

### In the Footsteps of Bible Translators

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# **Contents**

| In the Footsteps of Bible Translators               | 1  |
|---|----|
| England: Who is Tyndale?                            |    |
| Sites Pertaining To John Wycliffe                   |    |
| Sites Pertaining to William Tyndale                 | 21 |
| Sites Pertaining to the King James Bible            | 43 |
| Europe: The Christians Are Gone                     | 56 |
| Piedmont, Italy: The Waldenses Yesterday and Today. | 74 |
| Rome: The Seven Hills, The Golden Cup, The Scarlet  |    |
| Clothing  | 87 |

# In the Footsteps of Bible Translators

In March and April 2003, April 2005, and July 2006, I was in England and Europe taking photographs and doing research on the history of the Bible. In 2003 I was accompanied by Pastor David Brown of First Baptist Church, Oak Creek, Wisconsin, who has great enthusiasm for research into the history of the Bible and has built a large

library on that subject. I learned a lot about historical research from Pastor Brown on that trip. We were also accompanied by Brian Snider, a friend and coworker in the ministry who has produced all of our multi-media video presentations.

In 2005 I visited sites in England by myself (a day at Oxford, a day at Cambridge, two days visiting historic sites in London, and two days at



the British Library) and was accompanied by Brian Snider and his brother Jeff for the visit to Rome. In 2006 I returned to Great Britain for additional research.

The history of the Bible reads like a novel, and I have researched this fascinating topic for decades. My first book on the subject was *For Love of the Bible* (1995), which traced the history of the defense of the King James Bible from 1800 to present. The second was *Rome and the Bible* (1996), which

follows the Bible through the centuries from the time of the apostles and documents the efforts of the Roman Catholic Church to keep the Bible out of the hands of the common people. The book *A History of the Churches from a Baptist Perspective* (2002) dealt with the history of the Waldensian Bible, as well as the German, French, Spanish, and English Bibles. Recently I completed three new books in the Bible text-version issue, and one, *Faith vs. the Scholars*, contains a much expanded history of the English Bible.

This report is divided into four parts: England, Europe, Northern Italy (the Waldenses), and Rome.

# **England: Who is Tyndale?**

# Sites Pertaining To John Wycliffe

The history of the English Bible properly begins with John Wycliffe (1324-1384), who made the first complete translation from Latin. The Scripture portions most commonly found among English people before Wycliffe were Anglo Saxon and French, and the few English translations that were made were only portions of Scripture. Though some modern scholars have tried to make the case that Wycliffe did not do any of the actual translation himself,

older historians did not question Wycliffe's role in the work, and we believe the evidence supports this. That Wycliffe had helpers and that the original translation went through significant revisions no one doubts.

Wycliffe was born in Yorkshire in 1324 and educated at Oxford. He was a fellow of Merton College, and from 1361 to about 1366 was Master of Balliol College. In 1372 he received a doctorate in theology.



Portrait of John Wycliffe

Wycliffe was a Catholic priest but began to preach against Rome's errors in his mid-30s. He did not reject Rome all at once but gradually grew in his understanding of Scripture. There is a lot we do not know about his doctrine, as many of his writings have perished, but we do know that Wycliffe exposed many of Rome's errors.

Wycliffe's foundational doctrine was that the Bible is the sole authority for faith and practice and that men have the right to interpret Scripture for themselves before the Lord (and not be dependent upon Rome). He said, "Believers should ascertain for themselves what are the true matters of their faith, by having the Scriptures in a language which all may understand." One of Wycliffe's major works was "On the Truth of Sacred Scripture," which was "a defence of the authority and inerrancy of the Bible."

Wycliffe was very bold against the pope, contending that "it is blasphemy to call any head of the church, save Christ alone" (Thomas Crosby, *History of the English Baptists*, I, 1740, p. 7).

In 1374 he became chaplain to King Edward III and was given the rectory of Lutterworth in Leicestershire.

Beginning in 1377 Wycliffe was fiercely persecuted by the Roman Catholic authorities in England as well as by the Pope in Rome.

Wycliffe was forced to appear before the Catholic bishops in the first half of the year 1377 to give an account of his doctrine. This occurred at St. Paul's Cathedral in London, where the Bishop of London was the chief priest. It was just outside of St. Paul's, at Paul's Cross, that English Bibles were burned from the days just following those of Wycliffe to those of William Tyndale. John of Gaunt and other nobles accompanied Wycliffe to defend him, but the trial was broken up by a riot before a decision could be reached. Gaunt, the Duke of Lancaster, who was the effective ruler of England for some time because King Edward III was very old and his son Richard II was only a child. John was a large man and a bold knight. His armor, which is displayed today in the Tower of London, is 6 foot 9 inches.

The Roman Catholic bishops in England then appealed to Pope Gregory XI, who issued five papal bulls against Wycliffe in 1377.

In 1378 Wycliffe was again required to appear before the bishops to be investigated for the heresies he had been charged of by the Pope. This was held at Lambeth Palace in London, which would later become the home of the infamous Lollard's Tower where so many dissenters were imprisoned. Before Wycliffe could be charged, Joan of Kent, widow of the Black Prince and mother of King Richard II, intervened and broke up the trial.

From then on, Wycliffe had trouble with the Catholic authorities. Their attitude toward him and toward his vernacular translation is evident from what Thomas Arundel, Archbishop of Canterbury, wrote to Pope John XXIII in 1411. "This pestilent and wretched John Wyclif, of cursed memory, that son of the old serpent ... endeavoured by every means to attack the very faith and sacred doctrine of Holy Church, devising -- to fill up the measure of his malice -- the expedient of a new translation of the Scriptures into the mother tongue" (David Daniel, *The Bible in English*, p. 67).

In 1381 Wycliffe was kicked out of Oxford for denying the doctrine of transubstantiation and retired to Lutterworth. He produced a voluminous amount of writing until his death in 1384. "Some 57 Latin works were written between 1380 and December 1384" (Daniell, p. 73). It was during this time that the first English Bible was completed.

### THE WYCLIFFE TREE

This ancient oak once stood in a field on the edge of Windsor Forest. It was a large open area where people congregated, and John Wycliffe preached there, thus giving the tree his name. Later George Whitfield, John Knox, and



The "Wycliffe Tree"

Charles Spurgeon preached at this tree, following in Wycliffe's footsteps.

### CHEPSTOW CASTLE

The Chepstow Castle, located in Wales on the River Wye, is the oldest castle in Britain and is very impressive. Construction began in 1066 by William Fitz Osbern, a companion of William the Conqueror. It was enlarged and improved over the centuries and

continued to be in use until 1690. Today the castle contains a lot of interesting information about castle warfare, with lots of pictures as well as some ancient armor and equipment.

The four main anti-castle engines of war were the Ballista, which was like a giant crossbow for shooting large arrows; the Trebuchet, which could throw large stone balls weighing

30 or more pounds; the Mangonel, which threw smaller stones weighing 6 to 8 pounds; and the Perrier, which could throw stones at a rapid rate of up to six shots per minute. Working models of all four types of engines were built in 1992 and are on display at the castle of Caerphilly.

Though the Chepstow has no direct bearing on the history of the Bible, it is an interesting window into those times.



Chepstow Castle

### **BLACKFRIARS**

In May 1382, Wycliffe was called before yet another synod of ecclesiastical authorities. This is called the Blackfriars' Synod, because it was held in the monastery of Blackfriars in London (so named because of the black robes worn by the Dominican friars or monks). The Dominicans were at the forefront of the Inquisition. Charles V, emperor of the Holy Roman Empire and a great persecutor, stayed at the monastery on his visit to London in 1522.

When the 47 bishops and monks and religious doctors took their seats, a powerful earthquake shook the city. Huge stones fell out of castle walls and pinnacles toppled. "Wycliffe called it a judgment of God and afterwards described the gathering as the 'Earthquake Council'" (Fountain, *John Wycliffe*, p. 39). The synod condemned Wycliffe, charging him specifically with 10 heresies and 16 errors. His writings were forbidden and the king gave authority to imprison anyone who believed the condemned doctrines.

The monastery, which originally stretched from Shoe Lane off Fleet Street right down to the Thames at Puddle Dock, ceased to function as a religious order during the days of King Henry VIII. Later it was used as one of Shakespeare's playhouses. Though the monastery no longer exists and even the buildings are gone, with only a part of a wall left that can be seen from St. Anne's churchyard, that area of London is still called Blackfriars and the Blackfriars Bridge over the Thames originates there.

### LUTTERWORTH CHURCH

We started the day at Lutterworth (St. Mary's) Church where John Wycliffe, "The Morning Star of the Reformation," was Rector in the 1300s. Wycliffe had a severe stroke at the Lutterworth church and was carried from there to his bed, where he died on December 31, 1384.



Lutterworth church

The people at the church were very friendly and allowed us to shoot all of the pictures we wanted and did everything they could to facilitate our work. Fred Kendal, an older man who oversees the coffee-tea times each morning, likes Americans. He was in World War II and was on ships that delivered American soldiers to the beaches on D-Day, and he also has an American daughter-in-law. The rector, Peter Casswell, was also sympathetic to what we are doing and was helpful in answering questions and in granting a video interview. The famous painting of Wycliffe has been moved to the rectory, where most visitors would not see it; but we were allowed to photograph it. In that same back room were some old line drawings of scenes from Wycliffe's trials. The church also contains a chair that belonged to Wycliffe and the door that he used. The original Wycliffe pulpit is located at another church, we were told, but the one that currently exists at Lutterworth was modeled on the original.

A Wycliffe Memorial in one corner of the church dates to 1837. It is a stone relief depicting Wycliffe preaching to villagers. He has his back to the friars who had kept the people in darkness with their heresies. The inscription reads:

"Sacred to the memory of John Wiclif, earliest champion of ecclesiastical reformation in England. He was born in Yorkshire in the year 1324. In the year 1375 he was presented to the rectory of Lutterworth, where he died on the 31st December 1384. At oxford he acquired not only the renown of a consummate schoolman, but the far more glorious title of the evangelic doctor. His whole life was one impetuous struggle against the corruptions and encroachments of the papal court, and the impostures of

its devoted auxiliaries. mendicant the fraternities. His labours in the cause of scriptural truth were crowned by immortal achievement, his translation of the Bible into the English tongue. This mighty work drew on him, indeed, the bitter hatred of all who were making merchandise of the popular credulity and ignorance, but he found an abundant reward in the blessing of his countrymen, of every rank and age, to whom he unfolded the words of



The Wycliffe Door

eternal life. His mortal remains were interred near this spot; but they were not allowed to rest in peace. After the lapse of many years, his bones were dragged from the grave, and consigned to the flames: and his ashes were cast into the waters of the adjoining stream."

A wall painting, which was discovered and restored in 1860, possibly depicts the three patrons and protectors of Wycliffe, King Richard II, Queen Anne of Bohemia, and John of Gaunt, though there is much speculation and dissension about this.

Parts of the church itself date back to the 12th century. The oldest grave marker commemorates deaths in 1628 and 1677, but many of them were too old to read. The rector also said that prior to the 16th century grave sites were typically used over. One grave says the occupant, William Banbury, was mugged or killed by robbers in 1676.

### THE RIVER SWIFT AND WYCLIFFE'S BONES

Wycliffe was buried somewhere in or near the church in 1384, but his bones were not left in peace. In 1428, almost 44 years after his death, the Roman Catholic authorities dug up the Bible translator's bones and burned then. They then threw the ashes into the little River Swift that runs through Lutterworth.



The Burning of Wycliffe's Bones

### **APOSTASY**

I asked Fred Kendal if the church preaches that men must be born again, and he said that they do not but that there is a Pentecostal church in town that does. When Brother Brown visited Lutterworth Church in roughly 1995, they were putting on the blasphemous play *Jesus Christ Superstar*. He asked Rector Casswell why they were using such an unscriptural play, and he replied that they are trying to reach young people.

### LAMBETH PALACE (LOLLARD'S TOWER)

Lambeth Palace on the Thames is the London residence and offices of the Archbishop of Canterbury. Parts of it date back to the 13th century. It is here, in a tower built by Archbishop Henry Chichele in 1434-35, that Lollards and other dissenters were imprisoned after Wycliffe's death. At the top, on the fifth floor, was a "dismal room" that served as a prison. In the first half of the 20th century it still had the metal rings attached to the walls for the chaining of prisoners.



Lambeth Palace; Lollard's Tower is on the far left.

The palace isn't open to the public, but we had a private tour of part of it. The lady who gave the tour is not a regular tour guide, but she has been employed there for some years and gives tours to new workers. We saw the chapel and the exterior of the buildings. The Lollard's Tower was bombed on

May 10, 1941, during World War II, and was "completely gutted." It has been rebuilt and today it houses private apartments, so we could not go up into it. Our guide told us that she does not know what, if anything, still remains of the prison room, but there is a photo in the official Lambeth Palace guide book that appears to possibly have been taken after World War II and that shows a corner of the prison room with the rings in the walls (David L. Edwards, *Lambeth Palace*, Warners Midlands PLC: 1998, p. 11).

During our tour, we were not allowed to take photos in general, but Brother Brown did get a couple of photos of the chapel. We also went across the Thames and took photos of the palace and tower from a distance.

### **OXFORD**

There are many connections between Oxford and the history of the English Bible. This is where John Wycliffe was



educated and where he taught until he was evicted in 1381. This is also where William Tyndale was educated and was one of the three places where the King James Bible was translated.

### **MARTYRS MONUMENT**

The first thing we photographed was the Martyrs Monument, which was built in the late 1800s to commemorate the martyrdom of Ridley, Latimer, and Cranmer by Queen Mary in the mid-1500s.

### ST. MICHAEL'S TOWER

We then visited St. Michael's church and went up in the tower from which Cranmer was forced to watch the martyrdom of his two friends during the reign of the Roman Catholic Queen Mary. About six months later he followed them into the fire. Visitors can go up to the top of the tower and can also see the actual door from Cranmer's jail cell.

### THE PLACE OF EXECUTION

Next we visited the site of the burning of Ridley, Latimer,

and Cranmer, which is marked by an X on the pavement near the main gate to Balliol College. There is also a plaque on a nearby wall that describes the meaning of the X.



# THE UNIVERSITY CHURCH OF ST. MARY THE VIRGIN

On my visits to Oxford in April 2005 and July 2006 I looked at St. Mary the Virgin Church, which is the university church. Many things come together in the history of this church that are relevant to the history of the Bible.

It was here in the summer of 1382 that John Wycliffe was condemned in a sermon and for the first time Wycliffe's followers were denounced as Lollards.

It was here in 1556 that the famous Protestant martyr Thomas Cranmer, author of the Anglican Prayer Book, was condemned for heresy.

It was here in June 1738 that John Wesley, soon after his conversion, preached a sermon entitled ""Salvation by Faith." In 1741 Wesley preached his famous sermon "Almost Christian" at St. Mary's, and in 1744 he preached a sermon denouncing the moral laxity and sloth of the senior members of the university. He was not invited back! He wrote: "I preached, I suppose for the last time, at St. Mary's. Be it so. I am now clear of the blood of these men."

It was also here that the sermon was preached that launched THE TRACTARIAN OR OXFORD MOVEMENT, which was a Romanizing movement in the



Church of England. (In spite of the fact that it was nearby that Protestants were tried and condemned in this very church in the 16th century and burned alive by

Roman Catholic authorities only yards from this site.) The beginning of the Tractarian Movement (so called because it was promoted through a series of pamphlets called *Tracts for the Times*) is dated July 14, 1833, with a sermon preached at St. Mary's by John Keble. The place can still be seen where Thomas Cranmer stood in St. Mary's to be harangued by a Catholic priest before he was put to death. A prominent leader of the movement, John H. Newman, was Vicar of St. Mary's from 1828-43. It is said that "undergraduates flocked to his sermons." The poet Matthew Arnold described it 40

years later: "Who could resist the charm of that spiritual apparition, gliding in the dim afternoon light through the aisles of St. Mary's, rising into the pulpit, and then, in the most entrancing of voices breaking the silence with words and thoughts which were a religious movement, subtle, sweet, mournful?" What Arnold did not say is that "the charm" of Newman's preaching was its tantalizing heresy. Newman eventually joined the Catholic Church and became a Cardinal. A voice for the Tractarian Movement, the Union Review, stated: "The work going on in England is an earnest and carefully organized attempt on the part of a rapidly increasing body of priests and laymen, to bring our Church and country up to the full standard of Catholic faith and practice, and eventually to plead for her union with [Rome]" (Union Review, 1867, p. 412). Another organ for this movement said: "Justification by faith, the most immoral of Protestant dogmas, has run its tether, and happily died of self-strangulation" (Church News, Nov. 1867).

The Tractarian Movement was the forerunner to the current ecumenical movement which is bringing the Church of England back into the arms of Rome. A hallmark was passed in June 1982 when for the first time in history a Roman Pope visited England. On this occasion the Pope said: "Today, for the first time in history, a Bishop of Rome sets foot on British soil. My deep desire, my ardent hope and prayer is that my visit may serve the cause of Christian unity." Another hallmark was passed on April 8, 2005, when for the first time in history an Archbishop of Canterbury, the Prince of Wales (the future king), and the Prime Minister of England attended the funeral of a Pope.

A much different voice came to St. Mary's pulpit in 1863. This was **JOHN WILLIAM BURGON** (1813-88), who defended the Traditional Greek text against the Westcott-Hort critical theories in the 19th century. He was the Dean of St. Mary's from 1863-75. The only remnant of Burgon's time is a plaque that lists the Deans of the church from 1204 to

1986. He is not even mentioned in the official church history that is available in the bookstore.

Burgon was one of the foremost scholars of the nineteenth century. F.H.A. Scrivener called him "that grand scholar" and called Burgon's work defending the ending of Mark 16 "brilliant." He made several tours of European libraries, examining and collating New Testament manuscripts wherever he went. He visited the Vatican Library in 1860 to examine the Vaticanus, and in 1862 he traveled to Mt. Sinai to inspect manuscripts at St. Catherine's. Burgon's *The Revision Revised* is a devastating critique of Westcott and Hort's theories of modern textual criticism, the theories that undergird the modern Bible versions.

| Oicars: |                           |  |  |  |
|---------|---------------------------|--|--|--|
| 1825    | Edward Hawtins            |  |  |  |
| 1828    | John Henry Newman         |  |  |  |
| 1845    | Charles Page Eden         |  |  |  |
| 1850    | Charles Marriott          |  |  |  |
| 1856    | Drummond Percy Chase      |  |  |  |
| 1863    | John William Burgon       |  |  |  |
| 1876    | Drummond Percy Chave      |  |  |  |
| 1575    | Edmund, Baliobury Fouther |  |  |  |
| 1894    | Cosmo Gordon Lang         |  |  |  |
| 1896    | Henry Lewis Thompson      |  |  |  |

Burgon's name on list of Vicars at St. Mary's Church

It is probable that Burgon was the last man at Oxford to preach a message on the infallibility of the Bible and to expose and rebuke the apostasy of that institution. This occurred in 1860 in response to the publication of Essays and Reviews, a series of articles that cast doubt upon the inerrancy of Scripture. Burgon, in the capacity as Select Preacher of the University, delivered seven sermons in opposition to the

burgeoning theological modernism. These were published the next year under the title *Inspiration and Interpretation*. In the Preface to these sermons, Burgon observed: "AT THE ROOT OF THE WHOLE MISCHIEF OF THESE LAST DAYS LIES DISBELIEF IN THE BIBLE AS THE WORD OF GOD. THIS IS THE FUNDAMENTAL ERROR."

In Sermon II, "Natural Science and Theological Science," Burgon said:

"Destroy my confidence in the Bible as an historical record, and you destroy my confidence in it altogether; for by far the largest part of the Bible is an historical record. ... either, with the best and wisest of all ages, you must believe the whole of Holy Scripture; or, with the narrow-minded infidel, you must disbelieve the whole. There is no middle course open to you. ... He who surrenders the first page of his Bible, surrenders all" (*Inspiration and Interpretation*, pp. 46, 51).

In Sermon III, "Inspiration of Scripture," Burgon delivered this wonderful statement of his faith in divine inspiration:

"THE BIBLE (BE PERSUADED) IS THE VERY UTTERANCE OF THE ETERNAL;—AS MUCH GOD'S WORD, AS IF HIGH HEAVEN WERE OPEN, AND WE HEARD GOD SPEAKING TO US WITH HUMAN VOICE. Every book of it, is inspired alike; and is inspired entirely. ... THE BIBLE IS NONE OTHER THAN THE VOICE OF HIM THAT SITTETH UPON THE THRONE! EVERY BOOK OF IT,—EVERY CHAPTER OF IT,— EVERY VERSE OF IT,—EVERY WORD OF IT,—EVERY SYLLABLE OF IT,—(WHERE ARE WE TO STOP?)— EVERY LETTER OF IT—IS THE DIRECT UTTERANCE OF THE MOST HIGH! ... The Bible is none other than the Word of God: not some part of it, more, some part of it, less; but all alike, the utterance of Him who sitteth upon the Throne; -absolute, -faultless, -unerring, supreme!" (Burgon, Inspiration and Interpretation, pp. 75, 76, 89).

Few Anglicans have been as bold for the truth as John Burgon.

On October 18, 1868, he lit up Saint Mary the Virgin's pulpit with the sermon "The Nation's Formal Rejection of God and Denial of the Faith."

In 1869 Burgon published *England and Rome: Three Letters to a Pervert*. A title like that leaves little doubt as to Burgon's position on Roman Catholicism! He was addressing the tendency in his day for Anglicans to convert to Romanism. The "pervert" in question was a man who had done this very thing and who, as a staunch Roman Catholic, a "designing Papist," had written to Burgon to exhort him to likewise convert to Rome. Burgon replied with three lengthy letters of his own, exposing all of the blasphemous dogmas of Catholicism. He listed 11 charges against Roman



John William Burgon

Catholicism: Idolatry, Purgatory and indulgences, Mariolatry, Communion under one kind, Superstition, Legends of fabulous saints, The entire system of public worship, Neglect of Scripture, and exalting tradition to the level of Scripture, Papal infallibility, Adding fresh articles to the Faith, Popery's political power.

On December 12, 1869, only four days after the 800 Roman Catholic bishops first met to open the Vatican

Council I, John Burgon preached a message at St. Mary the Virgin's Church in Oxford, of which he was Dean, on "The Roman Council." Burgon stated his conviction that the Roman Catholic Church is the religious harlot of Revelation 17. He said, "... if Rome is found in the Book of Revelation ... she must needs be the 'great City' which is symbolized by the Woman sitting on seven hills. (Rev. 17:3, 9, 18.) This, I say, is certain." Burgon warned that the Vatican I Council marked a turning point of end time events: "What is to be thought of

this imposing gathering at Rome, this long array of Ecclesiastical pomp and circumstance? I am concerned to return myself no other answer but this:--It may be, IT MUST BE, ONE OF THE STEPS PRELIMINARY TO THE GREAT AND TERRIBLE ISSUE. ... it is impossible not to be aware that FITFUL SHADOWS OF ANTICHRIST ARE ALREADY DARKENING OUR PATHWAY; and watchfulness and wakefulness may well be the abiding attitude of all our spirits" (Burgon, *The Roman Council*. A Sermon preached at S. Mary the Virgin's, Oxford, on the third Sunday in Advent, Dec. 12, 1869; being the Sunday after the death of John Parsons. James Parker and Co., Oxford and London, 1869, p. 10).

In 1870, Burgon joined with eight Anglican bishops to protest the consecration of a modernist in Exeter. This was published under the title *Protests of the Bishops against the Consecration of Dr. Temple to the See of Exeter* (Oxford and London: James Parker and Co., 1870).

In 1872, Burgon published "an earnest remonstrance and petition" against the presence of the Unitarian George Vance Smith on the Revision translation committee.

On October 12 and 19, 1873, he preached on "Romanizing within the Church of England." He said,

"I eagerly throw in my lot with those faithful laymen who have endured till they can endure no longer,--and are resolved, if they lawfully can, at last to resist the endeavour which is being made in certain quarters to assimilate our English method to that of the Church of Rome."

He warned that Romanism produces "a general indifference to Truthfulness" and "paves the way for Unbelief, and fosters nothing so much as Irreligion." Burgon warned about "the Romish dresses,--and the Romish lights,--and the Romish incense,--and the Romish gestures" which were coming into the Anglican Church. He warned about Rome's exaltation of Mary, wisely observing,

"There has resulted from this unscriptural theory of Tradition, no grosser perversion of the truth than the entire system of Saintworship, and especially the cultus of the Blessed Virgin Mary. ... She can only be fitly described as the tutelary Deity of modern Rome."

He warned of "the abominable casuistry and indecency of the Confessional" and of the blasphemy of the papacy, "for it sets up on behalf of the Roman Pontiff, the awful prerogative which our Saviour claims expressly for Himself:--'I have the keys of Hell and of Death." He labeled Rome's doctrine of Transubstantiation "Idolatry" and "a blasphemous fable and dangerous deceit." He spoke of the "treacherous course" of those who would bring in Romanism with subtilty and under the guise of spirituality. He spoke of "the dishonesty of the method of this little handful of disloyal men." He warned against keeping silent in the face of heresy, because to do so "is to connive at the scandal to witness it without remonstrance." He considered it his duty as a preacher to lift his voice against error.

"I regard my own as a position of solemn trust; and consider you have a right, as a congregation, to know my sentiments on what is becoming a very conspicuous matter ... I further hold it to be my plain duty,--a very painful one, but one I dare not any longer neglect,--solemnly to warn you all..."

He described the folly of those who were saying that it would be wise to yoke together with Romanism to resist the onslaught of Skepticism.

"I answer,--That one ugly pit yawns on my left hand, is no reason whatever why I should overlook another ghastly pit which yawns on my right. ... I take leave to point out moreover, that there is no surer way to promote Infidelity than to bring in upon us this plausible counterfeit of Romanism proper."

### He concluded:

"These histroinic extragavancies may appeal successfully to the young and impulsive,--may for awhile gratify the taste and captivate the imagination; but they will be found sorry things to fall back upon in times of extremity, and amid the decays of age; in the hour of fainting nature and on the bed of death. There is wondrous little of the Gospel of Jesus Christ in this miserable resuscitation of effete Medievalism. It is of the earth,--earthy: an unspiritual, an unwholesome, a mawkish, a wholly un-English thing."

There has not been this type of preaching at St. Mary the Virgin's Church, Oxford, since the days of Burgon.

## Sites Pertaining to William Tyndale

The Tyndale New Testament of 1525 was the first English translation based on Greek and the first English Bible to be printed. (The Wycliffe Bible was based on Latin and published only in hand-written manuscripts.) The King James Bible is an edition of Tyndale's masterly translation.

William Tyndale is therefore the most important one name in the history of the English Bible and one of most important names in history of the English people. And yet on my last trip to England, I found that practically no one there knows who the man was.

William Tyndale was born about 1490, though the exact date is not known. His family was well to do and was involved in the cloth or wool business. Some of the branches of the Tyndale family had adopted the name Hitchens or Hutchens, and William Tyndale was also known by this name.

He was born in Gloucestershire in western England toward Wales. This was a place filled with Lollard and

Waldensian teaching, and it is probable that the Tyndales were influenced by this. We know that by the time William



Stained Glass Window William Tyndale

Tyndale arrived at college, or soon thereafter, he had faith in Christ.

Tyndale had a good education. He attended Magdalen College, Oxford, in 1506. He was a brilliant student and obtained a BA in 1512 and an MA in 1515. In addition to English he mastered seven other languages (Latin, Greek, Hebrew, German, French, Spanish, Italian), being as much at home in these languages as in his native tongue.

### WALKING WHERE TYNDALE WALKED

One morning we drove through the countryside where William Tyndale grew up and where he worked after completing his studies at Oxford. His actual birthplace is not certain, but it was in this general part of England, in the Cotswold's near Wales. It is a beautiful rural area with grass-and tree-covered rolling hills. It is sheep country.

After he graduated from Oxford Tyndale was hired as the tutor for Sir John Walsh's children and a chaplain to the family at Little Sodbury Manor. John and Anne Walsh were friends with Tyndale's influential brothers Edward and John.

The Walshes were very wealthy and well connected. John was twice High Sheriff and had spent time at the king's court. King Henry VIII lodged a night at Little Sodbury with his second wife, Anne Boleyn; and from their window they watched some sort of jousting or other event that was transpiring below on the green.

While at Little Sodbury Tyndale preached in the St. Adeline's Church as well as in a common place "called Saint Austen's Green" and debated with Catholic priests. The oldest Walsh child was six years old, so it is probable that Tyndale had much time for himself. It is possible, in fact, that he began his Bible translation here. Tyndale had seen that the only hope for England was that the Scriptures be made available in the common language, and it was probably at Sodbury that he determined to dedicate his life to that task. One day during a discussion with Tyndale, a priest exclaimed, "We are better without God's laws than the pope's." Hearing that, Tyndale boldly exclaimed: "I defy the Pope and all his laws. If God spare my life, ere many years I will cause a boy that driveth a plough shall know more of the Scriptures than thou doest." To the fulfillment of this noble purpose he dedicated his life, willingly suffering great privations, forgoing the joys of marriage and a settled family life, living like a hunted animal, for the sake of endowing his beloved people with the eternal Word of God. To translate the Bible into English was illegal at that time in England, and Tyndale was forced to go to Europe to do the work. Later on this trip we plan to visit Vilvorde, Belgium, where the Catholic Church eventually put Tyndale to death.

The Walshes loved Tyndale and, in fact, we are told that they converted from Roman Catholicism to Protestantism because of Tyndale's testimony.

It was while at Sodbury that Rome's persecution against Tyndale began. He was called before a tribunal and charged with heresy but was released. Later Tyndale described his treatment: "... when I came before the chancellor, he

threatened me grievously, and reviled me, and rated me as though I had been a dog..."

### ST. ADELINE'S CHURCH (THE TYNDALE CHURCH)

St. Adeline's church was originally located on the hill above Little Sodbury Manor, with a great view of the land for miles around. The church building was moved a couple of miles



St. Adeline's Church

a way in the 1800s. When we arrived early in the morning, the church was open but no one was around. In a back room I found an old photo of the original church site that was probably taken about 1940. To my knowledge, this photo has

never been published or described in any of the histories. We got a good digital shot of it.

### **APOSTASY**

About a half hour after we arrived, a church member came by to show us around St. Aldeine's. He was friendly, at least at first. When I asked him if he was born again, he replied in the negative and said that the church does not preach that message today. After that conversation, he seemed to grow less enthusiastic about our visit; and when we returned about an hour later, following our visit to Little Sodbury, the church was locked (though he had told us that it was always kept open) and he was nowhere to be seen.

### LITTLE SODBURY MANOR

We had an appointment to meet with Lord Killearn, the owner of Little Sodbury since 1989. His wife was originally supposed to show us around, but she was in London. He kept the promise that had been made by mail that he would show us around, but he made it quite plain that they do not want to host a stream of visitors to the site. He allowed us to take photos of the Great Room where Tyndale had discussions over dinner with visiting Catholic priests and prelates. It is perhaps in this room that the famous aforementioned discussion was carried on, in which the priest said we only need the pope's laws and Tyndale replied that he defied the pope and all his laws and that he intended to make the

plowboy to know the Scriptures.

We also saw the attic room where Tyndale possibly lived, as well as the room where Henry VIII and Anne Boleyn spent a night and the view they had from their window onto the



green below. Lord Killearn showed us around the extensive grounds and took us up to the site of the old church on the hill overlooking the manor.

There are images of Buddha prominently displayed around the manor, including a large one located in the room one first enters from the main entrance leading from the front parking area. Thus it is obvious that the Bible faith that Tyndale brought to Lord and Lady Walsh at Little Sodbury in the early 16th century is no longer present in this ancient manor.

### TYNDALE MONUMENT

In the afternoon we visited the Tyndale Monument, which is built on the alleged site of his birth. It is on a high hill



Tyndale Monument

overlooking a beautiful farming area in the Cotswold area of western England. The walk up to the monument from the nearest road is rigorous. I would estimate that the hill is about 1500 feet high, and the path is steep. The view from the top, though, is spectacular. A sign told us that we could stop in a little shop in the nearby village and pick up a key to the monument, which we did, but we couldn't get it to work. In that sense, it is much like "Saint Peter's" key!

### ARE YOU BORN AGAIN?

We asked many people if they are born again, and most do not know what it is. As I mentioned earlier, the man who was associated with Tyndale Church plainly told us that he is not a born again Christian. One man named Peter in nearby Bath, England, told me that he attends the Anglican Church in town every Sunday, but when I asked him if he is born again, he replied, "What's that?" I witnessed to him but he was not listening. He looked like a hippie leftover from the '60s, and it appeared that he had smoked one too many joints. I looked at him and realized that I was looking at myself had I not gotten saved in 1973.

### WHO IS TYNDALE?

We also asked many people in England, "Do you know who William Tyndale is?" Almost no one does. One man replied that he thought he might be an architect. Another answered that she thought that Tyndale had written a history of America. Most did not come even that close to the truth. It is obvious that England's glorious heritage has faded away. A taxi driver who admitted that he did not know who Tyndale is, upon being told, said, "I feel guilty for not knowing. I should know that." Indeed, he should, but it is not his fault alone that he does not know, but it is the fault of apostate churches and a secularized education system.

#### TYNDALE STATUE ON THE THAMES

The Tyndale Statue is located on the Parliament side of the Thames. It is about 20 feet high and features a larger than life image of Tyndale.

### The plaque reads:

"William Tyndale: First translator of the New Testament into English from the Greek, born A.D. 1484, died a martyr at Vilvorde in Belgium, A.D. 1535. 'Thy word is a lamp to my feet and a light to my path.' 'The entrance of thy words giveth light.' 'And this is the record that God has given to us eternal life and this life is in his son.' The last words of William



Tyndale were, 'Lord, open the king of England's eyes.' Within a year afterwards, a Bible was placed in every parish church by the king's command."

Literally millions of people pass close by this monument in modern London each year and each one that speaks English has been affected, albeit in most cases unknowingly, by the work of the great translator (the Tyndale Bible has had a great effect even upon the English language). Yet of the vast multitudes, only a few care anything about the Bible that Tyndale sacrificed so greatly to give us. Tellingly, the taxi driver who took us to the monument did not know who William Tyndale is.

### **FULHAM PALACE**

Fulham Palace was the residence of the Bishop of London in Tyndale's day. It was here that Tyndale came in about 1523 in an attempt to gain Bishop Cuthbert Tunstall's permission



to translate the Scriptures into English from Hebrew and Greek. He even had a letter of introduction from Sir John Walsh to Sir Henry Guildford, Controller and Master of the Horse for King

Henry VIII (Daniell, *The Bible in English*, p. 142), but it was not to be.

Tyndale later wrote, "I understood at the last that there was no room in my lord of London's palace to translate the New Testament."

After staying in London for several months, Tyndale went to Europe and completed the New Testament there. When the Tyndale Bible began to be distributed in England, Tunstall pronounced a prohibition against it, calling it "that pestiferous and most pernicious poison dispersed throughout all our diocese of London in great number." Tunstall oversaw the burning of Tyndale's New Testaments at St. Paul's Cathedral on October 27, 1526, as well as on a later occasion.

Today Fulham Palace is a museum located in Bishop's Park by the River Thames.

### ST. DUNSTAN'S IN THE WEST

During the few months that Tyndale was in London before going to Europe, he preached at St. Dunstan's in the West. John Milton printed *Paradise Lost* on the church's printing presses in 1667. A statue of Elizabeth I stands in an alcove over the vestry door. The statue, which dates to 1586, is said

to be the only one of this queen to remain in the city. It originally stood on the old Ludgate, which was one of the main gates into London.

In the 17th century St. Dunstans was a center for



Puritanism. Richard Baxter, author of *The Call to the Unconverted*, was a lecturer there. So was the extraordinarily-named Praise God Barebones. He was "a Fleet Street leather merchant, popular Puritan preacher with a rabble rousing style and republican parliamentarian." He was a member of

Oliver Cromwell's 1653 Parliament and is buried at St. Dunstan's.

There is an interesting association between St. Dunstans and America. Lord Baltimore, founder of the state of Maryland, is buried there, as is Daniel Brown, the first Anglican clergyman ordained for America.

Today St. Dunstans is far removed from the doctrine that was preached there in the 16th and 17th centuries and is radically ecumenical. Their web site has this information: "Here, alone in the whole of the country, the traditions of the seven major churches of Christendom -- that is the Old Catholics, the Assyrian Church of the East, the Romanian Orthodox Church, the Anglican Church, the Oriental churches, the Lutheran and Reformed Churches and the Holy Roman and Catholic Church -- are honoured in four chapels and three shrines set around the octagonal walls. Designated as a centre of prayer for Christian Unity in 1960, it now plays a major role in fostering good relations with churches outside the Anglican communion." It was the liberal Geoffrey Fisher, Archbishop of Canterbury, who designated St. Dunstan's a center of prayer for Christian unity.

When I visited the church on July 1, 2006, an Orthodox wedding was being conducted there.

### PAUL'S CROSS

Paul's Cross is located beside St. Paul's Cathedral, the Bishop of London's church. This is where copies of the Wycliffe Bible were burned during the 15th century and where Tyndale's New Testaments were burned during the days of King Henry VIII in the first part of the 16th. There is a sign on the concrete of a walkway marking the spot.

From the 13th to the 17th century Paul's Cross featured an outdoor pulpit made of wood and covered with lead, which was used for sermons, royal and ecclesiastical proclamations,

the reading of papal bulls, condem nation of heretics, etc. The pulpit was removed in 1643. This was also the site of the Rood of Northern, which was a large crucifix that was set up to be worshipped (see Christopher)



St. Pauls Cathedral

Anderson, *Annals of the English Bible*, 1845, I, p. 106). Tyndale Bibles were burned before the Rood on Feb. 11, 1526, and at other times.

### **SMITHFIELD**

Smithfield used to be a field, as its name suggests, but today it is covered with buildings and a small park marks the place where Roman Catholic and Church of England authorities burned nonconformists up until the days of King James I. There is a plaque on a wall that commemorates the



Smithfield Rotunda

Protestants who were burned during the days of Queen Mary but nothing about the Baptists that were burned even under Anglican kings and queens.

The last man burned alive in

England for his religion was Edward Wightman, a Baptist, on April 11, 1612, under James I. Wightman denied infant baptism. He was "supposed to be the progenitor of a large family of Baptists, having among them many Baptist ministers" (Richard Cook, *The Story of the Baptists*, 1888, p. 85). Another man was burned to death about a month before this and others died in prison during James' reign. The burnings did not stop because of a change of heart on the part of the king, but because of the outcry of the people against them. British historian Thomas Fuller notes, "King James politically preferred that heretics hereafter, though condemned, should silently and privately waste themselves away in the prison, rather than to grace them, and amuse others, with the solemnity of a public execution, which in popular judgment usurped the honor of a persecution."

### SAINT BARTHOLOMEW THE GREAT CHURCH

This church, which faces onto Smithfield, is probably where Tyndale was ordained. The arched west entrance into the church, called the Smithfield Gate (c. 1300), can be seen in drawings of ancient martyrdoms in books such as the 1641 Foxe's Martyrology in my library. The church was built in the 12th century and became Anglican under Queen Elizabeth I.

### THE TOWER OF LONDON

We visited the Tower of London, where two of Henry VIII's wives were executed, including Anne Boleyn, who loved the Tyndale Bible. The Tower of London is not merely one tower but is a large fortress complex and inside the walls are many towers and buildings. It is strategically located on the River Thames right by the London Bridge. The first part of the Tower was built in the 11th century, and various English kings have subsequently added to the complex. The large central White Tower was built between 1078 and 1097.

The first person to be imprisoned in the Tower was Ranulf Flambard, Bishop of Durham, in 1100. He escaped by use of a rope that was smuggled to him. Another famous captive in the White Tower, Gruffydd ap Llywelyn, Prince of Walls, was less successful. He plunged to his death in 1244 trying to escape. In centuries past, the Tower could be entered from the river through a Gate that became known as Traitors' Gate, because of the traitors (both real and alleged) who were brought to their destiny by this entrance. From the time of Henry VI in the 15th century, prisoners were tortured in the Tower. One of the infamous means of torture was the rack, which was said to make its victims "a foot longer." Countless believers who dissented from the state church (Catholic and

Anglican) were tormented by this means at various places of imprisonment.

During the reign of Edward IV, prisoners began to be put to death at the Tower. The first execution was that of Lord Hastings, who



Tower of London

was beheaded in 1483. The executions were carried out in the Tower Green, in front of the Chapel of St. Peter and Vincula. The young and newly crowned Edward V and his brother Richard, Duke of York, the sons of Edward IV, were held captive in the Tower and were smothered as they slept. The place where they were murdered has since been known as the Bloody Tower. It is believed that an agent of their uncle, who subsequently ascended the throne as Richard III, killed them. Anne Boleyn, Henry VIII's second wife, was imprisoned on

trumped up charges and beheaded on the Tower Green in 1536. Henry married another woman either the next day or a few days later. Henry's fifth wife, Catherine Howard, was executed on Tower Green in 1542. Lady Jane Grey, who was queen for nine days after the death of Henry's son Edward VI, was also beheaded at Tower Green in 1554.

Today the Tower is largely a museum and contains many fascinating artifacts, including the Crown Jewels and a large collection of ancient military equipment under the name Royal Armouries. These include armor worn by Henry VIII and other kings and knights, horse armor and jousting



lances, swords, flintlock pistols, muskets, canons, etc. The largest set of armor, at 6 foot 9 inches, belonged to John of Gaunt, who protected John Wycliffe during the first part of his ministry. No doubt he was a very impressive protector, but Gaunt abandoned Wycliffe after the Reformer rejected the false doctrine of transubstantiation. There is also a collection of lifesized and real-to-life

wooden carvings of the heads of 17 of the kings of England, including Henry VIII and James I. These were originally made for the *Line of Kings* display that featured models of the kings in armor astride life-sized wooden horses.

There are also instruments of torture and execution on display that were used in the Tower, such as the rack, the Spanish Collar, shackles, thumbscrews, and an actual execution block with axe.

#### HERTFORD COLLEGE, OXFORD

Hertford is the home of a famous Tyndale painting (which was painted after his death and does not show his actual likeness) and a beautiful stained glass work of Tyndale.

The latter portrays a large figure of Tyndale and a smaller scene of Tyndale visiting the printers. The Tyndale painting hangs in the Dining Hall and I was able to see it in July 2006.



#### THE BRITISH LIBRARY

I have spent many days at the British Library and in my estimation it is the world's preeminent library. There are specialty libraries, of course, that contain books not found here, but for general theological and historical research, especially on the British or European side, I don't know anything like it. I don't know any other libraries where a general card holder can actually examine Tyndale New Testaments, for example. The British Library is massive. It features 12.5 million books stored on 240 miles of shelves, 300,000 manuscripts, and millions of other items. There are 11 reading rooms.

While there I have examined four copies of THE TYNDALE NEW TESTAMENT, and it is such a thrill to handle these little volumes that were produced and distributed at such great cost. Only two copies of the first

edition Tyndale survived intact from the vicious persecution that was poured out against it by the Catholic authorities in England. One of those copies is owned by the British Library, but it is usually on display in the Gallery and cannot be handled. The copies I examined were second editions.

The Tyndale New Testament is immediately recognized as a Bible used by "dissidents" who were separate from Rome, because it is in a vernacular language and it is small and



The British Library

plain. It is a missionary Bible. It was designed to carry around and preach from and hide from the preying eyes of the Inquisition. For the most part the Roman Catholics Bibles were in Latin and were large and ornate, because they were not designed to use in a devotional or

evangelistic context so much as to "venerate" and display and carry about in procession.

The following is an interesting statement that Tyndale made about Greek in the preface to the 1534 edition. I have updated the old English letters and spelling but left the forward slash marks as they appear in the original. It is obvious that he believed the New Testament Greek was influenced by the Old Testament Hebrew, which is a reasonable position but one that is rejected by most modern textual scholars.

"Here thou hast (most dear reader) the New Testament or covenant made with us by God in Christ's blood. Which I have looked over again (now at the last) with all diligence/ and compared it unto the Greek/ and have weeded out of it many faults/ which lack of help at the beginning and oversight/ did sow therein. If ought seem changed/ or not altogether agreeing with the Greek/ let the finder of the fault consider the Hebrew phrase or manner of speech left in the Greek words. Whose preterperfect tense and present tense is oft both one/ and the future tense is the optative mode also/ and the future tense is oft the imperative mode in the active voice/ and in the passive ever. Likewise person for person/ number for number/ and an interrogation for a conditional/ and such like is with the Hebrews a common usage."

While Shakespeare, who wrote a half century after Tyndale, is difficult to understand today, the King James Bible (which is largely Tyndale's work) is much more easily understood. Shakespeare used a vocabulary of roughly

21,000 English words, while Tyndale used only about 6,000. (This compares favorably to the vocabulary of the Hebrew Old Testament, which is 5,642 words, and the vocabulary of the Greek New Testament, which is



about 4,800 words.) Most of Tyndale's Bible words are only one or two syllables. Consider, for example, the Parable of the Rich Man in Luke 12:15-21. Of the 157 words in this passage, only 22 are more than two syllables and most of those are only two.

Another of the countless treasures in the British Library is the massive 16-volume work by John Burgon, *Index of Texts of the New Testament Quoted by the Fathers*. This was produced between 1872-1888 and was never published. The sole existing copy resides in the British Library, manuscripts

section, 33,33421-33,33436. This index of New Testament citations by the "Church Fathers" consists of 86,489 references to quotations, more than 4,000 of them from writers who died before the year 400 A.D. This work proves that the Traditional Reformation Text was in existence and was widely quoted in the first three centuries following the apostles. Thus, contrary to the myth that is often promoted by defenders of the modern versions, the Received Text underlying the King James Bible is demonstrated to be at least as ancient as the text that was produced by modern



textual criticism. John Burgon, whose scholarship was probably equal to that of any other man of his day, spent 30 years tracing the history of the Bible through the ages. He used the resources in England and also made tours of European libraries, examining and collating N.T. manuscripts wherever he went. He visited

the Vatican Library in 1860 to examine the Vaticanus and went to Mt. Sinai in 1862 to inspect manuscripts at St. Catherine's (the home of the Sinaiticus manuscript). Burgon concluded: "Call this text Erasmian or Complutensian, the text of Stephens, or of Beza, or of the Elzevirs, call it the Received or the Traditional, or by whatever name you please--the fact remains that a text has come down to us which is attested by a general consensus of ancient Copies, ancient Fathers, and ancient Versions."

I have found at least 100 works in the British Library that give a defense of the King James Bible and its Received Text prior to 1900 and some prior to 1800. One of these is *A CRITICAL EXAMINATION OF THE LATE NEW TEXT AND VERSION OF THE NEW TESTAMENT* by Leonard Twells (London, 1731-32). This interesting work includes a

powerful defense of 1 John 5:7. Twells was writing against the modern textual criticism of Daniel Mace.

Another of these is A VINDICATION OF OUR AUTHORIZED TRANSLATION AND TRANSLATORS OF THE BIBLE by Henry John Todd (1819). Todd was chaplain to the king of England and keeper of the Archbishop of Canterbury's records. He published The Life of John Milton (1801) and edited a small edition of Johnson's Dictionary of the English Language (1818). In A Vindication, Todd was writing in opposition to those voices that were calling for a revision of the Authorized Version and a replacement of the Greek Received Text. Some in Todd's day were claiming that the King James Bible was translated by men who were not skilled in the Hebrew language. Todd countered this by examining the qualifications of a number of the esteemed Reformation translators and by bringing forth many respected testimonies in defense of the scholarship of the Authorized Version translation committee. He gave details of 17 of the KJV translators who were highly skilled in Hebrew. In Section VII of his treatise, Todd gives the testimonies of 15 scholars who attest to the beauty and accuracy of the King Iames Bible.

Another work defending the KJV that I found in the British Library is B. Wadsworth's 171-page AUTHORISED NEW TESTAMENT AND REVISED CONTRASTED (1886). This contains Wadsworth's opposition to the English Revised Version. In the Preface, Wadsworth makes his position clear by referring to "the absurdities of the so-called Revision of the New Testament." He says that the chief reason he has written on this subject is "that the nation may see the wickedness of this Revision" and "may see the dreadful teachings of the Revised Version, and so be led to prize more highly and defend more strenuously the Book which God has given us, which has been, and still is, England's greatest blessing." He warns that "if England turns her back on God's

word, God will most surely visit the nation with His displeasure" (p. vii). How prophetic were those words!

Another of these is Alexander M'Caul's REASONS FOR HOLDING FAST THE AUTHORIZED ENGLISH VERSION OF THE BIBLE (1857). M'Caul was writing in response to various proposals that were being put forward to urge a revision of the King James Bible. These proposals eventually resulted in the creation of the English Revised Version of 1881, the first standard modern English Bible based on the critical Greek New Testament. He divided the proposed changes into three categories: Needless, uncertain, and objectionable (pp. 25-26). He observed that many of the proposed changes "affect doctrine" (p. 44) and others, "by adding to or taking from the Text, shew such a want of reverence for it, as to make sober men tremble at the thought of a revision" (p. 44). If sober men trembled at the changes proposed in that day, how much more should they tremble today! Note how seriously M'Caul treats this subject. It is not merely an issue of scholarship. It is an issue of the very Word of God itself!

Another treasure I found in British Library is THOMAS RENNELL'S ANIMADVERSIONS ON THE UNITARIAN TRANSLATION, OR IMPROVED VERSION OF THE NEW TESTAMENT (London: Printed for J. Hatchard and Son, 1819). Rennell, the Vicar of Kensington and Christian Advocate in the University of Cambridge, wrote boldly and unhesitatingly against the Unitarian translation of the Bible which was called an Improved Version. It was based on the second edition of the modernist Johann Griesbach's critical Greek New Testament and thus contained all of the textual errors that Griesbach dug out of manuscripts that were corrupted in ancient times by Egyptian heretics.

We see that in spite of what some defenders of the modern versions are claiming, the battle for the King James Bible and its underlying Traditional Hebrew and Greek Text is not of recent origin. (In our 460-page book *For Love of the Bible*:

The History of the Defense of the Received and the KJV we give extensive examples of this.)

#### THE BRITISH LIBRARY'S JOHN RITBLAT GALLERY

The John Ritblat Gallery at the British Library is rightly called the Treasures gallery, for it contains one of the world's premier displays of (among other things) ancient Bibles. I have visited this amazing gallery many times and each time I learn new things.

Here is displayed **THE LINDISFARNE GOSPELS**, which is the earliest extant portion of Scripture in the English

language. These Gospels (Matthew, Mark, Luke and John) were written in Latin in about 721 AD, and they were translated into old English in about 950. The English translation is written above the Latin. John 1:1 says: "On fruman waes



word and thaet word waes mid Gode and Gode waes thaet word. Thaet waes fruman mid Gode," which in modernized English means: "In beginning was word and that word was with God and God was that word. That was in beginning with God."

The Lindisfarne Gospels was held in a Catholic monastery and displays its association with Romanism by its size, extravagant artistry, and ornate binding. The pages are large. The vellum and ink are of the highest quality. The letters are huge so that only a few words fit on a page; they are ornate in the extreme and done in a riot of colors. "No fewer than forty different pigments have been identified." Each page is surrounded by large colorful artistic designs with amazing

detail. It must have taken months to make just one page. The binding features gems and precious metals. All of this is in great contrast to the plain little missionary Bibles such as those used by the Waldenses, the Anabaptists, and the Lollards.

On display at the British Library is a copy of **THE WYCLIFFE BIBLE** dating to before 1420. This was the first entire English Bible and was made from Latin. It has handwritten. This copy was owned by King Henry VII and is large and ornate. Most copies of the Wycliffe New Testament or portions thereof were small and plain. Some of these can be seen at the Oxford University Library.

Also on display at the British Library is **THE FIRST EDITION TYNDALE NEW TESTAMENT**, the first English Bible translated from Greek and the first English Bible that was printed. This is only one of two complete copies that survived of the 3,000 to 6,000 copies that were printed of the first edition. The other copy was discovered in 1996 at the Stuttgart Landesbibliothek. Another copy at the St. Paul's Cathedral Library lacks the title page and 70 leaves.



Another of the many interesting things on display in the Gallery is THE SINAITICUS MANUSCRIPT that was discovered by Tischendorf in the 1800s and, together with the Vaticanus, became the most important manuscripts

for the purposes of modern textual criticism. Most of the changes and omissions that are found in the modern Bible versions can be traced to these manuscripts. In April 2003 the Sinaiticus was opened to Mark 16 to show the infamous omission of verses 9-20 (it was turned to a different passage

in April 2005). One interesting thing about this is that the scribe who created the manuscript left space for those verses. Many modern versions question this passage with a footnote, but apart from Sinaiticus and Vaticanus, there is little evidence that these verses should be omitted. From a practical standpoint, to do so ends Mark's Gospel with the disciples trembling and amazed and "afraid" (Mark 16:8). The omission removes the victorious appearances of Jesus, His Great Commission, the ascension, and the miraculous spread of the gospel.

## Sites Pertaining to the King James Bible

#### HAMPTON COURT PALACE

Hampton Court is a magnificent royal palace on the River Thames. The first part of it was built for the Knights Hospitallers, a religious order founded in the early 12th century to protect the land of Israel from the Muslims. In the early 1500s, Thomas Wolsey, Cardinal and Lord Chancellor of England under King Henry VIII, obtained a 99-year lease on the property and expanded it into a royal palace. Wolsey built royal lodgings for Henry, and eventually all six of Henry's wives spent time there, including two who were possibly believers, Anne Boleyn and Catherine Parr. Henry's marriage to Catherine Parr took place in the Chapel Royal at Hampton Court, and his son Edward was baptized there. The royal barge would travel to and from London and would dock at the court. Henry's Astronomical Clock in the tower near the entrance not only kept time but also kept track of the tide so the river trips could be planned more easily. Amazingly, the clock still works today. In 1528, Wolsey was forced to relinquish Hampton Court to the King because he had been unable to secure the pope's consent for Henry's divorce. Within ten years, Henry spent more than 62,000 British pounds, a sum worth more than US\$30 million today, on construction at Hampton Court. There were tennis courts, bowling alleys, vast pleasure gardens, an 1,100-acre hunting park, kitchens covering 36,000 feet of space for the feeding of 1,200 people daily, the great dining hall that could seat hundreds, an elaborate chapel, a massive lavatory that could seat 28 people at a time (known as the Great House of Easement), even a plumbing system that brought water by lead pipes from three miles away. The Palace as seen today is



Hampton Court Palace

largely that of the late 17th century reconstruction that was done by Christopher Wren for William III and Mary II.

It was at Hampton Court in January 1604 that King James I authorized the translation of the Bible that bears

his name. The decision was made toward the end of a three-day conference that the king held to discuss the grievances of the Puritans and their desire for a more scriptural reform of the Church of England.

We were told by a staff member at Hampton Court in 2003 that it is thought that part of this historic meeting was held in the Cartoon Gallery, which is so called because of the impressive paintings that hang on the walls depicting biblical scenes. (A cartoon was a painting that was used as a model for the creation of tapestries, frescos, or statues.) The Gallery was first built to display Raphael's *Acts of the Apostles*. These

paintings were originally commissioned by Pope Leo X as the models for tapestries which were intended to decorate the Sistine Chapel. Seven of the original 25 paintings found their way to England. Queen Victoria gave the originals to the Victoria and Albert Museum, and the paintings in the Cartoon Gallery today are copies that were made by Henry Cooke in 1697. Three of the tapestries that were made from original cartoons by Raphael which have been lost are in the Vatican. These depict the stoning of Stephen, the conversion of Paul, and Paul in prison at Philippi. We got some good photos of the Cartoon Room both from the inside and out.

### WESTMINSTER ABBEY AND THE JERUSALEM CHAMBER

The Jerusalem Chamber in Westminster Abbey is where some of the work on the King James Bible was conducted. Lancelot Andrewes was dean at Westminster and his company usually met here.

The Abbey is the church in which the kings of England have been crowned since William I in 1066. It was a Roman Catholic Benedictine Abbey until



the Reformation. Since 1540 it has been associated with the Church of England. Many famous people are buried here, including some of England's kings and queens, such as James I, Elizabeth I, and her half sister "bloody Mary," and even

secularists such as Charles Darwin, the father of the theory of evolution.

The **Jerusalem Chamber** was once part of the Abbot's House and was built in the late 14th century. King Henry IV died there. He had been told that he would die in Jerusalem, and while making preparations to travel there, he visited Westminster to pray. While doing so he became sick. His



servants moved him to the Jerusalem Chamber and laid him down in front of the large fireplace. When he awakened and was told that he was in the Jerusalem Chamber, he said, "Laud be to the Father of Heaven! for now I know that I shall

die in this chamber, according to the prophecy made of me beforesaid, that I should die in Hierusalem." He died soon thereafter

The Jerusalem Chamber is not open to the public, but Brother Brown arranged for us to see it by private appointment. The man who showed us around works in public relations for the Abbey. He said that photos are not normally allowed because of copyright restrictions, but he decided on the spot to allow us to take some video and still shots. He also allowed us to take photos of the inside of the Abbey itself, including the Darwin grave marker on the floor, which is not usually allowed. The room features a large white fireplace with an intricately carved cedar wood overmantel and tapestries of Bible scenes that go back, in some cases, to the 16th century. The original ornate ceiling still exists.

Not only did work proceed here on the King James Bible, but also on the English Revised Version of 1885 and the New English Bible New Testament of 1961.

King James I, who authorized the King James Bible, is buried at Westminster Abby, as is his mother Mary Queen of Scots and KJV translator Thomas Bilson.

Westminster Abbey is one of the places mentioned in the *Da Vinci Code* in reference to the mythical "Holy Grail." The abbey has issued tour guides with information sheets to correct the errors in the novel and in 2006 published a book entitled "Westminster Abbey and the Da Vince Code," which exposes 16 factual errors in Dan Brown's book in relation to the Abbey as well as refuting the overall thesis of the book. The section "Westminster Abbey--Fact and Fiction" is prefaced with the following: "Dan Brown claims in his book's preface: 'All descriptions of artwork, architecture, documents and secret rituals in this novel are accurate.' Hardly. Here you will find where the real Abbey differs from Dan Brown's."

## ST. CLEMENTS DANE, LONDON

KJV translator John Layfield was buried at this church, which sits on a traffic island in the middle of the Strand. I was told by a member of the church that Layfield might have been buried in the church's graveyard, but the yard has been covered over by paving stones and is no longer accessible.

One of the famous parishioners of St. Clements



Dane was Samuel Johnson, the famous writer and lexicographer. He was the author of the dictionary that bears his name. "Despite his celebrity and his genius, he was a man

of simple devotion, always attending Sunday service and always in the same place--a front pew in the north gallery. In 1851 a table was placed there and behind it, in 1909, the 'Johnson window' was erected, showing Christ as the source of all wisdom with Johnson in the midst of his friends" (*St Clement Danes*, The Pitkin Guide).

#### SOUTHWARK CATHEDRAL, LONDON

KJV translator Lancelot Andrewes is buried in the South Choir at Southwark Cathedral (Church of St Saviour and St Mary Overie), which is located near the south side of London Bridge. The South Choir is located in the east end of the cathedral just before the Retro-Choir which occupies the entire east end. There is an elaborate monument to Andrews with a life-sized effigy reclining over the tomb. The bearded figure is painted in full color, with a dark blue robe and a black hat. The head lies on a red pillow. At the bottom of the monument are the words "Master of Pembroke" and "Dean of Westminster." Above the figure four golden posts hold up a golden canopy.



The plaque says:

"Lancelot Andrewes: Bishop of Winchester, died in Winchester, died in Winchester Palace, Southwark, in September 1626. He was buried in the Lady Chapel, which at that time stood on the east end of the Retro Choir. The chapel became known as the Bishops Chapel. When it was demolished in 1830 the tomb was moved to a position in the Retro Choir immediately behind the High Altar. In 1919 the tomb was moved to

its present position. The bishop lived in the reigns of Mary, Elizabeth, James I and Charles I. He was a saint, a scholar, a linguist extraordinary ability and a great preacher."

During the reign of the Roman Catholic Queen Mary the trial of many "heretics" were held here under the direction of Bishop Gardiner, but Protestant bishops also tried "heretics" such as the Lollards and Baptists here. Prior to the trials and after being condemned many were incarcerated in the nearby Clink, which was the bishop's own prison.

#### ST. MAGNUS THE MARTYR CHURCH, LONDON

Bible translator Miles Coverdale is buried at St. Magnus the Martyr Church, which is located on the north side of London Bridge near the Monument to the Great Fire. A plaque on the church says, "This churchyard formed part of the roadway approach to Old London Bridge 1176-1831."



Coverdale was originally

buried in the chancel of St. Bartholomew's Church, Exchange, but when it was demolished in 1840 his remains were moved to St. Magnus. A large stone tablet was affixed to the wall as a memorial. At the top is a depiction of an open Bible with the words "Romans Chap. XVI. Verse XVII. The Holy Bible." The words on the rest of the plaque, which were degraded and difficult to read when I visited the church on July 2, 2006, said:

"To the memory of Miles Coverdale who convinced that the pure Word of God ought to be the sole rule of our faith and guide of our practice laboured earnestly for its diffusion and with a view of affording the meaning of reading and hearing in their own tongue the wonderful works of God not only to his own countrymen but to the nations that sit in darkness and to every church wheresoever the English language might be spoken he spent many years of his life preparing a translation of the Scriptures. On the IV of October MDXXXV the first complete English printed version of the Bible was published under his direction. The parishioners of St. Magnus Martyr, desirous of acknowledging the mercy of God and calling to mind that Miles Coverdale was once Rector of their parish, erected this monument to his memory A.D. MDCCCXXXVII. How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. Isaiah LII chap. VII."



On a separate smaller tablet which is mounted on the wall beneath the previous one are written the following words:

"Near this tablet in a vault made for that purpose are deposited the bones of Miles Coverdale, formerly Bishop of Exeter and Rector of the parish of St. Magnus the Martyr in the year of our Lord 1564. His remains were interred in the first instance in the chancel of the Church of St. Bartholomew, Exchange: but on the occasion of that church being taken down they were brought here on the fourth of October 1840 in compliance with

the wishes and at the request of the Rector the Rev. Tho. Leigh A.M. and parishioners of St. Magnus the Martyr."

#### **GLOUCESTER**

I visited the cathedral in Gloucester (the Church of St. Peter and the Holy and Indivisible Trinity), because the

histories of the English Bible say that King James Bible translator Miles Smith's tomb is located there, as well as the tombs of his two daughters that died in childbirth.

On this visit, though, on June 28, 2006, I learned from Richard. one of the cathedral guides, that within the previous year the cathedral librarian. Lowinger Maddison, discovered that Miles is buried somewhere at Oxford and that it is his son who is buried in the cathedral. They have not been able to ascertain Smith's actual burial place at Oxford.

#### **GUILDFORD**

KJV translator George Abbot's tomb is in or at Holy Trinity Church, Guildford. On a visit to the church on June 28, 2006, I found



Miles Smith's daughter's tomb; the baby died with her.



Miles Smiths' other daughter's tomb.



that it is surrounded by a grave yard but that most of the engravings on the tombstones older than the mid-1800s have been obliterated by the weather. The church was not open.

There is a statue of Abbot at the top of the High Street. The monument is about ten feet high and is inscribed with the words: "George Abbot, 1562-1633, A Guildfordian and Archbishop of Canterbury."

#### **ISLIP**

KJV translator John Aglionby died at his rectory at Islip and "in the chancel of his church at Islip, is a tablet erected to his memory by his widow" (Alexander McClure). While in Oxford in 2006 I took a taxi over to Islip, which is only a few miles away, and took pictures of the outside of the church, but it was locked and I could not view the tablet in the chancel.

#### BODLEIAN LIBRARY OXFORD

I found paintings of two of the KJV translators in this amazing library. These are of Lancelot Andrewes and Henry Savile. There are two portraits of Andrewes hanging on the walls of the lower level reading room, and with the kind assistance of library personnel I was able to locate the library's portrait of Savile. It is hanging in the Bodleian bookstore



Henry Savile

#### BALLIOL COLLEGE, OXFORD

There is a painting of King James Bible translator George Abbot in the college library.

#### CORPUS CHRISTI COLLEGE, OXFORD

The college chapel contains effigies of two of the translators of the King James Bible: John Spencer and John Rainolds. Spencer is depicted holding an open book, while Rainolds is holding a closed book.



John Rainolds and John Spencer

#### CHRIST CHURCH COLLEGE, OXFORD

I had read that Miles Smith's portrait, which was made in 1612, was located in the Picture Gallery at Christ Church College, but when I checked on it on June 27, 2006, I was told by Jacqueline Thalmann, curator of the college's paintings, that it is currently located in a storeroom and I could see it if I gave advance notice.



Ralph Hutchinson

#### ST. JOHN'S COLLEGE, OXFORD

KJV translator Ralph Hutchinson was president of St. John's, and after his death his widow placed his effigy in stone in the College chapel. It is still there, located in a small chapel to the left of the main altar.

#### **CAMBRIDGE UNIVERSITY**

Cambridge was the base for two more of the six committees that produced the King James Bible, and there are memorials or tombs to at

least five of the translators at the various colleges of the university.

#### EMMANUEL COLLEGE, CAMBRIDGE

There is a Latin epitaph to KJV translator Lawrence Chaderton at the entrance of Emmanuel's chapel. Translated it says: "Here lies the body of Lawrence Chaderton, D.D., who was the first Master of this College. He died in the year 1640 in the one hundred and third year of his age." There is also an image of Chaderton in a stained glass window in the chapel.



Lawrence Chaderton

#### SIDNEY SUSSEX COLLEGE, CAMBRIDGE

KJV translator Samuel Ward was the first person buried in the chapel at Sidney Sussex College at Cambridge. I took a picture of the chapel but was unable to locate his tomb. I have found that most of the engravings on the floor stones over the burial places in the various chapels have been worn down and are largely illegible if they are older than the 19th century.

#### ST. EDWARDS, CAMBRIDGE

KJV translator Edward Livlie is buried at the college, but I could not locate any marker of his grave.

#### TRINITY COLLEGE, CAMBRIDGE

KJV translator John Richardson is buried in the chapel, though I was unable to locate any marker or monument naming him.

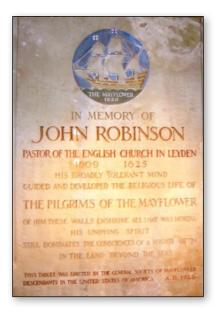
# Europe: The Christians Are Gone

#### ST. PETER'S KIRK, LEIDEN, NETHERLANDS

Our first stop in Europe was Leiden, the Netherlands. After putting our things in the rooms, we got back in the car and drove into Leiden to look for the St. Peter's Kirk (church) where the Pilgrims worshipped before going to America.

The church is normally locked, but there had been an art festival in the building and when we got there in the early evening, the art people were removing things from the church. We went right in and no one questioned us. We were able to take many photos of the church itself as well as the monument at one end of the church that is dedicated to John Robinson and the story of the Pilgrims.

One plaque says, "In memory of John Robinson pastor of the English church in Leyden 1609-1625. His broadly



tolerant mind guided and developed the religious life of the pilgrims of the Mayflower. Of him these walls enshrine all that was mortal. His undying spirit still dominates the consciences of a mighty nation in the land beyond the seas. This tablet was erected by the General Society of Mayflower Descendents in the United States of America, A.D. 1928."

#### THE CHRISTIANS ARE GONE

In a video interview with a woman at the church, Brian referred to the church's history and asked her what has happened to all of the Christians who used to be there. In slightly broken English she replied, "I think there are no more Christians anymore." To me, that sad statement encapsulates what has happened to England and Europe. Indeed, the Bible-believing Christians are gone and paganism, in all of its sensuality, pomp and vainglory, has taken over.

#### **BIBLE MUSEUM, AMSTERDAM**

The museum is located in a 17th century building and the collection of Bibles focuses on the German editions in the Netherlands (the Lower Countries) and begins with the oldest Bible printed in the Netherlands, dating to 1477. The museum owns more than 1,000 Bibles but only a few are on display. They have some editions of the German Bible that were not Luther's, and it would be interesting to find out if these are some of the Anabaptist editions that I have read about. We didn't have time to look into this on our current trip. The museum has some nice models of the Tabernacle, the components of



Isis holding Horus

which were built in the 19th century by Leendert Schouten, as well as models of the Jerusalem Temple area.

It also has a collection of artifacts from ancient Egypt, including some mummies. The most valuable to me was a statue of Isis holding the baby Horus, from which the Madonna and child was probably originally borrowed.

#### **APOSTASY**

Brian video interviewed two people who work at the museum. He asked one woman, who claimed to be a Christian, if she was certain of going to heaven. She replied, "That is difficult; what is heaven?"

Brian interviewed the taxi driver who took us to the Bible Museum. He claimed to be a Christian but when asked if he believes that the Bible is true, he answered, "It is difficult." When he was asked what he thought of Amsterdam, he replied that it is getting too strict. Prostitution is legal and marijuana is sold in convenience stores, but it is too strict!

It is strange that Billy Graham would choose this city, certainly one of the most wicked in Europe, for his conferences for itinerant evangelists.

#### **TORTURE MUSEUM**

We also visited a small Torture Museum in Amsterdam that had many torture instruments as well as descriptions and enlargements of torture scenes. It reminded me of how apostate the Roman Catholic Church is, though there was no mention of Rome in the descriptions of the tortures at the museum, only vague references to "the church" and "the authorities."

In the afternoon we drove to the little town of Grimstaden near Brussels where we were scheduled to visit the Tyndale Museum and the Erasmus Museum.

#### CATHOLIC CHURCH, VILVOORDE, BELGIUM

Before our 9:30 a.m. appointment at the Tyndale Museum on March 25, 2003, we went to the Catholic Church of Vilvoorde, which is just a block away. A side door was open and when we went in, we saw that the priest was performing mass in a side room for a small group of elderly people. We went through the church and took many photos. There are

the standard images of Mary and baby Jesus and Mary holding Jesus at the foot of the cross. The church has four confessional booths. Several of the banners and images around the church portray the host and the cup of the mass exalted. One shows the host and the cup as having power over death (depicted by a skull).

#### TYNDALE MUSEUM, VILVOORDE

We had an appointment at 9:30 to meet Frans vander Wel for a tour of the Tyndale Museum. To our knowledge, this small museum is the only one dedicated to Tyndale in the world. It is located in two rooms attached to the oldest Protestant church in Vilvoorde. Frans is a retired church member who volunteers his services to operate the museum. He said they had more than 200 visitors last year.



One of the museum's treasures is a large model of the Vilvoorde castle where Tyndale was imprisoned and executed. There were also two old line drawings of the castle and line drawings of the two Catholic inquisitors who

prosecuted Tyndale, none of which I have seen in any of the published histories of the Bible or in Tyndale biographies. (The one exception is the 2002 book *Tyndale's Testament* that was published for limited scholarly distribution.) In an area one floor beneath the museum, accessed by a small stairway at the back of the main museum room, there is a model of Tyndale's jail cell.

#### SITE OF OLD CASTLE, VILVOORDE

We next visited the site of the old Vilvoorde castle. Today it is occupied by an abandoned prison that incorporates some of the original castle stones into its construction. We could not go into the prison but we took some photos from outside. The River Seene, into which Tyndale's ashes were thrown following his execution, is a narrow and very polluted body of water that flowed in front of the castle. Frans told us that untreated human waste is dumped into the river in Brussels, and our noses attested to the truth of that. That this is the actual site of the old castle is also witnessed by the fact that Castle Street ("Kasteel Straat") dead-ends at the river just across from the prison.

#### TYNDALE MONUMENT, VILVOORDE

Our final bit of research in this area was a visit to the Tyndale Monument in downtown Vilvoorde. It has been relocated three times, the last time in 1989. Frans told us that when it was moved in 1932, the possibility was raised of it being relocated near to the Tyndale Museum, but the Catholic leaders resisted this, not wanting the monument located close to their church. The monument is a statue about 12 feet tall in a park named Tyndale Park that is perhaps 100 yards square and that is surrounded by houses and businesses. A children's playground is the other prominent feature of the park.



Carved into the stone monument are the words "To the memory of the Englishman William Tyndale." The plaque on the monument says in four languages:

"William Tyndale who suffered martyrdom under Spanish rule on Oct. 6th 1536, was strangled and burnt at Vilvorde among his last words were these: 'Lord, open the eyes of the king of England.' This prayer was answered within a year by the issue under royal authority of the whole Bible in English. This memorial was erected by friends of the Trinitarian Bible Society of London and of the Belgian Bible Society, Oct. 1913."

#### APOSTASY AND SAD SPIRITUAL CONFUSION

As has been the case with each of the sites we have visited pertaining to the history of the Bible, the churches and people involved today are not born again and do not believe the Bible. The Protestant church that houses the Tyndale Museum in Vilvoorde is part of the liberal United Protestant Church of Belgium. In a video interview, Frans (who was very kind and helpful to us) told Brian that he is not born again but that he has been a Christian since birth. I asked

him if his Protestant church has any relationship with the Catholic Church across the street, and he replied that they do have close relations and that two times a year they now have joint ecumenical services. One service is held at the Protestant church and the other is held at the Catholic Church. The Catholic priest conducts some of the ecumenical Bible studies. Frans thinks Rome has changed and it is no longer necessary to separate from it. He told Brian that both churches have the same problem and that is that they are losing their young people. Brian asked him, "Do you believe that a person has to be baptized to be a Christian." Frans answered, "Yes, because I was raised in that tradition." Brian asked, "How does a person become a Christian?" Frans answered: "I was by birth, so I don't know. I was raised in that tradition. My parents were Christians; we went to church." Brian asked, "Does the Reformed Church of Holland preach the new birth?" Frans answered: "That depends on the church where you go. There are very modern preachers who do not; but there are others, they do."

#### **ERASMUS MUSEUM, BRUSSELS**

In Brussels we visited the Erasmus Museum, which is located in a house that dates back to the 15th century in which Erasmus stayed for five months in 1521. Behind the museum is a quiet garden area and part of it is planted with medicinal herbs that Erasmus used for his ailments. When Erasmus stayed at the house, it was in the country. He wrote, "All this summer I have lived in the country and things have never gone so well. I have now been so invigorated by the country air that you would not recognize me."

The museum opened in 1932, and we were told that it had 30,000 visitors in 2002. It houses the world's most extensive collection of materials pertaining to Erasmus, including many rare works. It even has Erasmus' skull on display!

We had an appointment to interview Guido Latre, a professor at Louvain University (also spelled Leuven). Latre is an expert in Tyndale's time on the Continent. He co-authored (with Paul Arblaster and Gergely Juhasz) the book "Tyndale's Testament" (Turnhout, Belgium: Brepols Publishers, 2002). He gave Brother Brown a copy of this book.

Latre's book contains excellent photos of the line drawings of two of Tyndale's inquisitors, Ruardus Tapperus and Jacobus Latomus Camberonensis, of Louvain University. It is interesting that in connection with our research into the history of the Bible we interviewed a professor of the same university that once condemned Tyndale.

Latre was very knowledgeable about Tyndale's movements on



The author at Erasmus' desk.

the Continent, but it was obvious that he is not sympathetic to Tyndale's theology. He told us that he believed that Tyndale's antagonist, Joyce, had the better theological position of the two and that his translation of resurrection as "life after life" is to be preferred. That smacks of the modernistic position that denies the physical resurrection. Latre also stated that John Foxe probably exaggerated some of the stories about Tyndale, such as the one about the shipwreck and the loss of his manuscripts, but this is merely opinion, as we have no proof that Foxe was wrong. Since Foxe was writing only a short time after the events and

interviewed people who were close to them, one should require hard and sure evidence before rejecting his testimony. Latre said that Tyndale was "undiplomatic" in resisting Henry's divorce from Catherine. Personally, I would not characterize that as undiplomatic but as faithfulness to God and His Word.

We also interviewed the deputy curator of the museum. She told us that Erasmus completed the 3rd edition of his Greek New Testament there and that he used Greek manuscripts from the library that was located in the house that was owned then by the Saints Peter and Guido Catholic Church a block or so away. She said that they do not know



the identity of these manuscripts but it is certain that the library possessed some. She also told us that Erasmus was not a humanist after the modern definition but after the Reformation definition, meaning that he was a lover of learning and personal

liberty and that he refused to depend strictly upon the "church's" authority, desiring to go to original sources such as the Greek for the New Testament. She also said that Erasmus died in Switzerland among his Reformation friends, though he remained in the Catholic Church to the end. There is a famous large painting (in the first room of the museum that one enters after going through the office area) depicting Erasmus with some Reformers in Basel.

Sadly, Erasmus was one of those men we often find at crucial stages in church history; he was an "In Betweenite," a "Mr. Facing Both Ways." He wrote sharply against many Catholic errors and respected the Reformers and even the Anabaptists in many areas but he refused to join himself

plainly with them and take a clear stand. His Catholic enemies complained that he laid the egg that Luther hatched, but he added a complaint of his own that the bird was not one to his complete liking!

#### MORE APOSTASY

As we have found at each historic site that we have visited, the people involved with these things today are unbelievers. While the people we interviewed at the Erasmus Museum are knowledgeable about Tyndale and Erasmus, they are sadly ignorant of the truths of the Bible that those men translated. One individual admitted to us that she is not a Christian (though she was raised Catholic) and that she has no purpose for living. She told us that she waited until she was older to have her two children because she had difficulty convincing herself that she should bring children into a meaningless world. She said that she does not believe in life after death, though she seemed genuinely interested in our testimonies that we have confidence of eternal salvation in Jesus Christ. She asked if each of us had that same faith and when we assured her that we did, she commented, "It would be easier to live like that, to know for sure." Brother Brown intends to send her some French gospel tracts.

#### **BACHARACH, GERMANY**

We spent the night in the little German town of Bacharach, which is located right on the Rhine River. An old castle occupies a prominent place on the high hill above the town. The streets are cobblestone in semi-circular patterns and some of the houses date back to the 1300s. Our hotel was about 600 years old but had all of the modern conveniences. The lady in charge, who is from the Philippines, said that she is a Catholic Christian and that she practices her religion but in her own way and does not follow everything the pope says. When Brian tried to talk to her about the gospel, she cut him

off and said that discussing religion is too long and involved and that you can't just "inject" things.

#### THE GUTENBERG MUSEUM

In Mainz we visited the Gutenberg Museum, which is very elaborate and has many visitors. We were not allowed to take any photos but we purchased postcards and books that contain photos. A central feature of the museum is a large-scale model of the Gutenberg printing shop, and well-trained staff workers give explanations of his printing process. The collection of old Bibles is spectacular. There are two copies of the original 180 copies of the Gutenberg. Artists individually colored each of the original Bibles; thus each is unique. The Gutenberg Museum is the only museum possessing two copies displayed side by side for easy comparison. There is an 1830 copy of the original portrait of Gutenberg that was



burned in a fire in 1870. The museum also has several German Bibles that were printed before Luther's edition. These include one from 1475 by Jodocus Pflanzmann; 1473 by Johann Sensenschmidt; 1480 by Anton Sorg; and 1485 by Johann

Gruninger. It would have been interesting to have studied the textual basis for these, to have seen, for example, if "God" is included in 1 Timothy 3:16.

There are also many displays in the Gutenberg Museum that depict the history of writing, printing, and papermaking, going back to the oriental woodcut methods of the 7th century A.D. I have seen bits and pieces of this at other libraries and museums, but the Gutenberg contains the most

extensive information available in one place. I purchased some books on Gutenberg and early Bible printing for my library, and Brother Brown bought a beautiful two-volume facsimile of the 1534 Luther Bible.

#### ST. MICHAEL'S CATHOLIC CHURCH

Across from the Gutenberg Museum is the large St. Michael's Catholic Church of Mainz. Part of it was constructed in 975 A.D. and is thus over 1000 years old. The archbishops of Mainz held an important position during the Holy Roman Empire, occupying the seat of one of the seven Electors who selected the Emperor. There are large stone engravings of the various archbishops going back to the 15th century. The church is open to visitors and we took many photos.

Brian interviewed a young man who works there as a sacristan. He said that to go to heaven you have to live a good life. He also said that people could go to heaven in many other ways, such as Islam and Buddhism. He seemed interested in knowing what Brian had to say about salvation and asked him many questions. It appeared that he has been reading the Bible and that he knows that what he reads in the Bible and what he sees in Roman Catholicism are different.

I talked to another man who was in the church. Pointing to the baptismal font, I asked him if he was baptized there. He told me that he was visiting from Stuttgart and that he was indeed baptized as an infant but in a Lutheran church. When I asked him if he is born again he replied that he is not but that he thinks that his wife is. He called her a "decided Christian." He told me that his wife's church and a Baptist church in the area got together recently for some sort of evangelism campaign. I urged him that he also needs to become a "decided Christian," and he replied smilingly, "My wife is working on that."

#### THE AUTOBAHN

In 2003 we enjoyed driving down the German autobahn, which is like an interstate highway in America, with controlled access ramps, but in many places there are no effective speed limits. The left lane is for those who are going well over 100 miles an hour and no one blocks that lane by going slow. We were going 90 to 100 miles per hour and were passed like we were sitting still by powerful cars, such as BMWs, Mercedes, and Jaguars.

#### CRIME MUSEUM, ROTHENBURG, GERMANY

Rothenburg dates back to 960 A.D. and is the oldest surviving walled city in Europe. There are many interesting museums in the town, such as the Craftsman's House that



Leg crusher in the Crime Museum

contains antiques depicting how a craftsman worked and lived in the Middle Ages; but the most important for our research is the Crime Museum. It contains artifacts about law and crime in Europe dating back to the 12th century. Most interesting in light of church history are the instruments of torture that were used by Rome. This is probably the largest crime and torture

museum of its kind anywhere, with displays on four large floors. The displays are well presented and are explained in English. They also allowed us to photograph freely.

## THE FRANCISCAN CHURCH AND ST. JAKOB'S, ROTHENBURG

We visited two old Lutheran churches in Rothenburg. One is the Franciscan Church and the other is St. Jakob's. Both date back to the 14th century and began as Catholic churches. The Franciscan, as the name suggests, began as a church and monastery operated by the Franciscans, who played a large role in the inquisition. The church was first dedicated in 1309. The monastery was disbanded during the Reformation and was taken over by the protestant congregation of St. Jakob's. It is not very ornate and there is no tabernacle or host, but the building does contain many things associated with Rome, such as a Madonna and candles burning before a little low-key altar. St. Jakob's is a massive cathedral style church that towers above Rothenburg. The first part of it was built in 1311. The ornate High Altar was built in 1446 and features paintings of the 12 apostles, one of whom is depicted wearing a pair of spectacles! An altar in another part of the church is dedicated to Mary. One scene depicts Mary being crowned Queen of Heaven by the Father, Son, and Holy Spirit. And remember, this has been a Protestant church for hundreds of years.

#### **ROTTWEIL, GERMANY**

We spent the night in Rottweil, Germany, on our way to Switzerland and northern Italy. Rottweil is the oldest town in this part of Germany and dates back hundreds of years. The Romans built a military base here in 73 A.D. The town is famous for the Rottweiler breed of dogs. In the late afternoon, we went through two old churches in Rottweil.

#### BELIEVING MEANS NOT KNOWING; FUNDAMENTALISM IS DANGEROUS

The Minister of the Holy Cross Catholic Church dates to the 12th century. When we arrived, a priest was conducting a mass for a handful of (mostly) elderly women. The next morning Brian went back over and they were having morning prayers and a baptism. Brian video interviewed a woman who told him that she is an active Catholic but does not know for sure if she is going to heaven and that, in fact, no one can know for sure. She said, "Nobody's sure; believing means not to know really." Brian asked her, "When you stand before God, what will He base His judgment on; will He weigh your good works against your bad works?" She answered: "No, God does not weigh good works against bad works; He's just love." Brian asked, "Are there other ways to get to heaven but by Jesus?" She replied: "For Christians Jesus is the way; all people will be coming to heaven, whether they are Muslims or Buddhists. ... God has many names. ... Allah is another name for God." Finally, she said, "What you are telling me is fundamentalism." Brian then asked, "What do you think of religious fundamentalism?" She replied, "It's dangerous. It might be dangerous when there is no respect for other opinions."

#### **DOMINICAN CHURCH (PROTESTANT)**

We also went through the Dominican Church. Construction on this began in the 13th century. It was a Catholic Church until 1818 and was the location of a monastery of the Dominicans, who, with the Franciscans, had a large role in the inquisition. In 1818, Dominican Church became the Protestant town church. The statue of Mary on the Rosary Altar was alleged to have turned its eyes twice in 1643 during the Thirty Years War when the town was under siege by the French. It didn't turn its eyes while we were there, though.

We went through the Dominican Museum in Rottweil, but it was a disappointment. We thought it would have things pertaining to the history of the Dominicans, but it was largely a collection of statues of Mary and other "saints."

#### STATUE OF ZWINGLI

In the late morning we drove to Zurich, Switzerland. On the shore of the Limmat River near the Grossmunster Church is a large statue of Zwingli. Brian interviewed three young women who were standing near the monument and asked if they knew who Zwingli was. None of them did. This is quite amazing, because Zwingli was not only a religious leader but a political one, as well, and was thus a founder of post-reformation Zurich.

#### **GROSSMUNSTER CHURCH**

The Grossmunster was Zurich's principal church during the Reformation under Zwingli and Bullinger. The church itself is supposed to date back to the 9th century, and legend has it that the patron saints of Zurich, Felix and Regula, were martyred somewhere down the hill toward the river and that they carried their decapitated heads to the site of the present church building. Construction on parts of the current building began before 1100 A.D. and was completed in 1260. A monastery existed at Grossmunster until 1832 and a corresponding convent existed at the nearby Fraumunster.

#### NO LIFE AFTER DEATH

Brian interviewed two men in the crypt of Grossmunster. They told him they were visiting from Germany. He asked them, "Do you believe there is life after death." One replied, "Not in the biological sense. Maybe you live on through the memories you leave behind, your ideas, your family, in that sense you go on."

#### THE THIRD BAPTISM

Like most of the Protestant church fathers, Zwingli was a persecutor of the Baptists. Because they refused to submit to the unscriptural infant baptism, the Baptists were



Market Bridge where Baptists were drowned by the Protestants in Zurich.

imprisoned, tortured, drowned, and burned. Some were drowned at the Market Bridge near Zwingli's Grossmunster Church.

#### **SWISS ALPS**

After leaving Zurich, we drove through the Alps and saw one lovely scene after another as we made

our way to the town of Wassen, where we spent the night. Along the way there are small prayer chapels that contain images of Mary or various other saints. One that we stopped at had a statue of Mary and baby Jesus and room for about four people to pray, but it was locked.

#### WASSEN, SWITZERLAND

We stayed in a small hotel in Wassen, a little town nestled in the Swiss Alps. After we put our things in our rooms, we walked down to the Catholic Church that is situated on a prominent point overlooking the town and with spectacular views of the valley. A small chapel beside the main church contains an image of Mary with several swords piercing her heart, depicting the Catholic dogma that she suffered with Jesus for our sins. For supper, we drove to the next town and had a great cheeseburger. There were lots of skiers and

snowboarders around and it appeared that they were having a competition of some sort this weekend.

#### **ROCK AND ROLL**

One thing that has followed us throughout the trip, regardless of the country or language, is American and British rock and roll. Even in tiny restaurants and bed and breakfasts in out of the way places--even in places where nary a soul speaks English--we heard English rock and roll. The people no longer know anything about the Bible but they

certainly know about Elvis and the Beatles. And rock music has a l w a y s been against the God of the Bible and His a u thority. A billboard that is seen frequently these days in Italy



encapsulates the rock philosophy. In large letters it proclaims, "Fun, Sex, and Rock and Roll."

That being true (and who can dispute it?), how foolish does the idea appear that the addition of Christian words could somehow sanctify this music so that it is acceptable to a holy God! To Christianize rock & roll is to imitate the Roman Catholic Church in its erroneous practice of Christianizing pagan things from ancient secular Rome.

# Piedmont, Italy: The Waldenses Yesterday and Today

#### PIEDMONT, ITALY

On the morning of March 30, 2003, we drove to the Piedmont area of northwest Italy where some of the Waldenses were located going back to at least the 11th century and probably much earlier and where they were bitterly persecuted by the Roman Catholics until the 18th century. The term "Waldenses" refers to "people of the valleys," and there are four major valleys in the Cottian Alps that formed the historic home of these Waldensians: Val Germanasca, Val Chisone, Val Angrogna, and Val Pellice. To the north is Switzerland and to the west, France. We drove part way up two of these valleys.



Even today there are not many roads and those that do exist do not go all the way up the valleys. In particular, we visited the following towns and villages: Torre Pellice, Villar Pellice, Luserna, Gianavella, Bobbio Pellice, Rora, Lorenzo, Chanforan, and Serra. All of these valleys were scenes of terrible massacres during the 15th to 17th centuries.

The cruelties perpetuated against the Bible believing Christians were vicious. The following brief account of a just few of these fearful acts is given by a Waldensian pastor:

"There is no town in Piedmont under a Vaudois pastor, where some of our brethren have not been put to death ... Hugo Chiamps of Finestrelle had his entrails torn from his living body, at Turin. Peter Geymarali of Bobbio, in like manner, had his entrails taken out at Lucerna, and a fierce cat thrust in their place to torture him further; Maria Romano was buried alive at Rocco-patia; Magdalen Foulano underwent the same fate at San Giovanni; Susan Michelini was bound hand and foot, and left to perish of cold and hunger at Saracena. Bartholomew Fache, gashed with sabres, had the wounds filled up with quicklime, and perished thus in agony at Fenile; Daniel Michelini had his tongue torn out at Bobbio for having praised God. James Baridari perished covered with sulphurous matches, which had been forced into his flesh under the nails, between the fingers, in the nostrils, in the lips, and over all his body, and then lighted. Daniel Revelli had his mouth filled with gunpowder, which, being lighted, blew his head to pieces. Maria Monnen, taken at Liousa, had the flesh cut from her cheek and chin bone, so that her jaw was left bare, and she was thus left to perish. Paul Garnier was slowly sliced to pieces at Rora. Thomas Margueti was mutilated in an indescribable manner at Miraboco, and Susan Jaquin cut in bits at La Torre. Sara Rostagnol was slit open from the legs to the bosom, and so left to perish on the road between Eyral and Lucerna. Anne Charbonnier was impaled and carried thus on a pike, as a standard, from San Giovanni to La Torre, Daniel Rambaud, at Paesano, had his nails torn off, then his fingers chopped off, then his feet and his hands, then his arms and his legs, with each successive refusal on his part to abjure the Gospel" (Muston's history of the Waldenses).

For me it was very exciting to be in this part of Italy, because I have wanted to visit here ever since I first read of the Waldenses and began collecting histories about them for my library many years ago. Even though the current Waldensian churches are spiritually dead, for the most part, and have apostatized from the faith of their ancient fathers, it is still fascinating to stand in the same general location where such powerful events of church history occurred.

Though the weather was beautiful there was a lot of smog or haze of some sort in the air and we were unable to get good pictures of the surrounding mountains. The towns are beautifully situated, some in the foothills at the edge of the



Italian Alps and some up in the mountains. At the Waldensian church in Torre Pellice a man let us in to see the interior, but he couldn't speak English and we could not communicate

with him in an effective manner. He did get across to us that the church is currently having a conference in affiliation with Operation Mobilization (which is evidence of OM's great compromise). We could not get a good photo of the front of the church, because of a white curtain that was hanging down in front of the pulpit. The man would not allow us to remove it, because it had something to do with the ongoing conference.

Outside of the Waldensian church in Rora there is a list of the pastors going back to 1555, and one of them wrote a wellknown history of the Waldenses. Henri Arnaud, who pastored the church from 1692-94, authored "Authentic Details of the Valdenses, in Piemont and Other Countries."

#### ANGROGNA VALLEY

We spent the night at a bed and breakfast some miles away, and in the morning we drove back to the Waldensian valleys. The air was clearer and we could see the peaks to the north and west and could get a better feel for the beauty and ruggedness of the place. It was not difficult to imagine how the Waldenses could sometimes hold off large military forces by fortifying steep defiles and narrow passes.

The Angrogna valley is where hundreds of Waldensian mothers and children were smothered in a cave where they had fled in an attempt to escape their persecutors. It was in this valley, too, that



Life-sized model in North Carolina of the Waldensian Bible School.

the ancient Waldenses had a Bible school to train preachers and missionaries. It was called "Collegio dei Barba," or the school of the Barbes. This was the name of the Waldensian pastors. It means "uncle" and refers to a position of authority and endearment. It has also been speculated that the name was used to hide the fact that they were church leaders. The restored stone building of the school still stands near Pra Del Torno. In the village of Odin is the Chanforan Monument built to commemorate the 1532 conference at which the Waldenses accepted the Protestant reformation. Also in the

Angrogna valley is a cave where the Waldensians gathered for worship in times of persecution. Excellent models of the monument, cave, and school can be seen in the Waldensian museum in Valdese, North Carolina.

#### WALDENSIAN MUSEUMS

The first museum we visited was up the Angrogna valley in the little town of Serra, about 2,000 feet up into the mountains from Torre Pellice. The museum is situated in a small building that was once a school and is located across from the Waldensian temple. A man was working next to the church, cutting and splitting wood, and he told us (in Italian



Waldensian Museum in Terre Pelice

and sign language) to go to a house down the lane for the key. A woman gave us the key to the museum and also to the church, so we were able to go through them at our leisure and take all of the photos we wanted. The little museum contains artifacts

pertaining to Waldensian women of about 150 years ago, such as wool spinning tools and traditional clothing and pictures of scenes of old methods of washing clothes, cooking, and farming.

Next we drove back down to Torre Pellice and went through the Waldensian museum there. It is closed on Mondays, but Brother Brown had called the museum and had been told that they would let us in, which they did. The museum has pictures and displays that describe eight centuries of Waldensian history, but the thing that was glaring by the mere brevity of its appearance was information about the Catholic persecutions! There was a hint of the bygone persecutions here and there, but there was nothing substantial about it or about Rome. There were copies of some of the old Waldensian histories that contain this information, but the history itself was largely missing in the museum displays. In glass cases, the museum displays copies of the histories by Leger (1669), Gilly (1825), and others. It also has a 1607 edition of the Diodati Italian Bible on display.

There are seven other small Waldensian museums in the valleys that we did not have time to visit. These are at Odin, Rora, Praly, Rodoretto, Massello-Balsiglia, San Germano, and Pramollo.

According to the pamphlet "Museums in the Waldensian Valleys," only two of these might have any documents or information pertaining to Waldensian persecutions. These are the ones at Praly and at Massello-Balsiglia. The one at Praly "shows the development of this valley with special attention to the dramatic events of the 16th and 17th centuries up to 1848, which put an end to the long ordeal endured in Piedmont by the Waldensians." The museum at Massello-Balsiglia focuses on the forced exile to Switzerland in the winter of 1687 and the victorious return in 1689. We were not able to visit these museums, so I do not know for sure what they contain beyond the brief description given in the aforementioned pamphlet.

The museum at Rora has old farm implements and stone working tools pertaining to the nearby quarry. The one at Rodoretto is devoted to the illustration of local peasant and mountain village life. It has farming and mining equipment as well as reproductions of interiors of a bedroom, kitchen, pantry, dining room, and a classroom. The museum at San Germano focuses on the condition of women during the 19th century and early part of the 20th. The one at Pramollo, located in the village of Pellenchi near Rua, has a re-creation of an old school interior. The museum at Odin is near the

Chanforan monument and is also an old school with its original furniture.

#### **HEAVEN IS A METAPHOR**

Brian interviewed the woman who is in charge of the Waldensian museum and of "il barba," the office that gives guided tours to Waldensian sites in the valleys. Her views epitomize the apostasy of the Waldenses today.

Brian's question: "The Waldenses today are more ecumenical than they used to be, is that right?"

Waldensian lady's answer: "[Yes] more ecumenical than when the Catholics used to shoot them. We still think there are very deep differences between Catholics and Protestants, but we don't think these differences are bad in themselves. We think as long as we respect one another and accept the differences, we can have advantages [even though] we have confrontations."

Brian's question. "How do the Waldensian Christians teach that someone gets to heaven?"

Waldensian lady's answer. "In the United States, you have many different kinds of Baptist churches. Here, the Italian Baptists would never ask this question. Because they agree with us that heaven is a paradox, a metaphor. We believe that the main task we have is to live our life and when we are dead, God will think about us. I don't think there is a warm hell and a blue heaven. Universal judgment is the main message of the New Testament. Just try to be faithful to your vocation that God calls you to."

## A WALDENSIAN NEW TESTAMENT AT CAMBRIDGE

In April 2005 I visited the Cambridge University Library to examine Waldensian materials. Through the auspices of the Emmanuel Baptist Theological Seminary I was able to obtain a Readers Card to use the rare book room. My objective was

to examine the materials that were deposited here in the 17th century by Samuel Morland, Oliver Cromwell's ambassador to the Waldenses in northern Italy. Morland was assigned the task of assisting these people who were still enduring centuries-old persecution at the hands of the Roman Catholic Church. During the course of his visit, Morland gathered together all of the Waldensian theological writings that he could find that had not been destroyed in the persecutions and deposited them in the Cambridge University Library.

One of the things that he collected was a copy of a 14th century Waldensian New Testament in the Romaunt (Provencal or Occitan) language which predated French. It was the language of the troubadours and of men of letters in the Dark Ages. Its small size and vernacular language identifies it immediately as a missionary Bible used by "dissidents" in contrast to the large, ornate Catholic Bibles in Latin. It is a hand-sized volume and was written in clear

black writing with the chapter numbers and book titles in red. It is embellished somewhat (though not extravagantly) with artistic designs in yellow, red, purple, and green. The volume,



which was rebound at the library in 1972, does not contain the entire New Testament. I do not know if it was ever a complete New Testament but it is obvious that some of it has been lost. Currently it has the following books in this order: Matthew (beginning with chapter 8), a small part of Luke, John, 1 Corinthians, Galatians-Philippians, 1 Timothy 3-6, part of 2 Timothy, Titus, Hebrews 11, Acts, James (one page),

1 Peter, and 2 Peter (chapter 1 and part of 2). It has some marginal cross references and was thus intended as a study Bible.

#### A WALDENSIAN NEW TESTAMENT AT TRINITY COLLEGE, DUBLIN

On June 29, 2006, I visited Trinity College in Dublin, Ireland, to examine the Waldensian New Testament there.

In contrast to the copy of the Waldensian New Testament at Cambridge, the one at Dublin contains the entire New Testament, plus the books of Proverbs, Ecclesiastes, Cantica (Song of Solomon), Wisdom, and Ecclesiasticus. It is quarto size (6 X 8 inches) and has been rebound in leather. The



Trinity College, Dublin, Ireland

black lettering is skillfully done, with illuminations in red, green, gold, and blue ink. Cross references are included in the margin in pale red. The Roman numeral chapter numbers are written in red and green. The books of the New Testament are in the standard order

for the Latin Bible -- the four Gospels, Paul's Epistles, Acts, the General Epistles, and Revelation. This New Testament has been in the possession of Trinity College since the time of the Restoration of the monarchy; prior to that it was in the library of Archbishop Ussher.

Textually, the two Waldensian Bibles that I have examined so far follow the Latin New Testament. For example, they omit the word "God" in 1 Timothy 3:16 but contain the Trinitarian statement in 1 John 5:7.

#### WALDENSES YESTERDAY AND TODAY

The modern Waldenses are modernistic and ecumenical, and today they trace their history only to Peter Waldo. Their more noble forefathers, the ones who endured Rome's persecutions, traced their origin to apostolic times. For example, following is the testimony of Waldensian Robert Olivetan (c. 1506-1538), in the preface to his French Bible, 1535: "...since the time of the apostles, or their immediate successors, the torch of the gospel has been lit among the Vaudois, and has never since been extinguished."

While the term "waldensian" (referring to their location in the valleys and mountains) was a catchall term something like "Baptist" or "fundamentalist" today and while there was a wide variety of doctrine and practice among the Waldensians, it is also true that there were many Waldenses who practiced believer's baptism. Baptist historian William Jones (1762-1846) gave a vast amount of evidence proving that many Waldenses rejected infant baptism. See his book "The History of the Christian Church, from the Birth of Christ to the Eighteenth Century; including the very interesting account of the Waldenses and Albigenses," 2 volumes, London, 1819. (The book is included in the Fundamental Baptist CD-ROM Database, available from Way of Life Literature.)

Let me give one example. A Waldensian confession of faith written in 1544 for the king of France stated:

"We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us -namely, the renovation of our minds, and the mortification of our members through [the faith of] Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life." While this statement does not prove that these Waldenses practiced immersion as the mode of baptism, it does prove that they were not pedobaptists, because it is quite impossible for an infant to "previously profess and declare faith and change of life."

By the 16th and 17th centuries, the Waldensians had become doctrinally and spiritually weakened, and they joined forces with the German and French Reformed Protestants. By then most of them had adopted infant baptism and other unscriptural Protestant practices.

They have grown increasingly weaker in modern times and TODAY THE WALDENSES ARE ON THE CUTTING EDGE OF ECUMENICAL AND THEOLOGICAL APOSTASY.

In 1975, the Waldensian churches in Italy merged with the liberal Methodists. Jointly, church membership is roughly 30,000, but that includes those who have been baptized as infants and who do not practice their faith. The Waldensians are members of the radically liberal World Council of Churches (WCC). (The Sixth WCC Assembly in Vancouver, British Columbia, in 1987, began with pagan sacrifices offered by North American Indians who danced around a "sacred" fire.)

The book "You Are My Witnesses: The Waldensians across 800 Years" (Torino, Italy: Claudiana Editrice, 1989), which I purchased at the Waldensian Museum in Torre Pellice, leaves no doubt about the apostasy of the present-day Waldenses. Consider the following facts:

In 1947, they formed the Agape ecumenical center, the building of which "ended definitely the church's conservative tilt" and "created the critical mass which led the church into far more liberal, and even radical, years" ("You Are My Witnesses," p. 277). Since the early 1980s, Agape "has been hosting ecumenical conferences for homosexuals" (p. 303). This was, in fact, "the first institutionally-sanctioned initiative of its kind in Italy."

In 1962, the Waldensian synod voted to ordain women as pastors, and today 14% of the pastors and roughly 50% of the theological students are females (p. 298).

In 1968, Waldensians helped establish the Lombardini center in Milan, Italy. It "was perhaps the most Marxist in all Italian Protestantism" and "in theology it was pronouncedly Barthian" (p. 282).

Waldenses participated in the founding of the Federation of Protestant Youth-Young Adults in Italy (FGEI) in 1969. "At the outset its interest was primarily revolution; it would widen its scope to include the issues of peace, the environment, and feminism." This is important, because "over its first 20 years FGEI schooled at least half of the church's future pastors, leaders and directors of specialized ministries" (p. 281).

Valdo Viney, former dean of the Waldensian Seminary, says that the time for traditional evangelism "is over and that it is now necessary that Waldensians be a critical leaven within Italian Christianity and culture" (p. 283).

It was a Waldensian pastor, Renzo Bartalot, as director of the Italian Bible Society, who was a major force behind the 1985 interconfessional (meaning the Roman Catholic Church was involved) translation of the modernistic *Good News for Modern Man* into Italian (p. 284).

The advanced apostasy of the Waldensian churches is described in the following paragraph, which is near the end of the book "You Are My Witnesses" --

"Culturally, Italy is a pluralistic society, in which all confessions can live peaceably side by side, believers and non-believers, Christians and Muslims, Jews and Catholics, Orthodox and Protestants, Mormons and Jehovah's Witnesses. Who better than the ancient Waldensian Church, now rooted across the peninsula and Sicily, can symbolize this opening to pluralism, to legitimize it and give it an historical perspective as old as the nation?" (p. 293).

This sounds like the syncretistic, all-encompassing "one world harlot church" that we read about in Revelation 17, and the Waldenses, having rejected their glorious heritage, are right in the middle of it.

#### THAT LEANING TOWER OF PISA

We left Piedmont in the early afternoon and headed south to spend the night in Pisa. It was just a stopover on the way to Rome, but it was interesting.



We got to Pisa in the late afternoon and got over to the leaning tower by about 5:30 p.m. in time to take some photos. It is truly an amazing sight. We didn't expect it to be leaning so heavily.

#### Rome:

## The Seven Hills, The Golden Cup, The Scarlet Clothing

Rome, the "city on seven hills," was a fitting end to our trip researching the history of the Bible, as Rome is where a large portion of the New Testament was written and is also the home of the false "church" that has attempted to keep the Bible out of the hands of the common people. The prominent person of the churches and religious sites of "holy Rome" is not Jesus Christ but is Mary, with the pope a distant second. I have been to Rome three times, but this much is evident from even the briefest visit.

#### THE COLISEUM

We will begin our visit to Rome with the ruins of the ancient Roman Empire.

The most outstanding structure is the old Coliseum that was built by Roman emperors between 72 and 80 A.D. It was completed by Titus, the great persecutor. It was called "collosseum" (colossal) because of the huge statue of Nero that stood nearby. Its actual name was the Flavian Amphitheater. Its seating capacity is debated today but it could possibly have seated 65,000 with standing room for another 5,000.

The circular stadium was four stories high above the ground and featured a leather or canvas sunshade that could be rolled out over at least part of the structure. It was infamous for its gladiatorial battles, man against man and man against beast. During the reign of Augustus Caesar alone 400 tigers, 250 lions and 600 leopards were used in the arena. In its heyday the coliseum could even be flooded to stage naval battles using small scale warships. The gladiators

oftentimes fought to the death, after giving the traditional salute to the emperor: "Ave Caesar, morituri te salutant!" ("Hail Caesar, we who are about to die salute



you!"). The elaborate network of passages, wild animal pens and cells that were concealed under the floor of the coliseum can be seen today. There were "lifts, trapdoors

and chutes from which gladiators or wild beasts could suddenly appear" (Rupert Matthews, *The Age of the Gladiators*).

This amazing stadium also witnessed the vicious martyrdom of many harmless Christians.

#### THE ROMAN FORUM

The Forum is near the coliseum and contains many other ruins from ancient Rome. Some highlights of these are as follows:

The **TEMPLE OF VENUS AND ROMA** was begun in 121 AD and inaugurated in 135. It was personally designed by Hadrian. The cells containing the image of the goddess Roma faced the forum and the one containing Venus faced the Coliseum.

The **TEMPLE OF ANTONINUS AND FAUSTINA** was built for the worship of Emperor Antoninus Pius and his wife, after they were exalted to divinity.

The **TEMPLE OF SATURN** was the focus of a popular festival called Saturnalia, held in the middle of December, during which everyone exchanged gifts.

The **TEMPLE OF VESTA** is one of the oldest temples in Rome, although its present appearance dates to 191 AD when it was restored by Julia Domna, wife of Septimius Severus. "The fire sacred to Vesta, the goddess of the household

hearth, had to be kept perennially burning in this temple, for the disaster threatened if the flame were to go out." Associated with the temple was the House of the Vestals, priestesses of the cult and



custodians of the fire. There were six women who composed this House, the only body of female priests in Rome.

## THE ARCH OF TITUS: SILENT WITNESS TO BIBLE PROPHECY

At the entrance to the Forum nearest the Coliseum is an amazing silent witness to the surety of Bible prophecy. The Arch of Titus, the oldest surviving arch in Rome, was dedicated in 85 A.D. to the Emperor Titus, who had died four years earlier from the plague after being on the throne for only two years. It commemorates the victory of Titus and his father Vespasian over Jerusalem and the deification of Titus.

A bas-relief on the left inside of the arch depicts the spoils from the Jerusalem Temple carried in a victory procession after Jerusalem's fall to Titus in 70 A.D. Clearly seen are the candlestick and the table of shewbread, which shows exactly what these ancient items from the Temple looked like. It is

suspected that these were carried in procession during the elaborate pageantry surrounding the dedication of the arch.



This 1900-year-old monument thus stands as a silent witness to the accuracy of Bible prophecy, as the destruction depicted on it was prophesied by the Lord Jesus Christ in Luke 19:41-44 -- "And when

he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

In this same chapter Christ explained that the kingdom of God would not be set up until the King goes away for a time and then returns (Luke 19:11-27).

Bible prophecy has always been fulfilled literally, and we can be sure that the rest will be fulfilled in its time. Israel is back in her land and the stage is set for the events described in Revelation. The only reason that the Lord is "tarrying" is the salvation of souls. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). It is high time to dedicate ourselves to the Harvest while we lift up our eyes in expectation for His soon return.

#### CHRISTIANIZED PAGANISM

#### MARY AND MINERVA

**SANTA MARIA SOPRA MINERVA** (Saint Mary over Minerva) church is dedicated to Mary and was built in the 8th century on the ruins of the temple of Minerva, a pagan female deity. This exemplifies how Rome has "Christianized" pagan beliefs and practices.

Rome's Mary is not the Mary of the Bible but is a heathen goddess with a slight biblical veneer. The Bible's Mary is not the Queen of heaven or the Queen of peace or any such thing. But many ancient pagan religions featured a goddess

with a baby. Isis, for example, was often depicted with the baby god Horus. There are still Hindu goddesses in India that are depicted with babies.

In front of the Minerva church is an Egyptian obelisk standing on a statue of an elephant. It dates from the sixth century B.C. and was dedicated to the Pharaoh Hophra mentioned in the book of Jeremiah



(44:30). It was brought to Rome by the Emperor Domitian and formerly stood in the Temple of Isis and Serapis.

Mary is depicted in Minerva in paintings and statues in her Assumption and Coronation, as Our Lady of the Rosary (crowned with stars), and as appearing to "Saint" Hyacinth. In a large painting behind the altar she is being crowned by angels.

St. Catherine of Siena, patroness of Italy and Europe, is



buried here. In a painting she is depicted in a glorified state surrounded by angels with Europe at her feet, which signifies Rome's heretical doctrine of sainthood.

The church contains the tombs of five popes: Pope Leo X (who condemned Luther), Clement VI (who refused to nullify Henry VIII's marriage to Catherine of Aragon), Clement VII, Benedict XIII, and Paul IV ("the most virulent of the Inquisitor popes").

#### THE SEAT OF THE INQUISITION IN ROME

Santa Mary Minerva was the seat of the inquisition in Rome. A small church was first built here in the 8th century. In the 13th century the church and nearby premises were occupied by Benedictine nuns. By 1275 the nuns' house and church were given to the Dominicans, who were in the forefront of the Inquisition.

By papal decree, the Dominican monastery at Minerva was designated as the official seat of the Congregation of the Holy Office (Inquisition) and became the tribunal where trials were held and sentences read out. "In all probability the place chosen by the Congregation of the Holy Office consisted of the rooms now known as Galileo, embellished

with frescoes by Francesco Allegrini, the most important of which represents a victory by the Catholic forces over the Albigenses in the battle of Muret in 1213" (http://english.camera.it/index.asp?content=%2Famministrazione %2F316%2F320%2Fdocumentotesto%2EASP%3F). Today part of the former monastery houses government offices.

Saint Mary Minerva Church was the scene of many inquisition trials and other wicked deeds.

On July 29, 1498, two hundred and thirty people who had fled the Spanish Inquisition publicly abjured their "heresy" before Pope Alexander VI [the infamous Rodrigo Borgia] and his cardinals and were marched in procession to Santa Maria sopra Minerva (Henry Charles Lea, *A History of the Inquisition of Spain*, vol. 2, book 3, chap. 5). This persecution was motivated by the pope's need of funds to build an elaborate embassy for his son Caesar. He offered to forego burning any Spaniards who would come forward and pay a large financial penance.

On September 8, 1560, Waldensian pastor and evangelist Jean Louis Paschale, who had been captured in Calabria in the south of Italy and cruelly treated on his journey to Rome and during his imprisonment there, was brought before an Inquisition tribunal at the Minerva Convent. He was condemned and burned to death the following day.

His execution was described by the Presbyterian historian James A. Wylie in *The History of the Waldenses*, chapter 11 --

"Standing upon the summit of the Janiculum Mount, vast crowds could witness the spectacle. In front the Campagna spreads out its once glorious but now desolated bosom; and winding through it like a thread of gold is seen the Tiber, while the Apennines, sweeping round it in craggy grandeur, enclose it like a vast wall. Immediately beneath, uprearing her domes and monuments and palaces, with an air that seems to say, 'I sit a queen,' is the city of Rome. Yonder, asserting an easy supremacy amid the other fabrics of the Eternal City, is the scarred and riven yet Titanic

form of the Coliseum, with its stains of early Christian blood not yet washed out. By its side, the partner of its guilt and doom, lies the Palatine, once the palace of the world's master, now a low mound of ruins, with its row of melancholy cypresses, the only mourners on that site of vanished glory and fallen empire. Nearer, burning in the midday sun, is the proud cupola of St. Peter's, flanked on the one side by the buildings of the Inquisition, and on the other by the huge Mole of Hadrian, beneath whose gloomy ramparts old Tiber rolls sluggishly and sullenly along. But what shout is this which we hear? Why does Rome keep holiday? Why do all her bells ring? Lo! from every street and piazza eager crowds rush forth, and uniting in one overwhelming and surging stream, they are seen rolling across the Bridge of St. Angelo, and pressing in at the gates of the old fortress, which are thrown wide open to admit this mass of human beings. Entering the court-yard of the old castle, an imposing sight meets the eye. What a confluence of ranks, dignities, and grandeurs! In the centre is placed a chair, the emblazonry of which tells us that it claims to rise in authority and dignity over the throne of kings.

The Pontiff, Pius IV., has already taken his seat upon it, for he has determined to be present at the tragedy of to-day. Behind his chair, in scarlet robes, are his cardinals and counsellors, with many dignitaries besides in mitres and cowls, ranged in circles, according to their place in the Papal body. Behind the ecclesiastics are seated, row on row, the nobility and beauty of Rome. Plumes wave, stars gleam, and seem to mock the frocks and cowls gathered near them, whose wearers, however, would not exchange these mystic garments for all the bravery that blazes around them. The vast sweep of the Court of St. Angelo is densely occupied. Its ample floor is covered from end to end with a closely-wedged mass of citizens, who have come to see the spectacle. In the centre of the throng, rising a little way over the sea of human heads, is seen a scaffold, with an iron stake, and beside it a bundle of faggots. A slight movement begins to be perceptible in the crowd beside the

gate. Some one is entering. The next moment a storm of hissing and execration salutes the ear. It is plain that the person who has just made his entrance is the object of universal dislike. The clank of irons on the stone floor of the court, as he comes forward, tells how heavily his limbs are loaded with fetters. He is still young; but his face is pale and haggard with suffering. He lifts his eyes, and with countenance undismayed surveys the vast assembly, and the dismal apparatus that stands in the midst of it, waiting its victim. There sits a calm courage on his brow; the serene light of deep, untroubled peace beams in his eye. He mounts the scaffold, and stands beside the stake. Every eye is now turned, not on the wearer of the tiara, but on the man who is clad in the sanbenito. 'Good people,' says the martyr--and the whole assembly keep silence--'I am come here to die for confessing the doctrine of my Divine Master and Saviour.

Jesus Christ.'
Then turning to
Pius IV. he
arraigned him
as the enemy of
Christ, the
persecutor of
his people, and
the Anti-Christ
of Scripture,
and concluded
by summoning



him and all his cardinals to answer for their cruelties and murders before the throne of the Lamb. 'At his words,' says the historian Crespin, 'the people were deeply moved, and the Pope and the cardinals gnashed their teeth' [Hist. des Martyrs, pp. 506-16. Leger, part i., p. 204, and part ii., p. 335]. The inquisitors hastily gave the signal.

The executioners came round him, and having strangled him, they kindled the faggots, and the flames blazing up speedily reduced his body to ashes. For once the Pope had performed his function. With his key of fire, which he may truly claim to carry, he had opened the celestial doors, and had sent his poor prisoner from the dark dungeons of the Inquisition, to dwell in the palace of the sky. So died, or rather passed into the life eternal, Jean Louis Paschale, the Waldensian missionary and pastor of the flock in Calabria. His ashes were collected and thrown into the Tiber, and by the Tiber they were borne to the Mediterranean. And this was the grave of the preacher-martyr, whose noble bearing and undaunted courage before the Pope himself gave added value to his splendid testimony for the Protestant cause"

In 1563 Pope Pius IV chose Santa Maria Sopra Minerva as the final destination of the solemn procession to celebrate THE COUNCIL OF TRENT, which poured out curses upon Bible believers.

"Above all other institutions, he [Pope Pius IV] favored the Inquisition, which he himself had re-established. The days appointed for Segnatura and the consistory he would often allow to pass unnoticed, but never did he miss a Thursday, the day set aside for the Congregation of the Inquisition to assemble before him. He wished the powers of this office to be exercised with the utmost rigor. He assigned new classes of offenses to its jurisdiction, and conferred on it the barbarous prerogative of applying torture for the detection of accomplices. He permitted no respect of persons. The most distinguished nobles were summoned before the tribunal, and cardinals such as Morone and Foscherari were now thrown into prison, because he entertained doubts about the soundness of their opinions, in spite of the fact that these very men had previously been appointed to examine the contents, and determine the orthodoxy, of such important books as the Spiritual Exercises of Iganatius Lovola. It was Paul IV who established the Feast of St Dominic, in honor of that great Inquisitor. ... Paul IV seemed almost to have forgotten that he had ever pursued purposes other than those which now occupied him; the memory of past times seemed to be extinguished. He lived and moved in his reforms and his Inquisition, passed laws,

imprisoned, excommunicated, and held autos-da-fé; these occupations filled his life" (Leopold von Ranke, *The History of the Papacy*). [The autos-da-fe, which means "acts of faith," were the public events in which heretics were burned.]

In 1572, following the ST. BARTHOLOMEW'S DAY MASSACRE in which thousands of Protestants were murdered in France, Pope Gregory XIII was so ecstatic that he led a procession to St. Mary Minerva, and, after mass, published a jubilee. It called upon "all Christendom" to "thank God for the slaughter of the enemies of the Church, lately executed in France" (J.A. Wylie, History of Protestantism, 1899, II, p. 606).

In February 1600 Giordano Bruno was condemned to be burned for heresy at the Church of Minerva. He had spent eight years in prison. The trial is described in *The Pope and the Heretic: The True Story of Giordano Bruno, the Man Who Dared to Defy the Roman Inquisition* by Michael White (HarperCollins, 2003):

"The hall was vast and ornate. The eight cardinals and the seven coadjutors and notaries sat on comfortable high-backed chairs forming an arc around the accused, their official robes of satin falling gently over their velvet seats. The Lord Cardinal Severina was seated in a giant throne at the apex of the arc, his hands placed on the ornate wooden arms, his long bony fingers twitching with impatience, his cardinal ring bobbing and catching the light streaming in from long windows that dominated an entire wall of the chamber behind him. ... Severina read the charges, a total of eight counts of heresy" (*The Pope and the Heretic*, chapter 1).

Bruno was condemned to torture followed by burning at the stake. He was taken from his cell in the early hours of the morning to Piazza Campo di Fiore (Rome's Smithfield) and burnt alive. On December 20, 1624, the dead body of Marco Antonio de Dominis, Italian theologian and natural philosopher, was condemned at St. Mary Minerva. His body was then taken out of the coffin, dragged through the streets of Rome, and burned in the Piazza Campo di Fiore. He had been imprisoned in 1623 and had died in prison before the Inquisition could finish its work.

The St. Mary Minerva Dominican Convent was where Galileo was tried in 1633 and where on June 22 he repudiated on his knees his teaching that the earth revolves around the sun (heliocentricity).

Quietist leader Miguel de Molinos was condemned at the St. Mary Minerva Convent in 1685 (after having spent two years in prison without being charged). It was ordered that his books be burned in the Piazza della Minerva in front of the church, and the authorities announced that those who attended the ceremony would be granted an indulgence of 15 years. On September 3, 1687, Molinos' books were burned and he renounced his heresy.

The titular head of the St. Mary Minerva is the Archbishop of Westminster in England. In the late 15th century this was Michele Ghislieri, who became Pope Pius V and excommunicated Queen Elizabeth I. This pope greatly strengthened the Inquisition to stamp out "heresy," expelled Jews from the papal states and created the Jewish ghetto in Rome. He was made a saint in 1712 by Pope Innocent XI.

Today, the Archbishop of Westminster is Cardinal Murphy-O'Connor, who was consecrated at Saint Mary Minerva on October 20, 2001. He was co-chairman of the Anglican Roman Catholic International Commission (ARCIC), an ecumenical project that sought to reunite the Church of England with Rome.

#### A HINDU CATHOLIC PRIEST

At Santa Maria Minerva, Brian interviewed a Catholic priest named Patrick, who was in charge of the religious items sales area. Following is part of the exchange:

Brian: "Do you believe there is a heaven?"

Priest: "Heaven? That is where your soul goes." Brian: "Do you believe you will be going there?"

Priest: "That depends upon what is my destination."

Brian: "How will that be determined?"

Priest: "It depends upon my way of living."

Brian: "Can you explain?"

Priest: [He is speechless, shaking his head, rocking from

foot to foot. Then says,] "If one lives his life honestly, surely God will reward him. Heaven is not a thing that we can touch and see and look at. Heaven is a place where our soul can go."

Brian: "Do you believe God will weigh



your good works against your bad works?"

Priest: "Sure; it is for me to do good or to do bad."

Brian: "Do you have to be Roman Catholic to go to heaven?"

Priest: "There is no reason whether he is a Catholic or Hindu or Muslim. God has given to each one his own. ... If a Hindu does good work, like Mahatma Gandhi, surely they can. ... I can be a prophet; you can be a prophet. A Hindu can become a prophet. It doesn't have to come [through Jesus]. I can remain a Hindu and go to heaven. ... I AM ALSO A HINDU. You can be a Hindu living a good life and go to

heaven and a Christian living a good life and go to heaven and a Muslim living a good life and go to heaven."

#### **CONFESSIONALS**

There were confessional booths in all of the churches and some were in operation. Pope John Paul II did much to bring the confessional back into popular usage. Auricular confession, meaning "confession in the ear," is the Catholic doctrine that the priest has the authority to forgive sin in Christ's stead. In some cases, the priest merely sat on a chair in a corner of the church and the confessor sat in a chair beside him and whispered his confession, but in most cases, the priest sat in confessional booth while the confessor kneeled on the side and spoke his confession through a screen.

## MARY CASTING LUTHER AND HUSS OUT OF HEAVEN

The **CHURCH OF GESU** is the headquarters of the Jesuits or the Society of Jesus. The Society was established on September 27, 1540, by Pope Paul III and was a major part of the Counter Reformation. The church features a bronze relief depicting Pope Paul III approving the Jesuits.

This is only the second Catholic Church I have seen that is named for Jesus. Most, of course, are named after Mary or some "saint." Even though named for Jesus, Mary is at least as prominent as Christ inside the church.

On the left side of the church is a massive monument to Ignatius Loyola, the co-founder of the order.

On the right lower side of the monument is the marble statue "THE TRIUMPH OF THE FAITH OVER HERESY" by Pietro Le Gros. It depicts Mary holding a large crucifix and violently casting Luther and John Huss out of heaven (their names are engraved in the statue). A little winged angel off to the side is gleefully tearing pages from a book. Another

book is waiting its turn for destruction. The books could be the writings of the reformers or could be their vernacular Bible translations, which were also condemned and burned by Rome.

On the opposite side of the church is a large altar to the Jesuit missionary Francis Xavier. The golden reliquary contains his right forearm, which baptized thousands of

converts to Rome in India and Japan. I don't know what happened to his other arm. At the very top of the altar Xavier is represented as a glorified saint surrounded by angels. Francis Xavier is often included even in Protestant church histories as a genuine



Triumph of the Faith Over Heresy Statue

missionary, but this is bogus and is evidence of widespread historic revisionism. No man who preached a false gospel of grace plus works plus sacraments and submitted himself "as a corpse" to the pope should be looked upon as a genuine missionary. Beware, friends, about the books that are available in the average Christian bookstore.

In a back room we saw some priests open a cupboard door and one of them genuflected before something inside. Upon further investigation, Brian found that the cupboard contains a picture that is reputed to be a picture of Jesus. Brian was standing behind the priests and took some video footage of the rather frightful looking face.

#### THE WIND STILL WAITING FOR THE DEVIL

Outside of the Gesu Church is the Piazza del Gesu (the plaza of Gesu). Even on calmest days the square is said to be gusty, with little wind devils blowing about. According to legend, the Devil and the Wind went for a walk through Rome. Upon reaching this place, the Devil asked the Wind to wait for him while he tended to some business in the Jesuit church; and the Wind is still waiting.

#### THE MOTHER OF ALL CHURCHES

The San Giovanni Laterno Church and palace is the first church of Rome and a Latin inscription on the front says, "SACROSANCTA LATERANENSIS ECCLESIA OMNIUM URBIS ET ORBIS ECCLESIARUM MATER ET CAPUT, meaning, "MOST HOLY LATERAN CHURCH, MOTHER AND MISTRESS OF ALL CHURCHES OF THE CITY AND THE WORLD."



Here, the Emperor C on stantine authorized the bishop of Rome to set up a church, and Catholic popes lived in the Lateran Palace until Clement V (1305-1314) was forced to move the papal headquarters to

France. When the papacy returned to Rome in 1377, its headquarters was moved to the Vatican palace.

The tomb of Pope Innocent III, who was a great persecutor of those who refused to accept Roman doctrine and practice and in fact was one of the fathers of the horrible centurieslong Inquisition, is located at the Lateran.

Many councils, synods, and historic events have been held here. In 313 there was a synod to resolve "the problem of the Donatist schism." The Donatist churches were seeking to remain pure and strict after the apostolic model, and this was causing schism with the looser, worldly churches associated with Rome. The Donatists were cast out and fiercely persecuted.

In 897, the Lateran was the scene of the "CADAVER SYNOD," when Pope Stephen VI (896-897) had the body of his predecessor, Pope Formosus (891-896), exhumed and put on trial. Not surprisingly, the former pope was convicted of heresy and desecrated.

Here Pope Innocent III approved the Franciscan order (1210) as well as the Dominican (1215). The Dominicans were at the forefront of the Inquisition. Above the reclining statue over the tomb of Innocent III is a depiction of Christ blessing the founders of these orders.

It is at the Lateran that every new pope is enthroned as the Bishop of Rome and it is from here as well as from the throne in the Vatican that he speaks "ex cathedra" (*from the throne*). The splendid marble Bishop's Throne in the Lateran is situated in an extravagant setting in the apse at the rear of the basilica facing the altar, situated at the top of five steps beneath a painted half dome.

In the bowl of the apse is a painting of Mary touching the papal crown of a kneeling Pope Nicholas IV. This is a reference to the dogma formulated at the Council of Ephesus (431), whereby Mary was declared *Theotokos*, the Mother of God (*Patriarchal Basilica Saint John Lateran*, p. 36).

On the left side of the Transept is the Altar of the Blessed Sacrament. It features a gilded bronze tabernacle to house the blessed wafer (so that it can be worshipped). Above this is a gilded silver bas-relief of the Last Supper that protects a cedar wood table alleged to be the one used by Christ.

The high altar has "a relic chamber at the top, in which the heads, or part of the heads, of Peter and Paul are preserved, according to tradition.

The Eucharist table under the papal altar is alleged to have been used by Peter.

### AN ANCIENT ROMAN BAPTISTERY FOR IMMERSION

The Baptistery of St. John, which is located in a building behind the San Giovanni Laterno basilica, is said to be the oldest baptistery in Rome. It was first constructed in the days of Constantine and is a large pool. Today there is a small infant baptismal font in the center of the dry pool.



I walked down into it and it is about waist high on me. This illustrates a stepping-stone in apostasy from scriptural immersion to pedobaptism. The guide books say this baptistery was used for "partial"

immersions," whereby the candidate knelt in the water while water was poured on his head, but why would anyone get wet up to the shoulders just to have a dab of water poured on his head? In our missionary work in South Asia we have immersed baptismal candidates in water shallower than this. Scriptural baptism depicts dying and being buried with Jesus Christ positionally and raised to newness of life (Romans 6:1-4), and Christ was not partially buried. Neither pouring nor sprinkling depicts burial and resurrection. The old German Bible translated the Greek word *baptiso* as "dipping," and that is an excellent translation, for it carries the idea not

only of immersing something in water but also of bringing it up out of the water. Thomas Armitage, in his 1890 *History of the Baptists*, gave many examples of ancient baptisteries that were used for complete immersion, and we are confident that the ancient baptismal pool at the Lateran is an example.

#### LATERAN'S OBELISK

On one side of the Lateran is an obelisk that once stood before the temple of the Sun at Heliopolis, Egypt. Erected

there around 1500 B.C., it was brought to Rome by Constantius in A.D. 357 and set up at the Circus Maximus.

Pope Sixtus V found the obelisk in a swamp, restored it and placed it at the Lateran church site in A.D. 1588.

Further, the marble and bronze columns over the main Altar of the Blessed Sacrament in the Lateran are from the Temple of Jupiter.



# SHRINE OF THE HOLY STAIRS AND THE VENERATED IMAGE

Near the Lateran basilica is the Shrine of the Holy Stairs, which is reputed to contain the steps from Pilate's judgment hall that Jesus ascended after he was whipped. The steps were allegedly brought to Rome by the mother of Constantine in the 4th century.



Many Catholics climb the stairs on their knees in pursuit of a blessing from God and a promised papal indulgence. At the top of the stairs is an image of Jesus that, allegedly, was painted without human intervention. Each time we have visited the Shrine there were many people proceeding up the stairs.

#### PAPAL AUDIENCE

We spent most of the day at the Vatican on April 2, 2003, and again on April 15, 2005. When we first arrived there in 2003, we learned that the pope was giving one of his public papal audiences in the piazza in front of St. Peter's Basilica, and we were able to obtain tickets and get front row seats by claiming our seats an hour early. Right on time, at 10:30 a.m.,



Pope John Paul II was motored out in his "popemobile" and was driven around St. Peter's Square to the enthusiastic shouts of the faithful. Many young people near us were repeatedly shouting "viva il

papa" ("long live the pope or father") and were waving little papal flags. We got some good photos of the aged pope after he was driven up on the large platform by a ramp that had been constructed for this purpose. After he left the popemobile, he was rolled the few feet to his chair in a little cart, because he was too frail to walk.

#### VATICAN MUSEUM AND SISTINE CHAPEL

On both trips we went through the Vatican Museum, which contains fascinating history but is spiritually dead. It contains a wide assortment of old pagan statues, including heathen gods and goddesses such as the drunken Bacchus (god of wine and debauchery), the many-breasted Diana, Mercury, Apollo, the Nile river god, Minerva, Athena, Hermes, Venus, and Isis. There is a famous statue of a Trojan named Laocoon, priest of the sun-god Apollo, being killed by two serpentine sea-creatures. It is located in the octagonal Belvedere Courtyard. This statue originally stood at the palace of the pagan Roman emperor Titus and was brought to the Vatican in 1506 by Pope Julius II.

There are many paintings and embroideries depicting scenes from the Bible and church history. The first Raphael Room contains a painting of Pope Leo III crowning Charlemagne in St. Peter's at the Midnight Mass of Christmas 799. The third Raphael Room contains a painting of the Mass at Bolsena, "when the Corporal [the dedicated host] now at Orvieto is believed to have become miraculously bloodstained." The Hall of Constantine depicts Constantine's alleged vision of the Cross, his baptism, and his supposed donation of Rome to the popes. This and others "donations" by early emperors to the popes were fabulous counterfeits, but they were taught and accepted throughout the dark ages as truth.

The Borgia Apartment was built by the Pope of that family, Alexander VI, a singularly reprobate man. Before he bribed his way to the papacy, he had at least four illegitimate children, whom he made rich through appointments after he was pope. He made his son, Caesar Borgia, a cardinal when he was only 18 years old. Caesar was an immoral and violent man who had his brother put to death as well as his sister Lucrezia's husband. Alexander held unspeakable orgies in his palace and kept mistresses who were married women. He died of syphilis.

The Sistine Chapel, a rectangular hall with a barrel vault that gets its name from Pope Sixtus IV, contains the famous painting of Michelangelo from the creation of man to the last judgment. The paintings took nine years to complete in two sessions that were 25 years apart. It has been called "perhaps the greatest artistic achievement of all time." It was restored between 1981 and 1994 and the original bright colors are



A Sibyl

again visible. The paintings include depictions pagan prophetesses called sibyls. There is an Erythraean Sibyl, Persian Sibyl, Delphic Sibyl, Cumaean Sibyl, and Libyan Sibyl.

The Sistine Chapel is where the cardinals hold the conclave to select new popes. Conclave means with (con) key (clav) and refers to the fact that prior to 2005 it was customary for the cardinals to be locked into the chapel for the duration of the voting. Beginning with the election of Pope Benedict XVI in

April 2005, the cardinals have been allowed to retire to more comfortable quarters in other parts of the Vatican after their work is completed each day.

#### ST. PETER'S BASILICA

The current St. Peter's basilica was started in 1506 and completed during a period of roughly 120 years under a succession of 18 popes and 12 architects. The façade was finished in 1614. The bronze pillars over the Papal Altar (called Baldacchino) were completed in 1633.

The massive church, 610 feet long by 450 feet wide, has 44 altars, 11 domes, 778 columns, and 395 statues.

It houses the alleged tomb of Peter, though there is no biblical evidence that Peter was ever at Rome. Paul wrote letters to Rome and from Rome, and he mentioned many of the believers there but he never mentioned Peter. The Bible tells us that Peter was the apostle to the Jews, while Paul was the apostle to the Gentiles.

**THE PAGAN OBELISK** standing in the center of St. Peter's square in front of the basilica was brought to Rome

from Egypt in 37 BC by Emperor Caligula to decorate Caesar's Forum. In 1586 it was moved by Pope Sixtus V to its current location in an operation that took four months and required the labors



of more than 900 men, 75 horses, and 40 winches.

The reliquary on top of the obelisk allegedly contains "a piece of the true cross." The St. Peter's obelisk symbolizes papal supremacy. It "stands at the geometrical center of the ellipse and is the gnomon of an immense sundial, symbolizing the sun itself and alludes to the central figure of the pope, the Vicar of Christ on Earth" (*Rome and the Vatican*, p. 110).

The **GREAT PORTICO** that branches out from the front of the basilica forms two hemicycles delineated by a double row of stone columns. This symbolizes Rome's universal



claim. The portico is "a symbolic embrace by the Church that would welcome and protect all the faithful of the world in this and in the next life" (Rome and the Vatican, p. 107). On the way into the huge church, we saw the "Porta Santa" or

"HOLY DOOR," which is walled up except during "holy years." The last one of these was in 2000, when Pope John Paul II opened the door and countless thousands of Catholic pilgrims walked through them in search of the indulgence he had promised. A plaque above the doors commemorates that occasion.

The famous *PIETA* **OF MICHELANGELO** is located to the right as you enter St. Peter's, but it is now behind bulletproof glass, after a man attacked it with a hammer in 1971. It depicts an apocryphal scene of Mary holding Jesus after his death. In reality, Jesus' body was taken down by Joseph of Arimathaea (Matt. 27:57-60) and there is no mention in the Bible of Mary even being present at that scene. Michelangelo's *Pieta* depicts Mary as larger than Jesus, which is symbolic of Rome's mis-emphasis on and heretical exaltation of Mary. Mary is also depicted as a young woman, fitting, perhaps, into Rome's "perpetual virgin" myth, whereas she would have been an older woman at that point in her life.

The bronze monument above **THE HIGH PAPAL ALTAR** is the largest in the world. It is five stories high and weighs about 83,000 pounds.

During the 2005 trip we went up in **THE DOME OF ST. PETER'S**. It is an amazing feat of engineering. Two thousand workers labored to complete it to the point of the drum underneath the dome, before work was stopped in 1564. The

dome itself was completed in 1590 by 1,600 workers who labored day and night for 22 months.

Underneath St. Peter's is the crypt containing the alleged TOMB OF PETER, as well as the tombs of many of the



St. Peter's Tomb

popes, other items. If I remember correctly, less of the crypt is accessible today than it was when I first visited St. Peter's in the early 1990s and fewer of the stone burial monuments are accessible to tourists.

On April 13, 2005, we visited **THE TOMB OF THE LATE POPE JOHN PAUL II** in the crypt under St. Peters. This was the first day it was opened to the public. It is a simple tomb, a marble slab a few inches high inscribed in gold letters with the pope's name, the years of his papacy, and his seal. Above the tomb is a picture carved in stone or marble of Mary holding Jesus. It is sad to see the veneration that is misplaced on a sinful man who preached a false gospel and was one of the greatest exalters of Mary in all of Rome's heretical history. He dedicated himself and his papacy to Mary, glorified Mary for her alleged protection during his assassination attempt,

and had the words "all yours" embroidered on his garments in Latin, according to his own autobiography. To exalt Mary to a position that belongs solely by Jesus Christ is pure blasphemy, and yet this pope was praised by countless Evangelical and Charismatic leaders.

## POPE JOHN XXIII, VATICAN II ECUMENISM, AND A BAPTIST-CATHOLIC

One of the prominent newer papal tombs in St. Peter's is that of John XXIII, who called the Vatican II Council in the 1960s and thus opened the doors for the ecumenical movement. Originally his tomb was located in the spot in the crypt now occupied by John Paul II's body, but it was moved up to the main level some years ago because it is so popular.

Pope John XXIII's ecumenism reminds me of an American woman Brian interviewed prior to the papal audience outside St. Peter's in 2003. She said that her family had given her a



40th birthday gift of a trip to Rome, which she had long desired. She said that she was raised Baptist but had converted to Catholicism. She explained that 20 years ago she probably wouldn't have converted, because there was not much freedom in Catholicism in

those days, but "since Vatican II," there is more freedom. She emphasized that her priest is very easy-going about doctrine. We didn't ask, but it is possible that she is part of the "charismatic renewal" in Catholicism. She is a "Baptist-Catholic" (so to speak), but she knows very little about Catholic doctrine. She claimed to believe that salvation is by the grace of Christ alone, but this is complete confusion,

because the Catholic Church denies this and solemnly cursed such a belief at the Council of Trent.

Thus in one day in Rome we met a Hindu-Catholic, which represents the merger of Catholicism with the pagan religions, and a Baptist-Catholic, which represents the merger of Catholicism with the non-Catholic denominations. Rome today is a big stew of syncretism and ecumenism, adapting itself to and swallowing up every form of "spirituality" in the world. You are free to believe pretty much anything you please doctrinally, as long as you will give some credence to papal authority. The one thing that the "Hindu-Catholic" and the "Baptist-Catholic" have in common is their love for the pope.

We are observing ecumenical confusion of the highest degree, which is preparing the way for the end-times "one world church," the final form of the age-old "mystery of iniquity."

#### CHRISTIANIZED HEATHENISM AT THE VATICAN

The Vatican is aptly filled with Christianized heathenism, because this is basically what Roman Catholicism is. We can only give a few of the almost countless examples. Every image of Mary, the very papacy itself, the "saints," purgatory, the mass, the images, the relics -- all of it is Christianized heathenism. The Word of God warns, "Learn not the way of the heathen" (Jer. 10:2), but Rome has ignored this throughout her history and there is no greater evidence of this than the Vatican itself.

The massive obelisk in the center of St. Peter's Piazza is a pagan object from Egypt.

The Vatican Library contains large paintings of various pagan gods and goddesses, such as Isis and Mercury and Minerva.

The "Cathedra Petri" or "Chair of Peter" contains woodcarvings that represent the labors of Hercules.



Near the main altar of St. Peter's is a bronze statue of Peter sitting in a chair. It is reported that this statue was originally the pagan god Jupiter that was taken from the Pantheon in Rome (when it was still a pagan temple) and moved into St. Peter's Basilica and renamed Peter! Jupiter was one of the chief gods of ancient Rome and he was called the "pater" (father) or Jove in Latin. There are extant statues of Jupiter

which are similar to the one of Peter. One foot of the statue is made of silver and a constant stream of pilgrims pass by and superstitiously touch or kiss it.

In the supposed tomb of Peter, 99 oil lamps are kept burning day and night. For those familiar with pagan religions, such as Hinduism and Buddhism, the origin of such things is obvious. There is no biblical authority for any of it. Jesus warned the Pharisees, "Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:9).

#### TREVI FOUNTAIN

One of the famous sites of Rome is Trevi Fountain. The background of the monument depicts the palace of the pagan sea god Neptune. The massive marble sculpture (about 60 feet wide and 78 feet high) depicts the pagan god driving a chariot drawn by horses rising out of the sea.

There are also mythical tritons emerging from the water to guide the horses. The building of this pagan monument was

begun by Pope Urban VIII and completed by Clement XII. At the very top of the monument are the papal coat of arms, the tiara (papal crown) and the key of "St. Peter." The popes have thus blessed all of this pagan idolatry.



Trevi Fountain

## PAPAL HEARTS AND ENTRAILS, JOHN'S HEAD, AND MIRACULOUS ICONS

Near Trevi Fountain there are 13 Catholic churches in a small area covering a few blocks.

**SANTA MARIA IN TRIVIO,** right beside the fountain, features a copy of the Mary statue at Fatima. The original Fatima statue is the one that Pope John Paul II used as a backdrop for his Rosary for the World that was broadcast a few years ago to millions of people. The Pope dedicated the world to Mary.

**SAINTS VINCENT AND ANASTASIUS**, right in front of the fountain, contains the hearts and entrails of 22 popes who died in the nearby Quirinal Palace up to the time of Leo XIII, who departed his earthly abode in 1903.

**SANTA MARIA IN VIA,** a short distance away, is the site of the alleged miraculous appearance of an icon of Mary painted on stone which was supposedly found floating on water that had overflowed from a well.

#### THE PAGAN MOUTH OF TRUTH

The Church of Santa Maria in Cosmedin is the home of the **BOCCA DELLA VERITA** (THE MOUTH OF TRUTH). It is a pagan image of a frowning river god and is prominently displayed in the foyer by which you enter the church.



"The plaque is traditionally held to be an incorruptible judge: those acting in good faith can put their hands in the mouth of the god without fear, but those whose consciences are not quite as spotless and who challenge the judgment of the god run the risk of seeing the mouth snap shut and finding their hands amputated."

### THE SYNAGOGUE WHERE POPE JOHN PAUL II BLESSED THE JEWS

The Roman synagogue is located on the opposite bank of the Tiber from the Vatican. This area was once occupied by the Jewish ghetto. Pope Paul IV had the area enclosed in 1556 to separate the Jews from the rest of the city, and the wall was not torn down until 1887. The Jews were viciously persecuted throughout much of Rome's history and were as much the victims of the Inquisition as Bible-believing Christians.

Things are difficult in today's ecumenical climate and unity is in the air on every hand. Pope John Paul II made an historic ecumenical visit here in 1986. As the Pope walked down the aisle escorted by a rabbi, the choir sang "Ani Ma'Amin," "I Believe." The Pope and the Chief Priest and the Chief Rabbi sat on the Teva, the platform normally reserved for the cantors who read from the Law of Moses. The Pope said, "You are our dearly beloved brothers. And in a certain way, one might say, our elder brothers."

## ST. PAUL ANGLICAN CHURCH: A MEMORIAL OF THE FIRST VISIT BY AN ARCHBISHOP OF CANTERBURY TO A POPE

Nearby the hotel where we stayed in the heart of Rome in 2005 is St. Paul's Within the Walls Anglican Church. Prominently carved into the front of the church is a monument to a highlight in ecumenical ventures, the first visit of an Archbishop of Canterbury, head of the Anglican Church, to a pope in Rome. The words say: "The bronze doors dedicated 28 - IV - 1977 offered to the glory of God commemorating the meeting on 2 - XII - 1960 in Vatican City of John XXIII P.M. and Geoffrey Fisher Archbishop of Canterbury -- 'THAT WE MAY BE ONE."

#### NAIADS FOUNTAIN

Across from the Basilica of Saint Mary degli Angeli, located near the main train terminal, is the pagan Naiads Fountain that was built by Pope Pius IX. It depicts a sea god and nymphs, all naked, and a sea horse, a swan, and two snake-like creatures. A Hindu would feel comfortable with such things.

#### TRITON FOUNTAIN

Another example of Christianized paganism is the Triton Fountain. It features a statue of a triton, a mythical creature associated with the false god Neptune.

The triton is sitting on top of conch shells upheld by four fierce-looking, snake-like sea monsters. Right beneath the triton is the papal coat of arms with the pope's crown or tiara and the "key of Saint Peter."



#### THE BONE CHAPEL

Nearby the Triton Fountain is the Church of the Immaculate Conception, underneath which is the Capuchin Cemetery, popularly called the Chapel of Bones. This weird place consists of five rooms featuring the bones of 4,000 Capuchin monks arranged in various artistic patterns. One room is named the "crypt of the skulls."

It contains an arrangement of perhaps 200 skulls interspersed with other bones, with the complete skeletons of two monks dressed in brown friar robes, lying separately on



either side of the room. Another room is named, believe it or not, the "crypt of the pelvises," and features a tasteful arrangement of pelvic bones. (It would seem that this would be a good place for Elvis' remains.) Another of the rooms,

the Mass Chapel, contains more bones plus a special added treat, the heart of Maria Felice Peretti, the grand-niece of Pope Sixtus V. The shriveled heart is visible in a lead casket. The last two rooms at the end of the hall are "the crypt of leg bones and thigh bones" and the "crypt of the three skeletons." The latter features the complete skeletons of three young children, as well as the skeletons of two more monks lying on "cushions" made of bones. While touring the place it was all I could do not to launch forth with a round of "Them Bones," Them Bones"!

In 1797, Pope Pius VI granted a plenary indulgence to those who visit the Bone Chapel on the first Sunday in October. Since both of our visits were in the month of April, I assume we didn't get in on that benefit.

While this is the most extravagant collection of unburied bones in Rome, there are other Catholic churches in the area that have smaller assortments in their crypts, including the Venerable Confraternity of Devotees of Jesus Christ on Calvary and of Our Lady of Sorrows, the Church of the Archconfraternity of Our Lady of Prayer and Death, the Church of the Stigmata, and the Chapel of Our Lady of Sorrows at Frascati.

This love for unburied bones is evident in Catholic churches throughout the world, in fact. I have seen the head of a priest exposed for veneration in Dublin, Ireland, and the heart of a priest similarly exposed at St. Joseph's Cathedral in Montreal, Quebec.

The same is true in America. In Chicago, for example, two of the bone fragments of San Diego de Alcala, the "saint" for whom the ever-sunny southern California city is named, are displayed in a silver showcase at Loyola University. A bone from the right arm of Mother Cabrini, who died in 1917 and was declared a saint in 1946, is on display at the National Shrine to St. Frances Cabrini at Columbus Hospital. And pieces of a leg bone believed to belong to Jude, one of the 12 apostles, are enshrined at the National Shrine to St. Jude.

#### PRAYING OVER THE BONE CHAPEL

After going through the weird chapel in April 2003, Brian Snider and I went upstairs to the Church of the Immaculate Conception. Several people were praying in the main church area, but we found a quiet, unoccupied small back room that is located right over the Bone Chapel, and there we had our own time of prayer. We thanked the Lord for all of His tender mercies during the trip and prayed for our families and our nation. We beseeched the Lord to use the things we have seen to help benighted people to come to the light of the Truth in Jesus Christ.

#### JOHN THE BAPTIST'S HEAD

Speaking of bones, the San Silvestro in Capite church, in the Trevi Fountain area, is named for its famous relic, which is the purported head of John the Baptist.

It is in a glass box on an altar in a little chapel on the left



s i de of the building. There is indeed a skull in the box, but only the Lord knows whose it is!

In the same room is a large image of Mary holding the dead Jesus. I was in the room for about 10 minutes taking photos and there was a constant stream of people coming through and worshiping before the Mary image.

## SAINT PAUL WITHOUT THE WALLS: GOLDEN CUPS AND SCARLET ROBES

In 2003 I visited the large basilica of San Paolo Fuori le Mura (Saint Paul Without the Walls). The apostle Paul is supposed to be buried under the main altar here. The Blessed Sacrament Chapel contains a crucifix that St. Bridget of Sweden claimed spoke to her, though it didn't say anything during my visit. There is also a Relic Chapel that contains a wide variety of "holy relics," including many bones and the alleged prison chains of Paul. I stopped by here mainly to see

the mosaics of all of the popes.

While I was there, I took some photos of a mass that was led by a group of 10 bishops. Their golden cup and s c a r l e t r o b e s immediately brought to mind Revelation 17:4.



#### PAPAL BLESSING

In the gift shop of Saint Paul Without the Walls I bought a card with a photo of Pope John Paul II and the words, "May the Apostolic Blessing, which I impart to everyone with great affection, be a pledge of my universal favor and the reconciliation of hearts."

In fact, the popes have no apostolic authority, and even the apostles themselves did not presume to be able to impart blessing or universal favor upon anyone. Rather, they preached Jesus Christ, the author and finisher of our faith and the sole Mediator and Reconciliator.

#### MUSEUM OF THE SOULS OF PURGATORY

Three times we have tried unsuccessfully to visit the Museum of the Souls of Purgatory located in the Chiesa del Sacro Suore del Suffrago (Church of the Sacred Heart of Sufferance), facing the Tiber River onto the Lungotevere Prati. The church was locked each time. There is not a lot about the doctrine of purgatory visible in Rome today, and we wanted to see what was on display here. In case someone gets a chance to visit it, the instructions I found say to enter the church in the front and then walk down the right aisle to a door on the right where you ask to see the "il museo." According to descriptions of the place are on the Internet, the

little museum contains alleged evidence of paranormal signs sent from souls in purgatory to the living. The signs include scorched fingerprints, handprints burnt on to wooden tables and pieces of paper, and singed pillowcases and shirt sleeves. Supposedly, by these signs the dead are trying to get the attention of the living so that they might offer masses and prayers in their behalf. The 100-year old museum was built by Victor Jouet, a French priest who traveled to Belgium, France, Germany, and Italy gathering relics. He died in his little museum in 1912.

#### WALDENSIAN CHURCH IN ROME

There is a Waldensian Church in Rome about a block farther away from the river from Chiesa del Sacro Suore del Suffrago, but though the Waldensians stood for the Word of God through the Dark Ages and were persecuted by Rome, they are largely apostate today and have even joined Rome in the ecumenical movement.

### MARY: THE TUTELARY DEITY OF ROME



Waldensian Church in Rome

John Burgon's description of the Mary cult in Rome in the 19th century is as apt today as then. He said: "There has resulted from this unscriptural theory of Tradition, no grosser perversion of the truth than the entire system of Saintworship, and especially the cultus of the Blessed Virgin Mary. ... She can only be fitly described as the tutelary Deity of modern Rome."

The Roman Catholic Mary is indeed the tutelary (guardian/

protector) Deity of Rome. She is everywhere. Most of the churches are named in her honor and feature her statues and paintings. They celebrate fables surrounding her sinless birth, her presentation in the temple, her assumption into heaven, and her coronation as Queen.

Consider **SANTA MARIA DI CONSOLAZIONE** (Saint Mary of Consolation). This church, which exalts Mary as the Mother of Consolation, has four shrines to her under different titles.

Consider **SANTA MARIA IN ARA COELI** on the Capitoline, which exalts Mary as the Altar of Heaven. The 124 marble steps, which serve as the ceremonial approach to the church, formerly led up to the Temple of the Sun that was built by the emperor Aurelian (270-75 AD). The site of the church was formerly occupied by an altar to Juno, Jupiter's female counterpart. The main altar features a colorful statue of Mary with a large crown; she is pointing with her right hand to a large cross she is holding in her left. In one chapel there is a statue titled Santissimo Bambino (most holy Infant Jesus), a "curious little statue, beloved of Romans." Any Hindu would love this little idol of an infant god. On the wall facing the entrance to this chapel is the painting "Our Lady of the Way," depicting Mary holding Jesus. Both are crowned.

Consider **SANTA MARIA DEL POPOLO** (Saint Mary of the People). The Madonna del Popolo in the main altar is falsely alleged to have been made by the Gospel writer Luke.

Among the frescos in the presbytery are the Coronation of the Virgin depicting Jesus in his throne crowning Mary, who is sitting at his right hand. There are also depictions of the sibyls, which were pagan prophetesses. The Basso Della Rovere Chapel



features a picture of Mary sitting in a throne and holding the infant Jesus and another depicting the assumption of Mary into heaven. Below is an empty casket and above is Mary in glory surrounded by angels. The Cerasi Chapel features another painting of the assumption of Mary as well as one of her coronation. The Chigi Chapel has a 16th century painting of the fable "The Birth of the Virgin," symbolizing Rome's dogma that Mary is a perpetual virgin.

The SAN MARCELLO AL CORSO CHURCH in the same general area as San Silvestro in Capite contains a purported miraculous crucifix. The almost life-sized crucifix has its own chapel and there is a photo of John Paul II bowing beside it. It is carried through the streets of Rome in procession during special occasions, such as the start of the Vatican II Council in the 1960s. A prayer that is supposed to be prayed "before the miraculous crucifix" ends with these words: "And you, Mary, Mother and Virgin of Sorrows, hear my plea, intercede for me with your divine Son so that I will receive the graces necessary for today and always."



This illustrates the error and confusion of Rome's gospel. It is a false mixture of faith plus works, grace plus sacraments, Bible plus paganism, Jesus plus Mary.

San Marcello al Corso also has a chapel dedicated to "OUR LADY OF GRACES." This is a blasphemous exaltation of Mary to the place of God, who is "the God of all grace" (1 Peter 5:10). It is God

and God alone who is "able to make all grace abound toward you" (2 Cor. 9:8). The fact that grace is extended from Jesus Christ is irrefutable evidence that He is God (Rom. 1:7; 1 Cor. 1:3; Gal. 1:3; Phil. 1:2; Eph. 1:2; Col. 1:2; 1 Thess. 1:1; Phile. 1:3).

This church also has a Chapel of Annunciation, honoring the myth that Mary ascended to heaven and was crowned Queen of the universe.

A plaque says that this chapel was originally dedicated to Saint Ansano, also called San Sano, the "protector from mental illness." We met a lot of people on this trip who think that fundamentalists need a good dose of this saint's help!



Consider SANTA MARIA DEGLI (Saint Mary of the Seven Angels). The church was built through the zeal of Antonio Lo Duca, a Sicilian priest "devoted to the veneration of angels." In 1541 he had a vision of a "light whiter than snow" emerging from the

Diocletian Thermal Baths. The only place in Scripture where we see angels appearing as light is in 2 Cor. 11:14, "And no marvel; for Satan himself is transformed into an angel of light." On the left side of the circular vestibule as one enters the church is a statue "The Angel of Light." It was made in 1945 and placed here at the end of Jubilee 2000. It has an (appropriately) demonic appearance.

In the center of the apse is the painting "The Madonna of the Angels" which depicts Mary on a throne surrounded by seven angels. She is breast feeding the infant Jesus and a massive crown is being placed on her head by the Archangels Michael and Gabriel. The other angels are named Uriel, Barachiel, Salatiel, Jeudiel, and Raphael.

On the right wall of the presbytery in the front of the church is the painting "The Presentation of Mary at the Temple." It depicts the apocryphal scene of Mary being presented by her parents to the high priest in the temple. She is said to have climbed the steps alone to present herself to the priest.

On the left wall just before entering the passage to the presbytery is the painting "The Immaculate," representing an exalted Mary being adored by angels and men.

Consider, also, **SANTA MARIA MAGGIORE** (**SAINT MARY MAJOR**) **BASILICA**. Of the countless churches in Rome named for Mary, this is the main one. It is one of four "patriarchal basilicas," meaning they are directly associated with the pope and have papal altars at which only the pope or his authorized representatives can conduct mass.

Built in about 350 it was restored by Pope Sixtus III to commemorate the declaration of Mary's Divine Motherhood by the Council of Ephesus in 432. The Council defined that "Mary was the Mother of one person, and that as he was God, as well as man, she was rightly to be called Mother of God."

The mosaic in the apse, from the late 13th century, depicts



Mary sitting on the right hand of Jesus on his throne and being crowned by him as Queen of heaven. The great blue orb surrounding them depicts the universe, filled with sun, moon, and stars. The Latin inscription

translated says: "The Virgin Mary assumed into the dwelling place of the heavens, where the King of Kings sits on the starry throne. The Holy Mother of God is elevated into the Kingdom of Heaven, above choirs of angels." Christ has an open book in his hand which has the words in Latin meaning "Come my beloved and I will place you on my throne."

Another prominent statue of Mary in this church is titled "Mary Queen of Peace." Mary is depicted holding the child Jesus with one arm while holding the other out in a sign of blessing.

One of the church's chapels enshrines an ancient icon of Mary titled "Salus Populi Romani" ("the health or well-being of the Roman people").

Under the main altar of Santa Maria Maggiore is a relic that purports to be pieces of wood from **THE** 



MANGER OF BABY JESUS. The wood has been encased in an ornate gold container with a gold image of a crowned infant on the top. The entire thing is housed in a glass case. Electric candles are constantly lit in front of it, and even in the few minutes I was there taking photos, many people came by to pray and worship.

It is pure idolatry, and it is a grievous matter to think of the multitudes that are deceived by Rome. Even more grievous is the thought of those duped Protestant and Baptist leaders today who are breaking down the walls of biblical separation so that the people can no longer see the plain distinction between truth and error.

Outside of the St. Mary Major Church, MARY IS EVEN HANGING ON THE CROSS WITH JESUS! A large crucifix has Jesus hanging on one side and a crowned Mary hanging



holding a baby on the other. The image is located in a parking lot behind a gate that is kept locked and we were not allowed to enter, but we got good photos of it from the sidewalk across the street. We found out later that the image is accessible from a side door of the church. This statue depicts Rome's dogma that Mary is the co-redemptress with Christ, that she intercedes

for men from heaven and aids in their salvation. Note the following quotations from the Vatican II Council of the 1960s:

"Rightly, therefore, the Fathers see Mary not merely as passively engaged by God, but as freely cooperating in the work of man's salvation through faith and obedience. For as St. Irenaeus says, she being obedient, became the cause of salvation for herself and for the whole human race. Hence not a few of the early Fathers gladly assert with him in their preaching ... 'death through Eve, LIFE THROUGH MARY.' This UNION OF THE MOTHER WITH THE SON IN THE WORK OF SALVATION is made manifest from the time of Christ's virginal conception up to his death" (Dogmatic Constitution on the Church, chap. 8, II, 56, pp. 380-381).

"Taken up to heaven she did not lay aside this saving office but BY HER MANIFOLD INTERCESSION CONTINUES TO BRING US THE GIFTS OF ETERNAL SALVATION. By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into their blessed home. Therefore the Blessed Virgin is invoked in the Church under the titles of ADVOCATE, HELPER, BENEFACTRESS, and MEDIATRIX" (Dogmatic Constitution on the Church, chap. 8, II, 62, pp. 382-383).

In his general audience of May 7, 1997, Pope John Paul II said that "MARY IS THE PATH THAT LEADS TO CHRIST" and concluded by urging all Christians to acknowledge Mary's "providential role in the path of salvation" (Vatican Information Service, May 7, 1997).

#### **WORSHIPING MARY**

When someone says today that Roman Catholics worship Mary, it is typical for this to be challenged by Catholics today; but the Catholic Church itself says that Mary is worshiped. For example, a plaque in the Chapel of the Virgin of the Grace at Saints Vincent and Anastasius says, "Cardinal Benedetto Odescalchi, who became the pope with the name of Innocent XI, initiated THE WORSHIP OF THE IMAGE, placed on the altar in 1677, and wanted his heart to be buried here, not in the main chapel."

This is only one example of many that could be given of the term "worship" used in regard to Mary in Rome's churches.

#### **CONCLUSION**

As we look back on these trips, we rejoice at how the Lord guided our steps and blessed in such a manifest way. Though the schedule was always packed, not once did we miss an appointment, in spite of forgetting computers and camera batteries, and in spite of getting lost numerous times in foreign cities. We were able to witness to many people and to remind them that eternity is approaching and that salvation is only through faith in Jesus Christ.

The Bible is the believer's most precious earthly treasure, and it is a thrilling thing to research its history and to stand in those places where it was written and translated and loved and believed and obeyed and held in such reverence that its readers were willing to be tortured, burned, and drowned rather than denounce it.

A great price was paid to give us the Bible, and we must not take it lightly.

### In the Footsteps of Bible Translators

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