

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Mary Byars
Cradle Roll 2: Larry Byars
6:30 p.m. Service ----- Cradle Roll 1: Kristi Hooper
Cradle Roll 2: Volunteer Needed!
Wed. Evening Service ----- Cradle Roll 1: Shirley White
Cradle Roll 2: Volunteer Needed

AND THE PEOPLE CAME...

Week of May 14, 2017

Sunday School ----- 31
Sunday Morning Service ----- 35
Sunday Evening Service ----- 23
Wed. Eve. Service, 05/17/17 ----- 16

AND THE PEOPLE GAVE...

- Week of May 14, 2017 -

Undesignated Tithes & Offerings ----- \$ 1,089.25
Total Received for Week of 05/14/17: \$1,089.25

- Week of May 7, 2017 -

Undesignated Tithes & Offerings ----- \$ 977.10
Total Received for Week of 05/07/17: \$ 977.10

- Week of April 30, 2017 -

Undesignated Tithes & Offerings ----- \$ 575.75
Total Received for Week of 04/30/17: \$ 575.75

- Week of April 23, 2017 -

Undesignated Tithes & Offerings ----- \$ 785.00
Total Received for Week of 04/23/17: \$ 785.00

Average amount of Undesignated Offerings needed to operate the church EACH WEEK, as a minimum = \$ 1,400.00

WHAT IT MEANS TO BE SAVED

1. **Admit that you are a sinner.**
2. **Admit that God says all sins must be paid for.**
3. **Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.**
4. **You must change your mind about sin and sinning (God calls this repentance).**
5. **By an act of your will, accept by faith the Lord Jesus Christ, who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.**



Please Remember To Be Faithful To Give!

As with everything else, the costs of keeping a church going never go down - they always go **up**. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). *If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!*

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start **today - OK?** Thank you.

Church Directory

Todd W. White ----- Pastor
Mickie Shatwell ----- Pianist
Lois Mae Floyd ----- Pianist/ Organist
Rayna Crawford ----- Greeter
Shayne Hooper, Brian Crawford, Charity Crawford, LeAnna White -- S.S. Teachers
Larry & Mary Byars, ----- Outreach
Bertha Segebarrt ----- Custodian
Flowers ----- Shirley White, Charity Crawford

REMINDER



IN DEFENSE OF BIBLICAL, HISTORICAL CHRISTIANITY

by Dr. Thomas Cassidy, Pastor
First Baptist Church - Spring Valley, California
(continued from last week)

THE PETROBRUSSIANS

Peter Du Bruys, who died in 1126, was a student of Peter Abelard (1079 - 1142) at the University of Paris. From around the year 1105, he began preaching in the South of France, doctrines which ran contrary to the Church of Rome. His converts were called Petrobrussians by the Catholics.

The chief antagonist of Peter de Bruys was Peter the Venerable (1092 - 1156) the abbot of Clugny who listed five "heresies" of the Petrobrussians:

1. They declared invalid the baptism of any person before they reached the age of discretion. They taught believers baptism, and practiced rebaptism of those who joined them from the Catholics.
2. They declared Church buildings and consecrated alters as useless.
3. They were opposed to the adoration of images and rejected the use of crucifixes.
4. They denied transubstantiation.
5. They rejected prayers, alms, and good works for the dead.

In addition, the Petrobrussians rejected the Catholic use of tradition, teaching the authority and literal interpretation of Scripture alone as sufficient. They saw the "church" as being a body composed of regenerated, baptized people, and rejected the Catholic doctrines of penance and celibacy.

Peter Du Bruys became extremely popular in Languedoc where he preached for twenty years. He was seized and burned, by the Roman clergy, at St. Gilles in 1126.

THE ALBIGENSES

The name "Albigenses" is taken from the French town of Albi, 70 kilometers north-east of Toulouse, on the river Tarn. Albi was a major center of Catharist (Purist) activity.

The doctrines of the Albigenses, when taken from their own writings, rather than from the writings of their enemies, was very baptistic. These people rejected the Catholic concept of the "Church" and formed simple congregations with pastors in the place of leadership.

Enemies of the Albigenses thought they had no churches because they had no formal, visible organization of officers, etc. A (Catholic) synod at Toulouse in 1191 and at Albi in 1165 condemned the Albigenses for their rejection of infant baptism.

With regard to the Word of God, the Albigenses accepted the scriptures over tradition. There have been many (false) charges made against the Albigenses, the most frequent of which was that of Manichaeism. This no doubt came about through the connection of the Albigenses and the Paulicians. No hard evidence is available to support this charge, except the dubious statements of their enemies. In his book, "The Glorious Recovery of the Vaudois, lxvii, London, 1857, Acland writes:

"Care must be taken at this point, and too prompt credence should not be given the accuser. The Roman Catholic Church sought (continued inside)

LISTEN TO -



ABIDINGRADIO.COM

diligently for excuses to persecute. Even Luther was declared by the Synod of Sens to be a Manichaean. The celebrated Archbishop Ussher says that the charge 'of Manichaeism on the Albigensian sect is evidently false.' It would be difficult to understand the Albigenses from this philosophical standpoint. They were not a metaphysical people. Theirs was not a philosophy, but a daily faith and practice ..."

The Albigenses were some of the most persecuted people on Earth in their day. The Catholics at first attempted to “convert” the Albigenses through ecclesiastical coercion. This failed largely because the Albigenses knew the Word of God! The Catholic Councils of Lateran II in 1139 and Tours in 1163 condemned them as heretics.

The Count of Toulouse, Raymond IV, was forced, under threat of excommunication and interdict, to join in the crusades against his own subjects. This crusading army was led by the cruel Simon De Montfort and Arnold, the abbot of Citeaux. As an example of mans inhumanity to man, this period was one of the blackest spots in history. “Their thirst for blood and their unbounded rapacity continued to rage in spite of the feeble attempts of the pope to check them.” (G.P. Fisher, History of the Christian Church, page 194).

One instance will serve to show the nature of these persecutions. The town of Beziers was before the attacking armies. Rather than systematically seek out the Albigenses from the Catholic population the papal legate gave the order to “kill them all. The Lord knows His own.” The blood thirsty crusaders obliged. Women and children were not spared. Almost 20,000 innocent people were slain in just this one attack.

Further campaigns of terror were conducted in 1215-1218, 1226-1229, and 1232-1233. At the last, the business of the inquisition was entrusted to the Dominicans, called “the hounds of the Pope.” So widespread and devastating were these crusades, that the testimony of Christ was all but exterminated in the South of France. Those who did escape fled to Italy and Germany where they sowed the seeds of the Anabaptist movement in Europe. Some returned from whence they came - to Bulgaria, where the Bogomils continued to exist. The Albigenses were also called **Paterines**, meaning “sufferers.”

THE WALDENSES

Many so-called historians attempt to fix the beginnings of the Waldenses with one of their ablest leaders, Peter Waldo (born 1140, died 1218). This is in fact not the case. Two points can be confidently made:

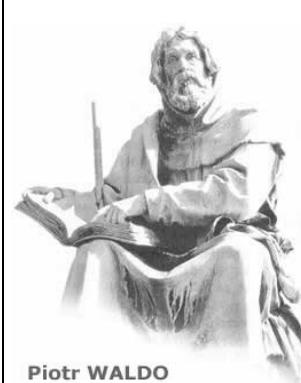
1. The Waldenses are of ancient origin. An Austrian inquisitor (Catholic) in the Diocese of Passau in 1260 wrote “*some say that it* (Waldenses “heresy”) *dates back to the time of Sylvester (A.D. 325); others to the time of the apostles.*” David of Augsburg said, “*They call themselves successors of the apostles...*” An early Waldensian document, **The Noble Lesson** (written in 1100, 40 years before Peter Waldo was born!) assigns the beginning of the Waldensian churches to the days of the

Emperor Constantine under Bishop Sylvester!

2. The Waldenses are closely linked to the Albigenses. The Jesuit, Jacob Gretscher, stated: “*that the Toulousians and Albigenses condemned in the year 1177 and 1178 were no other than the Waldenses. In fact, their doctrines, discipline, government, manners, and even the errors with which they had been charged show the Albigenses and Waldenses were distinct branches of the same sect, or the former was sprung from the later.*” (Rankin, History of France, III, 198-202).

The name Waldense seems to have sprung up at the time of the Catharist stirrings throughout southern France. This name apparently derives from the Italian word “Valdesi” or the French word “Vaudois” meaning “valley” and was applied because of the usual residence of these Bible believers was in the fertile valleys of the high mountain ranges, where they would be protected by the natural land barriers from their deadliest enemies, the Church of Rome.

A great revival occurred under the preaching of Peter Waldo, who had been a wealthy Catholic merchant of Lyon, France, who was converted to Christ. He became absorbed in the Word of God and even hired two priests to translate the Scripture into his native tongue. Seeking the purity of New Testament Christianity, and desiring to preach the Gospel to the people, he literally “left all” and followed Christ.



Piotr WALDO

Waldo and his congregation called themselves “**The Poor Men of Lyon.**” They were noted for their memorization of large parts of the Bible, their poverty, and their preaching. They inevitably ran afoul of the Catholic hierarchy, and were forbidden to preach without permission by Lateran III in 1179. In 1183, they were condemned as heretics. At this point they merged with other Catharist groups and for the next 35 years spread across France,

Italy, and Bohemia. The Waldenses were very evangelistic. They had numerous traveling evangelists who carried small Bibles under their cloaks, always ready to preach the Gospel. Tradition says that Peter Waldo died in Bohemia.

The doctrines of the Waldenses, when seen from their own writings, are easily discerned:

The Waldenses accepted the whole Bible and regarded it as authoritative. They were noted for their love for and use of the Scriptures - in a time when possessing, hearing, or reading the Bible was forbidden - by the “Church”!!! They believed the Scriptures ought to be available to all people. Many of them knew the New Testament, or great sections of it, by heart. They opposed any spiritualized interpretation of the Bible, taking it literally.

They rejected Rome's claim to be the “true” church, and believed preaching should be the right of every Christian, and denied the right of priest to bind or loose, consecrate or bless.

In a Waldensian document dated 1120, in the twelfth article, they state: “*We consider the sacraments as signs of holy things, or the visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols or visible forms when it can be done, notwithstanding which we maintain that believers may be saved without these signs when they have neither place nor opportunity of observing them.*” (Perrin, Histoire Des Vaudois, I, xii, 53.)

The 7th Article of a Confession of Faith dated 1544 says: “*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. ... And by this ordinance we are received into the holy congregation of God's people, previously professing our faith and the change of life.*” (Sleiden, the General History Of the Reformation, 347, London, 1689)

Peter of Clugny, in 1146, brought the following charges against the Waldenses: “*They say that infants are not to be baptized, or saved by the faith of another, but ought to be baptized and saved by their own faith...And that those who are baptized in infancy, when grown up, should be baptized again...rather rightly baptized.*” (Hist. Eccl. Magedburg, cent. Xii c. v. 834).

An ultimatum issued by the Pope against the Waldenses and other “heretics” in 1176 said, among other things: “*We believe that none are saved, except they are baptized; and that children are saved by baptism, and that baptism is to be performed by a priest in the church.*”

The Waldenses rejected outright this doctrine as well as the ideas of purgatory and prayers for the dead. They believed in Heaven for the saved and Hell for the lost! Other Catholic doctrines that were rejected by the Waldenses were: the veneration of Mary; prayers to the saints; veneration of relics; indulgences; use of images, absolution; and oath taking.

Most of those who would deny the preservation of the scriptures in the traditional texts of the Old and New Testaments like to attack the Waldenses because they played such an important part in the divine preservation of the Word of God during the “dark ages” of Roman supremacy. From their earliest beginnings the churches of northern Italy had a Bible which was pure in its text. It was called the “Italic Bible” or the “Itala,” which was produced about 157 A.D., translated from the Graeco-Syrian text. This made it quite different from the Latin Vulgate (official Catholic Bible) which was translated in 386 by Jerome from the corrupted manuscripts, many of which had been influenced by Origen of Alexandria.

The pure New Testament text was preserved throughout the dark ages in the Byzantine manuscripts, as well as in the Waldensian Bibles in their vernacular.

In the 14th and 15th centuries the Jesuits translated Jerome's vulgate into Italian and French, “*to shake out of the deceived peoples' hands, the false heretical translations of a sect called Waldenses.*”

An edition of the Waldensian 'Olivetian Bible' was influential in the translation of the English Geneva Bible - the Bible ultimately replaced by the Authorized Version of 1611. David O. Fuller, writing in his book, Which Bible (Grand Rapids International Publications, 1975, page 212) states:

“*It is therefore evident that the translators of 1611 had before them four Bibles which had come under Waldensian influences: the Diodati in Italian; the Olivetan in French; the Lutheran in German; and the Genevan in English. We have every reason to believe they had access to at least six Waldensian bibles written in the old Waldensian vernacular.*”

The persecutions of the Waldensians were legion. In 1179 the Poor Men of Lyon were forbidden to preach without the permission of the Catholic clergy. In 1183 Pope Lucius III excommunicated Peter Waldo and his followers at the Synod of Verona, and from this time on the Waldenses began to be persecuted with great severity. In 1212 five hundred Waldensians were taken prisoner in Strassburg and 80 of them were burned at the stake. In 1380 the antipope Clement VIII sent a monk into the Waldensian Valleys to root out “heretics.”

Over the next 13 years several hundred were burned at the stake. In the 15th century the persecutions began to increase, and in 1486, Pope Innocent VIII ordered an army of 18,000 men to exterminate them. In 1545, the Waldensians of Provence were exterminated, in 1559 those of Calabria, and in 1560 those of the Piedmont were all gone. In 1655, the terrible “Piedmontese Easter” saw troops of the Marquis of Pianezza bring about the final great massacre of the Waldensians in Piedmont, where the earlier persecutions had driven them, as well as into Provence, the Cottian Alps, and Dauphiny.

Some were dispersed to Germany, settling in Cologne, Frankfurt, and Nuremburg, and some went into Austria and Bohemia. Churches calling themselves Waldensian exist in many cities of Italy today and have their headquarters in Piedmont, the major city being Turin. They represent the largest evangelical group in Catholic Italy. Unfortunately, the Waldenses fell into the Protestant camp after the reformation. “*Sick and tired of heart in 1530 the remnant of the Waldenses opened negotiations with the reformers, but a union was not effected until 1532. Since then the Waldenses have been pedobaptist (infant baptizers).*” Today's Waldenses are modernistic, ecumenical, and more of a social Gospel organization than a Gospel preaching group. Their compromise is a clear warning to all true Baptist churches to avoid the compromises, no matter how insignificant they may seem, of the protestants and evangelicals, who would invite us into their ecumenical associations, and by so doing, eventually, and gradually, steal away our doctrine and identity. ÷