APOLOGETICS 34

An IMAGE to the BEAST

SECTION 2

the branch of theology having to do with the defense and proofs of Christianity

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An IMAGE to the BEAST

As the "two horns like to a lamb" continue to grow, the political power stemming from Nimrod, symbolized by the tiara, will continue to increase. The spiritual, or better the ecclesiastical control, represented by the mitre, the fish-head of Dagon, will be greatly extended by increased reliance on the world's idolatrous religions, all of which originated from the tower of Babel. (Confusion - Gen. 11:9)

Let us continue with the popes:

159. Paschal II (1099-1118) Ejected Antipope Clement III, Apologetics 33.
Antipope: Theoderic (1100-1110) Arrested by Paschal II after 105 days.
Antipope: Albert (1110) Humiliated and deposed by Paschal II.
Antipope: Silvester (1105-1111) His troops defeated by Paschal's.
160. Gelasius II (1118-1119) An harassed reign - see next Antipope.
Antipope: Gregory VIII (1118-1123) Excommunicated by Callistus II.
161. Callistus II (1119-1124) Concordat of Worms settles investiture.
162. Honorius II (1124-1130) Installed by armed troops. Two popes.
Antipope: Celestine II (1124-1125) Injured in the fighting - resigned.
163. Innocent II (1130-1143) Fled to France. 8-year schism.
Antipope: Anacletus II (1130-1138) Held out until his death.
Antipope: Victor IV (1138) He resigned. Pope Innocent broke his word.
164. Celestine II (1143-1144) 6mos. 56 volumes of his library to the church.
165. Lucius II (1144-1145) Attacked the Capitol - injured by stones - died.
166. Eugene III (1145-1153) Proclaimed the 2nd crusade. (1147-49)
168. Hadrian IV (1154-1159) So far the only English pope.
169. Alexander III (1159-1181) In conflict with 4 antipopes.
Antipope: Victor IV (1159-1164) 18-year schism.
Antipope: Paschal III (1164-1168) Not much done. Malaria?
Antipope: Callistus III (1168-1178) Not much known.
Antipope: Innocent III (1179-1180) Sentenced to confinement in abbey.
170. Lucius III (1181-1185) Formulated the charter of the Inquisition.

Eventually, by mutual agreement, the two met at Verona in Oct.-Nov. 1184. Here they first formulated a programme, embodied in the decreetal Ad abolendam (4 Nov.) and sometimes called the charter of the Inquisition, for the repression of heretics: if judged recalcitrant, they were to be excommunicated by the church and then handed over to the secular arm for punishment.

Dictionary of Popes

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1 Cor. 11:19 For it is even essential to be sects among YOU, in order that the (ones) approved might become manifest among YOU.
2. It should be quite obvious that the popes had no "direct line" from the apostle Peter. "The man of sin" (KJ) 1 Thes. 2:3 was gradually being uncovered. (See Apologetics 23 p.p. 7,8)

171. Urban III (1185-1187) Tried to break with the emperor.

172. Gregory VIII (1187) Only lived 57 days. Prepared for a new crusade. Saladin had captured Jerusalem. (See Times of Gentiles, R.H. Mount)

173. Saladin of Kurdish blood, was sole sovereign of Egypt. (Funk and Wagnalls Encyclopedia) Gregory VIII had Antioch. Victor IV's tomb opened and his remains thrown out of the church.

174. Celestine III (1191-1198) Was 85 when elected. Thomas Becket judged him one of the only 2 incorruptible cardinals.

175. Innocent III (1198-1216) I will interrupt the series here to give you various writer's statements concerning the persecutions that came upon people due to this 7th world power with "horns like to a lamb" yet speak like the dragon Satan.

* Halley's Bible Handbook p.776

In 1165 a dispute

between the orthodox and the heretical bishops and priests was held at Lomber, near Albi; but no result was arrived at. In 1178 Cardinal Peter, with a great retinue of prelates and monks, tried, for the last time, persuasion; and in 1180 Cardinal Henry, for the first time, employed force. He reached a crusade against the Albigensian heretics. Troops were drawn together and some strong places were carried with the usual accompaniment of massacres and burnings; and then the case was again allowed to drag along, until at last Innocent III, succeeded in finishing it by employing measures which he is said to have resorted to rather as a last resource. In 1205 the papal legate, Pierre de Castelnau, was murdered; and the murder was attributed to Count Raymond of Toulouse. A new crusade was preached, to be led by Arnold, Abbé of Cézère, as papal legate, and Simon de Montfort, Earl of Leicester, as military chief; and behind this line stood the French king waiting for an opportunity to rob Count Raymond of his beautiful lands. The count humiliated himself as much as he possibly could; he paid a large sum into the papal treasury, was excommunicated by the papal legates, and then took the cross against his own subjects. The first place which was taken was Algers, a city of between twenty thousand and forty thousand inhabitants, and the capital of Count Raymond. Raymond's nephew, who had openly espoused the cause of the heretics. When the general asked what to do with the inhabitants of the captured city, the papal legate answered, "Kill them all and God will know his own." In this manner the war was carried on for twenty years. Town after town was taken, pillaged, and burnt; and until the inhabitants were massacred and burnt. Nothing was left but a smoking waste. But, as the war went on, its purpose changed. Religious fanaticism had begun; rapacity and ambition were going to end it. When Raymond was ready to hand over all his movable property to the pope, and all his land to the French king, peace was concluded in 1229; and, in order to purge the population, the Inquisition was established in Languedoc, and soon extinguished the sect.

* Schaff Vol.1 p.46

Encyclopedia of Religious Knowledge

* Innocent III (1188-1216). Most Powerful of all the Popes. Claimed to be "Vicar of Christ," "Vicar of God," "Supreme Sovereign over the Church and the World," claimed the right to Depose Kings and Princes; and that "All things on earth and in heaven and in hell are subject to the Vicar of Christ."

He brought the Church into Supreme Control of the State. The Kings of Germany, France, England, and practically all the Monarchs of Europe obeyed his will. He even brought the Byzantine Empire under his control. Never in history has any one man exerted more power.

He ordered Two Crusades. Decreed Transubstantiation. Confirmed Auricular Confession. Declared that Peter's successor "can never in any way depart from the Catholic faith. Papal Infallibility. Condemed the Magna Charta. Forbade the reading of the Bible in vernacular. Ordered the Extermination of Heretics. Instituted the Inquisition. Ordered the Massacre of the Albigenese. More Blood was Shed under his direction, and that of his immediate successors, than in any other period of Church History except in the Papacy's effort to crush the Reformation in the 16th and 17th centuries. One would think Nero, the Beast, had come to life in Name of the Lamb.

The Popes, Michael Walsh p.118

It was characteristic of Pope Innocent that among the decrees of the Lateran Council a.d. for a four-year truce among Christian princes was included, to allow time for a Crusade. But, as previously mentioned, the Crusade was never to take place. Innocent III died on 16 July 1216, when only still in his mid-fifties. Despite his comparatively youthful age, he had been Pope for over 18 years. As Vicar of Christ - a title he was the first pope to adopt - he had made and unmade kings and emperors. He had, or so he thought, reunited the Greek and the Latin Churches. He had been the inspiration behind two Crusades to the Holy Land, although the first never reached there, and the second never even set out. He had reformed the Papal States, streamlined the papal bureaucracy, and held one of the most important reforming councils in the history of the Church. He had put into practice the ideals which the popes since the days of Saint Gregory the Great had held, but had been unable to implement. His pontificate marks the high point of the papacy.

* Again note "the cross."

* Vicar (substitute) of Christ: earth, heaven, and hell subject to him.
176. Honorius II (1216-1227) undertook a crusade against the Moors in Spain. Intensified the crusade against the Albigenses. Development of the Inquisition, severe penalties on heretics.
177. Gregory IX (1227-1241) called the emperor forerunner of Antichrist.
178. Celestine IV (1241) 2 days, fell ill and died.
179. Innocent IV (1243-1254) 18-month vacancy. Claimed Peter gave temporal and spiritual sovereignty. Indulged in nepotism. Planned to murder the emperor Frederick; but Frederick died. In 1252 he established the Inquisition as a permanent institution in Italy. Sanctioned torture to extract confessions.
181. Urban IV (1261-1264) Campaigned to restore the Latin empire.
182. Clement IV (1265-1268) 4 mo. vacancy. Little of importance.
183. Gregory X (1271-1276) 3 year vacancy. No major happenings.
184. Innocent V (1276) Only 5 month reign.
185. Hadrian V (1276) 1 mo. Never ordained priest, consecrated, or crowned.
186. John XXI (1276-1277) Ceiling of his study collapsed on him and he died.
188. Martin IV (1281-1285) 6 mo. vacancy. Reversed predecessor's policies.
189. Honorius IV (1285-1287) Not anything of importance.
192. Boniface VIII (1294-1303) Primarily in political intrigue.

Halley's Bible Handbook p. 777

Dictionary of Popes, p. 210

Boniface VIII (1294-1303), in his famous bull, "Unam Sanctam," said, "We declare, affirm, define, and pronounce that it is altogether necessary for Salvation that every creature be subject to the Roman Pontiff."

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Baltimore Catechism

Are all obliged to belong to the Catholic Church in order to be saved?

All are obliged to belong to the Catholic Church in order to be saved.

What do we mean when we say, "Outside the Church there is no salvation"? When we say, "Outside the Church there is no salvation," we mean that those who through their own grave fault do not know that the Catholic Church is the true Church or, knowing it, refuse to join it, cannot be saved.

The program is being set for submission to the antichrist.

This is Rome's teaching to 1,000,000,000 of the Catholics.

Benedict XI (1303-1304) 9 month reign. Very ill, died of acute dysentery.

Clement V (1305-1314) 11 mo. vacancy.

French pope. Dictionay of Popes, p. 213

After Henry's early death on 24 Aug. 1312, he published his famous bull "Paestasia" in which, carrying even further Boniface VIII's theocratic ideas, he asserted the superiority of the papacy over the empire with the right to name imperial vicars during a vacancy.

The papal claim to imperial power was increasing. I put the start of the "Sardis" church near this period. (Rev. 3:1)
The Knights Templar fought in the crusades to free Jerusalem. I have included pictures to show that these, as well as the Knights of St. John, fought under the "mark" of the cross. Corruption, violence, greed, and cruelty were increasing. Consider some of Pope Clement's actions.

The Popes, Michael Walsh, p.127

Henry of Luxembourg was elected to the title of King of the Romans, and Clement announced that he would crown him Emperor in Rome in 1312. But first Henry had to re-establish control over Italy, and win back Rome for the Pope, from the hands of Robert, the Angevin King of Naples. But by the time the Emperor-elect had taken Rome, he and Clement had fallen out. Clement made it clear that he considered the Emperor subject to the Pope. Not surprisingly Henry thought otherwise. When the time for the coronation came, therefore, Clement was still in France, and the ceremony had to be performed in the Lateran basilica by the Cardinal Bishop of Ostia. Clement heard the news with equanimity, and indeed it scarcely mattered: Henry died from a fever little more than a year after his coronation.

Philip of France, irritated at not winning the title of Emperor for his brother, demanded a high price in his relationship with the Pope. Clement had to have removed from the papal registers all Pope Boniface's acts, and those of his immediate successor, which were judged to be against French interests. In addition, Celestine V was to be canonized, a saintly victim of Boniface's atrocities. Clement was forced to agree, but canonized Celestine under his name of Pietro da Morrone. The implication was that Celestine had every right to resign his office, something which the French, with the support of the Colonna cardinals, strenuously denied.

The final price which King Philip demanded from the Pope was the suppression of the Knights Templar. This was a religious order, part monastic, part military, whose purpose was to protect pilgrims and guard the routes to the Holy Land. The Order had been founded on the site of Solomon's temple two centuries before, and its early history had been a distinguished one. But by the beginning of the fourteenth century it had become little more than an enormous banking organization which even ran the royal treasury of France. The gossip was that because they controlled so much wealth the Templars must be wealthy themselves, but that appears not to have been true. There were other accusations against them, including sorcery and dealings with the devil.

Philip arrested all the Templar knights in his dominions in 1307, acting, he claimed, at the request of the Inquisitor General of France. These 2,000 or so knights were formally charged with denying Christ and spitting on the crucifix during the initiation ceremony into the Order, of practising sodomy and encouraging others to do likewise, of leaving unsaid the words of consecration at Mass and worshipping an idol. Torture made the majority confess to these crimes.

On hearing this, Clement instructed all monarchs to seize the remaining knights. But then many withdrew their confessions. The Pope ordered all judicial proceedings to be suspended, and said he would handle the affair himself. On his own authority he decreed the suppression of the Knights Templar, but he never condemned them. On Philip's instructions, however, many died at the stake.

The French King's motives have never been entirely clear, but as he had already deploited the Lombard bankers and the Jews, the most likely explanation is that he was after the 'Templars' alleged riches. But if greed were his motive, then he was to be a little disappointed, for Clement tried to make over such property and money as they possessed to the other military orders. But Philip did manage to get his hands on the lion's share.

All these precautions had kept Clement in France. By the time they were over he was too ill to go to Italy, which was, in any case, largely under the hostile control of the Emperor Henry VII. So the papal court was still at Avignon when Clement died in 1314. It remained there until 1376.

While the papacy was located at Avignon it is known as the "Babylonian Captivity.

1305-1376 - 70 years.
195. John XXII (1316-1334) 2-year vacancy. "Sardis" means "those escaping." There were those in Thyatira who did not follow the papal idolatrous teaching. 

Rev. 2. CI

24 But to YOU I-am-saying, (namely) to-the-others, namely-to-the (ones) in Thyatira, as-many-as are not holding this doctrine, they-who came not to-know the deep (things) of-the Satan, as they-are-saying: I-am not casting on YOU another weight;

Antipope: Nicholas V (1328-1330) Ran after honours and women. Deposited.


198. Innocent V (1352-1362) French Pope. Returned to Rome (1367-1370), but then returned to Avignon.

199. Urban V (1362-1370) The sixth Avignon Pope. Returned to Rome (1367-1370), but then returned to Avignon.

Early in his reign John took sharp action, at the instance of Michael of Cesena, general of the Franciscans (1316-29), against the Spirituals, banning their abbreviated habit and ordering them to obey their superiors, and accept the legitimacy of laying up stores of provisions (1317), those who proved obstinate were handed over to the Inquisition, and four were burned at the stake (1318).

Clement's luxurious court and gorgeous retinue were those of a secular prince, not a prince of the church. He delighted in banquets and colourful festivities; his predecessors, he declared, had not known how to live as popes. An open-handed patron of artists and scholars, he was instinctively generous and held that no petitioner should go away unsatisfied. He was also an unblushing nepotist who lavished offices and gifts on relatives and countrymen.
6. 200. Gregory XI (1370-1378). The 7th and last French pope in the "Babylonian Captivity" of the Papacy. Note the following:

Hale's Bible Handbook, p. 778

The Avarice of the Avignon Popes knew no bounds. Burdensome taxes were imposed. Every Church Office was sold for money, and many new offices were created to be sold, to fill the coffers of Popes, and support the Luxurious and Immoral Court. Petrarch accused the Papal Household of Rape, Adultery, and all manner of Fornication. In many parishes, men insisted on priests keeping concubines as a protection for their own families. The "Captivity" was a blow to Papal Prestige.

The Popes, Michael Walsh, p. 134

Encouraged by a visit from the saintly mystic Catherine of Siena, Gregory decided to risk the journey back. Guarded by 2000 mercenaries, he entered Rome in January 1377, to be mobbed by cheering crowds. Less than a month later, the English mercenary captain, John Hawkwood, coming to the aid of a cardinal residing in Cesena, massacred most of the town's inhabitants in a single day. By nightfall, 4000 people lay dead in the streets.

This horrific event shocked Florence into suing for peace. The Pope had put them under an interdict which forbade other Christians from having dealings with them. Their allies deserted them, and their trade slumped. And so a great peace conference was called, but before it could meet, Gregory XI had died. He died in the new papal palace of the Vatican, which from now on replaced the ancient palace of the Lateran as the pope's official residence.

His death occurred on 27 March 1378, and there followed one of the most bizarre, and ultimately most tragic, of papal elections. Before Gregory was buried the people were on the street demanding an Italian pope. The cardinals went in fear of their lives as the mob blockaded the roads out of the city, and immobilized the boats on the Tiber. Bonfires were built to burn the cardinals if they did not give the Romans what they wanted. One cardinal actually made his will.

Wycliffe was right: Urban had nursed a burning desire to reform the Church throughout his term as Chancellor. But if his intentions were good, his methods were disastrous, and he rapidly dissipated the goodwill which greeted his election. He had an extraordinarily exalted idea of his own authority. Reminded on one occasion that he could not excommunicate someone who had already been warned that person three times, he shouted "I can do anything if it is my will and judgmen."

Two weeks after his enthronement he denounced two of the cardinals present as simoniacs, and called one of them a half-wit. He even tried to attack two other cardinals physically, and had to be restrained.

The French cardinals were the first to desert Urban, and others followed. They claimed that because the cardinals had been in fear of the mob at the election it had not been free, and they set up a new conclave. The choice this time was Cardinal Robert of Geneva, who took the title Clement VII in 1378. The Great Schism of the Western Church had begun.


Antipope: John XXIII (1410-1415). Hale's Bible Handbook, p. 779

Deposed by a council, 1415.


Antipope: Benedict XIV (1425). Disappeared into oblivion.

If you have looked at this brief summary of 200 popes, I don't believe you can see a reason to call them "Christians."

Gregory's return.

201. Urban VI (1378-1389). Deposed by French cardinals. They elected Antipope: Clement VII (1378-1394). Contest between these two. Urban imprisoned and brutally tortured six cardinals. Clement's troops were crushed by Urban's mercenaries, Apr., 1379. Clement went to Avignon. These popes excommunicated each other.

202. Boniface VIII (1389-1404). Continued military action. Antipope: Benedict XIII (1394-1404). Joined forces with Gregory XII. They were both deposed and Alexander V was elected.

203. Innocent VII (1404-1406).
206. Eugene IV (1431-1449)

Antipope: Felix V (1439-1449) Abdicated
A profoundly spiritual layman
The last of the Antipopes

Renaissance Popes

It is important to know what Renaissance means.

Encyclopedia of Religious Knowledge, Schaff, p.2077

RENAISSANCE, The, is the term now commonly used to designate the general movement of the human mind against the system of government founded upon the principle of absolute authority in both spheres, in accordance with the supposed divine order for the government of the world. The Church maintained this principle in its control of the consciences, opinions, and acts of men in their relations to subjects within its special jurisdiction; while the civil power, claiming the same divine origin, ruled with the same authority the relations of the immediate dependencies upon the State. The theory was, that there could be no lawful resistance to the duly constituted authority either in Church or State, and no conceivable opposition between them, because the divine will was represented by its lawful exercise in both.

Against this theory, upon which the mediasternal system was based, a revolt began in the tenth century, which, in one form or another, continued itself with increasing force throughout Western Europe for nearly four hundred years; and that revolt is known by the general name of the Renaissance. This movement was most active during the transition period between the middle ages proper and our modern era (1100-1500), and its influence is clearly seen in some of the most characteristic features of existing civilization. It may be described in general terms as a struggle of individualism to control the forces of European life as against the power of Church and State, as organized in the middle ages.

The first was seed-time, the other the fruit-season; and between the two lay the dark night of nearly a century, in which the "new birth," the Renaissance, seemed to have reached an ultimate end.

They professed to be orthodox Catholics; but their practice was of a very extraordinary exaltation of the passion of sexual love.

The nobles denied the power of the church, whose restrictions had become distasteful to them; and naturally they found justification for their course in opinions regarded as heretical. The example of the nobles was followed by the peasants, who, essays in history as the Middle Ages began to revolt against the church for another and opposite reason; viz., that its doctrines, as well as its authority, did not seem to them to be in accordance with the principles and examples revealed in the new dispensation. As it is well known, this revolt against the authority of the church was cruelly crushed in the thirteenth century:

The new orders of the Dominicans and Franciscans were their most active agents in repressing heresy; and, the practical control of the universities being in their hands, the most slender theories of passive obedience to civil as well as ecclesiastical authority were taught there, but nothing could restrain the bursting-forth in due time of the new and greater Renaissance, the force of which, unlike that of the earlier one, has gone on increasing ever since.

Dictionary of Popes, p.243

Although Eugene's reign was a troubled one, it resulted in victory for the papacy over the council, and dealt a death-blow to the attempt to introduce democracy into the government of the church.

The period may be divided into two parts: 1079-1142 "seed-time," 1147-1500 "fruit-season."

Italy soon became invaded by a species of fanaticism for the learning of antiquity. Search was made everywhere for the treasures of Greek and Roman art; and the discovery of a manuscript of a celebrated ancient author was regarded as a prize almost equivalent to the conquest of a kingdom. All classes, even the rough soldiers who had become sovereign princes in Italy, became enthusiasts in the study of Greek literature.

Academies were founded in the principal cities for the study of the Greek philosophy; and very soon the ancient Greek ideal of life, which was that formed by the exaltation of human pride, dignity, and force, in others, individualism, was substituted, even among orthodox churchmen of the highest rank, for the Christian ideal, which was that of poverty, humility, and obedience. Some of the popes even became the unconscious instruments of sapping the foundations of their own authority.

Nicolas V. (1455), for instance, who urged the Greek exiles to accept his hospitality, and to teach Greek literature under his protection, seemed to have no higher ambition in life than the patronage of Greek scholars, even those whose opinions were thoroughly Pagan, and the formation of a library made up of the manuscripts of the works of ancient authors.

No one in Italy at that time, save a few unheeded enthusiasts, such as Saronarolus, drew attention to the utter incompatibility between the Christian philosophies and that of the Greeks. Hence there was no open defiance of church authority, and outward conformity was maintained, being all that was required or expected from the learned.

It was the passionate love of the literature and art of antiquity, and especially of Greece, which made Christian Italy during the Renaissance essentially Pagan in opinion and in life. The study of Greek in Germany and in England produced the same effect in disseminating and crumbling the Catholic faith and authority in those countries, but in a different way. In Italy the tendency was to make life practically Pagan: north of the Alps, to which region the study of Greek soon spread, it became the seed of Protestantism. In the hands of such scholars as Erasmus, Melancthon, and Reuchlin in Germany, and as Colet and Sir Thomas More in England, a knowledge of Greek became a key to the interpretation of the original tongue in which the New Testament was written. It was thus the most powerful instrument of Biblical study, and became a formidable instrument in assailing the doctrines, practices, and traditions of the Roman Church, and necessarily the authority of that church upon which so much that was distinctive in its system was based.

* Satan moved paganism into the 7th world power. At the same time the "Sardis" period of the "church" advanced. Those escaping were "over-comers." (P.243)

Only through Greek can we be sure of the NT gospel. Otherwise, Satan can misquote.
This is an interesting display of paganism. Note the message in reference to "God's Mother." Eve said she was Jehovah's mother. (Apologetics 30)


208. Callistus III (1455–1458) The Book of Knowledge

Vol. 16 p. 5816

The Last Hour of Joan in Rouen

Market Place, By Jules Lenepveu

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209. Pius II (1458–1464) Had a vision of a united Christian Europe.


212. Innocent VIII (1484–1492) Fathered several illegitimate children.

Ency. Judaica: Innocent's papacy acquired an unhappy significance in Jewish history when in July 1487 he appointed two cardinals to head the Inquisition against the Jews in Spain. In Rome he also harassed the Marranos, imprisoning eight of them on July 18, 1487.

213. Alexander VI (1492–1503) Alexander VI (1492–1503), called the most corrupt of the Renaissance Popes, licentious, avaricious, depraved; bought the Papacy; made many new cardinals, for money; had a number of illegitimate children, whom he openly acknowledged and appointed to high church offices while they were yet children, who, with their father, murdered cardinals and others who stood in their way. Had for a mistress a sister of a Cardinal, who became next Pope, Pius III (1503).

Marranos had been forced to apostatize.

Innocent, first pope to enter relations with Ottoman Empire.

See also, The Popes p. 143

Savonarola excommunicated, examined under torture, burned at the stake.
214. Pius III (1503) lived to reign only 26 days.
215. Julius II (1503-1513) He negotiated Cesare Borgia's marriage with a French princess in 1499. Cesare Borgia was one of Pope Alexander VI's illegitimate children. The "great prostitute" of Rev. 17:1 in the figurative sense had been moved into the 7th world power long ago in its idolatry. The papacy was filled with prostitution and adultery in a literal sense as well. Note one case of 50 "courtesans" (high-class prostitutes) brought in for a "farewell" party.

The Popes, Michael Walsh p.146 Because of lavish promises and bribes, Julius II was elected unanimously the first day. He was ruthless and violent. He led his army himself, in full armour. He called the 5th Lateran council, 1512.

Five sessions were held in his lifetime. The cost was to be defrayed by the sale of indulgences; that is explained in The Baltimore Catechism. The paganism of the 7th
world power, "the fox", was quite well known by this time in history. Julius II, "as a man was headstrong, irascible, sensual (as cardinal he fathered three daughters), and was nicknamed 'Il terribile.' " Dict. of the Popes, p.256

435. What is an indulgence? An indulgence is the remission granted by the Church of the temporal punishment due to sins already forgiven.

439. How does the Church by means of indulgences remit the temporal punishment due to sin? The Church by means of indulgences remits the temporal punishment due to sin by applying to us from her spiritual treasury part of the infinite satisfaction of Jesus Christ and of the superabundant satisfaction of the Blessed Virgin Mary and of the saints.

440. What is the superabundant satisfaction of the Blessed Virgin Mary and of the saints? The superabundant satisfaction of the Blessed Virgin Mary and of the saints is that which they gained during their lifetime but did not need, and which the Church applies to their fellow members of the communion of saints.

442. Can we gain indulgences for others? We cannot gain indulgences for other living persons, but we can gain them for the souls in purgatory, since the Church makes most indulgences applicable to them.

415. December 10, 1512, and with the approbation of the council, Christopher Marcellus thus publicly addressed the pope in the name of the church: "Thou art pastor, thou physician, thou governor, thou supporter, thou in fine another God on the earth." According to Innocent III., "the pope holds the place of the true God." The canon law, in the gloss, denominates the pope "our Lord God."; and the canonists say that "the pope is the one God, who has all power in heaven and in earth." The canon law also declares that "the pope has the plenitude of power and is above right," "he changes the substantial nature of things, for example, by transforming the unlawful into lawful." (Apologetics 23)
When the pre-tribulation rapture theory began, a great many prophesied historical events had to be made to look future, because as they were being fulfilled, they refuted this new misleading teaching. Consider 2 Thes. 2:4, the correct meaning was understood at least by 1500 AD.

Bishop Newton. Who opposeth and exalteth himself above all that is called God, or that is worshipped: this is manifestly copied from Daniel. He shall opposeth and magnify himself above every God, and speak marvellous things against the God of Gods. The features, you see, exactly resemble each other.

He opposeth and exalteth himself above all, in the midst above every one, that is called God, or that is worshipped; etc., alluding to the title of the Roman emperors, theonas, augurs or venerable. He shall opposeth, for the prophets speak of things future as present; he shall opposeth, and exalt himself not only above inferior magistrates, who are sometimes called Gods in holy writ, but even above the greatest emperors, and shall arrogate to himself divine honours. So that he as God sitteth in the temple of God, shewing himself that he is God:

By the temple of God the apostle could not well mean the temple of Jerusalem, because that he knew very well would be totally destroyed within a few years. It is an observation of the learned Bochart, that after the death of Christ the temple at Jerusalem is never called by the apostles the temple of God; and it at any time they make mention of the house or temple of God, they mean the church in general, or every particular believer. It is certain, the temple or house of God is the Christian church in the usual style of the apostles. St. Paul thus addresseth the Corinthians in his first epistle, (iii. 16, 17.) Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are: and thus again in his second epistle, (vi. 16.) What agreement hath the temple of God with idols? for ye are the temple of the living God.


218. Clement VII (1523-1534) 6 months prisoner of Charles V. Catholicism spreading into Mexico and South America.

219. Paul III (1534-1549) His Roman mistress bore 3 sons, 1 daughter. Established the Roman Inquisition. He supported Charles to crush the German Protestants, and Francis to persecute the Huguenots in France.

220. Julius III (1550-1555) Ordained The Talmud be publicly burned. Generous to relatives, pleasure loving, infatuated with a 15 yr. boy.

221. Marcellus II (1555) First reform pope. Reign 22 days—stroke.


225. Gregory XIII (1572-1585) Increased privileges of the Jesuits. 30,000 assassinated, much to Gregory's delight. On face: "Gregory XIII, Pontifex Maximus." (Abreviated Reverse: "Slaughter of the Huguenots, 1572." The original medal was bought about 1850 at the Rome mint (Romanism, p.403)

Gregorian calendar introduced by this pope in 1582.


228. Gregory XIV (1590-1591) Reigned 10 months.

229. Innocent IX (1591) Made pilgrimage to 7 churches. Reigned 2 mo.

230. Clement VIII (1592-1605) Published a corrected version of Septuagint, Banned Jewish books. Sharpened severity of the Inquisition, sent more than 30 to the stake.

231. Leo XI (1605) Reigned 26 days.


Censured Galileo for teaching the Copernican theory of the solar system.


235. Innocent X (1644-1655) Made no important decision without consulting Donna Maida de' Medici, "a sister-in-law of insatiable ambition and rapacity." Opposed concessions to Protestantism.

236. Alexander VII (1655-1667) Note his anti-Semitism. His "converts" were forced to apostatize from Moses. (See "apostacy" in Dict.)


238. Clement X (1670-1676) Political problems dominated.

239. Innocent XI (1676-1689) Deplored persecution of Protestants.


Encyclopedia Judaica

Alexander VII, reigned 1651-67. His policy toward the Jews was primarily motivated by zeal for making converts. Though he did not apply force, he frequently applied indirect compulsion. Residence in the ghetto was strictly regulated, and the entire Jewish community was held responsible for the rental of an apartment vacated by a convert or through the death of its occupant in the recent plague. For Jews were not permitted to own property even within the ghetto (1658). Christian contact with Jews was assiduously discouraged. In 1659 Jews were prohibited from teaching or learning under Christians. To be the servant of a Jew was a punishable offense.

Romanism as It Is, p. 200

The Congregation of the Holy Office, or Inquisition, which meets every Monday, and presides over all similar congregations throughout Christendom, had, in 1864, 12 cardinal-inquisitors, one of whom is secretary, with the pope as head, besides an assessor, a commissary with two companions, an advocate of rites, counselors and qualificators.

p. 201

Purple and scarlet are the prevailing colors in the official dresses and equipment of the Roman court. Scarlet especially characterizes the cardinals and other ecclesiastics.

The great "prostitute's" colors.

241. Innocent XII (1691-1700) Primarily political.

242. Clement XI (1700-1721) In 1708 declared the feast of the Immaculate Conception of the BVM obligatory throughout Christendom.
243. Innocent XIII (1721-1724) Short reign, constant illness.
244. Benedict XIII (1724-1730) Unpopular with the Roman people. His secretary of state was an "uncrurpulous scoundrel."
245. Clement XII (1730-1740) Gout, blind from 1732, papal states overrun by Spanish armies, published first papal condemnation of Freemasonry. Built many buildings, also Fountain of Trevi.
246. Benedict XIV (1740-1758) Problem with the Jesuits.

The Popes, Michael Walsh, p. 181

Towards the end of his life he developed a great interest in the Eastern Churches. He hoped for reunion, and he did not see this, as so many others did, as being achieved by the Eastern Churches adopting the Latin rite. This open attitude, however, did not extend to permitting what came to be called the Chinese rites. This was one of the many problems which troubled the Society of Jesus in the seventeenth and eighteenth centuries. From the earliest days of its missions to the Far East, the Society had adapted its manner of life to the situation in which it found itself. There were Jesuit Bishops in India and Jesuit Mandarins in China, and in China particularly the Jesuits had tried to fit what was best in the local culture and religion into a Christian context.

This adaptation was not well received by the Church. Dominican and Franciscan missionaries saw the inclusion of ancestor worship and similar practices in the Christian liturgy as a prostitution of Catholicism. Their views prevailed, despite pleas made on behalf of the Jesuits by the Emperor of China himself. The Emperor eventually forbade any Christian service to be held within his dominions unless it conformed to the Jesuit version. But adaptation was forbidden, and by no pope more vigorously than by Benedict XIV.

The Jesuits, Malachi Martin 1967, p. 212

The immediate and long-range result was the loss of that magnificent opportunity to open China up to national conversion to Catholicism—and with it the whole Far East was lost to the Church. Bloody persecutions broke out and the Catholic Chinese population was decimated. Once the papal decisions were given, however, the Jesuits obeyed, some with mere obedience of execution, most with obedience of the will, some certainly with obedience of the understanding. Frequently, this obedience cost many their lives.

The papal decision was wrong, as it proved. Almost two centuries later, in 1939, Pope Pius XII authorized a Roman decree permitting Catholics to take part in those same rites. What was permissible in 1939 should have been declared permissible in 1704.

Pressure was on Clement to dissolve the order. His reply, "Let them be as they are, or cease to be." In 1765 he authorized the mass and the office of the Sacred Heart. We will discuss the office of the Sacred Heart on page 14.

248. Clement XIV (1769-1774) Papacy prestige sank to lowest level for centuries.

As Iñigo had intended, that power of "the Black Pope" and his Company was harnessed to papal will, even unto the death of the Order itself. In 1773, when Pope Clement XIV decided—correctly or incorrectly—that a stark choice had to be made between the extinction of the papacy or the death of the Jesuit Order, he alone and by his own personal decision abolished the Society of Jesus. By an officially published document, he disbanded the 23,000 Jesuits altogether, and he put their Father General and his advisers into papal dungeons, even as he imposed exile and slow death on thousands of Jesuits who were stranded without help or support in dangerous parts of the world.

The Jesuits, p. 31.

249. Pius VI (1775-1799) French general Berthier entered Rome, deposed Pius, proclaimed the Roman Republic.
It was the very good fortune of the Society and its Jesuits that quite early in their long history this Jesus-oriented character of Jesuit spirituality and outlook should receive a literally heaven-sent confirmation—in fact, it amounted to a heaven-commanded commission to the Jesuits. Only the infallible authority of the Catholic Church could guarantee the authenticity of that commission.

It came through a nun of the Visitation Order. Her name was Sister Margaret Mary Alacoque. At her convent of Paray-le-Monial, France, she was the recipient of special divine revelations that began about the year 1670. Hers is one of the relatively rare cases in the history of the Church when the teaching authority of Rome has confirmed the authenticity of revelations made to a single person.

The revelations centered around the love Jesus has for men and women, and the neglect with which that love was treated in return. In the revelations, as the symbol of that love, the physical heart of Jesus was always shown to the nun. Furthermore, in the revelations, God asked her to spread a particular devotion to Jesus under that symbol so that the faithful by their piety would make reparation for the neglect and ingratitude of the generality.

In one of those events that are more than mere chance, a young thirty-four-year-old Jesuit, Claude La Colombière, was posted as chaplain to Paray-le-Monial in 1675. He remained only eighteen months there, but in that time the nun communicated her revelations to him, and he had confirming revelations of his own. In the six years that remained to him before he died at the age of forty-one in 1681, he successfully conveyed the divine wishes to his Superiors, and through them to the Roman authorities. Rome accepted the nun's revelations and Claude La Colombière's witness, and instituted an annual feast day for the Church Universal, with a special Mass and Liturgy of prayers for the use of priests on that day.

From these simple actions on the part of two obscure people, there flowed a devotion and a fresh aspect of theological thinking about the person of Jesus and his loving redemption of men and women from the lethal effects of sin. From the moment that Rome accepted the authenticity of Alacoque's revelations in the late seventeenth century, the Jesuits officially and enthusiastically accepted the commission to spread this devotion. No image was to take such a hold on the piety and devotion of the ordinary faithful as that which came everywhere to be called the Sacred Heart of Jesus, and no other single ascetic devotion came to be recognized as so typically Jesuit as devotion to that Sacred Heart, the perfect symbol of the Jesuit ideal in personal holiness.

The deliberate cultivation of this specifically Jesuit note—personal devotion to Jesus, especially under the image of his Sacred Heart—in the members of the Order, as they spread out all over the world and worked at the most diverse jobs with different talents, techniques and results, explains what many have noted with curiosity about Jesuits in the past: the high degree of individualism rampant among them and, at the same time, that strangely winsome and impressive commonality binding them as a group.

The key that unlocks the puzzle of this common identity throughout so much diversity was that specific note: the personal call to each of them by Jesus to serve to the very best of his personal abilities. And to do so within the ranks of companions each of whom had the same specific, dedicating call, and each of whom obeyed it through the gentle (and, at times, not so gentle) voices sounding down to him through the hierarchies of Major and Minor Superiors. From God's mouth to every Jesuit's ear. All were good soldiers of Christ, as St. Paul wrote. No matter where they were or what they were doing or how they functioned, all were companions in the Company of Jesus; and thus, all were participants in Jesus's glory.

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In Apologetics 32, p. 8, we explained how a girl, Margaret MacDonald, heard a spirit telling her of the idea behind the Pre-Tribulation rapture. Here, we have another Margaret, being "shown" the "Sacred Heart" of Jesus.

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We have the beginning of another false teaching that is being taught everywhere, that Jesus loves everybody. This teaching, contrary to scripture, is a major factor in uniting all religions.

250. Pius VII (1800-1823) 1809 Napoleon annexed the Papal States. Pius restored the Society of Jesus, condemned the Protestant Bible Societies. The Holy Roman Empire had existed almost exactly 1000 years, equal to "seasons", see Apologetics 25.
251. Leo XII (1823-1829) Unceasing warfare against errors.
252. Pius VIII (1829-1830) Blamed Protestant Bible Societies.
254. Pius IX (1846-1878) He made it clear that, believing the temporal sovereignty of the Holy See indispensable to its spiritual independence, he had no intention of establishing a constitutional state. Sept 20, 1870, Italian forces occupied Rome - end of papal states forever. Henceforth he never set foot outside the Vatican, regarding himself as a prisoner.
255. June 16, 1875 consecrated the Catholic world to the Sacred Heart of Jesus. Dec 8, 1854 he defined the Immaculate Conception of the BVM, i.e., of her freedom from original sin.
256. July 18, 1870 Papal infallibility was approved.
257. Leo XIII (1878-1903) No sharp break with Pius IX.
258. Opened dialogue between the church and society. Opened the Vatican archives to scholars regardless of creed.
259. Gave a lead to the vast 19th-cent. expansion of Catholicism outside Europe. First to speak of "separated brothers". Invited both Orthodox and Protestants to return to Rome.
260. Devoted eleven encyclicals to the BVM and the Rosary.
261. Consecrated the entire human race to the Sacred Heart of Jesus in the jubilee year 1900.
265. Radio station in Vatican City.
266. Pius XII (1939-1958) Hitler occupied Rome Sept 10, 1943. Defined the dogma of the bodily Assumption of the BVM into
heaven. Nov. 1, 1950. Formally recognized the ecumenical
movement on Dec. 20, 1949. (After the formation of the World
Council of Churches in 1948.) Permitted Roman Catholics
to engage in discussions with non-Romans on matters
of faith. Rumours of his vision of Christ at his bedside.

see at UNESCO. Called the 2nd Vatican Council - which he
attributed to a sudden inspiration of the Holy Spirit. Its
objective, he later explained, was to be a new Pentecost -
opening a way towards the reunion of the separated
brethren of east and west. Pressed for peaceful coexistence
between the West and the communist regimes. June 5, 1960
established the Secretariat for Christian Unity. Died of cancer.

261. Paul VI (1963-1978) Worked for peace and the unity of
Christendom. Proclaimed BVM ‘Mother of the Church.
Oct. 4, 1965 he spoke to the United Nations. “His great achieve-

Babylon, R.H. Mount, 1966, p. 56 ment was to put the Catholic
Church, and the papacy itself, in the centre of the
world stage.” (The Popes, p. 233)

262. John Paul I (1978)
Along with Paul VI, who
sold his tiara to give to the
poor, John Paul I encouraged
parish priests to sell pre-
cious vessels etc. for the
benefit of the poor.

Called ‘God’s candidate’, he dispensed with the traditional
papal coronation, and at his inauguration was simply
invested with the pallium. Three weeks later reportedly
died of a “heart attack.” - poisoned

263. John Paul II (1978- ) Published his first collection of
poems, “Song of the Hidden God.” No coronation. The
inauguration of his ministry as “universal pastor of the
church”, Oct. 21, 1978. His role was to be, “the witness of a
universal love.” His first encyclical was an eloquent state-
ment of Christian humanism. May 13, 1981, was shot by
a Turk. Made many journeys by air. One to Fatima to thank
the BVM for deliverance from assassination. (Later gave her
the bullet.) Rome no longer to be regarded as a “sacred city.”
Supports the Society of Jesus (Jesuits).
On page 6 there is a passage that explains the meaning of The Renaissance. At the "s", note, that in Italy, life was Pagan. North of the Alps the study of Greek became the "seed of Protestantism."

Eph. 6 KJ
11 "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

Eph. 6 CT
11 "YOU-clothe-yourselves-in the full-armor of the God toward YOUR being-able to-stand to the methods of-the devil;"

Note the word "wiles" (KJ), is in Greek, "methods. Satan's primary method is to misquote or misinterpret the word of God as he did to Eve in the garden. It is common today to hear, "the Lord told me." Note in Apologetics 33, p. 12 that prophets of Israel did the same thing, but Jehovah said, "I have not spoken."

Titus 2:13 CT
13 Welcoming the happy hope and clear-appearing of-the glory of our great God and Savior Messiah Jesus.

Titus 2 KJ
13 "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;"

For example, Titus 2:13 (KJ) is taken to be the "rapture," when it refers to the appearing of the glory, that is, the glory cloud, as he comes to rule Israel. (see Alford) Consider carefully, the pre-tribulation rapture idea, started in 1830, because "something" told this "idea" to a young girl." (See Apologetics 32 pp. 8, 11 etc.) For 1800 years of church history this was unknown to anyone but Jesus, who warned us not to believe it when it happened. That is, when they would teach that the "season" had drawn near.

Luke 21:8 CT
8 But the-(one) said, YOU-are-looking lest YOU-might-be-led-astray; for many will-come on my name, saying, that I myself-am and the season has-drawn-near-and-is-still-near. Might-YOU not therefore proceed behind them.

Once people stopped study of scripture and looked for an escape from tribulation, they were thrown off guard. The prophetic events, Apologetics 32 pp. 6-10, went by almost unnoticed. Today, the Charismatic Movement is joining Protestants to Roman Catholicism, Satan's 7th world power. I have listed all the popes and those claiming to be popes, so that you can better understand prophecies fulfilled and currently fulfilling. Those who teach the "pre-tribulation," push many of these things into the future. These "pre-trib rapture" people pay no attention to our best Bible teachers of past years. Note 2Thes. 2:4, pages 9, 10, has already been and is being fulfilled.
In Apologetics 33, p.10, about 750 AD, the popes defended the use of images in spite of Exodus 20:45. While this commandment is in the Catholic Bibles, it is omitted from the Catholic catechism. This 7th world power causes an image "to or for the beast. The question is, what kind of image? (See Judges 18:31) Micah's graven image, which he made, "all the time that the house of God was in Shiloh."

This image "of the beast," vs.15, was not to be a replica of the beast itself, but one he could use "for the beast" vs.14. "One image could in no way be worshipped by five billion people, nor could anyone check up on 5 billion people."
The (ones) residing on the earth are to make (an) image, not "one image," but all making the same image wherever they live. (See A Dissertation on the Prophecies, George Stanley Faber, 1808 Vol. 2, p.312)

The Two Babylons, Hislop, p.263

Not merely does the beast from the earth lead the world to worship the first beast, but (ver. 14) he prevails on them that dwell on the earth to make "an image to the beast, which had the wound by a sword, and did live." In meditating for many years on what might be implied in "the image of the beast," I could never find the least satisfaction in all the theories that had ever been propounded, till I fell in with an unpretending but valuable work, which I have noticed already, entitled An Original Interpretation of the Apocalypse. That work, evidently the production of a penetrating mind deeply read in the history of the Papacy, furnished at once the solution of the difficulty. There the image of the beast is pronounced to be the Virgin Mother or the Madonna. This at first sight may appear a very unlikely solution; but when it is brought into comparison with the religious history of Chaldea, the unlikelihood entirely disappears. In the old Babylonian Paganism, there was an image of the Beast from the sea; and when it is known what that image was, the question will, I think, be fairly decided. When Dagon was first set up to be worshipped, while he was represented in many different ways, and exhibited in many different characters, the favourite form in which he was worshipped, as the reader well knows, was that of a child in his mother's arms. In the natural course of events, the mother came to be worshipped along with the child, yea, to be the favourite object of worship. To justify this worship, as we have already seen, that mother, of course, must be raised to divinity, and divine powers and prerogatives ascribed to her. Whatever dignity, therefore, the son was believed to possess a like dignity was ascribed to her.

In Apologetics 33, p.10, the first Apologetics in this series, I showed that the divinity of Mary is well established by the phrases, "Mother of God," "Queen of heaven," "gracious advocate," etc.
From a Roman Catholic home.

EASTERN WEDNESDAY: STAMPED CROSS

See the mark stamped.

More than 1,000,000 already receive the mark.