first take a look at the doctrine of Monism.

Monism is the philosophical doctrine which alleges that there is only one reality in existence, which is the 'All of the Universe' as a complete whole, and that all things that we see around us are composed of this 'one reality'. And according to this same doctrine, to view things as separate is to live under an illusion! The idea of monism naturally leads to pantheism, which is the belief that God is an Ultimate Principle that is identified with the entire Universe. 'God is all and all is God' -is their motto.

To further define monism: all things that we normally think of as 'reality' are mere projections, modes, or appearances of the true 'Ultimate Reality'. This 'Ultimate Reality' is seen as a 'Force' which is neither dead matter nor unconscious energy. Other names for this Force are Awareness, Bliss, Principle, Being, Energy, Essence, Vibration, and Universal Consciousness. Or any other of the many capitalized verbs of which they like to refer to as 'God'. In the mind of a New Ager, God is not a personal Being, but rather- God is the 'Great It', which is the same concept that is found in Hinduism. One prominent New Age figure, Joseph Campbell, said, 'the whole world is consciousness'. He added that some plants automatically turn toward the sun-,

which is a form of consciousness -and that we humans also share in this consciousness. This 'Universal Consciousness' to them, is God!

Joseph Campbell went on to explain his New Age philosophy by stating that the entire planet is a living conscious organism, and that it is evolving and advancing into full consciousness. He said that we need to view ourselves as not having been 'created by some personal God and thrown onto the Earth', but rather as having been 'evolved from out of the Earth'. Of course, if this is true then the Earth becomes our 'Mother', and we too are just as much of a God as it is!

If it is true that God is merely a Force that pervades throughout all of Nature, then it is only logical to assume that man too is God. Theosophists believe that all of Humanity possesses an inherent potential to evolve or to progress into godhood. Each person is said to be evolving towards the godhood through successive planes, which- when finally achieved is called Union with the Absolute.

This evolving into godhood connects New Age Philosophy with many other religions like Mormonism, Buddhism, and Hinduism. Mormonism asserts that its followers become gods. New Age Religion asserts that the deity or manifestation of divinity lies within each soul, which is referred to as the divine spark or divine fire; also known as the inner Buddha or inner Christ. The Theosophist believes man to be a part of the universal pervasiveness of God that runs throughout the entire Universe and that thus- man contains within himself an inherent 'spark of divinity' or 'a part of God'. According to the Hindu belief system, what happens in this lifetime is determined by the 'karma' of the previous life, which in turn was determined by the karma that was built up by the former lives before that, and so on. According to this same doctrine, if we were to trace back the path of karma to its ultimate origin we would arrive, finally, at the state where the three qualities of the godhead were in a state of perfect balance in the void the nothingness from which all comes and to which all returns. This sums up the New Age idea of 'evolving back to the godhead; it means to arrive again at the perfect balance of Nature. Hindu doctrine, which New Age Theosophists ascribe to asserts that something happened to cause an imbalance in the godhead, which in turn caused the 'manifestation' or 'prakriti' to begin, bringing about the illusion which we experience as the Universe today. And what we see now is in reality just fragments of the Great All.

Shirley MacLaine, actress and prominent believer in New Ageism said:

'You are everything. Everything you want to know is inside of you. You are the Universe. Maybe the tragedy of the human race was that we had forgotten that we were each divine. You must never worship anyone or anything other than self. For you are God. To love self is to love God. I exist- therefore I am. I know that the God Source exists- therefore it is. Since I am part of that Source, then I AM that I AM.' -Shirley MacLaine, *Out on a Limb*, 1983 Bantam Books, New York

Buddhists agree:

'The appeal of Zen, as of other Eastern philosophy, is that it unveils a vast region where at last the self is indistinguishable from God.'-Alan Watts, Zen Buddhist Master, 'This is It', pg. 90

Witches agree:

'We are the Goddess. We are each a part of the inter penetrating, inter connecting reality that is all. The Goddess, the Divine, is immanent in the world, manifest in nature, in human beings, in human community. The All That Is One is not now and never has been separate from the existing physical world. She is here now, is each of us in the eternal changing present; is no one but you-and yet is everyone.' -Starhawk, (a witch), The Spiral Dance, pg. 28,195

Satan's lie that man could be as gods permeates all of these false philosophies and religions. Ignatius Loyola made them the cornerstone of his own philosophy. And he created in the Jesuits an army subtly to carry them around the world, especially to thwart the doctrines of the Protestant Reformation.

(Note: This *Reading for Chapter Test Three* is largely excerpted from the articles of Claudia Thompson at <http://www.religiouscounterfeits.org/>.)

READING FOR CHAPTER TEST FOUR

There is a significant difference between reformed confessions and Roman Catholic confessions. With the former, they derive their authority from being *accurate* representations of what scripture- the word of God- teaches. With the latter, they derive their purported authority from being the official pronouncements of the church over time. The Roman Catholic website <http://www.dailycatholic.org/issue/2002Jan/deposit1.htm> explains the official pronouncements of the “church”:

“It is vital to know the Faith in order to keep the Faith and knowing it entails knowing what has been handed down after Saint John's last word in the Book of Apocalypse. It is called Tradition and these Traditions were formed and formulated as necessary for belief by the Fathers of the Church and Bishops in the gatherings of special synods called General or Ecumenical Councils. After the Council of Jerusalem, recorded in Acts 15 and Galatians 2, the first Council of the universal Church was called in 321 at Nicaea by the man who liberated Christianity after three centuries of persecutions - the Roman Emperor Constantine the Great. There have been 21 Major Councils total from Nicaea to Vatican II. In order to alert all on what the Church truly teaches and what was handed down by the Infallible perennial Magisterium of the Church, we provide the documents and Canons of these Councils... two of the most important Councils - the Council of Trent and the First Vatican Council, both of which proclaimed infallible doctrines, unlike the most recent Vatican II Council which was strictly pastoral with no infallible decrees or doctrinal pronouncements. This has been argued, but in fact Vatican II was pastoral only and any new doctrine that might have been adopted could not be because of what was handed down prior to it. To understand what the Roman Catholic Faith is all about, the truths and absolutes of the One, Holy, Catholic and Apostolic Church, one needs to go back to the unchangeable doctrine that was defined and set in stone.. We start with the counter-reformation 19th Ecumenical Council in the Tridentine mountains of northern Italy in the longest council in Church history: the Council of Trent called by Pope Paul III in 1545 and the 25th session closed in 1563 by Pope Pius IV.”

The Council of Trent is indeed official doctrine of the Roman Catholic Church. Its pronouncements have never been rescinded by the Romish Church. Therefore, it is important to understand its pronouncements and its background. The Council of Trent was a Roman Catholic council held from 1545-1563 in an attempt to destroy the progress of the Protestant Reformation. This council denied every Reformation doctrine, including Scripture alone and grace alone. Trent hurled 125 anathemas (eternal damnation) against Bible-believing Christians. These proclamations and anathemas were fleshed out in the murderous persecutions vented upon Bible-believing Christians by Rome. The Vatican II Council of the mid-1960s referred to Trent dozens of times, quoted Trent's proclamations as authority, and reaffirmed Trent on every hand. The New Catholic Catechism cites Trent no less than 99 times. There is not the slightest hint that the proclamations of the Council of Trent have been abrogated by Rome. At the

opening of the Second Vatican Council, Pope John XXIII stated, "I do accept entirely all that has been decided and declared at the Council of Trent." Every cardinal, bishop and priest who participated in the Vatican II Council signed a document affirming Trent. So that is the background of Trent, and here are some of its declarations:

FOURTH SESSION: DECREE CONCERNING THE CANONICAL SCRIPTURES: "If anyone does not accept as sacred and canonical the aforesaid books in their entirety and with all their parts [the 66 books of the Bible plus 12 apocryphal books, being two of Paralipomenon, two of Esdras, Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, Sophonias, two of Macabees], as they have been accustomed to be read in the Catholic Church and as they are contained in the old Latin Vulgate Edition, and knowingly and deliberately rejects the aforesaid traditions, LET HIM BE ANATHEMA."

SIXTH SESSION, CANONS CONCERNING JUSTIFICATION: "If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, LET HIM BE ANATHEMA" (Canons Concerning Justification, Canon 12).

SIXTH SESSION, CANONS CONCERNING JUSTIFICATION: "If anyone says that the justice received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, LET HIM BE ANATHEMA" (Canons Concerning Justification, Canon 24).

SIXTH SESSION, CANONS CONCERNING JUSTIFICATION: "If anyone says that the Catholic doctrine of justification as set forth by the holy council in the present decree, derogates in some respect from the glory of God or the merits of our Lord Jesus Christ, and does not rather illustrate the truth of our faith and no less the glory of God and of Christ Jesus, LET HIM BE ANATHEMA" (Canons Concerning Justification, Canon 33).

SEVENTH SESSION, CANONS ON BAPTISM: "If anyone says that in the Roman Church, which is the mother and mistress of all churches, there is not the true doctrine concerning the sacrament of baptism, LET HIM BE ANATHEMA" (Canons on Baptism, Canon 3).

SEVENTH SESSION, CANONS ON BAPTISM: "If anyone says that baptism is optional, that is, not necessary for salvation, LET HIM BE ANATHEMA" (Canons on Baptism, Canon 5).

SEVENTH SESSION, CANONS ON CONFIRMATION: "If anyone says that the confirmation of those baptized is an empty ceremony and not a true and proper sacrament;

or that of old it was nothing more than a sort of instruction, whereby those approaching adolescence gave an account of their faith to the Church, LET HIM BE ANATHEMA" (Canons on Confirmation, Canon 1).

THIRTEENTH SESSION, CANONS ON THE MOST HOLY SACRAMENT OF THE EUCHARIST: "If anyone denies that in the sacrament of the most Holy Eucharist are contained truly, really and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ, but says that He is in it only as in a sign, or figure or force, LET HIM BE ANATHEMA" (Canons on the Most Holy Sacrament of the Eucharist, Canon 1).

THIRTEENTH SESSION, CANONS ON THE MOST HOLY SACRAMENT OF THE EUCHARIST: "If anyone says that Christ received in the Eucharist is received spiritually only and not also sacramentally and really, LET HIM BE ANATHEMA" (Canons on the Most Holy Sacrament of the Eucharist, Canon 8).

FOURTEENTH SESSION, CANONS CONCERNING THE MOST HOLY SACRAMENT OF PENANCE: "If anyone says that in the Catholic Church penance is not truly and properly a sacrament instituted by Christ the Lord for reconciling the faithful of God as often as they fall into sin after baptism, LET HIM BE ANATHEMA" (Canons Concerning the Most Holy Sacrament of Penance, Canon 1).

FOURTEENTH SESSION, CANONS CONCERNING THE MOST HOLY SACRAMENT OF PENANCE: "If anyone denies that sacramental confession was instituted by divine law or is necessary to salvation; or says that the manner of confessing secretly to a priest alone, which the Catholic Church has always observed from the beginning and still observes, is at variance with the institution and command of Christ and is a human contrivance, LET HIM BE ANATHEMA" (Canons Concerning the Most Holy Sacrament of Penance, Canon 7).

FOURTEENTH SESSION, CANONS CONCERNING THE MOST HOLY SACRAMENT OF PENANCE: "If anyone says that the confession of all sins as it is observed in the Church is impossible and is a human tradition to be abolished by pious people; or that each and all of the faithful of Christ or either sex are not bound thereto once a year in accordance with the constitution of the great Lateran Council, and that for this reason the faithful of Christ are to be persuaded not to confess during Lent, LET HIM BE ANATHEMA" (Canons Concerning the Most Holy Sacrament of Penance, Canon 8).

FOURTEENTH SESSION, CANONS CONCERNING THE MOST HOLY SACRAMENT OF PENANCE: "If anyone says that God always pardons the whole penalty together with the guilt and that the satisfaction of penitents is nothing else than the faith by which they perceive that Christ has satisfied for them, LET HIM BE ANATHEMA" (Canons Concerning the Most Holy Sacrament of Penance, Canon 8).

TWENTY-SECOND SESSION, CANONS ON THE SACRIFICE OF THE MASS: "If anyone says that in the mass a true and real sacrifice is not offered to God; or that to be offered is nothing else than that Christ is given to us to eat, LET HIM BE ANATHEMA" (Canons on the Sacrifice of the Mass, Canon 1).

TWENTY-SECOND SESSION, CANONS ON THE SACRIFICE OF THE MASS: "If anyone says that by those words, Do this for a commemoration of me, Christ did not institute the Apostles priests; or did not ordain that they and other priests should offer His own body and blood, LET HIM BE ANATHEMA" (Canons on the Sacrifice of the Mass, Canon 2).

TWENTY-SECOND SESSION, CANONS ON THE SACRIFICE OF THE MASS: "If anyone says that the sacrifice of the mass is one only of praise and thanksgiving; or that it is a mere commemoration of the sacrifice consummated on the cross but not a propitiatory one; or that it profits him only who receives, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities, LET HIM BE ANATHEMA" (Canons on the Sacrifice of the Mass, Canon 3).

TWENTY-SECOND SESSION, CANONS ON THE SACRIFICE OF THE MASS: "If anyone says that it is a deception to celebrate masses in honor of the saints and in order to obtain their intercession with God, as the Church intends, LET HIM BE ANATHEMA" (Canons on the Sacrifice of the Mass, Canon 5).

TWENTY-THIRD SESSION, CANONS ON THE SACRAMENT OF ORDER: "If anyone says that there is not in the New Testament a visible and external priesthood, or that there is no power of consecrating and offering the true body and blood of the Lord and of forgiving and retaining sins, but only the office and bare ministry of preaching the Gospel; or that those who do not preach are not priests at all, LET HIM BE ANATHEMA" (Canons on the Sacrifice of the Mass, Canon 1).

TWENTY-THIRD SESSION, CANONS ON THE SACRAMENT OF ORDER: "If anyone says that the bishops who are chosen by the authority of the Roman pontiff are not true and legitimate bishops, but merely human deception, LET HIM BE ANATHEMA" (Canons on the Sacrifice of the Mass, Canon 8).

TWENTY-FIFTH SESSION, DECREE ON PURGATORY: "Since the Catholic Church, instructed by the Holy Ghost, has, following the sacred writings and the ancient tradition of the Fathers, taught in sacred councils and very recently in this ecumenical council that there is a purgatory, and that the souls there detained are aided by the suffrages of the faithful and chiefly by the acceptable sacrifice of the altar, the holy council commands the bishops that they strive diligently to the end that the sound doctrine of purgatory, transmitted by

the Fathers and sacred councils, be believed and maintained by the faithful of Christ, and be everywhere taught and preached."

TWENTY-FIFTH SESSION, ON THE INVOCATION, VENERATION, AND RELICS OF SAINTS, AND ON SACRED IMAGES: "The holy council commands all bishops and others who hold the office of teaching and have charge of the cura animarum, that in accordance with the usage of the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and with the unanimous teaching of the holy Fathers and the decrees of sacred councils, they above all instruct the faithful diligently in matters relating to intercession and invocation of the saints, the veneration of relics, and the legitimate use of images, teaching them that the saints who reign together with Christ offer up their prayers to God for men, that it is good and beneficial suppliantly to invoke them and to have recourse to their prayers, assistance and support in order to obtain favors from God through His Son, Jesus Christ our Lord, who alone is our redeemer and savior; and that they think impiously who deny that the saints who enjoy eternal happiness in heaven are to be invoked, or who assert that they do not pray for men, or that our invocation of them to pray for each of us individually is idolatry, or that it is opposed to the word of God and inconsistent with the honor of the one mediator of God and men, Jesus Christ, or that it is foolish to pray vocally or mentally to those who reign in heaven."

The precepts of the Romish Church, as exhibited by the Council of Trent, clearly contradict the reformed Biblical faith.

READING FOR CHAPTER TEST FIVE

The Jesuit Order has had a profound influence on western thought and western education. It has moved the emphasis away from scripture and the necessity of scripture to attain true knowledge for fallen man. Its influence has primarily derived from its promulgation of what F. Tupper Saussy has called “learning against learning.” It has sought to educate humanity in a worldview contrary to the Biblical worldview. It is a worldview very much rooted in ancient pagan philosophy.



Jesuit-educated Descartes, often called ‘the father of modern philosophy’, had a profound influence on philosophy in the Protestant nations. Indeed, he left France and spent most of his life in Protestant nations.

And other humanistic philosophers- like Leibniz and Spinoza- followed in the train of Descartes. They proclaimed a method to true knowledge by humanity that circumvented scripture. This method was predicated upon a premise that man’s thinking is not corrupted and depraved as a result of a Fall- a bad premise indeed! The result of their humanistic philosophy was, not surprisingly, a view of the world very different from that of the Bible. It is perhaps best understood in terms of what has been called “the Great Chain of Being.”

<http://www.earlham.edu/~peters/courses/re/chain.htm> helpfully outlines this philosophy of “the Great Chain of Being”, along with citations of the philosophers Descartes, Spinoza, and Leibniz. “The Great Chain of Being considers all of reality in the figure of a chain, as described below:

“1. The top of the chain represents perfection in the highest degree. Most believers in the chain call this God.

2. The chain in its entirety represents all degrees of perfection from the highest and fullest to the lowest and least; it is complete.

Spinoza, Ethics, all possibilities are actualities: 43.7

(I.16 cor.1), 56.2 (I.33 sch.2), 56.8

(I.35), 62.5 (App. to Part I), 66.9 (II.7 cor)

Leibniz, Discourse §3.

3. Hence the universe would not be complete if the chain did not extend all the way to the bottom or if it had gaps in it.
4. The universe is more perfect (in the sense that it is more complete) if all degrees of perfection are represented in it than if only the highest is represented.
5. This explains why a perfect God would create an imperfect world. It was not a mistake or an imperfection; on the contrary. The most perfect (complete) universe must contain every kind of imperfect thing. Hence imperfect things are not evidence of the imperfection of creation.
Descartes, Meditations 111.8, 117.3.
6. The bottom of the chain represents the least possible perfection, which is nothingness (as opposed to evil).
Descartes, Meditations 110.4.
Spinoza, Ethics 37-38 (I.11.3d proof), 38.7 (I.11 sch)
7. Hence, every point on the chain above the very bottom has some degree of perfection.
8. Hence, any idea, insofar as it exists at all, has its share of truth.
Descartes, Discourse 30.6; Meditations 94.3, 116.4, 117-18, 120.3.
Spinoza, Ethics 85.8 (II.32), 86.3 (II.34); Treatise 250.8
9. Hence, error is not something positive; truth is. Error is the lack of truth; error is privation.
Descartes, Discourse 26.2, 29.6; Meditations 110.7, 115.7, 116.6, 120.4.
Spinoza, Ethics 63.6 (II def.4), 86.1 (II.33), 86.5 (II.35), 92.4 (II.43 sch); Treatise 246.n, 250.8, 261.6
Leibniz, Monadology § 49.
10. Similarly, evil is not something positive; good is. Evil is the lack of good; evil is privation.
Descartes, Meditations 114.5, 116.5.
Leibniz, Discourse §§ 4, 30.
11. In general, being or existence is a perfection; to be is more perfect than not to be. What has positive existence is good and was created by God; what is privation lacks being and goodness, and was not created at all.
Descartes, Meditations 97.5, 110.4, 121.5.
Spinoza, Ethics 38.3 (I.11 sch), 38.6 (I.11 sch), 63.8 (II def.6), 98.4 (II.49 sch)

Leibniz, *Monadology* §§ 40-41, 45.

12. It follows (from principle 11) that the idea of the being with all perfections is the idea of an existing being. This is the ontological argument for the existence of God.

Descartes, *Discourse* 27.8; *Meditations* 107.3, 121.5.

Spinoza, *Ethics* 31 (I defs 1, 3, 6), 37.2 (I.11), 46.9 (I.20)

Leibniz, *Discourse* § 23; *Monadology* §§ 40, 44.

13. It follows (from principle 9) that for propositions, truth is the default; and (from principle 11) that for entities, existence is the default. If a proposition's truth is possible, we may assume that it is actually true, and if an entity's existence is possible, we may assume that it actually exists, unless there are special reasons to think not. Proofs of truth and existence tend to follow from possibility alone; the burden of proof is on the denial of truth or existence.

Spinoza, *Ethics* 37.5 (I.11.2d proof), 37-38 (I.11.3d proof), 99.7 (II.49 sch).

Leibniz, *Monadology* § 45.

14. Dependence is an imperfection.

Descartes, *Discourse* 27.3.

Leibniz, *Monadology* § 50.

15. Hence, the things in the middle of the chain are dependent or contingent. (The nothingness at the bottom is dependent in the sense that nothingness depends on the contrast with somethingness.)

16. The being at the top of the chain is utterly independent or self-sufficient or absolute.

Descartes, *Meditations* 104.3, 106.3.

Spinoza, *Ethics* 31 (I defs 1, 3, 6), 44.2 (I.17), 56.5 (I.33 sch.2).

Leibniz, *Monadology* § 40.

17. If A causes B, then B depends on A. Hence (by principle 14 above) B is less perfect than A. Therefore a cause must be more perfect than its effect.

Descartes, *Discourse* 26.3; *Meditations* 96-97.

Leibniz, *Monadology* § 50.

18. Dependent beings, therefore, depend on more perfect causes than themselves, which in turn depend on more perfect causes themselves, and so on, until the series comes to an end with the most perfect, uncaused (or self-caused), independent being, which is at the top of the chain.

Descartes, *Meditations* 106.3.

Leibniz, *Monadology* §§ 36, 40, 45.

19. It follows that, if there are any dependent beings (for example, ourselves), then there must be an independent, hence perfect or absolute being (God). This is the cosmological argument for the existence of God.

Descartes, *Discourse* 26.6; *Meditations* 106.3.

Spinoza, *Ethics* 38.2 (I.11 3d proof).

Leibniz, *Monadology* §§ 36, 40, 44.

20. God, then, is either self-caused or uncaused.

Descartes, *Meditations* 106.2.

Spinoza, *Ethics* 56.7 (I.34 proof).

Leibniz, *Monadology* § 36.

References

Descartes, René. *Philosophical Essays*. Trans. Laurence Lafleur, Bobbs-Merrill, 1964.

Spinoza, Baruch. *Ethics, Treatise on the Emendation of the Intellect, and Selected Letters*. Trans. Samuel Shirley and Seymour Feldman, Hackett, 1992. In addition to page numbers from this edition, I cite Spinoza's propositions in the *Ethics* by number.

Leibniz, Gottfried Wilhelm. *Discourse on Metaphysics and Other Essays*. Trans. Daniel Garber and Roger Ariew, Hackett, 1991. I cite Leibniz only by section numbers, not page numbers.”

It should be easy enough to see the many gross errors in this worldview of the humanistic philosophers. It wrongly denies the great Creator-creature distinction. It wrongly describes evil and falsehood as mere privation, whereas scripture rightly characterizes them in terms of that which is contrary to God's objective law of right and wrong and truth itself. It wrongly asserts that the creation added anything to God's greatness, as if God in some sense needed creation.

These humanistic errors readily lead into Gnostic and hermetic errors. As we read at <http://pages.zoom.co.uk/thuban/html/schwaller.htm> :

“De Lubicz understood through his research into alchemy and Hermeticism that in the traditional view of the universe life was part of a “Great Chain of Being”. From the lowest particle to the greatest deity, all partook of certain characteristics and were linked together into a great scheme of existence. The foundations of this bridge of resonance were within sacred letters and numbers, with vibrations and harmonics.”

Jesuit influence profoundly affected not only western thought but also the west's method of education. In modern secularist America, it is easy to see this influence in public education. But even Protestant parochial education has been affected by Jesuit educational philosophy. Quite often Protestant parochial education is similar in method and content to that of the Jesuits. One example of this is found in the classical Christian education movement.

Classical education has become all the rage among American Protestants in the last decades. Religious leaders such as Doug Wilson have done an effective job of selling it to the evangelical Christian community. So it behooves us to ask: is classical "Christian" education *really* Christian?

It is important for us first of all to have of good understanding of what classical education means. Here is how <http://www.homehearts.com/Classical.html> has described it:

"Classical education makes use of the three stages, or trivium, in which children (and adults) learn any subject. In the Grammar Stage, the foundation of each discipline is laid. This is a time of gathering facts, mastering the four basic mathematic operations and perfecting spelling rules - usually involving much memorization and drill. The second stage is the Dialectic Stage in which the student learns to reason or apply the basic facts he has learned. In this stage logic is introduced. The student concentrates on the cause and effect, or the "why", of a subject. The final stage of the trivium is the Rhetoric Stage in which the student learns to communicate what he knows about the subject at hand in the most convincing way."

Here is how another dispenser of classical education defines it (see <http://www.classicalfree.org/philosophy.asp>) :

"We subscribe to the three stages of the ancient trivium, as described by Dorothy Sayers in her essay, *The Lost Tools of Learning*. The Trivium involves three phases of learning -- grammar, dialectic and rhetoric -- which apply in two ways to the learning environment.

First, it has been observed that the Trivium coincides with the natural phases of child development. Early in life, during the elementary years, a child is naturally curious and absorbed in the accumulation of facts about the world around him – the grammar stage. Moving into the early teen or Jr. High years, the child begins naturally to challenge, to question, to integrate the data at his disposal -- the dialectic stage. And finally, in the later teen or High School years the young adult begins naturally to express that which he has learned in verbal and written form -- the rhetoric stage.

Second, it has been observed that the mastery of each subject or field of study follows this same pattern. From the student's standpoint it is discovery, understanding, and application. From the teacher's standpoint it is state, illustrate, and apply. In the language of the Bible, it is knowledge,

understanding and wisdom. In the language of the Trivium, it is grammar, dialectic and rhetoric. The study of any subject begins with the grammar of that subject, the definitions and basic concepts that provide the building blocks of that subject. Once the fundamentals have been mastered a dialectic process of reflecting on the facts, integrating them, and arriving at a deeper level of understanding must occur. The process is not complete apart from the rhetoric phase, in which the student learns to express that which he has learned in verbal and written communication or other modes of application.”

Finally, let’s consider the dictionary definition:

“the word classical means of, pertaining to, or in accordance with ancient Greek and Roman precedents. Classicism means aesthetic attitudes and principles based on the culture, art, and literature of ancient Greece and Rome... So classical education means the education of ancient Greece and Rome.”

American evangelicals are actually latecomers on the classical education bandwagon, for it has been central to Jesuit education for years. Here is how Herbert J. Ryan, SJ - a Jesuit professor at Loyola Marymount University- describes the Jesuit educational philosophy, as it relates to the “classical education” philosophy:

“My philosophy of teaching is a personal adaptation of St. Ignatius of Loyola’s ideas about education as they are systematized in the Ratio Studiorum of 1599. Throughout his writings in the mid-sixteenth century Loyola developed specific themes from the works of Alexander Hegius, Rudolf Agricola and Conrad Celtis, the Northern European theorists of education at the end of the 15th and the start of the 16th centuries. They espoused a systematic educational process centered on training in the Latin and Greek languages, the rich literature these cultures developed and the rhetorical style they embodied. Knowledge of history, competency in the fine arts, skill in logic and an appreciation of philosophy and theology capped what came to be known as a “classical education.” Loyola adopted these Northern Humanists’ educational curriculum but made significant changes in it. Learning from the experience of the first Jesuit teachers at Messina, Vienna and elsewhere, Loyola retained the Northern European Humanists’ emphasis on classical languages and literature but selected Cicero rather than Tacitus as the author whose style should be imitated. In philosophy Ignatius Loyola chose Aristotle and Aquinas rather than Plato and Zeno. Ignatius’ models for theology were Augustine and Aquinas rather than Tertullian and Biel. Besides his frequently studied emphasis on eloquentia perfecta in oral and written expression, Loyola insisted on the study of mathematics and the physical sciences. He created an educational philosophy that laid the groundwork for ‘a culture of evidence.’”

There is indeed a strong connection between classical education and the Jesuit Ratio Studiorum. Classical works and classical philosophy undergird much of what represents classical education, rather than scripture and scripture alone. For instance, nowhere in scripture do we find the “ancient Trivium” touted as our model for education. Indeed, scripture contradicts the “ancient

Trivium.” Scripture teaches that early on we should teach children “why”, and not postpone such questions to the Junior High years. And Biblical philosophy should be the foundation of all knowledge, not also extra-Biblical scholarship of the ancient Greeks and Romans. The Jesuits have been only too happy, on the other hand, to divert attention away from scripture, and make other sources equally valid foundations of knowledge. Let’s consider what Michael Williams, S. J. at Spring Hill College has written about this (see <http://ntserver.shc.edu/www/Scholar/wms/wms.html>) :

“In this article, I am going to talk about Jesuit education, and especially about a particular document, the Ratio Studiorum. I shall first discuss the general theory of Jesuit education, and then concentrate on the Ratio Studiorum itself, its history and contents. And finally, I shall attempt to apply the concepts embodied in the Ratio Studiorum to Spring Hill College in 1997, and make some highly personal, but I hope not idiosyncratic or eccentric, suggestions for the improvement of teaching at this institution.

Consider first the following list: St. John of the Cross, St. Francis de Sales, Descartes, Moliere, Charles Carroll, Goldini, Arthur Conan Doyle, James Joyce, Fidel Castro, Alan Alda, Tip O’Neill, and Bill Clinton. This startling list of mystics and mystery writers, philosophers and politicians, believers and unbelievers, saints and scoundrels--are all the products of Jesuit schools. But the real glory of Jesuit education is not in the above list, however illustrious or infamous its members might be. The real glory of Jesuit education lies in the hundreds of thousands of ordinary young men and women who have been educated in Jesuit institutions to be able and articulate Christian citizens.

Jesuit education, both its theory and practice are rooted in the life and spiritual vision of Ignatius of Loyola, founder of the Society of Jesus...From a study of the Ratio Studiorum, the following main characteristics of Jesuit education may be discerned:

1) the ultimate purpose of Jesuit education is spiritual, to develop in the individual a deep sense of love of God and service to the neighbor. In the Preamble to Part IV of the Constitutions, Ignatius states: "The objective which the Society of Jesus directly seeks is to aid its own members and their fellow men to attain the end for which they were created. To accomplish this learning and a method of expounding it are necessary" (IV.307).

2) an integration of the intellectual, moral, and spiritual aspects of education, to produce both solid learning and Christian virtue.

3) a stress on formation rather than on information, the development of character as well as the development of abiding skills and habits of thinking.

4) a stress of method and order; students are taken where they are, grounded and drilled in fundamentals, and then advanced in orderly progression to more and more complex material.

- 5) students are required to be active in their own education rather than passive.
- 6) an emphasis on the humanities, the liberal arts and sciences; the study of the classics (great books) as sources of abiding wisdom and knowledge.
- 7) a final emphasis on developing *eloquentia perfecta* in all students--the ability to think critically, speak forcefully, and write persuasively and gracefully (Ely 6-7)."

While there are some commendable aspects of Jesuit education (and the classical "Christian" education it represents), the reality is that embedded within it is a most pernicious idea: "an emphasis on the humanities, the liberal arts and sciences; the study of the classics (great books) as sources of abiding wisdom and knowledge." What this amounts to is placing other sources of knowledge on equal footing with the Bible. But this the word of God will not allow. According to scripture, it alone is the foundation of all knowledge, and all other *purported* knowledge must be tested against it. This means *truly* Christian education must be rooted in a study of scripture, and then testing all other purported wisdom and knowledge against it.

The best puritan and reformed education has sought to correct these fallacies in classical education. It has sought to place scripture as the foundation of all knowledge, and to inculcate reformed Biblical doctrines as its primary objective. This does not mean classical books were not read and studied, but the sole foundation was the Bible, against which these classical books were judged. Here is how someone has described the Puritan educational philosophy:

"The Puritans organized their government according to the teachings that they found in the Bible and on the basis of their English experience. This became the foundation of educational philosophy at the time. For example, the New England Primer, the first textbook for the first-graders used the Bible extensively to teach the alphabet, it was considered that the contents were very similar to Sunday school curriculum."

In his article "Family Instruction & Christian Public Education in Puritan New England", Rev. Kerry Ptacek has written (see <http://members.aol.com/kptacek/pepne.html>):

"In 1641 the General Court of Massachusetts requested the church to "make a Catechism for the instruction of youth in the grounds of religion" (Sandford Fleming, *Puritanism and Children*, p. 110). By 1642 Massachusetts enacted a law holding family heads responsible for teaching their children and apprentices to read. They also were charged with providing instruction on civil matters in an amplified version of the law six years later (Edmund S. Morgan, *The Puritan Family*, pp. 87-88)...

In 1647 the Massachusetts General Court passed another law which ordered a township with at least 50 households to "appoint one within the town to teach all such children as shall resort to him to read and write." Towns with 150 or more families were required to establish a grammar school.

The public school system was Christian from its inception (Fleming, p. 105). Christian ministers were the school masters in most cases (Thomas Welde, *An Answer to W. R.* (London, 1644). Cited in Morgan, p. 175). Cotton Mather's grandfather, Richard Mather, served as a school master, as well as a preacher (Morgan, p. 104) ... In Connecticut school masters were instructed "to examine [their students] every Monday on the preceding day's sermon and to catechize every Saturday from one to three in the afternoon" (Bremer, p. 182)."

Of course, to an American public accustomed to an education devoid of any trace of Christianity, classical Christian education certainly looks good. But has that not always been a strategy of the Jesuits: give the public a choice between rank atheism and Jesuitism, so that the public will willingly embrace Jesuitism?

Here is what someone has written about the true nature of classical education:

"Classical education begins with a premise: the student must learn the classics. The classics are pagan: Greek and Roman literature and philosophy. They were based on the premise that man is the measure of all things, that man's reason is ultimate. The rational side of the Renaissance was based on the same premise. (Its irrational side was also a revival of Greek and Roman religion: occult, magical, and either chance-based or fatalistic.)

Medieval Scholasticism was as committed to the classics as the Renaissance was, though without classical occultism and pornography. The Scholastics were committed academically far more to Aristotle than to the Bible, especially in their political philosophy. They worshipped at Aristotle's shrine. Prior to the eleventh century, medieval theologians had worshipped at Plato's shrine: neoplatonic mysticism. The Scholastics substituted Aristotle for Plato. There was some gain — Aristotle at least was not a communist, as Plato was — but not in the realm of men's presuppositions. It was the equivalent of substituting Milton Friedman for Karl Marx: better economics, but the same old humanism. For humanism, man is the measure, and man's mind is the sole valid instrument of measurement. The Bible denies this view."

Is classical "Christian" education then *really* Christian? No.

READING FOR CHAPTER TEST SIX

Scripture informs us to be as wise as serpents and as harmless as doves. This means understanding the methods of Satan and his human agents, albeit not copying their wicked methods. In his book *Rulers of Evil*, F. Tupper Saussy begins by this quote from former U.S. President William J. Clinton: “The worst thing you can do in life is underestimate your adversary.” It is indeed very important to understand how Jesuits and the Vatican in general have historically operated. And then it is our Christian duty to expose their wickedness. As we read in Ephesians 5:11-13: “And have no fellowship with the unfruitful works of darkness, but rather reprove [them]. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprovèd are made manifest by the light: for whatsoever doth make manifest is light.”

Sadly, however, most modern Protestants are not well apprised of the Jesuits and the Vatican. This has left them especially vulnerable.

In chapter 5 of the book *Let My People Go* the nature of the Jesuit Order is summarized. Much of the material there is lifted from Wylie’s *History of Protestantism*. It is important that Christians are well apprised of the Jesuits, in order not to be fooled by their wiles.

READING FOR CHAPTER TEST SEVEN

The Influence of Bellarminian Philosophy in the American Revolution

Roman Catholic theologian John C. Rager presents a compelling case that the philosophy of the American Revolution was more consistent with Roman Catholic theology than with historic Protestant theology. (See Rager, Rev. John C. "Catholic Sources and the Declaration of Independence." *The Catholic Mind* XXVIII, no. 13 (July 8, 1930). This paper was originally read before the American Catholic Historical Association, December 31, 1928.) While Rager unfairly characterizes historic Protestant political philosophy (e.g., failing to note reformed theology's insistence on the duty of other and lesser magistrates to defend the rights and responsibilities contained in the Ten Commandments), nevertheless his main point regarding Roman Catholic theology and the philosophy of the American Revolution is correct. Here is what he wrote:

"The general historical background, which projected the American Declaration of Independence, is well known. There has been much discussion, however, concerning the parentage, direct and indirect, of the political principles that make the American Declaration what it is, "that most wonderful work ever struck off at a given moment by the hand and purpose of man."

Two facts concerning this question, this paper hopes to restate and summarize rather than prove. They are:

First, the certainty and fact, beyond reasonable denial, that for many centuries prior to the American Declaration, the principles enunciated in it are identically the political thought and theory predominant and traditional among representative Catholic churchmen, and not the political thought and inspiration of the politico-religious revolt of the sixteenth century, nor of the later social-contract or compact theories.

In the second place, this paper would re-assert the existence of sufficient reasons to believe that the framers of the Declaration of Independence drew inspiration, encouragement, and political ideals from Catholic sources, particularly from the political principles of the Blessed Cardinal Bellarmine.

The knowledge and spread of these two outstanding facts deserve promotion, partly, in order to give credit where credit in justice belongs; principally, however, in order to dispel that erroneous notion, which haunts many American minds, that approximately one-fifth of the American population, if loyal to its religious affiliation, cannot be loyally and thoroughly American. So long as this erroneous idea prevails, the highest ideals of Americanism, of national unity and solidarity in thought, feeling and action, can never be attained, and the proud claim, that this is the "land of

the noble free,” is, at least in part, but an empty boast. It is in the spirit and interest of a larger and more idealistic Americanism, that this paper is offered.

“If the American Declaration is ‘an expression of the American mind,’ it is to say the least, something remarkable,” says Allred O’Rahilly, “that it should be such an accurate transcript of the Catholic mind.” Elsewhere he states that a laborious investigation on his part revealed that from the thirteenth to the nineteenth century some 139 Catholic philosophers and theologians uphold the democratic principle that government is based on the consent of the governed. (Only seven of doubtful orthodoxy reject the principle.)

STRIKING PARALLELS

It will suffice for our purpose to consult, in detail, but two Catholic churchmen who stand out as leading lights for all time. The one is representative of medieval learning and thought, the other stood on the threshold of the medieval and modern world.

They are St. Thomas Aquinas of the thirteenth century and the Blessed Cardinal Robert Bellarmine of the sixteenth century (1542-1621). The following comparisons, clause for clause, of the American Declaration of Independence and of excerpts from the political principles of these noted ecclesiastics, evidence striking similarity and identity of political principle.

EQUALITY OF MAN

Declaration of Independence: “All men are created equal; they are endowed by their Creator with certain inalienable rights.”

Bellarmino: “All men are equal, not in wisdom or grace, but in the essence and nature of mankind” (“De Laicis,” c.7) “There is no reason why among equals one should rule rather than another” (ibid.). “Let rulers remember that they preside over men who are of the same nature as they themselves.” (“De Officis Princ.” c. 22). “Political right is immediately from God and necessarily inherent in the nature of man” (“De Laicis,” c. 6, note 1).

St. Thomas: “Nature made all men equal in liberty, though not in their natural perfections” (II Sent., d. xlv, q. 1, a. 3. ad 1).

THE FUNCTION OF GOVERNMENT

Declaration of Independence: “To secure these rights governments are instituted among men.”

Bellarmino: “It is impossible for men to live together without someone to care for the common good. Men must be governed by someone lest they be willing to perish” (“De Laicis,” c. 6).

St. Thomas: “To ordain anything for the common good belongs either to the whole people, or to someone who is the viceregent of the whole people” (Summa, Ia IIae, q. 90, a. 3).

THE SOURCE OF POWER

Declaration of Independence: "Governments are instituted among men, deriving their just powers from the consent of the governed."

Bellarmino: "It depends upon the consent of the multitude to constitute over itself a king, consul, or other magistrate. This power is, indeed, from God, but vested in a particular ruler by the counsel and election of men" ("De Laicis, c. 6, notes 4 and 5). "The people themselves immediately and directly hold the political power" ("De Clericis," c. 7).

St. Thomas: "Therefore the making of a law belongs either to the whole people or to a public personage who has care of the whole people" (Summa, la Ilae, q. 90, a. 3). "The ruler has power and eminence from the subjects, and, in the event of his despising them, he sometimes loses both his power and position" ("De Erudit. Princ." Bk. I, c. 6).

THE RIGHT TO CHANGE THE GOVERNMENT

Declaration of Independence: "Whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government...Prudence, indeed, will dictate that governments long established should not be changed for light and transient reasons."

Bellarmino: "For legitimate reasons the people can change the government to an aristocracy or a democracy or vice versa" ("De Laicis," c. 6). "The people never transfers its powers to a king so completely but that it reserves to itself the right of receiving back this power" ("Recognitio de Laicis," c. 6).

St. Thomas: "If any society of people have a right of choosing a king, then the king so established can be deposed by them without injustice, or his power can be curbed, when by tyranny he abuses his regal power" ("De Rege et Regno," Bk. I, c. 6).

DEMOCRACY NOT MODERN THOUGHT

Democracy then is not a discovery of modern political thought. Its sources are to be sought in ancient and medieval theories of government. Christianity injected something into the governments of nations that worked for democracy, that emphasized the natural equality and liberty of men. We can think of real Christianity only as democratic, never as aristocratic or autocratic. The Middle Ages were democratic and the Middle Ages were Catholic. Western civilized Europe was Catholic for a round thousand years. The doctrine of St. Thomas, as just quoted, gives eloquent testimony of the democratic political thought representative of that age.

Reputable historians freely attest the democracy of political theory and practice in the Middle Ages. Otto Goerke states: "An ancient and generally entertained opinion regarded the will of the people as the source of temporal power; political authority by Divine grant and absolute power was wholly foreign to the Middle Ages." ("Political Theories of the Middle Ages," pp. 38-39). "Medieval doctrine gave to the monarch a representative character" (ibid. p. 61). Dr. A. J. Carlyle asserts, "The emperor derived his authority, ultimately, no doubt, from God, but immediately from the nation, and this fact [he adds], requires no serious demonstration" ("Hist. Med. Pol. Theory in the West," Vol. I, p. 292, and Vol III, p. 153). Carlton J. H. Hayes writes "Constitutional limitation was a medieval tradition" ("Pol. And Soc. Hist. Of Med. Europe," Vol. I, p. 264). Lord Acton says, "Looking back over the space of a thousand years, which we call the Middle Ages, we find that representative government was almost universal. Absolute power was deemed more intolerable and more criminal than slavery."

THE DIVINE RIGHT OF KINGS

The question might be asked: Why was it at all necessary for men in the eighteenth century to make such emphatic declarations of democratic rights? The answer is: Because the two preceding centuries had fairly destroyed the ancient rights of the people and the medieval democratic principle of government by popular consent. In its place there was elaborated at that time the new theory of the "Divine Right of Kings" which enthroned royal autocracy and absolute monarchy. The sixteenth and seventeenth centuries witnessed the era of political revolution and the great struggle between democratic representative government and monarchic absolutism. At the close of the sixteenth century the existence and preponderance of monarchy was well recognized, but the question to be solved was: Should royal monarchical power, as the "Divine Right" theorists expounded it, become absolute; should it so decisively prevail that the other two elements of recognized government, viz., aristocracy and democracy, be completely discarded from the political world; or, should a combination of the three, which had hitherto existed, continue? Unbiased historical research reveals that Catholic political thinkers—men like Suarez (1548-1617), Mariana (1536-1624), Mollsa (1535-1600), Robert Persons (1546-1610), Toletus (1535-1600), Banez (1528-1604), Gregory of Valencia (1540-1603), (who lived between the years of 1528-1624), stood prominently on the side of democratic principle and the rights of the people. The ancient Church which is often depicted as retarding modern enlightenment, liberty, and democracy, was the very agency which produced the great protagonists of democracy in the period of its greatest danger and saved out of the democracy of the Middle Ages what might be termed the seed-thought for the resowing and growth of democratic principle and practice among the nations of modern times.

The most prominent and powerful defender in the late sixteenth and early seventeenth centuries, of the traditional and medieval

democratic principle of popular sovereignty and right, was the illustrious and learned Jesuit Cardinal, the Blessed Robert Bellarmine.



“Monarchy will be defended for its own sake,” says Figgis, “when Bellarmine and Suarez have elaborated their theory of popular sovereignty” (“Divine Right of Kings,” p. 92).

DEMOCRACY NOT A "CHILD OF THE REFORMATION"

Modern democracy is often asserted to be the child of the Reformation. Nothing is farther from the truth. Robert Filmer, private theologian of James I of England, in his theory of Divine right, proclaimed, “The king can do no wrong. The most sacred order of kings is of Divine right.” John Neville Figgis, who seems little inclined to give Catholicism undue credit, makes the following assertions. “Luther based royal authority upon Divine right with practically no reservation” (“Gerson to Grotius,” p. 61). “That to the Reformation was in some sort due the prevalence of the notion of the Divine Right of Kings is generally admitted.” (“Divine Right of Kings,” p. 15). “The Reformation had left upon the statute book an emphatic assertion of unfettered sovereignty vested in the king” (ibid. p. 91). “Luther denied any limitation of political power either by Pope or people, nor can it be said that he showed any sympathy for representative institutions; he upheld the inalienable and Divine authority of kings in order to hew down the Upas tree of Rome.” “There had been elaborated at this time a theory of unlimited jurisdiction of the crown and of non-resistance upon any pretense” (“Cambridge Modern History,” Vol III, p. 739). “Wycliffe would not allow that the king be subject to positive law” (“Divine Right of Kings,” p. 69). Lord Acton wrote: “Lutheran writers constantly condemn the democratic literature that arose in the second age of the Reformation.”...”Calvin judged that the people were unfit to govern themselves, and declared the popular assembly an abuse” (“History of Freedom,” p. 42).

A closer study of the Declaration of Independence discloses its dissimilarity with the social-contract or compact theories as explained with slight variations, by Rousseau, Hobbes, Locke, Puffendorf, Althusius, Grotius, Hooker, Kant, or Fichte. The

American Declaration, like the political doctrine of Cardinal Bellarmine, declared political power as coming, in the first instance, from God, but as vested in a particular ruler by consent of the multitude or the people as a political body. The social-contract or compact theories sought the source of political power in an assumed social contract or compact by which individual rights contributed or yielded their individual rights to create a public right. Contracts of individuals can create individual rights only, not public or political rights. According to the American Declaration and Cardinal Bellarmine, government implies powers which never belonged to the individual and which, consequently, he could never have conferred upon society. The individual surrenders no authority. Sovereignty receives nothing from him. Government maintains its full dignity, it is of Divine origin, but vested in one or several individuals by popular consent.

The names of Montesquieu, Rousseau, and James Berg are often mentioned as possibly having influenced the spirit and contents of our American Declaration. The "Spirit of Laws" by Montesquieu, though read in America, did not present that theory of government which was sought by the Fathers of our Country. Rousseau's writings were less widely known than Montesquieu's. George Mason, not knowing French, in all probability never read the "Contract social" nor had Rousseau's writings obtained currency in Virginia in 1776. The book of James Berg appeared in 1775, rather too late to have rendered service in May of 1776, even if it had discussed such general principles as are laid down in these two American Declarations.

DID JEFFERSON KNOW OF BELLARMINE?

The second part of this paper would reassert the existence of sufficient reasons to believe that the framers of the Declaration of Independence drew inspiration and political ideals of democracy from the political doctrines of Cardinal Bellarmine, whose writings were well known and discussed on both sides of the Atlantic.

Prof. David S. Schaff, now lecturer of American church history in Union Theological Seminary, New York, does not only question the probability that the framers of our American Declaration might have derived some of their ideas and fundamentals of popular sovereignty from Catholic sources, and from the political writings of Cardinal Bellarmine in particular, but he even goes so far as to misstate completely the Cardinal's political utterances. The New York Times in its issue of December 28, 1926, summarizing the contents of Professor Schaff's address at the twentieth annual conference of the American Society of Church History, quotes him as "assailing the theory which associates the work of the Jesuit Cardinal Bellarmine with Jefferson and through him with the Declaration of Independence." "The refutation of this legend," Professor Schaff is quoted as saying, "lay first in the fact that, as far as we know, Jefferson never had access to any book of Bellarmine." The writer of this paper sent to the Editor of the New York Times the following letter which received no publication, however, as far as could be learned. The letter in substance was the following:

With the hope of contributing a bit of information on this subject, permit the undersigned to state that the Congressional Library still possesses a copy of "Patriarcha" a book which once stood

on the library shelf of Thomas Jefferson. "Patriarcha," was written by Robert Filmer, the private theologian of James I of England in defense of the Divine Right of Kings and principally in refutation of the Jesuit Cardinal Bellarmine's political principles of popular sovereignty. If Jefferson ever opened this book, which he possessed, he read the following on the title page:

PARTIARCHA, OR THE NATURAL POWER OF KINGS

by the learned Sir Robert Filmer

London, 1680

The Contents

CHAPTER I

- 1.The tenet of the Natural liberty of the people. New, plausible and dangerous.
- 2.The question stated out of Bellarmine and some contradictions of his noted.
- 3.Bellarmino's argument answered out of Bellarmine himself.

CHAPTER II

It is unnatural for the people to govern
or choose governors

- 1.Aristotle examined about the freedom of the people.
- 2.Suarez disputes against the regality of Adam.
- 3.Suarez contradicting Bellarmine.

CHAPTER III

Positive laws do not infringe the fatherly power
of kings, etc....

Four times Bellarmine's name is mentioned in bold print on this contents page of "Patriarcha." The first chapter of "Patriarcha" is again prefaced with its table of contents and Bellarmine's name appears on it three times. Then, if Jefferson read the first lines of the chapter he read this:

"Since the time that school divinity began to flourish there hath been a common opinion maintained, as well by divines, as by diverse other learned men which affirms `Mankind is naturally endowed and born with Freedom, and at liberty to choose what form of Government it please: And that the Power which any one Man hath over others, was at first bestowed according to the discretion of the Multitude.'

"This tenet was first hatched in the schools and hath been fostered by all succeeding papists for good divinity."

If Jefferson ever read as many as four pages of this book, he read on the fourth page, the following:

To make evident the Grounds of this Question, about the Natural Liberty of Mankind, I will lay down some passages of CARDINAL BELLARMINE, that may best unfold the State of this controversie. Secular or Civil Power (saith he) is instituted by man; It is in the people, unless they bestow it on a Prince. This Power is immediately in the whole Multitude, as in the subject of it; for this Power is in Divine Law, but the Divine Law hath given this Power to no particular man. If the Positive Law be taken away, there is left no Reason why amongst a Multitude (who are Equal) one rather than another should bear Rule over the Rest. It depends upon the Consent of the Multitude to ordain over themselves a King, Counsel or other Magistrates; and if there be a lawful cause the multitude may change the Kingdom into an Aristocracy or Democracy. Thus far BELLARMINE; in which passages are comprised the strength of all that I have read or heard produced for the Natural Liberty of the Subject.

Would not Jefferson, who was seeking a formulation of “the natural liberties of the subject,” be attracted to read and re-read this quotation from Bellarmine which “comprised the strength of all that had ever been produced for the natural liberty of the subject”? And does not the American Declaration reflect strikingly this very passage of Bellarmine quoted by Filmer and lying open before the eyes of Jefferson?

REFERRED TO BY SIDNEY

Jefferson also had in his library a handsome folio of 497 pages of the discourses of Algernon Sidney. Sidney was very popular and much read in the Immediate years preceding 1776. If Jefferson read the opening sentence of Sidney, he read again about Filmer's denunciation of the democratic theories of Bellarmine and the Schoolmen. The opening sentence of Sidney's discourse ran:

Having lately seen a book entitled “Patriarcha,” written by Sir Robert Filmer, concerning the universal and undistinguished right of all kings, I thought a time of leisure might well be employed in examining his doctrine and the questions arising from it; which seems so far to concern all mankind.

Commenting on the quotation in “Patriarcha” from Cardinal Bellarmine, Sidney remarked of Filmer:

He absurdly imputes to the School Divines that which was taken up by them as a common notion, written in the heart of every man, denied by none, but such as were degenerated into beasts. The school men could not lay more approved foundations than that man is naturally free; that he cannot justly be deprived of that liberty without cause; that only those governments can be called Just which are established by the consent of nations.

Another treatise on government as widely read but not so popular was John Locke's "Two Treatises on Government." Like Sidney, Locke wrote in reply to Filmer. Locke himself states on the title page that in his two treatises "the false principles and foundation of Sir Robert Filmer and his followers are detected and overthrown." Giving his own views Locke wrote, "Men being, as has been said, by nature all free, equal, and independent, no one can be put out of this estate, and subjected to the political power of another without his own consent." Lord Acton in his "History of Freedom" (p. 82), remarks, "The greater part of the political ideas of Milton, Locke, and Rousseau, may be found in the ponderous Latin of Jesuits."

JEFFERSON READ WORKS QUOTING BELLARMINE

Whether Jefferson ever read any of the original works of Cardinal Bellarmine would be difficult to assert or to deny. In the Library of Princeton University there was, however, a copy of Cardinal Bellarmine's works in the days of Jefferson. James Madison, a member of the committee which drafted the Virginia Declaration of Rights was a graduate of Princeton in 1771, and certainly had access to Bellarmine's works. This copy, David Schaff states, was destroyed by fire in 1802. It is not so certain, then, that Jefferson and Madison had no possible access to the original writings of Bellarmine, and it is quite possible that in their studies of philosophy, law, and government, they may have investigated the original writings of Bellarmine, of whom they read in Filmer's "Patriarcha," in Sidney's "Noble Book," and Locke's "Two Treatises on Government." Bellarmine's "disputations," in words of William A. Dunning ("Hist. Of Pol. Theories," p. 128), "covered systematically all the prominent issues of the time, theological, ecclesiastical, political, and constituted a formidable arsenal of arguments." Thomas Jefferson, James Madison, the framers and builders of our American Constitution, could not have been ignorant of Sidney, Locke, Filmer, and Bellarmine. "Locke and Sidney," says Dr. Figgis (trans. Royal Hist. Soc., XI, 1897, 94), "if they did not take their political faith bodily from Suarez or Bellarmine, managed in a remarkable degree to conceal the difference between the two."

DID PROFESSOR SCHAFF READ BELLARMINE?

Dr. Schaff is further quoted as stating that "the Churchmen's [Bellarmine's] idea of government was quite unlike Jefferson's because the former believed in one chiefly of monarchy" and that "the theory of popular authority and its origin was entirely apart from Cardinal Bellarmine and his writings, it being developed in Geneva and spreading through the Huguenots," etc.

In his "De Romani Pontificis Ecclesiastica Monarchia," Bk. I, c. 1, the Cardinal writes, "Monarchy theoretically and in the abstract, monarchy in the hands of God who combines in Himself all the qualifications of an ideal ruler, is indeed a perfect system of government; in the hands of imperfect man, however, it is exposed to many defects and abuses. A government tempered, therefore, by all three basic forms (i.e., monarchy, aristocracy, and democracy), a mixed government, is, on account of the corruption of human nature more useful than simple monarchy." Bellarmine in his "De Officio Principis," c. 22, points out the dangers and defects of

absolute monarchy, and after describing how God refused to grant the Israelites a king (I Kings, viii, 7-19), concludes, "All these incidents clearly indicate that God did not desire his people to have absolute kings as the Gentiles had them, because He foresaw that they would abuse such power." That Bellarmine was not on the side of monarchy should need no proof. John Neville Figgis ("Divine Right of Kings," p. 92) incidentally states, "Monarchy will be defended for its own sake when Bellarmine and Suarez have elaborated their theory of popular sovereignty."

The theory of popular authority and its origin was entirely apart from Cardinal Bellarmine and his writings," is a statement that could be made only by one who had never read a line of Cardinal Bellarmine's political writings. If there is anything for which the Cardinal is noted in the field of political philosophy, it is for his theory and defense of popular sovereignty.

In view of the arbitrary and despotic rule established by Calvin in Geneva over the consciences and natural liberties of men, it is difficult to associate the origins of civil and religious liberty and of popular sovereignty with Geneva and to regard it as a cradle of democracy. Lord Acton ("History of Freedom," p. 42) wrote, "Calvin judged that the people are unfit to govern themselves and declared the popular assembly an abuse." The principles of democracy antedate by many centuries the Geneva of the sixteenth century. John Neville Figgis in his "Political Thought of the Sixteenth Century" (Cambridge Modern History, Vol. III, p. 761), wrote, "The Huguenot movement (which proceeded from Geneva) was not democratic."

NOT A MERE LEGEND

In the opening paragraph of the full reprint of Professor Schaff's paper entitled "The Bellarmine-Jefferson Legend and the Declaration of Independence," he assumes that the whole claim, which identifies American principles of government with prior political thought and theory of Catholic political thinkers, had its origin in the article of Gaillard Hunt, printed in the Catholic Historical Review of October, 1917, and he gratuitously calls it a legend. Mr. Hunt's argument does not purport to be a conclusive and only argument; it is rather an additional than a first argument, a strong bit of circumstantial evidence corroborative of the fact and contention that Catholic and medieval principles of democratic government have played themselves very strikingly into the American democracy and are actually there embodied.

In this paper Professor Schaff further states, "If we compare the positions laid down by the Cardinal and the American principles of government, it will be found that they are in essential matters disparate." The above comparisons, clause for clause, and the many quotations from Cardinal Bellarmine, sufficiently demonstrate the complete erroneousness of such a statement.

THE POWER OF THE PEOPLE

Professor Schaff again makes the statement, “The Cardinal took the position that the power which rests originally in the people remains in the people only until the people have chosen or accepted a ruler. Once the ruler is established, the power of the people stops. The ruler is absolute, and is not amenable to the people.” The very opposite is again true. In several places the Cardinal insists that “a people never so completely transfers its power to a king but that it reserves to itself the right to withdraw it.” *Populis nunquam itu transferi potestatem suam in regem quin dom sibi in habitu retineat.* (*Apologia*,” c. 13). In his “*Recognitio De Laicis*” he adds, *Ut in certis casibus etiam sciu recipere possit.* “So that in certain cases the people can actually receive back this power.” In several other passages the Cardinal, as quoted, defends the right of a people, for legitimate reasons, to depose a ruler or to change the entire form of government.

Professor Schaff states that the “general position taken by Bellarmine, that it is for the people to choose their form of government, was not original with the Cardinal.” I know of no one who has ever claimed that the theory of popular sovereignty was original with the Cardinal, or even with St. Thomas Aquinas 300 years earlier. The claim made is that he was an ardent advocate and defender of the principle of popular government against the Divine-Right theorists of his time, and that he analyzed, defined, and elucidated most clearly and strikingly that ancient and medieval principle of sovereignty by consent of the people, when it was in its greatest danger.

Another statement of Professor Schaff is, “In passing it is to be noted that Bellarmine says nothing whatever about Parliaments.” In “*De Conciliis et Ecclesia*,” c. 3, Bellarmine says, “When a controversy arises in a republic the princes and magistrates of the realm come together and determine what action should be taken. Again in “*De Romani Pontificis Ecclesiastica Monarchia*,” c. 3, we read: “Since one man cannot attend to all matters of state, he must distribute these powers. While it is evident that monarchy contains necessary features of government, yet all love that form of government best in which they can participate. Of the utility of such a government, we need scarcely speak.” In the tenth chapter of “*De Laicis*” he states: “Laws are generally the combined judgment and experience of several wise men; the king's command is the judgment of one man and it may be rash. Legislators are less exposed to favoritism or bias. A ruler may be influenced by friends, relatives, bribes, or fear.” Bellarmine could not have been ignorant of parliamentary law. Stubbs in his “*Constitutional History of England*,” Vol. III, p. 388, states: “The rules and forms or parliamentary procedure had before the close of the Middle Ages begun to acquire that permanency and fixedness of character which in the eyes of later generations had risen to the sanctity of law.” (Cardinal Bellarmine was born in 1542 and died in 1621.)

Again he quotes the Cardinal as terming democracy the worst form of government. The Cardinal did make such a statement concerning simple and absolute democracy, which, he says, would lead to mob violence and the worst form of tyranny. Concerning it he quotes Plato as saying, “Who can be happy living under the arbitrary will of the crowd?” The democracy of today is far from being pure and absolute democracy. It embodies much of the monarchic and

aristocratic forms of government. The type of government which the Cardinal does advocate is really a mixed government which he calls “the more useful form of government”—an adoption and combination of what is best in each of the three basic forms and a discarding of what is worst. From the monarchic element he would adopt and embody into this mixed form of government enough to insure order, peace, strength, endurance, and efficiency. From the aristocratic type of government he would borrow such features as would supply for many of the natural limitations of a one-man rule. “With the assistance of the best men of the land,” he says, “the ruler may procure wise counsel.” From the element of democracy he insists stringently upon the fundamental political principle, underlying all governments which can in any way be called democratic, the principle of sovereignty by the consent and election of the people. So much of democracy does he fuse into this “more useful” form of government that his political philosophy resents all the fundamental features of modern democratic government.

SUMMARY

In final summary, then, the American Declaration, which was so admirable and dignified an expression of the American mind is at the same time an accurate expression of the Catholic mind, medieval and modern. This statement does not wish to infer that the American Declaration is not an expression as well of the non-Catholic American mind.

In the second place the formulator of the American Declaration of Independence, did actually possess such books on theories of government as were universally known and read, especially by political students, which book prominently mentioned the name of a Catholic, Cardinal Bellarmine, and discussed and quoted his and the Catholic Schoolmen's political theories. “Patriarcha” concerns itself principally with the refutation of Cardinal's political doctrines. If Jefferson never read a line of the Cardinal's original writings, there is every reason to believe that ample opportunity forced itself upon him to read quotations at least, from this very noted Cardinal's political utterances, , quotations that were direct, succinct, summarizing, and comprising,” as Filmer wrote, “the strength of all that was ever produced for the natural liberty of the subject.”

With this identity of American and Catholic political principle established, and with plausible evidence of most probable contact of the formulator of our American Declaration with prominent Catholic sources of democratic theory, why should it be taken from the Catholic American citizen proudly to claim identity and uniformity of political thought with that of his fellow-citizen, and why should he not rejoice in the belief that his co-religionist forebears have taken actual part in the laying of that political foundation upon which rests, today, the greatest, happiest and most prosperous nation in the world? “

Although Rager incorrectly characterizes especially reformed Protestant political philosophy, his main thesis is indeed correct: the philosophy of the American Revolution is indeed more consistent with Jesuitic liberation theology and Enlightenment philosophy than with historic

reformed Protestant political philosophy. F. Tupper Saussy in his book *Rulers of Evil* explores this relation as well.

The Presbyterian Response

The institution most capable and qualified to stop the humanistic Enlightenment movement in America, the Presbyterian Church, failed miserably. If it had but continued to uphold and proclaim its Biblical confession of faith, secular humanistic forces would have been hard pressed to impose their agenda in the American colonies, for their evil would have been exposed. So the question is: what happened? To understand that, one needs first to understand the decline and fall of Old Side Presbyterianism, and then to understand the pivotal role played by John Witherspoon.

In mid-eighteenth century America a movement called the Great Awakening swept through the colonies. It was a revivalist movement based upon certain questionable theological foundations. There were different views regarding this movement within Presbyterianism at the time, and this brought about a rift between the “New Side” which supported the Great Awakening and the “Old Side” which opposed it. The Presbyterian establishment was centered in Philadelphia and was “Old Side”. It was sometimes referred to as the “Old Synod”. Old Siders insisted that the call of men to the ordained gospel ministry must be carried out by the duly constituted officers of the church. They were wary of such New Siders as William Tennent, who was training men for the ministry in his “Log College” in New Jersey. They were also wary of Tennent’s looser subscriptionism to the Westminster Confession. In addition, they were concerned that the Tennents laid claim to supernatural discernment, which the Presbyterian anti-revivalists regarded as superstitious and pretentious. One likened the Tennents to astrologers and fortunetellers: Could Tennent really ascertain “Men’s inward feelings?” If so, “Must not Mr. Tennent have some cunning beyond what is common to man?” In sum, the Old Side critique of the Tennents was that they claimed possession of that which Presbyterian orthodoxy reserved for the work of the Holy Spirit.

On the other hand, the “New Siders” argued that subscription matters were judgments that belonged to the Presbyteries and not the synod, that American Presbyterians needed their own indigenous training school and not one in Scotland, and that, ultimately, Old Siders really opposed the “experiential Calvinism” of the revivalists. The rift led to denominational schism in 1741.

This schism lasted 17 years. The New Side Presbyterians grew substantially during the years of division, while the Old Side fought for survival. From 1741 to 1758, the numbers of New Side ministers increased from 22 to 73, while the ministerial members of the Old Side decreased from 27 to 23. Further, the New Side largely won over the respect and enthusiasm of most American Presbyterians. The congregations of the New Side grew to more than three times the size of the Old Side.

A reunion of the Old Side and New Side eventually took place in 1758, and largely on New Side terms. Among the compromises of the Old Side were an endorsement of the Great Awakening, an affirmation of the necessity of experiential piety of ministers, a looser form of subscription to the Westminster Confession (only requiring agreement with it as a *system* of doctrine, and not in its details), and the power of ordination of presbyteries. But despite this reunion, there remained tensions within the Presbyterian synod for many years.

The reunion of Old Side and New Side Presbyterianism was facilitated by the arrival in the American colonies of John Witherspoon. By being a native Scot, he could soothe some of the “Old World” concerns on the Old Side. But his ideological sympathies rested with the New Side, who embraced him as their leader. He was to have a most profound yet deleterious effect on American Presbyterianism.

Witherspoon turned American Presbyterianism in a definitively Romish direction on certain foundational issues. And so significant was his impact on this new soil that *The Cambridge History of English and American Literature in 18 Volumes (1907–21)* rightly points out: “Despite the multitude of sects, the Scottish common-sense philosophy introduced at the end of the eighteenth century at Princeton by President Witherspoon, spread until it formed almost the sole basis of philosophic instruction.” Having persuaded Old Side Presbyterians to join with the New Side, John Witherspoon released the united body from some of Presbyterian’s important anchors. And with the Old Side vanquished, little opposition remained to this course.

John Witherspoon’s philosophy was not original to him, but rather was an adaptation of Thomas Reid’s common sense realism. Here is how one article at <http://www.credenda.org/issues/7-6cultura.php?type=print> explains its roots:

“The leading advocate of common sense was the Moderate clergyman and professor, Thomas Reid (1710-96).³ He argued that the ultimate validator of truth is naive consciousness or common sense. This “sixth sense,” he said, was a faculty of reason, a source of principles, a capacity for certain original and intuitive judgments that may be used as foundations for deductive reasoning.⁴ Reid claimed, on questionable biblical grounds, that God guaranteed these “instinctive presuppositions” and gave them a certain revelatory character by structuring them right into man’s intellectual constitution. Reid thus found the ultimate source of his epistemology not in the Scriptures or the redemptive work of Christ, but in the philosophical golden calf of his own making: “Let my soul dwell with Common Sense.”⁵ For Reid and the Moderates, common sense was not a defense of Christian orthodoxy or a biblical response to skepticism. It was an invention of “theological revolutionaries.”⁶...Common sense replaced God’s Law and Spirit as the foundations for human knowledge. Within a few generations, common sense philosophy had penetrated the very heart of American Protestantism. John Witherspoon, the president of Princeton (1747), introduced common sense philosophy to his divinity students,⁸ and appealed to “certain first principles or dictates of common sense” as “the foundations of all reasoning.”⁹ Princeton’s synthesis of biblical doctrine and common sense epistemology bore bitter fruit in the church by the early 20th century.”

Common sense philosophy essentially capitulated epistemology and anthropology to Romish presuppositions. Human rationality – consisting in something Reid labeled “common sense” – was made the starting point of knowledge. Thus, human rationality took the place of God and His word as final arbiter of truth. This is just where the Jesuits and the whole Romish Church wanted knowledge to start. Jesuit-trained Descartes - the ‘father of modern philosophy’ - had a remarkable impact in Protestant nations as an advocate of such humanistic philosophy based upon humanistic foundations. Any philosophical system with a human rather than a divine foundation can never ultimately sustain Biblical Christianity. Rather, humanistic foundations inevitably lead to humanistic conclusions. And such humanistic philosophies are always beset by a flawed anthropology. They fail to take proper account of man’s total depravity in his fallen condition, and consequently the thoroughly perverted nature of his reason and “common sense.” But as this same article notes, the fundamental premises imported by Witherspoon have characterized not only liberal but even much of “conservative” American Presbyterianism to our own day.

An article at http://etc.princeton.edu/CampusWWW/Companion/witherspoon_john.html describes something of how Witherspoon adopted and imported this “common sense” philosophy:

“He was not an original thinker, but he was a product of Scotland's leading university in an age when the Scottish universities had a vitality possessed by no others in Great Britain. Although certain leniencies encouraged by the Scottish Enlightenment had offended his orthodox Presbyterianism, Witherspoon introduced to Princeton, and through it to other institutions, some of the more advanced ideas of that movement. He subscribed to John Locke's view of the role of sensory perception in the development of the mind, but vigorously rejected all esoteric interpretations of that view. He saw no conflict between faith and reason; instead, he encouraged his students to test their faith by the rule of experience. He was much inclined to apply the test of common sense to any proposition, and to reduce it to its simplest terms. In lecturing on rhetoric he advised his students of the multiple components into which a discourse traditionally had been divided, and then suggested that it was enough to say that every discourse or composition “must have a beginning, a middle, and an end.” His name is rightly identified with certain attitudes and assumptions, considered to be of importance in the development of our national life, that are associated with what is known as the Common Sense Philosophy...In his support of the American cause there is no occasion for surprise. He subscribed to John Locke's political philosophy as wholeheartedly as to his psychology, and brought from Scotland a strong sense of “British liberty,” which he came to see as greatly endangered by the course of British policy. When John Adams stopped over in Princeton on his way to the first meeting of the Continental Congress in 1774, he met Witherspoon and pronounced him ‘as high a Son of Liberty, as any Man in America.’”

It should really come as no surprise that Witherspoon adopted the Jesuit Bellarmine’s political philosophy of revolution, having already adopted many other aspects of humanistic Romish ideology. If man is the foundation of knowledge, then surely man has the right to self-

expression, and any ruler must have his consent to rule. And if man's conscience is supreme, then 'liberty of conscience' (so called but not Biblically defined) must surely be inviolable. And if man's common sense is so rational, truth must surely be its end. And if all men have such common sense, then surely all men are qualified to vote, and therein to rule. It thus buys into every necessary pre-supposition of liberation theology and revolution.

The consequences of his political philosophy were described by a *Christianity Today* article as follows:

"Witherspoon's common-sense views and his concern for the church led him to argue that the colonies ought to sever ties with England. "There is not a single instance in history," he stated, "in which civil liberty was lost and religious liberty preserved." Starting in May 1776, he began arguing for independence from the pulpit, earning him the Tory title, 'Doctor Silverspoon, Preacher of Sedition in America.'" (see <http://www.christianitytoday.com/holidays/fourthofjuly/features/50h018.html>)

The article previously cited at http://etc.princeton.edu/CampusWWW/Companion/witherspoon_john.html goes on to describe something of his significant influence on the nation, American Presbyterianism, and Princeton University:

"He was a member of the ratifying convention that brought to New Jersey the honor of being the third state to ratify the Constitution of the United States. He contributed greatly to the organization of a newly independent and national Presbyterian Church and in 1789 opened its first General Assembly with a sermon and presided until the election of the first moderator. Above all, the name he had won as a divine, an educator, and a patriot brought returning strength to the College. He is rightly remembered as one of the great presidents of Princeton."

While I would differ with this article's assessment of the propriety of Witherspoon's philosophy and life, neither I nor anyone else should argue with its assessment of his influence. While Witherspoon and many of his American Presbyterian descendants do not carry some of their humanistic pre-suppositions to their logical conclusion, and hence preserve various aspects (and sometimes very important aspects) of the historic reformed faith, they leave America with a corrupted version of Presbyterianism. He set the basic course which most American Presbyterianism has never shaken- be it "liberal" or be it "conservative." But this legacy has left American Presbyterians very weak in engaging in *spiritual* combat the "Babylon" the Jesuits designed in Washington, DC.

Loose confessional subscriptionism has been particularly baneful. The charge was laid against God's ancient church in Israel that every man did what was right in his own eyes. Apparently, there was insufficient civil and ecclesiastical discipline in enforcing true doctrine and right conduct in the church. As one surveys the landscape of American Presbyterianism, the same can be said to be the case. With hardly an exception, Presbyterian denominations here do not require church members to be unified behind a common confession of the chief doctrines of the

scriptural faith, nor to live consistent with those doctrines. So some members are Sabbatarian and some are not; some adhere to the regulative principle of worship and some do not; and some are paedobaptistic and some are not.

But this should not be the case. The church is to be the pillar and ground of the truth. She is to defend the truth in order that the world may know the truth. But if all sorts of heretical notions are entertained within the church, and no discipline is exercised to correct the situation, the church's message to the world will be but an uncertain sound. The church cannot fulfill its role as pillar and ground of the truth unless the church speaks with one voice on the chief doctrines of the Biblical faith.

The primary cause of the problem within American Presbyterianism is not hard to find: American Presbyterian churches by and large do not require agreement with the doctrines of their confession in order to partake of communion and to be communicant members. Even some of the best American-based denominations only require agreement to the doctrines of the confession and catechisms by the elders, allowing communicant members and visitors partaking of communion to dissent on a wide assortment of its doctrines. So the church does not proclaim a unified message on the chief doctrines of the faith, and heresies go undisciplined. And it is naïve to believe the errors of the membership will not affect the leadership of the church as well.

A common objection to requiring such unity is that it is unreasonable to expect the membership to assent to doctrines in the church's confession. But in truth, this objection is an attack upon the perspicuity of scripture and a poor excuse for laziness when it comes to catechetical instruction. If a church's confession *really* includes matters which are not clear in scripture, then the confession should be pared back to only consist of the clear doctrines of scripture. But if the argument is that the church cannot come up with a distinctively reformed Protestant confession which requires everyone's assent, then this is a capitulation to the position of the Romish Church that these scriptural teachings are not perspicuous. If true, then Protestant churches should close up shop and re-join Rome. But the argument is not true, for Psalm 119, as well as many other passages in the Bible, testifies that God's word is a lamp to our feet and light to our path. It is not hazy regarding its chief doctrines, and it is not cloudy in its reformed stance. The problem lies with men who are bent on following another path, and unwilling diligently to study and execute God's word.

The real problem lies at the heart of what the United States represents: freedom of religious thought. The United States was arguably the first nation in the world to embrace and consistently implement this Enlightenment concept, and it has successfully exported it worldwide. (We should hardly be surprised that the United States has produced far in excess of its share of cults, from Jehovah's Witnesses to Mormonism to Scientology.) It rejected religious test oaths for its federal government, urged freedom of religion, and denied the establishment principle, on the false premise of what Baptists have called "soul liberty." And what was embraced in the civil realm was also embraced by American Presbyterianism in the

ecclesiastical realm. So subscription to a church's confession has been removed as a requirement for partaking in communion. It completely ignores that God commands every man and institution of man to be subject to Christ and Christ's word. The so-called right to dissent without loss of privilege is not grounded in scripture.

Presbyterianism has in its historical confession of the faith- the Westminster Standards – an excellent summary of the chief doctrines of the scriptural faith. True communion is predicated on agreement with these chief doctrines. And how can two walk together in a God-glorifying manner, unless they are so agreed? Those who are either ignorant of the doctrines therein outlined, or who scandalously reject various of its doctrines, should not be allowed to partake of communion or to be communicant members. Only then will the Presbyterian church fulfill its role as pillar and ground of the truth. And only that Presbyterian denomination which seeks to apply this principle should be joined or has a right to exist.

READING FOR CHAPTER TEST EIGHT

It is an artifice of the Vatican and the Jesuits to make a public statement on one side of an issue, while yet supporting the opposite side of the issue. One classic example of this artifice has been the ostensible Roman Catholic prohibition of freemasonry, at the same time Jesuits and members of the Vatican are in some of the highest echelons of the freemasonic hierarchy. Another classic example is the Roman Catholic prohibition against sodomy, yet the rampant sodomy amidst its priestly ranks.

Appendix 8 of *Let My People Go* outlines just some of the evidence of Roman Catholic influence and even leadership in freemasonry. While the material in the Appendix need not be memorized, it should be perused in order to obtain a familiarity with some of the evidence. Saussy also notes this connection and influence in his book *Rulers of Evil*.

READING FOR CHAPTER TEST NINE



F. Tupper Saussy notes how the Roman Catholic Church founded in the US under the leadership of the Jesuit John Carroll was formed primarily according to Febronian and secularist principles, with Jesuits clearly in the leadership of American Catholicism.

The Roman Catholic theologian who developed Febronianism was Johannes Nicolaus von Hontheim, a contemporary of Carroll and a student of Jesuit training. It was developed by Hontheim in order to bring Protestants back into the Romanist fold.

For centuries in Roman Catholicism the authority of the Papacy was emphasized, but Febronianism called for the de-emphasis of Papal authority. Here is how the Catholic Encyclopedia describes it:

“According to Febronius (cap. i), the power of the keys was entrusted by Christ to the whole body of the Church, which holds it principaliter et radicaliter, but exercises it through her prelates, to whom only the administration of this power is committed. Among these the pope comes first, though even he is subordinate to the Church as a whole. The Divine institution of the primacy in the church is acknowledged (cap. ii), but Febronius holds that its connexion with the Roman See does not rest on the authority of Christ, but on that of Peter and the Church, so that the Church has the power to attach it to another see. The power of the pope, therefore, should be confined to those essential rights inherent in the primacy which were exercised by the Holy See during the first eight centuries. The pope is the centre with which the individual Churches must be united. He must be kept informed of what is taking place everywhere throughout the Church, that he may exercise the care demanded by his office for the preservation of unity. It is his duty to enforce the observance of the canons in the whole Church; he has the authority to promulgate laws in the name of the Church, and to depute legates to exercise his authority as primate. His power, as head of the whole Church, however, is of an administrative and unifying character, rather than a power of jurisdiction.”

Naturally, any de-emphasis of Papal authority would make Romanism far more appealing to Protestants, for Protestants have denied Papal authority. And so the style of Roman

Catholicism that has been known in the predominantly Protestant United States has been more Febronian in character. This explains, for instance, why most American Catholics condone the use of contraception even though it is frowned upon by the Pope. The Pope has not enjoyed the same degree of authority in American Roman Catholicism as he has in some other Roman Catholic nations.

Even to this day there are many advocates of the Febronian approach within Romanism, especially among the Jesuits. Consider this information from <http://www.petersnet.net/browse/3218.htm> :

“Others have gone further, in tone if not substance. For instance, in an article appearing in the March 27, 1999, *Tablet*, which was remarkable for being written by a Catholic cardinal, Franz Cardinal König, retired archbishop of Vienna, charged that the Roman Curia, "working in conjunction with the Pope," had "appropriated the tasks of the episcopal college." He called for a devolution of authority--away from Rome, in the direction of the local churches and the bishops--that would involve things like empowering the Synod of Bishops to share in "governing the universal Church," changing the way bishops are appointed, assigning more power to national conferences of bishops, and other familiar elements of the progressive agenda. Not only would the Orthodox, Anglicans, and Protestants applaud such steps, Cardinal König said, but "the attitude of the media would also be positive."

These days many people on the Catholic left say things like that. The changes in structures and processes they advocate are meant to create a friendly environment for the changes in doctrine and discipline they advocate, like admitting divorced and remarried Catholics to the sacraments and legitimizing freeform liturgical innovation. The idea, in general, is to open the Church to theological views and pastoral practices that, up to now, have been considered in conflict with tradition. In English-speaking countries, periodicals like the *National Catholic Reporter* and the *Tablet* regularly advocate this program. Thomas J. Reese, S.J., editor of *America*, recommends a council every 25 years, with "full participation by all Christian Churches," so that each new generation of bishops can have the conciliar experience.

The Jesuit leadership of American Catholicism has also steered it and society at large in a secularist direction. <http://www.lcms.org/cyclopedia/a/s.html#SECULARISM> gives this helpful definition of secularism:

“(from Lat. *saeculum*, “race; generation; age; spirit of the age; world”). View based on the premise that this-worldly concepts are a sufficient framework and that religion and religious considerations may be ignored. Secularism is found in ancient (e.g., Lucretius) and modern (e.g., F. Bacon) philosophers and in various movements (e.g., Enlightenment, naturalism, romanticism, modern technology, nationalism). When D. Bonhoeffer spoke of a world that has come of age (“*'mündig' gewordene Welt*”) he doubtless had in mind the fact that modern methods and insights have solved many problems formerly assigned to religious areas. The secularist feels that he no longer needs God, or at least lives as though there were no God.

Cleavage bet. secular and sacred leads to partial secularism. People worship God at fixed times and in fixed ways but live in their business, professional, educ., nat., and soc. world as though there were no God.

The term “secularism” is also applied to a system of ethics which holds that norms should be determined exclusively with reference to this world, i. e., atheistically. EL”

One characteristic of the Enlightenment era and its aftermath has been rampant secularism. This secularism has been promoted by the Jesuits. Here is how one Jesuit - Ryan Maher, S.J. of St. Joseph’s University - has defended American Jesuitic secularism in an article entitled “A Jesuit Defines His Order”:

“How many times have you heard someone make a comment more or less along the following lines: "Oh, you go to St. Joe's. That's a Jesuit school, isn't it? I thought about going there, but I decided to go to a Catholic school instead."

Truth be told, I suspect that students in Jesuit schools have heard such lines for centuries. I certainly heard them when I was a high school student in Phoenix, an undergraduate in Washington, D.C., and a graduate student in New York, St. Louis and San Francisco.

The persistence of this line of comment might raise some tough but fair questions for students in a Jesuit university. Questions such as these are raised: exactly what is the relationship between the Jesuits and the Catholic Church, and perhaps more to the point, what does that relationship have to do with you? Let me give one Jesuit's answer.

Students often tell me that Jesuits talk differently, act differently, teach differently and preach differently than any other priests they know. I certainly hope they're right.

The Holy Spirit calls the Jesuits to be different. That's the whole point of our being a religious order. We bring to the Church a "way of proceeding" that is different from that of other priests, different from that of members of other religious orders, different from that of lay people.

Different, not better. Different, not lesser.

Jesuits are members of a religious order of the Roman Catholic Church called the Society of Jesus (hence the "SJ" that follows our names). Most Jesuits are priests or priests-in-training. All Jesuits are Catholics. That's the bottom line.

Yet, if it were that simple, the sort of "Jesuit vs. Catholic" wisecracking mentioned above would never have come about. So there must be more to the story than that. There is.

Jesuits are called to serve the Catholic Church by being men who are willing to stand with people in the murky waters between faith and doubt, religion and secularism. We are called to be men who will go to the margins, wherever they might be, so that we can reach out to people who have yet to make a commitment to a life of faith, people who feel alienated from organized religion, people who are searching for God in ways that don't initially seem to "fit" with the current customs of religious practice.

True, we also staff parishes, give retreats, offer spiritual direction and celebrate the sacraments for people who are already at home in the Church. However, we always have at least one eye on the Church's outskirts.

We Jesuits do not go to those outskirts so that we can hold hands and sing "Kumbaya" with the people we find there. We go there so that we can say something intelligent, challenging and true about what it means to be a good human being. We go to the margins so that we can encounter men and women, enter into the complex questions of their experience, and offer them an answer.

That answer is Jesus Christ. That answer, we believe, is best expressed in the language and life, mystery and sacraments of Catholicism. We Jesuits have staked our lives on that belief.

There are some people today (as in every age) who envision the Church as a sort of safe haven of simple certitude, a place where people can escape the perplexities of human existence. These folks can often come across as wanting to raise the drawbridge of a Fortress Church so that they can begin boiling the oil which they hope to pour down upon the infidels who can be expected to storm the walls at any moment.

We Jesuits are not that sort of folk. We believe that the Church is a safe haven of mysterious truth, truth that speaks, lives and gives meaning to the confusion of human existence by plunging into the very midst of it all. That, to us, is the message of Bethlehem.

When all is said and done, we don't just want to keep the drawbridge lowered; we want to clamber across it and venture out into the world where everyday men and women live.

We are driven to do this by a compelling conviction that truth is struggling to bubble up in every place at every moment. Our brother, the poet Gerard Manley Hopkins, S.J., speaks for all Jesuits when he asserts that "the world is charged with the grandeur of God."

All of it, every bit of it. Even the doubting margins. Charged through and through with the grandeur of God.

Our job is to be where people live and to help them learn how to perceive at least traces and hints of God's grandeur in their midst. That's our vocation. That's why we have always found

ourselves, even from the earliest days of our existence as an order of the Catholic Church, involved with young people in schools. In a sense, no matter what our specific assignments are, we Jesuits are all teachers.

But we are also students. Like you, we are constantly seeking to discover signs of God's will in our experience. Unlike you, we have centuries of experience in this search.

We have come to be absolutely convinced that somehow the answer to our search lies in the life, death and resurrection of Jesus Christ. We believe that the truest, fullest proclamation of that answer is to be found in all that the Catholic Church lives, believes and is.

So what does all this have to do with you? Well, quite a bit. The longer I have been in the Society of Jesus, the more convinced I have become that one of the greatest gifts which we Jesuits bring to the Roman Catholic Church, is a determination to enter into the sometimes intimidating world of young people so that we can simultaneously teach you and learn from you.

We do this by being unafraid to meet you on the margins. In so doing, we hope that by our words and our lives, we will enable the Holy Spirit to issue an invitation in language that makes sense to you - to lay claim to the Catholic faith as your own.

At our best, we Jesuits speak to the young human heart in an idiom that is at once reassuringly familiar and tantalizingly foreign.

My hope is that the next time someone jokes with you about attending a Jesuit school, you will do what I do: chuckle politely, thank God that we live in a big Church, and promise yourself that you will never become an oil boiler.”

This Jesuit author is seeking to justify the Jesuit's secularism in terms of missionary adaptation. As the army of the Roman Catholic Church, the Jesuits have been assigned the primary responsibility of bringing Protestants and other outsiders into the Romanist fold. To do that, Jesuits found it expedient to promote secularism as the “neutral” lure to draw Protestants in. The bait has worked well for the Jesuit cause, but it is immoral.

READING FOR CHAPTER TEST TEN

The influence of freemasonry in American history can be demonstrated from the list of American leaders among Masonic ranks. Appendix One of *Let My People Go* provides a partial list of these American and world leaders associated with freemasonry. While this list need not be memorized, it should be perused in order to get some idea of how extensive Masonic membership has been among the leadership of the U.S. The Masonic presence in the leadership of the United States was especially the case at its formation.

George Washington, along with the most prominent men in his cabinet, were freemasons.



Benjamin Franklin was a freemason. Paul Revere was a freemason. Ethan Allen was a freemason. And the list goes on and on. Freemasonry shaped the philosophy of America's Founding Fathers.

While chapter 19 of *Rulers of Evil* makes for interesting speculation, it lacks substantiated evidence available to the public at this time to rise anywhere near the level of historical fact. Therefore, for purposes of the chapter test it is merely supplemental, and no test questions will directly relate to it.

READING FOR CHAPTER TEST ELEVEN

Our chief enemy is Satan. It is his desire to receive all the glory and all the submission that properly belongs to Christ. He is the ultimate Anti-Christ. That is, he is the ultimate one who would like to sit in the place of Christ, which is what scripture principally means by the term anti-christ. Right before the Second Advent of Christ, he will personally come on earth and seek this honor for himself, following the millennial restoration (which is a restoration of the Protestant Reformation, but on a grander scale).

But before the millennial restoration Satan works through human agents. He has two chief agents that represent him on earth, who seek to sit in the place of Christ. We see this aspect of two chief agents in the Sea Beast and the Land Beast described in Revelation chapter 13. We also see it in the Beast and False Prophet described in Revelation chapter 19. (The False Prophet in Revelation 19 is the same as the Land Beast of Revelation 13, but the Beast of Revelation 19 is a new manifestation of the Sea Beast of Revelation 13.) Finally we see it in the star that represents Satan, which is Sirius the Dog-Star. Sirius is actually 2 stars revolving around each other, a fact that the ancient Egyptians knew.

The Beast and the False Prophet of Revelation 19 most probably correspond to the Black Pope and the White Pope. The first Black Pope was Ignatius Loyola, and subsequent Black Popes have been the line of Secretary Generals of the Jesuit Order. The Papacy, as Satan's chief agent on earth, seeks to receive all the glory and submission of peoples and nations in place of Christ. In their scheme of things, all should "kiss the Pope".

The power of the Black Pope and the White Pope proceeds in part from their international network of single male agents. As the Apostle Paul noted, singleness generally affords one more ability to concentrate fully upon a particular task. There are not the responsibilities and cares attached to marriage. Their single male agents can therefore focus more fully and engage in more dangerous activities. But they are not limited to this network of single male agents, but employ married agents as well.

Their power, at least in the short term, also proceeds from their lack of scruples. Some of their agents can be secret agents, appearing to be what they are not. (In this respect, they are like their father the Devil, who appears as an angel of Light, but is not.) So a Jesuit agent can be sent into the Protestant ministry, and work to undermine Protestantism while building up Romanism. And Jesuit agents can be sent into all sorts of civil governments, and work for Romish interests. They can lie, steal, cheat, and deceive, so long as the ends are for Rome.

There is internecine strife even between the Black Pope and the White Pope, just enough to remind them that Satan is the one really in charge of them, but never so much as to destroy the other. Some of this internecine strife is played out in the competition between their network of agents, like Jesuits versus Opus Dei. Sometimes it is even has played out in civil strife, as

between communist and fascist factions. This internecine strife corresponds to the competition between the Holy Roman Emperor and the (White) Pope, in the era described in Revelation 13.

This is not to suggest that all of Christ's enemies are under the Papacy. Clearly many Buddhists, Hindus, Muslims, and communists are not. Human depravity is such that there are many ways to rebel against God. But the most dangerous anti-christ is that Man of Sin, who like the Son of Perdition Judas Iscariot, is within Christendom. Such an anti-christ is especially subtle, like Satan himself, who appears as an angel of light.

In his book *Rulers of Evil* Saussy outlines some of ways in which the Papacy, and especially its Jesuit Order, have exercised influence and power in history. He has especially focused upon the United States, which in many respects has been the model of an "Enlightened" society for the world. Its revolution paved the way for many other nations and cultures to enter the secular New Age. It has been an experiment in theosophical government of a people that played the whore from the Protestant religion.

Historian Manly Hall completed and published *The Secret Teachings of All Ages, An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic, and Rosicrucian Symbolical Philosophy* in 1928. So great was the demand, that the first two editions of the book were sold out in advance by the autumn of 1925. In his book, historian Manly Hall wrote: "not only were many founders of the United States Government Masons, but they received aid from a secret and August body existing in Europe, which helped them to establish this country for a peculiar and particular purpose known only to the initiated few."

Manly Hall also wrote another book, entitled *The Secret Destiny of America*. Here is how its thesis has been described (see <http://www.hiddenmysteries.com/item400/item471.html>):

"This book tells the fascinating story of how the American continent, described by Lord Bacon [Bacon was an English political leader and gnostic during the Elizabethan era- McCarter] as "The New Atlantis," seems to have been set apart for the great experiment of enlightened self-government long before the founding fathers envisioned the rise of the American Republic. Drawing upon often neglected fragments of history, evidence is presented which indicates that the seeds of democracy were planted one thousand years before the beginning of the Christian Era, suggesting that America is not merely a political and industrial entity, but an "assignment of destiny."

In his article "Novus Ordo Seclorum", Robert A. Nelson records the nature of gnostic scheming in North America:

"More than 3,000 years ago, the great classical philosophers conceived of an Aristotelian polity (a tripartitebalance of democracy, republicanism, and oligarchy) as an ideal pattern of government. The principles they elucidated have been nurtured through the centuries by certain secret societies in order to create the background of common knowledge necessary to

eventually establish such a civilization in North America. The Roman Stoic philosopher Seneca (62 BC-30 AD) was aware of this plan, and made a prophecy of America:

“Venient annis /
Saecula seris, quibus Oceanus /
Pateat Telus, Tiphysque novus /
Delegat orbis; nec sit terris /
Ulthima Thule.”

The English program for establishing permanent settlements along the Atlantic coast was under the direction of Sir Francis Bacon, who was head of the European Rosicrucian mystics of his day.



Those men made sure that the American colonists were thoroughly indoctrinated with the principles of religious tolerance, political democracy and republicanism, social equality and capitalism. Many members of the Rosicrucians and other secret societies emigrated to America and established their organizations in the “New Atlantis.” Their occult ideas were incorporated into the designs of the Great Seal, the flag, and other American symbols, and their societies still exist and are active today. The eminent occultist Manly P. Hall wrote of this in *The Secret Destiny of America*: “The American nation desperately needs this vision of its own purpose... America’s true destiny will remain a secret as long as great masses of people have no knowledge whatsoever that enlightened humanitarians through thousands of years have in their own and succeeding generations remained united on the high purpose of eventually instituting democratic rule throughout the entire world. It is necessary to know, too, that it was anciently planned that leadership would fall to America – to a nation to be established on the Northern continent of the Western Hemisphere...Long before Columbus, they were aware of the existence of the Western Hemisphere, and selected it to be the site of the philosophic empire. The American continent was set apart for establishing here a great democratic nation, centuries before the founding fathers and colonists envisioned the Union...”

We read more about Bacon's vision for America at <http://www.siriusrising.com/SirianNation1.html> :

"In 1627, Sir Francis Bacon's novel "The New Atlantis" was first published. It is the story of a crew of shipwrecked sailors who land upon the shores of a mysterious, unknown nation, whose people had developed a culture and technology far beyond any thing previously known. Amazingly prophetic, it spoke of buildings a half a mile tall, machines that flew through the air, ships that traveled beneath the sea and a government of Philosopher-Scientists serving an enlightened people who were dedicated to learning and higher achievement. "The New Atlantis" was Bacon's vision for a new "Golden Age", and it became the inspiration for many influential American colonists, including several of Bacon's descendants, who settled in Virginia after its publication.

Bacon, who many historians consider to be the true father of modern democracy and founder of America, was an avid student of Ancient Wisdom, joining many secret societies during his life. In his youth, he became a member of "The Order of the Helmet", a group that worshipped the Goddess as Pallas Athene, the Greek Goddess of Truth and Wisdom. It is this Goddess whose nineteen and a half foot tall bronze and platinum form now stands atop the Capitol building, gazing eastward, as the "Statue of Freedom" in Washington D.C. . Bacon eventually became Grand Master of the Rosicrucian Order... This "All Knowledge" was alluded to on the title page of the first edition of "The New Atlantis", with a depiction of Father Time escorting a female figure out of the darkness of a cave, 'coming forth into the light of Day'. Underneath this engraving was the inscription;

"In Time, the Truth shall be revealed."

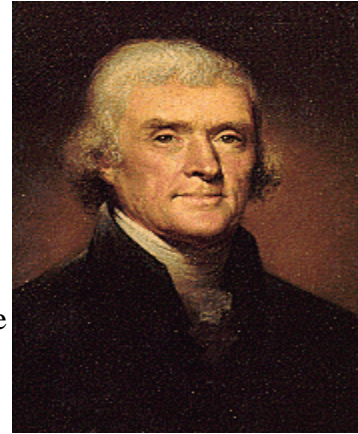
In his book *The Secret Destiny of America*, Manly Palmer Hall wrote:

"The New Atlantis was completed, but never actually published in its full form because it revealed too much. The final (unpublished) chapters revealed the entire pattern Secret Societies had been working on for thousands of years to achieve the ideal commonwealth in the political world." These unpublished chapters provided comprehensive details for the unfolding of a "New Order of the Ages", including a complete timetable for the transitional period leading into the new millennium. They were thought to have revealed a long-range "Great Plan" to restore society to a condition of resonant harmony like "The First Time" of Ancient Egypt, when the twin worlds of Heaven and Earth intermingled. The missing chapters were brought to America in 1653 by Nathaniel Bacon, Sir Francis Bacon's descendant, and deposited, along with other secret documents, in a great vault in the town center of Williamsburg, the Capital of Virginia at that time.

In his "Symbolism in Craft Masonry", Colin Dyer wrote; "Thomas Jefferson was the last to examine the contents of this vault", and it is believed that the entire cache of priceless documents

were removed, and eventually placed in a secret location either at the University of Virginia, which Jefferson founded, or at the new capital, Washington D.C. Many historians believe this cache of documents to be among the worlds' most important ancient treasures. Bacons' supreme position as head of both Freemasonry and Rosicrucianism put him in charge of the most sacred manuscripts then held by the major secret societies.

Of all the founding fathers of America, none was more enigmatic than Thomas Jefferson. His membership in Secret Societies has never been proven, yet his understanding of the most important tenets of Rosicrucianism was evident in all of his major endeavors. His proudest accomplishment was the founding of the University of Virginia, which was based on the Rosicrucian concept of the "Invisible College".



This was a concept also championed by Bacon, who Jefferson revered, where students were given the opportunity to learn without the burden of theological restraint. He also utilized the harmonic architecture of Freemasonry in all of his designs...One of Jeffersons' most cherished designs was the "circle within the square". Both the combination of a Dome or Rotunda set within a square, as is found in his famous home at Monticello, or a Dome set within a rectangle, as is incorporated in the Capitol Building, were known to Freemasons to symbolize the union of Heaven and Earth. This architectural design was more than just visual esthetics to Freemasons, they believed that if they created physical structures that mimic the harmonic, golden ratio found in Nature, the forces of Nature would manifest through them..."

It should come as little surprise to us then that the man known as the "Perpetual Secretary of the Continental Congress", Charles Thomson, is recorded as saying: "If the truth were known many careers would be tarnished and the leadership of the nation would be weakened." (Hendricks, Charles Thomson and the Making of a New Nation, p. 189.)

There are many ways in which "Enlightened" government has historically manifested itself as evil. It has promulgated lies such as Darwinian evolution. It has promoted murder by legalizing and even funding abortion and contraception. It has increased adultery and sodomy by legalizing them and proclaiming their acceptability. It has furthered godlessness and Sabbath desecration by its arguments for "human freedom". It has overseen multiple world wars and civil wars, in which the most inhuman cruelties have been instigated. And it has led people to believe this is normal.

We should look forward to the day when God overthrows this wicked "Enlightened" government and draws to a close this humanistic period of history. As noted in the assignments of this course, we have good reason to be optimistic about God's ending this wicked era. The

book of Revelation provides a strong testimony that He will end it, and usher in a restoration of the Protestant Reformation. And ultimately, of course, Christ will return to establish a new earth for His elect.