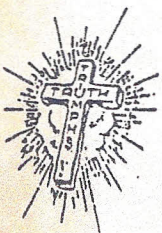


# APOLOGETICS 34



## An IMAGE to the BEAST

### SECTION 2



a·pol·o·get·ics  
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 Daqon, 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 (1100-1101) Arrested by Paschal II after 105 days.  
Antipope: Albert (1101) 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 (1118-1121) 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) 6 mos. - 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)
- 167. Anastasius IV (1153-1154) Short reign.
- 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.  
Dictionary of Popes Many Christians were "outside" the "church" of Rome; these were called "heretics." In

Eventually, by mutual agreement, the two met at Verona in Oct.-Nov. 1184. Here they first formulated a programme, embodied in the decretal *Ad abolendum* (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.

of Rome; these were called "heretics." In 1 Cor. 11:19 KJ has "heresies", CT "sects", Web. "denominations". (See the Teaching Dictionary)

1 Cor. 11 CT

19 For it is even essential to-be sects among YOU, in-order-that the (ones) approved might-be-come 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 pp. 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) Saladin, of Kurdish blood, was sole sovereign of Egypt. (Funk and Wagnalls Encyclopedia) Gregory VIII had Antipope Victor IV's Tomb opened and his remains thrown out of the church.

173. Clement III (1187-1191) Proclaimed 3rd. crusade (1189-92)

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 spake like the dragon Satan.

Halley's Bible Handbook p.776

Encyclopedia of Religious Knowledge Schaff Vol.1 p.46

Innocent III (1198-1216). 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. Condemned the Magna Charta. Forbade the Reading of the Bible in vernacular. Ordered the Extermination of Heretics. Instituted the Inquisition. Ordered the Massacre of the Albigenses. 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 demand 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 still only in his mid-fifties. Despite his comparative youthfulness, 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 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.

In 1165 a disputation between the orthodox and the heretical bishops and priests was held at Lombers, 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 preached a crusade against the Albigensian heretics. Troops were drawn together; some strong places were carried with the usual accompaniment of massacre and carnage; 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 repented bitterly of himself. In 1208 the papal legate, Pierre de Castelnau, was murdered; and the murder was ascribed to Count Raymond of Toulouse. A new crusade was preached, to be led by Arnold, Abbot of Cîteaux, as papal legate, and Simon of 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 flagellated by the papal legate, and then took the cross against his own subjects. The first place which was taken was Beziers, a city of between twenty thousand and forty thousand inhabitants, and the capital of Count Roger, 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! God will know his own." In this manner the war was carried on for twenty years. Town after town was taken, pillaged, and burnt; of the inhabitants, the orthodox were chained together, and sent to the Mohammedan slave-markets, while the heretics were massacred and burnt. Nothing was left but a smoking waste. But, as the war went on, its purpose changed. Religious fanaticism had begun it: 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.

- 176. Honorius III (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.
- 180. Alexander IV (1254-1261) Not much accomplished.
- 181. Urban IV (1261-1264) Campaigned to restore the Latin empire.
- 182. Clement IV (1265-1268) 4mo. vacancy. Little of importance.
- 183. Gregory X (1271-1276) 3year vacancy. No major happenings.
- 184. Innocent V (1276) Only 5 month reign.
- 185. Hadrian V (1276) 1mo. Never ordain priest, consecrated, or crowned.
- 186. John XXI (1276-1277) Ceiling of his study collapsed on him and he died.
- 187. Nicholas III (1277-1280) 6mo. vacancy. Builder. Died of stroke.
- 188. Martin IV (1281-1285) 6mo. vacancy. Reversed predecessor's policies.
- 189. Honorius IV (1285-1287) Not anything of importance.
- 190. Nicholas IV (1288-1292) 11 mo. vacancy. Nothing of importance.
- 191. Celestine V (1294-1296) 27mo. vacancy. Abdicated, Dec. 1294
- 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."

These were the achievements of a man who, although the charges brought against him and to be fiercely pressed after his death were mostly fabrications or distortions, was singularly unsympathetic, combining exceptional ability with arrogance and cruelty, insatiable acquisitiveness for his family, and insensitive contempt for his fellow-men; feared and hated, he could not keep a friend.

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Baltimore Catechism

The program is being set for submission to the antichrist.

166. 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.

167. 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.

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

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

194. Clement V (1305-1314) 11 mo. vacancy. French pope.

Dictionary of Popes p. 213

The papal claim to imperial power was increasing. I put the start of the "Sardis" church near this period. (Rev. 3:1)

After Henry's early death on 24 Aug. 1313, he published his famous bull *Pastoralis cura* 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.

4 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

His family was his failing. He made no less than five of his relatives cardinals. In his will he left 200,000 florins to relatives, friends and members of his household, and another 300,000 to a nephew to lead 500 knights on a Crusade. There were other substantial benefactions, and all that was bequeathed to his successor was a treasury of 70,000 florins.

Clement had a never-ending need for money, both for himself and for the officials of his growing court. Greed was unrestrained: anyone who wanted to see the Pope had to tip even the man at the door.

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.

**T**he 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 despoiled 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 preoccupations 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.

Library of Universal History, Clare, Vol. IV, p.1512



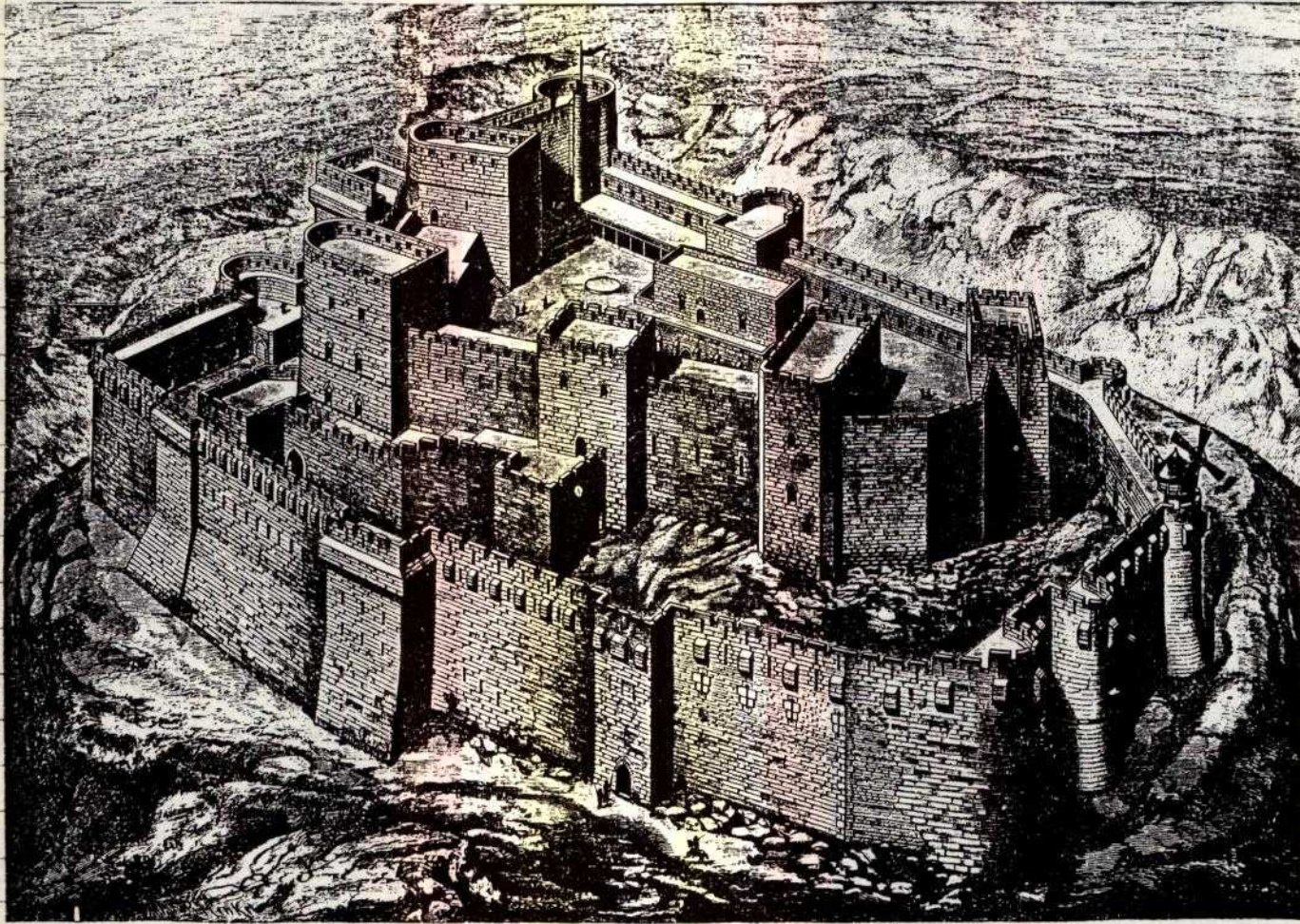
KNIGHTS TEMPLAR.



KNIGHT OF ST. JOHN.

see Dict. of Popes, p.213

While the papacy was located at Avignon is known as the "Babylonian Captivity" 1305-1376 - 70 years.



KNIGHT TEMPLAR CASTLE KRAGIN IN THE HOLY LAND.

195. John XXII (1316-1334) 2-year vacancy. "Sardis" means "those escaping." There were those in Thyatira who did not follow Rev. 2. CT ← the papal idolatrous teaching. Dictionary of Popes, p. 214

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;

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).

Antipope: Nicholas V (1328-1330)

Ran after honours and women. Deposed.

196. Benedict XII (1334-1342) French Pope, Began construction of palace, impregnable fortress, at Avignon.

197. Clement VI (1342-1352) French Pope. → Dictionary of Popes, p. 220

198. Innocent VI (1352-1362) French Pope. Planned to return to Rome,

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

Clemen'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:  
Halley'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.

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

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 besieged 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 good will which greeted his election. He had an extraordinarily exalted idea of his own authority. Reminded on one occasion that he could not excommunicate someone without first having warned that person three times, he shouted 'I can do anything if it is my will and judgement.' 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.

204. Gregory XII (1406-1415) Constant intrigue during 40 yr. schism.

Antipope: Alexander V (1409-1410) Three popes instead of two.

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

Deposed by a council, 1415.

205. Martin V (1417-1431)

Ended long schism. Set about the rescue of the

papal state from chaos. Defeated the ruler of central Italy in battle. Crushed the revolt of north Italy by force of arms. Showed unusual moderation toward Jews. Died of apoplexy.

Antipope: Clement VIII (1423-1429) Abdicated voluntarily.

Antipope: Benedict XIV (1425) Disappeared into oblivion.

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 IX (1389-1404)

Continued military action.

Antipope: Benedict XIII (1394-1417)

Joined forces with Gregory XII,

They were both deposed and

Alexander V was elected.

203. Innocent VII (1404-1406)

John XXIII (1410-1415), called by some the most depraved criminal who ever sat on the Papal Throne; guilty of almost every crime; as cardinal in Bologna, 200 maidens, nuns and married women fell victims to his amours; as Pope he violated virgins and nuns; lived in adultery with his brother's wife; was guilty of sodomy and other nameless vices; bought the Papal Office; sold Cardinalates to children of wealthy families; and openly denied the future life.

206. Eugene IV (1431-1447)

Dictionary of Popes, p. 243

Antipope: Felix V (1439-1449) Abdicated

"A profoundly spiritual layman."

The last of the Antipopes.

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.

Renaissance Popes

It is important to know what "Renaissance" means.

Encyclopedia of Religious Knowledge, Schaff, p. 2027 The total article is too long; these are a few statements.

RENAISSANCE, The, is the term now commonly used to designate the general movement of the human mind against the system of government in Church and State which prevailed in Europe during the middle age. That system was 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 citizen in his more immediate relations to 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 either sphere. Against this theory, upon which the mediaeval system was based, a revolt began in the twelfth century, which, in one form or another, continued to assert itself with aggressive 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 age 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 age.

Renaissance comes from a word meaning "to be born again". (Origen's 428)

The period may be divided into two parts: 1079-1142 "seed-time", 1417-1500 "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, and dignity, and force, — in other words, 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.

\* Satan moved paganism into the 7th world power. At the same time the "Sardis" period of the "church" advanced — "those escaping" Some from "Sardis" and "Thyatira" were "over-comers." (R. 2+3)

\* 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 untimely end.

They professed to be orthodox Catholics; but their practice of an extraordinary exaltation of the passion of sexual love,

The nobles denied the power of the church, whose restraints 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, known in history as the Albigenses, had long been ready 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 Testament. As 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 slavish theories of passive obedience to civil as well as to 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.

No one in Italy at that time, save a few unheeded enthusiasts, such as Savonarola, drew attention to the utter incompatibility between the Christian philosophy 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.

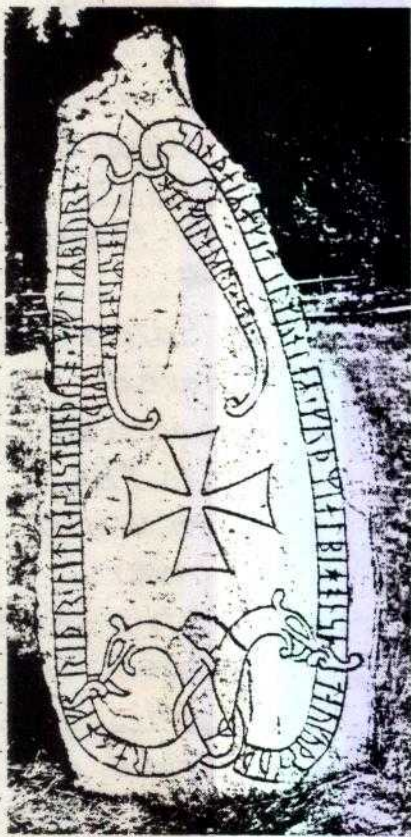
It was the passionate love of the literature and art of antiquity, and especially of Greece, which made Christian Italy during the Renaissance essentially Pagan in opinion and in life. The study of Greek in Germany and in England produced the same effect in disintegrating and crumbling the Catholic faith 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.

▶ Only through Greek can we be sure of the NT gospel. Otherwise, Satan can misquote.



## 8 Britannica, Vol. 1

**Angby Stone**, 11th-century memorial stone found in Uppland, Swed., bearing a runic inscription carved by Asmund Kareson (Osmundus), earliest known professional rune carver in Uppland. The stone is inscribed with a Maltese cross surrounded by two intertwining serpents and bears the message: "Ragnfrid had this stone erected in memory of Björn, her and Kättilmund's son. God and God's Mother help his soul. He fell in Virland [in Estonia]. But Asmund engraved [the stone]."



Ängby Stone,

By courtesy of Kungl. Vitterhets Historie Och Antikvitets Akademien, Stockholm

➔ 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)  
207. Nicholas V (1447-1455) Entertained "humanists". Real founder of Vatican library.  
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

Dictionary of Popes

Callistus reopened the case of Joan of Arc, burnt at the stake at Rouen on 30 May 1431 on charges including witchcraft and heresy, and on 16 June 1456 the original judgement passed on her was quashed and her innocence declared. In the same year he revived the harsh legislation, allowed to lapse by his predecessors, banning the social intercourse of Christians with Jews.

Note ➔  
Anti-Semitism

JOAN OF ARC



209. Pius II (1458-1464) Had a vision of a united Christian Europe.  
210. Paul II (1464-1471) Installed the first printing-press in Rome.  
211. Sixtus IV (1471-1484) Approved feast of the Immaculate Conception (1476). Set up Spanish Inquisition. Made 34 cardinals (6 nephews).  
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.

➔ Marranos had been forced to apostatize.  
Innocent, first pope to enter relations with Ottoman Empire.

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 office 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).

➔ Halley's Bible Handbook, p. 779

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

Two hundred thousand people crowded into Saint Peter's Square to receive the Pope's Easter blessing in the Jubilee Year of 1500. In July the Pope's son-in-law, Lucrezia's husband, was attacked on the steps of Saint Peter's. He was carried half dead to a room in the Vatican where he was cared for by Lucrezia until, in August, one of Cesare's lieutenants broke in and strangled him. Lucrezia was now free to marry again, and was betrothed to Alfonso d'Este, heir to the Dukedom of Ferrara. She married him by proxy at the end of December 1501, and went to live with him early the following year. On the Halloween before she left, Cesare gave a farewell party for her. Fifty courtesans were invited. They danced naked with the servants, picked up chestnuts from the floor with their teeth, and were competed for by the men present. It was a scene well in keeping with the Borgia legend, but there is nothing to suggest that it was typical.

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

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.

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

Romanism as It Is, p. 125

In the 4th session of the 5th Lateran council, 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)

10 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 A.D.

Dissertations on the Prophecies, 1824, Vol. 2, p. 96  
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 exalt himself, 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, *ἰνὶ πάντων* above every one, that is called God, or that is worshipped: *ἡ σέβασμα*, alluding to the title of the Roman emperors, *σεβαστος*, august or venerable. He shall oppose, for the prophets speak of things future as present; he shall oppose, 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 if 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.

Symbols Signs and Signets, by Ernst Lehner, 1950. Picture, The Holy Trinity, 1511, by Albrecht Dürer,



### 2 Thes. 2:4 CT

4 The (one) opposing and being-exceedingly-lifted-up over every-thing being-called God or venerated-object, so-that he to-seat with-reference-to the sanctuary of the God, pointing-out himself that he-is god.

When the word *ναός*-naos

is properly translated "sanctuary", it further confirms Bishop Newton. (See Teaching Dictionary *ναός* and *ἱερός*)  
At 1500 the pope is an imperial power. Pagan idolatry has been brought in also, symbolized by the mitre of Dagon. The "mother of God" idea has been made secure. The "mark" has been established; without it they could not "buy or sell", symbolized at least, by excommunication. Satanic cruelty has been evident by torture, blinding, and various very cruel means of execution. From this point, watch for the further elevation of Mary. The increase in anti-Semitism will also be noticeable.

- 216. Leo X (1513-1521) Named cardinal deacon at 13. Taught by leading "humanists." Had charge of the papal army. Created 31 new cardinals. Excommunicated Martin Luther.
- 217. Hadrian VI (1522-1523) Inquisitor in Spain. Short reign.
- 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.
- 222. Paul IV (1555-1559) Violently anti-Protestant. Devoted his energies to the Roman Inquisition. Created the Index of Forbidden Books. Confined Jews to ghettos. At his death popular hatred for him and his family exploded. The crowds released the prisoners of the Inquisition.
- 223. Pius IV (1559-1565) Married (3 children). Had 2 of pope Paul's nephews tried and executed. Calvinism advancing.
- 224. St. Pius V (1566-1572) Inquisitor for Como and Bergamo. Appointed commissary general of the Roman Inquisition, 1551. Built a new palace for the Inquisition. Attended its sessions. Number of persons accused and sentenced, soared. Kept Italy free from Protestantism. Aided financially against Huguenots. Defeated Turk's fleet. Attributed victory to BVM. Established feast of Our Lady of Victory, later the feast of the Rosary.
- 225. Gregory XIII (1572-1585) Increased privileges of the Jesuits.



ST. BARTHOLOMEW MEDAL.

30,000 assassinated, much to Gregory's delight.  
 On face: "Gregory XIII, Pontifex Maximus" (abbreviated)  
 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.
- 226. Sixtus V (1585-1590) A severe inquisitor for Venice. Thousands of bandits in Papal state publicly executed. Cursed by his subjects, the Roman mob tore down his statue.

- 12 227. Urban VII (1590) Served on the Inquisition. Died before coronation.
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 Sextus V's defective Vulgate. Banned Jewish books. Sharpened severity of the Inquisition, sent more than 30 to the stake.
231. Leo XI (1605) Reigned 26 days.
232. Paul V (1605-1621) A compromise between rival factions. Censured Galileo for teaching the Copernican theory of solar system.
233. Gregory XV (1621-1623) First Jesuit-trained pope. Encouraged anti-Calvinist policies. Used papal troops between France+Spain.
234. Urban VIII (1623-1644) Political fighting. Condemned Galileo 2nd time under threat of torture. Extravagant. Appointed many of his family. Crippled finances for the papal state. Roman populace broke into riotous jubilation at news of his death.
235. Innocent X (1644-1655) Made no important decision without consulting Donna Maidalchini, "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.)

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 at their head, besides an assessor, a commissary with two companions, an advocate of rites, counselors and qualifiers.

p. 201 Purple and scarlet are the prevailing colors in the official dresses and equipage 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.

237. Clement IX (1667-1669) Much political intrigue. Short reign.
238. Clement X (1670-1676) Political problems dominated
239. Innocent XI (1676-1689) Deplored persecution of Protestants.
240. Alexander VIII (1689-1691)

Experienced in the "Holy Office". This is a deceptive name. The "Holy Office" established in July 1542. (Dict. of Popes, p. 262)

Rev. 17

4 And the woman was having-been-and-still-cast-around (with) purple and scarlet, and having-been-and-still-gilded with-gold-objects and with-precious stone and with-pearls, having (a) cup made-with-gold in her hand being-loaded of-abominations and the unclean-things of-her prostitution,

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 "unscrupulous 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 Brahmins 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 1987, 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 Inigo 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, the Society of Jesus, is headed by a Father General, the "Black Pope." (See The Jesuits, Malachi Martin, chapter 3) The Jesuits will spread Catholicism world-wide by adapting to paganism. The Laodicean church period is, at this point, beginning to start.

While the "white" popes seem to be moderating, the "black" popes are extending the Roman Ecumenical Assembly, World Power 7 to the entire world.

247. Clement XIII (1758-1769) Major issue, the Jesuits.

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 Colombiere, 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 Colombiere'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 sprouting 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.

1000 years, equal to "seasons", see Apologetics 25.

➡ In Apologetics 32, p. 8 we explained how a girl, Margaret McDonald, 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.



➡ 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

251. Leo XII (1823-1829) Unceasing warfare against errors.
252. Pius VIII (1829-1830) Blamed Protestant Bible Societies.
253. Gregory XVI (1831-1846) 7 years, papal states under military occupation. Against London Bible Society. Promoted the Immaculate Conception of the **BVM**. Denounced slave trade.
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. 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. July 18, 1870 Papal infallibility was approved.
255. Leo XIII (1878-1903) No sharp break with Pius IX. Opened dialogue between the church and society. Opened the Vatican archives to scholars regardless of creed. 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. Devoted eleven encyclicals to the **BVM** and the Rosary. Consecrated the entire human race to the Sacred Heart of Jesus in the jubilee year 1900.
256. Pius X, St. (1903-1914) Motto: "to restore all things in Christ." Religious rather than political pope. Opposed separation of church and state. Reacted to the problem of Modernism with a severity. Vatican radio in the charge of Jesuits. Catholic scholars required to believe Moses wrote the first 5 books. Much better than Methodists and Southern Baptists.
257. Benedict XV (1914-1922) Gave general support to the League of Nations. Died unexpectedly of influenza.
258. Pius XI (1922-1939) Motto: "Christ's peace in Christ's Kingdom." Condemned contraception. Treaty Feb. 11, 1929, with Benito Mussolini which established the Vatican City as an independent, neutral state. Condemned communism. Branded Nazism as fundamentally anti-Christian. Installed radio station in Vatican City.
259. Pius XII (1939-1958) Hitler occupied Rome Sept 10, 1943. Defined the dogma of the bodily Assumption of the **BVM** into



16 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.

260. John XXIII (1958-1963) Permanent observer for the Holy 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 achievement was to put the Catholic Church, and the papacy itself, in the centre of the world stage." (The Popes, p. 233)

Babylon, R.H. Mount, 1966, p. 56

Pope Paul VI, in his address before the United Nations in New York in 1965, said, "This encounter, as you all understand, is of a two-fold nature. It is marked with simplicity and with greatness, with simplicity because you have before you a man like you, your brother, and even one of the SMALLEST among you who represents SOVEREIGN STATES, for he is vested, if you wish to think of him thus, with only a MINISCULE and almost SYMBOLIC TEMPORAL SOVEREIGNTY, almost as much as is necessary to leave him free to exercise a spiritual mission and to assure those who deal with him that HE IS INDEPENDENT OF EVERY OTHER SOVEREIGNTY OF THIS WORLD".

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 precious 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 statement 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.

methods

## Eph. 6 CT

11 YOU-clothe-yourself-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, "methodōs", 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 [p. 8], 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-be-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.

18 In Apologetics 33 p.10, about 750 AD. the popes defended the use of images in spite of Exodus 20:4,5. While this Catholic Douay O.T. Ex.20

4 Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.

5 Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

### Rev. 13 CT

14 And it is leading astray the (ones) residing on the earth because of the signs which it was given to it to do in sight of the beast, saying to the (ones) residing on the earth to make (an) image to the beast, who is having the blow of the dagger and it lived.

15 And it was given to it, to give spirit to the image of the beast, in order that the image of the beast might even speak, and it might make as many as might not worship the image of the beast in order that they might be killed.

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, yes, 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.

31 And they set them up Micah's graven image, which he made, \*all the time that the house of God was in Shi'-loh.

### Judges 18

Micah's graven image was an idol. (See Judges 17:3,4)

This image "of the beast," vs. 15, was not to be a replica of the beast himself, but one he could use "for the beast" vs. 14. "One image could in no way be worshiped by five billion people, nor could

These things are being confirmed by the popes.

Pope 211 approved the feast of the Immaculate Conception. Pope 224 attributed his victory to the **BVM**.

He also established the feast of Our Lady of Victory and the feast of the Rosary.

(See pope 242.) Pope 259 defined the dogma of the bodily Assumption of the **BVM** into heaven.

Pope 261 proclaimed BVM 'Mother of the Church.'

Pope 263 thanks **BVM**

In Apologetics 30, p. 1, 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.

Rev. 13 CT

16 And it-is-making all, the little and the great, and the rich and the destitute, and the free and the slaves, in-order-that they-might-give to-them (a) mark on their hand, namely-the right, or on their forehead,

17 Even in-order-that not anyone might-be-being-able to-buy-in-the-market or to-offer-for-sale unless the (one) having the mark or the name of-the beast or the number of-its name.

18 Here is the wisdom. The (one) having the mind let-him-count-up the number of-the beast; for it-is (a) number of-(a)-MAN, And its number (is) six hundreds sixty six.

Dissertations on the (p.317) Prophecies, 1824, T. Newton (v.2)

These marks were usually impressed on their right hand or on their foreheads; and consisted of some hieroglyphic characters, or of the name expressed in vulgar letters, or of the name disguised in numerical letters according to the fancy of the imposer. It is in allusion to this ancient practice and custom, that the symbol and profession of faith in the church of Rome, as subserving to superstition, idolatry and tyranny, is called the mark or character of the beast; which character is said to be received in their forehead, when they make open and public declaration of their faith, and in their right hand, when they live and act in conformity to it. If any dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that they are no longer suffered to buy or sell; they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden \* relates of William the conqueror, that he was so dutiful to the pope, that ' he would not permit any ' one in his power to buy or sell any thing, whom he ' found disobedient to the apostolic see.' So the canon of the council of Lateran under Pope Alexander the third, made against the Waldenses and Albigenes, ' enjoins upon pain of anathema, that ' no man ' presume to entertain or cherish them in his house or ' land, or exercise traffic with them.' The synod of Tours in France under the same pope ' orders under the like intermination, that ' no man should presume ' to receive or assist them, no not so much as to hold ' any communion with them in selling or buying, that ' being deprived of the comfort of humanity, they may ' be compelled to. repent of the error of their way.' Pope Martin V. in his bull set out after the council of Constance ' commands in like manner, that ' they ' permit not the heretics to have houses in their districts, or enter into contracts, or carry on commerce, ' or enjoy the comforts of humanity with Christians.' In this respect, as Mede ' observes, the false prophet spake as the dragon. For the dragon Diocletian published a like edict, that no one should sell or administer any thing to the Christians, unless they had first burnt incense to the gods, as Bede also rehearseth in the hymn of Justin Martyr; ' They had not the power ' of buying or selling any thing, nor were they allowed ' the liberty of drawing water itself, before they had ' offered incense to detestable idols.' Popish excommunications are therefore like heathen persecutions: and how large a share the corrupted clergy, and especially the monks of former, and the Jesuits of later times, have had in framing and enforcing such cruel interdicts, and in reducing all orders and degrees to so servile a state of subjection, no man of the least reading can want to be informed.

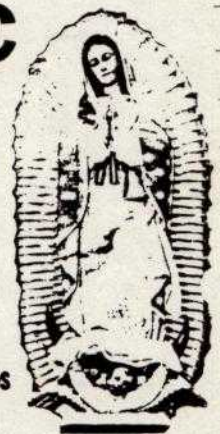
See the mark stamped. More than 1,000,000,000 already receive the mark.



ASH WEDNESDAY — STAMPED CROSS

From a Roman Catholic home.

THIS IS A CATHOLIC HOME



PROPAGANDA OF ANY OTHER RELIGION WILL NOT BE ADMITTED EN ESTE HOGAR SOMOS CATOLICOS RECHAZAMOS TODA PROPAGANDA PROTESTANTE

WELCOME

TO THIS HOUSE WHERE OUR LADY OF GUADALUPE IS THE QUEEN

Dissertations, p.321, Vol.2. The probable names.

\* רומי Romi masc. רומיית Romiith fem. to agree with הדיה beat or kingdom.

A	30	ך	200
A	1	ו	6
T	300	כ	40
E	5	י	10
I	10	י	10
N	50	ת	400
O	70		
Σ	200		666