

# **The Rights of God vs Roman Catholicism**



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## **TABLE OF CONTENTS**

- 1. THE OFFICE OF THE PAPACY IS THE CHARACTER OR IMAGE OF SATAN IN HIS REBLLION AGAINST GOD**
- 2. THE RIGHT OF GOD**
- 3. THE AUTHORITY OF THE PAPACY (The Height of Human Arrogance)**
- 4. WHY “ROMAN” AND WHY “CATHOLIC” OF THE “ROMAN CATHOLIC CHURCH” AND HOW A PROTESTANT IS MADE A ROMAN CATHOLIC IN A TECHNICAL SENSE**
- 5. THE FUTURE OF ROMAN CATHOLIC AND EVANGELICAL CHURCHES (The Illuminist Destruction of False Religion)**
- 6. THE MARK OF THE BEAST IS THE SIGN ABOUT WHAT ABOUT THE BEAST?**
- 7. THE MARK OF THE BEAST**
- 8. WHAT IS BABYLON**
- 9. PAPAL HIERARCHY OR CHRIST THE TRUE KING!**
- 10. SYMBOL, INFLUENCE AND WORSHIP POWERS**

## **THE OFFICE OF THE PAPACY IS THE CHARACTER OR IMAGE OF SATAN IN HIS REBELLION AGAINST GOD**

1. The Papacy is denounced as of the Devil in the Bible. 2 Thess. 2:3,4,9.
2. To worship the Papacy is presented as worshipping the Devil. Rev. 13:4.
3. The nature of the Papacy.
  - a. At the head of the Papal government is the office of the Pope. Read the following quotes.

“In order that the episcopate itself, however, might be one and undivided he put Peter at the head of the other apostles, and in him he set up a lasting and visible source and foundation of the unity both of faith and of communion. This teaching concerning the institution, the permanence, the nature and import of the sacred primacy of the Roman Pontiff and his infallible teaching office, the sacred synod proposes anew to be firmly believed by all the faithful, and, proceeding undeviatingly with this same undertaking, it proposes to proclaim publicly and enunciate clearly the doctrine concerning bishops, successors of the apostles, who together with Peter’s successor, the Vicar of Christ and the visible head of the whole Church, direct the house of the living God.” **Austin Flannery, Vatican 11, pg. 370.**

“The apostles gather together the universal Church, which the Lord founded upon the apostles and built upon blessed Peter their leader, the chief corner-stone being Christ Jesus himself. . . . For that very reason the apostles were careful to appoint successors in this hierarchically constituted society.” **Ibid, pg. 371.**

“The college or body of bishops has for all that no authority unless united with the Roman Pontiff, Peter’s successor, as its head, whose primatial authority, let it be added, over all, whether pastors or faithful, remains in its integrity. For the Roman Pontiff, by reason of his office as Vicar of Christ, namely, and as pastor of the entire Church, has full, supreme and universal power over the whole Church, a power which he can always exercise unhindered. The order of bishops is the successor to the college of the apostles in their role as teachers and pastors, and in it the apostolic college is perpetuated. Together with their head, the Supreme Pontiff, and never apart from him, they have supreme and full authority over the universal Church; but this power cannot be exercised without the agreement of the Roman Pontiff. The Lord made Peter alone the rock-foundation and the holder of the keys of the Church . . ., and constituted him shepherd of his whole flock . . .” **Ibid, pg. 375.**

“There is no such thing as the college without its head; it is “*The subject of supreme and entire power over the whole Church.*” This much must be

acknowledged lest the fullness of the Pope's power be jeopardized. The idea of college necessarily and at all times involves a head and *in the college the head preserves intact his function as Vicar of Christ and pastor of the universal Church*. In other words it is not a distinction between the Roman Pontiff and the bishops taken together but between the Roman Pontiff by himself and the Roman Pontiff along with the bishops. The Pope alone, in fact, being *head* of the college, is qualified to perform certain actions in which the bishops have no competence whatsoever, for example, the convocation and direction of the college, approval of the norms of its activity, and so on. . . It is for the Pope, to whom the care of the whole flock of Christ has been entrusted, to decide the best manner of implementing this care, either personal or collegiate, in order to meet the changing needs of the Church in the course of time. The Roman Pontiff undertakes the regulation, encouragement, and approval of the exercise of collegiality as he sees fit. The Pope, as supreme pastor of the Church, may exercise his power at any time, as he sees fit, by reason of the demands of his office." **Ibid, pg. 425-426.**

"Together with their head, the Supreme Pontiff, and never apart from him, they have supreme and full authority over the universal Church, but this power cannot be exercised without the agreement of the Roman Pontiff. . . . This same collegiate power can be exercised in union with the Pope by the bishops whilst living in different parts of the world, provided the head of the college summon them to collegiate action, or at least approve or freely admit the corporate action of the unassembled bishops, so that a truly collegiate action may result.

Bishops chosen from different parts of the world in a manner and according to a system determined or to be determined by the Roman Pontiff will render to the Supreme Pastor a more effective auxiliary service in a council which shall be known by the special name of Synod of Bishops." **Ibid, pg. 566.**

"In exercising his supreme, full and immediate authority over the universal Church the Roman Pontiff employs the various departments of the Roman Curia, which act in his name and by his authority for the good of the churches and in the service of the sacred pastors." **Ibid, pg. 568.**

b. Who is the Pope and what is said about him?

"This is the sole Church of Christ which in the Creed we profess to be one, holy, catholic and apostolic, which our Saviour, after his resurrection, entrusted to Peter's pastoral care . . ., commissioning him and the other apostles to extend and rule it . . ., and which he raised up for all ages as "the pillar and mainstay of the truth". . . This Church, constituted and organized as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. Nevertheless many elements of sanctification and of truth are found outside its visible confines. Since these are gifts belonging to the Church of Christ, they are forces impelling towards

Catholic unity.” **Vatican 11, pg. 357.**

“In that way, then, with priests and deacons as helpers, the bishops received the charge of the community, presiding in God’s stead over the flock of which they are the shepherds in that they are teachers of doctrine, ministers of sacred worship and holders of office in government.

In the person of the bishops, then to whom the priests render assistance, the Lord Jesus Christ, supreme high priest, is present in the midst of the faithful. Though seated at the right hand of God the Father, he is not absent from the assembly of his pontiffs; on the contrary indeed, it is above all through their signal service that he preaches the Word of God to all peoples and administers without cease to the faithful the sacraments of faith; that through their paternal care he incorporates, by a supernatural rebirth, new members into his body; that finally, through their wisdom and prudence he directs and guides the people of the New Testament on their journey towards eternal beatitude. Chosen to shepherd the Lord’s flock, these pastors are servants of Christ and stewards of the mysteries of God, to whom is entrusted the duty of affirming the Gospel of the grace of God, and of gloriously promulgating the Spirit and proclaiming justification.

The holy synod teaches, moreover, that the fullness of the sacrament of Orders is conferred by Episcopal consecration, that fullness, namely which both in the liturgical tradition of the Church and in the language of the Fathers of the Church is called the high priesthood, the acme of the sacred ministry. Now, Episcopal consecration confers, together with the office of sanctifying, the duty also of teaching and ruling, which, however, of their very nature can be exercised only in hierarchical communion with the head and members of the college.” **Ibid, pg. 372-373.**

“In such wise that bishops, in a resplendent and visible manner, take the place of Christ himself, teacher, shepherd and priest, and act as his representative (*in eius persona*). . . . Just as, in accordance with the Lord’s decree, St Peter and the rest of the apostles constitute a unique apostolic college, so in like fashion the Roman Pontiff, Peter’s successor, and the bishops, the successors of the apostles, are related with and united to one another. Indeed, the very ancient discipline whereby the bishops installed throughout the whole world lived in communion with one another and with the Roman Pontiff in a bond of unity, charity and peace; likewise the holding of councils in order to settle conjointly, in a decision rendered balanced and equitable by the advice of many, all questions of major importance; all this points clearly to the collegiate character and structure of the episcopal order, and the holding of ecumenical councils in the course of the centuries bears this out unmistakably.” **Ibid, pg. 374.**

“The Roman Pontiff, as the successor of Peter, is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful.” **Ibid, pg. 376.**

Consequently, the bishops, each for his own part, in so far as the due performance of their own duty permits, are obliged to enter into collaboration with one another and with Peter's successor, to whom, in a special way, the noble task of propagating the Christian name was entrusted." **Ibid, pg. 377.**

"Bishops who teach in communion with the Roman Pontiff are to be revered by all as witness of divine and Catholic truth; the faithful, for their part, are obliged to submit to their bishops' decision, made in the name of Christ, in matters of faith and morals, and to adhere to it with a ready and respectful allegiance of mind. This loyal submission of the will and intellect must be given, in a special way, to the authentic teaching authority of the Roman Pontiff, even when he does not speak *ex cathedra* in such wise, indeed, that his supreme teaching authority be acknowledged with respect, and that one sincerely adhere to decisions made by him." **Ibid, pg. 379.**

"This infallibility, however, with which the divine redeemer wished to endow his Church in defining doctrine pertaining to faith and morals, is co-extensive with the deposit of revelation, which must be religiously guarded and loyally and courageously expounded. The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful—who confirms his brethren in the faith—he proclaims in an absolute decision a doctrine pertaining to faith or morals. For that reason his definitions are rightly said to be irreformable by their very nature and not by reason of the assent of the Church, is as much as they were made with the assistance of the Holy Spirit promised to him in the person of blessed Peter himself; and as a consequence they are in no way in need of the approval of others, and do not admit of appeal to any other tribunal. For in such a case the Roman Pontiff does not utter a pronouncement as a private person, but rather does he expound and defend the teaching of the Catholic faith as the supreme teacher of the universal Church, in whom the Church's charisma of infallibility is present in a singular way. The infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, they exercise the supreme teaching office.

Furthermore, when the Roman Pontiff, or the body of bishops together with him, define a doctrine, they make the definition in conformity with revelation itself, to which all are bound to adhere and to which they are obliged to submit; and this revelation is transmitted integrally either in written form or in oral tradition through the legitimate succession of bishops and above all through the watchful concern of the Roman Pontiff himself; ... The Roman Pontiff and the bishops, by reason of their office and the seriousness of the matter, apply themselves with zeal to the work of enquiring by every suitable means into this revelation and of giving apt expression to its contents; they do not, however, admit any new public revelation as pertaining to the divine deposit of faith.

In them the faithful are gathered together through the preaching of the Gospel of Christ, and the mystery of the Lord's Supper is celebrated "so that, by means of the flesh and blood of the Lord the whole brotherhood of the Body may be welded together." In each altar community, under the sacred ministry of the Bishop, a manifest symbol is to be seen of that charity and "unity of the mystical body, without which there can be no salvation." " **Ibid, pg. 380-381.**

"However, it is in the eucharistic cult or in the eucharistic assembly of the faithful (*synaxis*) that they exercise in a supreme degree their sacred functions; there, acting in the person of Christ and proclaiming his mystery, they unite the votive offerings of the faithful to the sacrifice of Christ their head, and in the sacrifice of the Mass they make present again and apply, until the coming of the Lord, . . . Exercising, within the limits of the authority which is theirs, the office of Christ, the Shepherd and Head." **Ibid, pg. 384-385.**

"These individual churches both Eastern and Western, while they differ somewhat among themselves in what is called "rite," namely in liturgy, in ecclesiastical discipline and in spiritual tradition, are none the less all equally entrusted to the pastoral guidance of the Roman Pontiff, who by God's appointment is successor to Blessed Peter in primacy over the Universal Church." **Ibid, pg. 442.**

"In this Church of Christ the Roman Pontiff, as the successor of Peter, to whom Christ entrusted the care of his sheep and his lambs, has been granted by God supreme, full, immediate and universal power in the care of souls. As pastor of all the faithful his mission is to promote the common good of the universal Church and the particular good of all the churches. He is therefore endowed with the primacy of ordinary power over all the churches.

The bishops also have been designated by the Holy Spirit to take the place of the apostles as pastors of souls and, together with the Supreme Pontiff and subject to his authority, they are commissioned to perpetuate the work of Christ, the eternal Pastor." **Ibid, pg. 564.**

- c. "This one and unique Church, therefore, has not two heads, like a monster, but one body and one head, viz., Christ and His vicar, Peter's successor, for the Lord said to Peter personally: "feed my sheep" (*Jn 21.17*). 'My' He said in general, not individually, meaning these or those; whereby it is understood that He confided all His sheep to him. If therefore Greeks or others say that they were not confided to Peter and his successors, they must necessarily confess that they are not among Christ's sheep, for the Lord said in John: "there shall be one fold and one shepherd" (*Jn 10.16*).

Furthermore we declare, state and define that it is absolutely necessary for salvation of all men that they submit to the Roman Pontiff." **J. Neuner and J. Dupuis, The Christian Faith, pg. 218.**

“Likewise, we define that the holy apostolic See and the Roman Pontiff have the primacy over the whole world, and that the same Roman Pontiff is the successor of St Peter, the prince of the apostles, and the true vicar of Christ, the head of the whole Church, the father and teacher of all Christians; and that to him, in the person of St Peter, was given by our Lord Jesus Christ the full power of feeding, ruling, and governing the whole Church as is also contained in the act of the ecumenical Councils and in the sacred canons.” ***Ibid*, pg. 222.**

“He placed St Peter at the head of the other apostles, and established in him a perpetual principle and visible foundation of this twofold unity, in order that on his strength an everlasting temple might be erected and on the firmness of his faith a Church might arise whose pinnacle was to reach into heaven.

We, therefore, teach and declare, according to the testimony of the Gospel, that the primacy of jurisdiction over the whole Church was immediately and directly promised to and conferred upon the blessed apostle Peter by Christ the Lord. To Simon alone He had first said: “You shall be called Cephas” (*Jn 1.42*); to him alone, after he had acknowledged Christ with the confession: “You are the Christ, the Son of the living God” (*Mt. 16.16*), these solemn words were also spoken: “Blessed are you, Simon Bar-Jona! For flesh and blood have not revealed this to you, but my Father who is in heaven. And I tell you: you are Peter, and on this rock I will build my Church, and the powers of death shall not prevail against it. I will give you the keys of the Kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven” (*Mt. 16.17-19*). And after His resurrection, Jesus conferred upon Simon Peter alone the jurisdiction of supreme shepherd and ruler over His whole flock with the words: “Feed my lambs . . . Feed my sheep” (*Jn 21.15,17*.)” ***Ibid*, pg. 227-228.**

“Now, what Christ, the Lord, the Prince of Shepherds and the great Shepherd of the flock, established in the person of the blessed apostle Peter for the perpetual safety and everlasting good of the Church must, by the will of the same, endure without interruption in the Church, which was founded on the rock and which will remain firm until the end of the world. Indeed, “no one doubts, in fact it is obvious to all ages, that the holy and most blessed Peter, Prince and head of all the apostles, the pillar of the faith and the foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the saviour and redeemer of the human race; and even to this time and forever he lives”, and governs, “and exercises judgment in his successors”, the bishops of the holy Roman See, which he established and consecrated with his blood.

Therefore, whoever succeeds Peter in this Chair, according to the institution of Christ Himself, holds Peter’s primacy over the whole Church. “Therefore, the dispositions made by truth endure, and St Peter still has the rock-like strength that has been given to him, and he has not surrendered the helm of the Church with which he has been entrusted.” For this reason, “because of its more powerful

principality”, it was always “necessary for every Church, that is, the faithful who are everywhere, to be in agreement” with the Roman Church; thus in that See, from which “the bounds of sacred communion” are imparted to all, the members will be joined as members under one head and coalesce into one compact body.” **Ibid, pg. 229.**

“According to this definition all the faithful must believe “that the holy apostolic See and the Roman Pontiff have the primacy over the whole world; and that the same Roman Pontiff is the successor of St Peter, the Prince of the apostles, and the true vicar of Christ, the head of the whole Church, the father and teacher of all Christians; and that to him, in the person of St Peter, was given by our Lord Jesus Christ the Full power of feeding, ruling and governing the whole Church, as is also contained in the proceedings of the ecumenical Councils and in the sacred canons” (cf. DS 1307).” **Ibid, pg. 230.**

“Furthermore, from his supreme power of governing the Whole Church, the Roman Pontiff has the right of freely communicating with the shepherds and flocks of the whole Church in the exercise of his office so that they can be instructed and guided by him in the way of salvation.

And because, by the divine right of apostolic primacy, the Roman Pontiff is at the head of the whole Church, we also teach and declare that he is the supreme judge of the faithful; and that one can have recourse to his judgment in all cases pertaining to ecclesiastical jurisdiction. We declare that the judgement of the apostolic See, whose authority is unsurpassed, is not subject to review by anyone; nor is anyone allowed to pass judgment on its decision.” **Ibid, pg. 231.**

“... the supreme power of teaching is also included in this apostolic primacy which the Roman Pontiff, as the successor of St Peter, the Prince of the apostles, holds over the whole Church.

“... the holy Roman Church possesses the supreme and full primacy and authority over the universal Catholic Church, which she recognizes in truth and humility to have received with fullness of power from the Lord Himself in the person of Blessed Peter, the Prince or head of the apostles, of whom the Roman Pontiff is the successor. And, as she is bound above all to defend the truth of faith, so too, if any questions should arise regarding the faith, they must be decided by her judgment” (cf. N. 29).

“... that the Roman Pontiff is the true vicar of Christ, the head of the whole Church, the father and teacher of all Christians; and that to him, in the person of St Peter, was given by our Lord Jesus Christ the full power of feeding, ruling, and governing the whole Church” (cf. n. 809).” **Ibid, pg. 232-233.**

“It is a divinely revealed dogma that the Roman Pontiff, when he speaks *ex cathedra*, that is, when, acting in the office of shepherd and teacher of all Christians, he defines, by virtue of his supreme apostolic authority, a doctrine

concerning faith or morals to be held by the universal Church, possesses through the divine assistance promised to him in the person of Blessed Peter, the infallibility with which the divine Redeemer willed His Church to be endowed in defining the doctrine concerning faith or morals; and that such definitions of the Roman Pontiff are therefore irreformable of themselves, not because of the consent of the Church (*ex sese, non autem ex consensu ecclesiae*).” **Ibid, pg. 234.**

“... “episcopal jurisdiction has been absorbed into the papal”, that the Pope has “in principle taken the place of each individual bishop”, that the bishops are now “no more than tools of the Pope, his officials, without responsibility of their own”.” **Ibid, pg. 235.**

4. Why then is the Papacy presented as so evil? Because the image or character of Satan is presented as that of the Papacy. Rev. 18:2; 2 Thess. 2:3,4,9; Rev. 13:5,6.

5. What Satan himself gave to the Papacy. Rev. 13:2.

- a. His power (dynamics).
- b. His seat (throne).
- c. His great authority.

6. The power of Satan as it is.

- a. His ability to deceive. Rev. 20:3,8,10; Eph. 6:11; Rev. 12:9.
- b. His ability to kill people. Heb. 2:14.
- c. The Papacy is a deceitful power. 2 Thess. 2:3,8-10; Dan. 11:23; Dan. 8:25.
- d. The Papacy caused the death of millions. Dan. 7:21,25; Dan. 8:10,24; Rev. 6:8.

7. The authority of Satan as it is.

- a. Satan has no authority. Job. 1:6-12; Job. 2:1-7.
- b. His “authority” is a usurpation of the Rights of man; he has assumed charge over the Rights of man.
  - i. The Right to serve the only true and living God. Matt. 4:8-10.
  - ii. The Right to exist. Matt. 4:5-7.
  - iii. The Right to private property. Matt. 4:1-4.

- c. The Papacy usurped these same Rights with their false or pretended authority.
  - i. They took away the Right to serve God by making themselves God. Dan. 11:36,37; 2 Thess. 2:4.
  - ii. They took away men's Right to exist by slaughtering millions. Rev. 20:4.
  - iii. They took away men's Right of private property by confiscation and by robbery. Rev. 13:15-17; Dan. 11:39,43.

8. The throne of Satan as it is.

- a. Satan sought to be God in heaven. Isa. 14:12-15.
- b. Satan is the god of this world. 2 Cor. 4:3,4.
- c. The Pope is God.
  - i. "The Saviour is once more on earth; He is in the Vatican in the person of an aged man.

*"The Pope is Christ in office, Christ in jurisdiction and power... We bow down before thy voice, O Pius, as before the voice of Christ, the god of truth, in clinging to thee we cling to Christ."* During the Vatican Council Jan. 9<sup>th</sup>, 1870.

"Faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic Religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that is a dogma divinely revealed that the Roman Pontiff, when he speaks ex-cathedra, that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal church, by the divine assistance promised him in the Blessed Peter, *is possessed of the infallibility* with which the Divine Redeemer willed that His Church should be endowed from defining doctrine regarding faith and morals; and that, therefore, *such definitions of the Roman Pontiffs are irreformable of themselves, and not from the consent of the Church.*" (Vatican Council on the Church of Christ, Chapter IV, July 1870.).

"There are two swords, the spiritual and the temporal. Both are in the power of the Church; the one, the spiritual, to be used by the Church, the other, the material, for the Church.

"The former, that of the Priests, the latter, that of the Kings and soldiers, to be wielded at the command and sufferance of the Priests. One sword must

be under the other; the temporal under the spiritual. The Spiritual instituted the temporal power and judges whether that power is well exercised. If the temporal power errs, it is judged by the spiritual. We therefore assert, define and pronounce that it is necessary to salvation to believe that every human being is SUBJECT TO THE PONTIFF OF ROME.” —From Pope Boniface VIII.

“We hold upon this earth the place of God Almighty.” Pope Leo XIII, June 20<sup>th</sup> 1894.” **Joseph Zacchello, Secrets of Romanism, pg. 34-35.**

- d. But he is God only to those who in this world worship him. Rev. 13:3,4,8.
9. By arrogating to himself the office of Christ who is God, the Pope is a false Christ or anti-christ. This is exactly what he is.
    - a. Christ is the head of the Church.
    - b. But the Pope is presented as the head.
  10. The Sabbath is the sign of the true God. Ex. 31:13.
  11. God does not change.
  12. His Law does not change.
  13. But the change of the Sabbath to Sunday, the Pope exalts himself above God.
    - a. “*The Convert’s Catechism of Catholic Doctrine*, the work of the Reverend Peter Geiermann, C.S.R., received on January 25, 1910, the “apostolic blessing” of Pope Pius X. On this subject of the change of the Sabbath, this catechism says:  
  
*Ques.—Which is the Sabbath day?*  
  
*Ans.—Saturday is the Sabbath day.*  
  
*Ques.—Why do we observe Sunday instead of Saturday?*  
  
*Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday.”—Second edition, p. 50.” **Carlyle B. Haynes, From Sabbath to Sunday, pg. 44-45.***
  14. Therefore Sunday is the sign of Papal deity.
    - a. “*A Doctrinal Catechism*, by the Reverend Stephen Keenan, was approved by the Most Reverend John Hughes, D.D., Archbishop of New York. It has these remarks on the question of the change of the Sabbath:

*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?

*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority. —Page 174.

*An Abridgment of the Christian Doctrine*, by the Reverend Henry Tuberville, D.D., of Douay College, France, contains these questions and answers:

*Ques.*—How prove you that the church hath power to command feasts and holy days?

*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

*Ques.*—How prove you that?

*Ans.*—Because by keeping Sunday, they acknowledge the church’s power to ordain feasts, and to command them under sin; and by not keeping the rest {of the feast days} by her commanded, they again deny, in fact, the same power.”—Page 58.” **Carlyle B. Haynes, From Sabbath to Sunday, pg. 45.**

- b. “Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of the weekly public worship from the last day of the week to the first.”—August 25, 1900.

In his book *Plain Talk About the Protestantism of Today*, Monsignor Segur says:

“It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the {Catholic} Church.”—Edition of 1868, Part 3, sec. 14, p. 225.” **Ibid, pg. 46.**

15. Satan – Lucifer, the morning star (sun) is therefore worshipped as the Sun god.

- a. “As the “body of Christ” is growing and yearning for the return of its “spiritual head”, Jesus, the “believers” in Freemasonry and other false religious systems are also earnestly searching for the “missing part” –their Messiah—in an eternal quest for more light. Their endeavors will not go un-rewarded! Many do not realize that this search will finally end with the UNVEILING OF THE GREAT LIGHT . . . LUCIFER! Whether or not the Mason fully understands that The Great Work,

as described to him by these Lodges of Perfection, is the Plan of Satan to usher in the NEW WORLD ORDER under HIS SON LUCIFER – makes no difference! He will still be held accountable to an Almighty God for his “works” for the Kingdom of Darkness! The Masonic Lodge along with other Lucerfarian cults worship a Sun-god that originated in ancient Egypt. The Chief of these ancient Sun-gods was called Ra or Re!” **Gray D. Belvins, The Final Warning, pg. 174-175.**

- b. “Pike said that the Blazing star is an emblem of Omniscience, or the All-seeing Eye, which to the Egyptian Initiates (those “initiated” into the Mysteries) was the emblem of Osiris. Osiris is symbolic for the Sun-god, the generative god of this world . . . Satan! As you can well see, the All Seeing Eye of the Masonic Lodge is none other than the Eye of the Ancient Egyptian Sun-god Osiris, the same Sun-god worshipped by the Greeks under the term . . . ‘Eye of the World’ . . . Re meant Sun or King.” **Ibid, pg. 269.**
- c. “Osiris (symbolic of the Sun-god; Satan) . . .” **Ibid, pg. 366.**

16. Sunday, the sign of the papal god makes the Pope the Sun god.

- a. “Both would face monuments to the Ancient Babylonian Sun-god, while taking oaths of allegiance in their respective offices. The Pope appears at his studio window at noon each Sunday for the blessing in Saint Peter’s Square; and he therefore faces the Obelisk. The red-granite Obelisk was moved from Heliopolis, the center of Sun-worship in ancient Egypt, and stood by a temple of the Sun-god!” **Ibid, pg. 209.**

17. Similarities of Satan and the pope.

- a. **SATAN:** Sun God, Anti Rights, false Christ.
- b. **POPE:** Sun God, Anti Rights, False Christ.

THE END

# **THE RIGHT OF GOD**

1. What is authority?

- a. "...Power or right to command or act..." **The Lexicon Webster Dictionary Vol. 1, pg. 67.**
- b. "Exousia... authority; jurisdiction; right". **James Gall, Bible student's English – Greek Concordance and Greek – English Dictionary, pg. 12.**
- c. "Primarily exousia denotes the absolute possibility of action that is proper to God alone as the source of all power and legality". **Theological Dictionary of the N.T., pg. 239.**

2. Thus in clear perspective "authority" would mean:

- a. The Right to change thoughts.
- b. The Right to change actions.

3. God has the right to change thoughts. Ps. 137:23,24; Isa. 55:7; Jer. 4:14.

4. God has the right to change actions. Neh. 9:33-35; Jonah. 3:10; Rev. 2:5.

5. Thus God has authority. Jude. 25; Lev. 18:1-5; Lev. 20:7,8; Lev. 22:31.

6. Towards what does God change thoughts and actions?

- a. From serving false gods. Deut. 5:6,7; Ex. 20:23; Ex. 23:24; Deut. 6:14.
- b. To serve Him only. Deut. 10:20; Josh. 24:14,19-24.

7. Why does God cause men to serve Him only? Because He only is the true God and Creator. Isa. 40:28-31; 1 Pet. 4:19; Isa. 42:5,6,8.

8. Thus God has the Right alone to be worshipped. Deut. 6:4-6; Rev. 22:9.

9. Because God alone has the right to be worshipped He can:

- a. Give Laws for men to obey. Lev. 19:35-37; Deut. 10:12,13; Deut. 11:7,8.
- b. Command absolute worship. Matt. 4:10; Rev. 19:10; Ps. 99:5,9.
- c. Send retribution upon those who refuse to worship Him and remain in sin. Gen.

6:5-7; Ps. 94:10-12; Jer. 6:19; Jer. 25:7.

10. The Sabbath shows that God alone has authority.

a. By showing God as the true Creator – thus the only God, God has the Right to be worshipped. Ex. 20:8-11; Ex. 31:13-17.

b. **ILLUSTRATION:**

(SABBATH) ----- CREATOR – GOD

AUTHORITY

RIGHT TO  
CHANGE  
THOUGHTS.

RIGHT TO  
CHANGE  
ACTIONS.

THE END

## **THE AUTHORITY OF THE PAPACY (THE HEIGHT OF HUMAN ARROGANCE)**

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1. The Papacy in Bible prophecy. Dan. 7:1-11,20,21,24-26; Dan. 8:9-12,23-25; Dan. 11:36-45; 2 Thess. 2:3,4,7-10; 1 Jn. 4:1-3; Rev. 2:18-24; Rev. 6:1,8; Rev. 8:10-12; Rev. 13:1-8; Rev. 16:10,11; Rev. 17:1-6,16,18; Rev. 18:1-8.

2. What is the Papacy? It is the governing body of the Roman Catholic Church. Acts. 20:17,18,28-30; 2 Thess. 2:3,4. See:

- a. "The papacy, as most people are well aware, is the governing body of the Roman Catholic Church." **Henry T. Hudson, Papal power, pg. 3.**
- b. "The Papacy, that great ecclesiastical system at the head of which sits the Bishop of Rome . . . This being so, there are plain reasons why the Papacy should have a place in Bible prophecy; for that power was a great persecutor of the church in the Middle Ages, millions of sincere men and women going down to martyrs' graves for maintaining their profession of the gospel, and opposing what they believed to be an apostate and fallen church. They were burned at the stake, imprisoned, assassinated, drowned, and suffered the horrible tortures of the Inquisition.

And its religio-political character, its presuming to reign over the kings of the earth, and the extraordinary claims made for and by the popes, give the Papacy a prominence that calls for it to be brought to view many times in the prophecies of the Bible." **Jesse C. Stevens, The Papacy in Bible Prophecy, pg. 7.**

"First, the Papacy is a Roman power. Its territory was the Roman Empire, where the great beast with ten horns had held sway. Its seat was the seat of the emperors. Hence it fulfilled this first specification.

Second, it is a religio-political power. The Pope became a political as well as a spiritual ruler. The Papacy had its territory, -- the Papal States. Indeed, that the Pope is a political or temporal as well as a spiritual ruler is an essential claim of the Papacy, as contended by Bellarmine and others:

. . . For he teaches that by the coming of Christ all right of ownership of infidel princes was transferred to the church, and resides in the chief Pontiff [the Pope], as vicar of the supreme and true King, Christ, and therefore the Pontiff can of his own right give the kingdoms of unbelievers to such of the faithful as he wishes." – *Bellarmino, "Disputations Concerning the Controversies About the Christian Faith Against the Heretics of this time," Vol. I, "Concerning the Roman Pontiff," book 5, chap. I.* **Ibid, pg. 13.**

3. What does the word "authority" mean?

- a. "Power or right to command or act;..." **The Lexicon Webster Dictionary Vol. 1,**

pg. 67.

- b. “Power, or right to give orders and make others obey ... caused people to realize that he has power to make them obey”. **A. S. Hornby, Oxford Advanced Learner’s Dictionary of Current English, pg. 52.**
  - c. “Power, jurisdiction, command, control, dominion, sway”. **Webster’s New Dictionary of Synonyms, pg. 77.**
  - d. Since it is men’s thoughts and actions that need control as Jesus and Peter showed (Mk. 7:18-23; Acts. 8:18-22), then authority would mean:
    - i. The right to command and change thoughts and actions.
    - ii. Only God has jurisdiction to command change. Isa. 55:6-9.
4. The persecuting behavior of the Papacy as it sought to command and change men’s thoughts and actions.
- a. “The Papacy, that great ecclesiastical system at the head of which sits the Bishop of Rome . . . This being so, there are plain reasons why the Papacy should have a place in Bible prophecy; for that power was a great persecutor of the church in the Middle Ages, millions of sincere men and women going down to martyrs’ graves for maintaining their profession of the gospel, and opposing what they believed to be an apostate and fallen church. They were burned at the stake, imprisoned, assassinated, drowned, and suffered the horrible tortures of the Inquisition.

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“ “That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings.” –*“History of the Rise and Influence of the Spirit of Rationalism in Europe,” William Edward Hartpole Lecky, Vol. II, p.32.*

“ “Under these maxims Rome has always acted. What a long roll of bloody persecutions is her record! The extirpation of the Albigenses, the massacre of the Waldenses, the martyrdom of the Lollards, the slaughter of the Bohemians, the burning of Huss, Jerome, Savonarola, Frith, Tyndale, Ridley, Hooper, Cranmer, Latimer, and thousands of others as godly and faithful as they, have been her acts;

the demoniacal cruelties of the Inquisition were invented by her mind and inflicted by her hand –that Inquisition which was for centuries the mighty instrument of her warfare against devoted men and women whose crime was only this, that they ‘kept the commandments of God and the faith of Jesus’ ”—“*Key to the Apocalypse*,” *H. Grattan Guinness*, p. 91. ***Ibid***, pg. 40. Read also Dan. 7:21,25; Rev. 13:4-8.

## 5. Description of the Papacy.

- a. “It is not difficult to ascertain what power is symbolized by the little horn. There are at least seven marks of identification:
- (1) It is a Roman power; for it comes out of the head of the fourth beast, symbolizing Rome.
  - (2) It is a religio-political Roman power; for it is represented by a horn, as political powers are symbolized many times in Bible prophecy; while its character and work show it to be also a religious power.
  - (3) It is a blasphemous power; in that it speaks great swelling words against the Most High.
  - (4) It is a presumptuous power; for it think to “change times and laws.” Another version gives the text, “He shall think to change the times and the law.” There is plain reference here to some law that such a power could only *think* to change. Plainly, this does not refer to the times and laws of man, but to “the times and law” of God; for such a power as is here brought to view would naturally have the power, while it ruled, to change the times and laws of man, but it could only presumptuously *think* it had power to change the times and law of God.
  - (5) It is a persecuting Roman power. It is said that it would wear out the saints of the Most High, signifying great persecution, long drawn out.
  - (6) In its rise to supremacy it would pluck up three of the original ten horns.
  - (7) It would enjoy supremacy for “a time and times and the dividing of time,” that is, 1260 years.” ***Ibid***, pg. 12.

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*Bellarmino, "Disputations Concerning the Controversies About the Christian Faith Against the Heretics of this time," Vol. I, "Concerning the Roman Pontiff," book 5, chap. I." Ibid, pg. 13.*

6. The Pope The head of the Papacy, or the Papacy the government of the Church by the Pope.

- a. "Scripture tells us that he was head of the Church, which implicitly demands that he was universal Bishop, and it also tells us that he was in Rome.

The word Pope means Father or Head of the Church as an ordinary father is head of a family. St. Peter was certainly in Rome, and died there as Bishop. By legitimate succession the one who succeeded as Bishop of Rome after Peter's death inherited the office of Head of the Church, or if you wish, as Father of the Whole Christian family he was Pope. All the Bishops of Rome right through the centuries have belonged to the Catholic Church. No one disputes that. They are known as the Popes and as St. Peter was first of that long line, Catholics rightly regard him as the first Pope.

*"We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the whole world, and that the Roman Pontiff himself is the successor of the Blessed Peter, prince of the Apostles, and true vicar of Christ, the head of the whole Church, the Father of all Christians, and that to him, in the person of Blessed Peter was given by our Lord Jesus Christ, full power to feed, rule, and govern the universal church, as is contained also in the acts of the ecumenical councils, and in the sacred canons."* Council of Trent.

"The Saviour is once more on earth; He is in the Vatican in the person of an aged man.

*"The Pope is Christ in office, Christ in jurisdiction and power... We bow down before thy voice, O Pius, as before the voice of Christ, the god of truth, in clinging to thee we cling to Christ."* During the Vatican Council Jan. 9<sup>th</sup>, 1870.

"Faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic Religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that is a dogma divinely revealed that the Roman Pontiff, when he speaks ex-cathedra, that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal church, by the divine assistance promised him in the Blessed Peter, *is possessed of the infallibility* with which the Divine Redeemer willed that His Church should be endowed from defining doctrine regarding faith and morals; and that, therefore, *such definitions of the Roman Pontiffs are irreformable of themselves, and not from the consent of the Church.*" (Vatican Council on the Church of Christ, Chapter IV, July 1870.).

“There are two swords, the spiritual and the temporal. Both are in the power of the Church; the one, the spiritual, to be used by the Church, the other, the material, for the Church.

“The former, that of the Priests, the latter, that of the Kings and soldiers, to be wielded at the command and sufferance of the Priests. One sword must be under the other; the temporal under the spiritual. The Spiritual instituted the temporal power and judges whether that power is well exercised. If the temporal power errs, it is judged by the spiritual. We therefore assert, define and pronounce that it is necessary to salvation to believe that every human being is SUBJECT TO THE PONTIFF OF ROME.” —From Pope Boniface VIII.

“We hold upon this earth the place of God Almighty.” Pope Leo XIII, June 20<sup>th</sup> 1894.” **Joseph Zacchello, Secrets of Romanism, pg. 33-35.**

- b. “The word “pope,” by which the head of the Roman Church is known, and the word “papacy,” by which is meant the system of ecclesiastical government in which the pope is recognized as the supreme head, are not found in the Bible.” **Lorraine Boettner, Roman Catholicism, pg. 125.**

#### 7. The “authority claims” of the Pope.

- a. “If any thing, Gregory intensified the papal claims by his views of papal authority. The most outstanding example of such views is found in a series of aphorisms called the *Dictatus papae*. Some doubt has been raised over the authorship of these statement, but more than likely they are from Gregory himself. The quotation is somewhat lengthy, but it is too noteworthy to run the risk of missing something by attempting a condensed summary.

The Roman church was founded by God alone.

The Roman bishop is properly called universal.

He alone may depose bishops and reinstate them.

His legate, though of inferior grade, takes precedence in a council of all bishops and may render a decision of deposition against them.

He alone may use the insignia of empire (on basis of *Donation of Constantine*).

The Pope is the only person whose feet are kissed by all princes.

His title is unique in the world. [This is the first distinct assertion of the exclusive right of the Bishop of Rome to the title of Pope, once applied to all bishops.]

He may depose emperors.

No council may be regarded as a general one without his consent.

No book or chapter may be regarded as canonical without his authority.

A decree of his may be annulled by no one; he alone may annul the decrees of all.

He may be judged by no one.

No one shall dare to condemn one who appeals to the papal see.

The Roman church has never erred, or ever, by the witness of Scripture, shall err to all eternity.

He may not be considered Catholic who does not agree with the Roman church.

The pope may absolve the subjects of the unjust from their allegiance.” **Henry T. Hudson, Papal Power, pg. 34-35.**

#### 8. The deity of the Pope by virtue of his office.

- a. “The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God.”

“The Pope is as it were God on earth, sole sovereign of the Faithful of Christ, chief king of kings, having plenitude of power, to whom has been intrusted by the omnipotent God direction not only of the earthly, but also of the heavenly kingdom.”

“The Pope can modify divine law, since his power is not of man, but of God.”

“Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth.”—“*History of the Councils*,” *Labbe and Cossart, Vol. XIV, col. 109.*

“Christ intrusted His office to the chief Pontiff; . . . But all power in heaven and in earth had been given to Christ; . . . therefore the chief Pontiff, who is His vicar, will have this power.”—*Gloss on the “Extravagantes Communes,” book I, “one Authority and Obedience,” chap. I.*

“All names which in the Scriptures are applied to Christ by virtue of which it is established that He is over the church, all the same names are applied to the Pope.”—“*On the Authority of the Councils*,” *book 2, chap. 17.*

And finally, though a score more of similar statements might be given, all from Catholic works as above, we have the following from an encyclical of Pope Leo

XIII, dated June 20, 1894:

“We hold upon this earth the place of God Almighty,”—“*The Great Encyclical letters of Pope Leo XIII,*” p. 304. Benziger Bros., New York.” **Jesse C. Stevens, The Papacy in Bible Prophecy, pg. 14-15.**

- b. “When the triple crown is placed on the head of a new pope at his “coronation” ceremony the ritual prescribes the following declaration by the officiating cardinal:

“Receive the tiara adorned with three crowns, and know that thou art the Father of Princes and Kings, Ruler of the World, the Vicar of our Saviour Jesus Christ. . . .” (*National Catholic Almanac*).

The New York Catechism says:

“The pope takes the place of Jesus Christ on earth. . . . By divine right the pope has supreme and full power in faith and morals over each and every pastor and his flock. He is the true Vicar of Christ, the head of the entire church, the father and teacher of all Christians. He is the infallible ruler, the founder of dogmas, the author of and the judge of councils; the universal ruler of truth, the arbiter of the world, the supreme judge of heaven and earth, the judge of all, being judged by no one, God himself on earth.”

And Pope Leo XIII, in his encyclical, *The Reunion of Christendom* (1885), declared that the pope holds “upon this earth the place of God Almighty.”

Thus the Roman Church holds that the pope, as the Vicar of Christ on earth, is *the ruler of the world*, supreme not only over the Roman Church itself but over all king, presidents, and civil rulers, indeed over all peoples and nations.

The triple crown the pope wears symbolizes his authority in heaven, on earth, and in the underworld—as king of heaven, king of earth, and king of hell—in that through his absolutions souls are admitted to heaven, on the earth he attempts to exercise political as well as spiritual power, and through his special jurisdiction over the souls in purgatory and his exercise of “the power of the keys” he can release whatever souls he pleases from further suffering and those whom he refuses to release are continued in their suffering, the decisions he makes on earth being ratified in heaven.

It is impossible to denounce strongly enough the folly and guilt of such glorification of man. The papacy, however, is the direct consequence and end result of the exaltation of the priests as necessary mediators between God and men.” **Lorraine Boettner, Roman Catholicism, pg. 127-128.**

9. No salvation without the Pope.

- a. “Each {sword}, therefore, is in the power of the church, to wit, the spiritual sword and the material. But the latter is to be used for the church, the former by the church; the former by the hand of the priest, the latter by the hands of kings and soldiers, yet according to the beck and permission of the priest. But one sword must be under the other sword, and the temporal authority must be subject to the spiritual power. . . . Therefore we declare, assert, define, and pronounce, that it is necessary to salvation that every human creature be subject to the Roman Pontiff.”—*From the bull of Pope Boniface VIII, Unam sanctam, issued in 1302; “Extravagantes Communes,” book I, title 8, chap. I*” **Jesse C. Stevens, The Papacy in Bible Prophecy, pg. 14.**

10. The actual historical development of the Papacy.

- a. “According to the greatest authorities on Christian history the early Christians knew nothing about the primacy of Roman bishops. That primacy, in fact, emerged in the doctrinal conflicts, which rent the church in the later centuries. For three or four centuries after the death of Jesus the authority of the Roman bishops was by no means universal in the Church, and even in the western part of Europe as late as the fourth century the Roman Church played quite a minor role. The notion of Rome’s primacy developed after this, and Rome’s universal jurisdiction began only in the ninth century. Even when Roman supremacy began to take shape in the western part of Europe, the Roman bishops and Popes were not absolute rulers in the Church in the sense that they are today. There was even a little democracy in the hierarchy for a few centuries, since laymen took part with the lower and higher clergy in choosing the Popes.” **Paul Blanshard, American Freedom and Catholic Power, pg. 21.**
- b. “Added to these considerations, his see had the traditional distinction of being associated with the illustrious name of the apostle Peter, and this association, more than anything, tied to the doctrine of apostolic succession, became the theoretical corner-stone in the development of papal power throughout the Middle Ages. So then, the historical circumstances of the first five centuries provided the soil in which a complex mixture of biblical, philosophical, theological and legal seeds took root. From these grew a nondescript plant, which claimed to be quasi-divine in nature. In essence, in the words of J. B. Lightfoot, ‘the power of the Bishop of Rome was built upon the power of the church of Rome. IT was originally a primacy, not of the episcopate, but of the church.’ The same thesis, slightly more elaborate, is repeated by Walter Ullman: ‘Because it was situated in the Roman Empire, the local *Roman* church had a special preeminence and superior authority, and its agreement to any ecclesiastical or religious measure proposed was for this very reason held to be essential in the interests of the *Roman* Empire. This position accorded to the Roman church by the imperial government to no small extent fertilized the ground for the later juristic pre-eminence and primacy of the Roman church.’ ” **Henry T. Hudson, Papal Power, pg. 20.**
- c. “The papal power was gradually developed, and it is not difficult to trace the principle steps of its development.

*First Step.* —The influence of pseudo-Clementine letters and Homilies, a forgery probably of the middle of the second century. These writings profess to be from the hand of Clemens Romanus, who writes to James after the death of Peter, and states that the latter shortly before his death appointed the writer his successor. Here we have the origin of the story, repeated by Tertullian, that Clement was ordained Bishop of Rome by St. Peter. The bishop of Manchester is of opinion that “the only early persuasion of St. Peter’s Roman Episcopate ‘was due’ to the acceptance in the third and following centuries of the Clementine fiction as genuine history. . . . No one had any suspicion that the Clementine romance was a lie invented by a heretic. The story was accepted on all sides.”

With this view coincides the encyclical letter of the Holy Orthodox Church of the East already referred to: “those absolutistic pretensions of popedom were first manifested in the pseudo-Clementines.”

*Second Step.* —The action of the Council of Sardica (A.D. 343) in giving a right of appeal to the Bishop of Rome on the part of any bishop who considered himself unjustly condemned. This led to the consolidation of power in the hands of the Bishop of Rome, although the decree of the council was not accepted by the churches of Africa or the East.

*Third Step.* —The decree of the emperor Valentinian I, that all ecclesiastical cases arising in churches in the empire should be henceforth referred for adjudication to the Bishop of Rome.

*Forth Step.* —The appeals provided for by the Council of Sardica and by the decree of Valentinian were voluntary appeals; but Pope Nicolas I, in the ninth century, set up the claim that, with or without appeal, the Bishop of Rome had an inherent right to review and decide all cases affecting bishops.

*Fifth Step.* —The forged Isidorian Decretals, which pretended to be a series of royal orders, and letters of ancient bishops of Rome, represented that primitive Christianity recognized in the bishops of Rome supreme authority over the church at large. They became a strong buttress and bulwark of the vast powers now claimed by the popes in the person of Nicolas I. —*Romanism in the Light of History*, Randolph H. Mckim, pp. 97,98.” **Joseph Zacchello, Secrets of Romanism, pg. 46-47.**

a. THE MONARCHICAL EPISCOPATE

“The notion of one bishop at the head of the church has a hazy and spotted beginning, but accelerates into a well-documented movement relatively early in church history.

*Bishops and Mother Churches.* As already noted, Ignatius of Antioch (d. 115) was the first to employ the term “catholic.” He was also the first to speak of one bishop at the head of the presbyters and deacons in each congregation. (The term bishop is

analogous to the modern term pastor.) He insisted upon the monarchical episcopate as a necessity for the church. Yet he was speaking of local congregations only, with no thought of one bishop for all of Christendom . . . Eusebius reports in his church history that James was succeeded by Simeon, also a relative of Jesus. So, a kind of episcopacy was seen as a tradition in Jerusalem and then carried to Antioch. The bishops of individual churches cooperated in keeping the churches in the unity of the faith during the assaults of persecutions and heresies. This solidarity was accomplished by appealing to the authority of the “mother churches” where the apostles themselves had labored, such as Smyrna, Ephesus, Jerusalem, Corinth, Philippi, Thessalonica, and especially Rome.

*Callistus and Rome.* Among the mother churches, Rome was regarded as preeminent. Tradition held that the apostles Peter and Paul had both taught and died there. Also, the Roman church was in possession of a confession of faith, the Roman symbol, which was accepted by other churches in the West. Heretics were kept out of the Roman church with better success than in Alexandria and Constantinople, and Rome soon came to be looked upon as a guardian of the unity of Christianity. Rome was also the political center of the empire.

Callistus was bishop of Rome from 217-222, and in this short time established a precedent for the idea of the superiority of Roman bishops. He claimed such titles for himself as *Pontifex Maximus* (“highest pontiff”) and *Episcopus episcoporum* (“bishop of bishops”). Tertullian furiously rejected such claims and insisted upon the equality of the various churches. Callistus took the position that the church is subject to the control of the bishop who pardons or retains sin by divine authority, and that the bishop is, therefore, lord over the faith and life of the people by virtue of divinely bestowed supremacy. He further argued that the regulation of repentance belonged to council of bishops, that the power of the keys had been given to Peter as representative of the bishops, and that since Peter was generally conceded to be the first bishop of Rome, the obvious conclusion was the monarchical episcopate with its ultimate authority in the Roman See.

Cyprian, the Bishop of Carthage (248-258), laid the foundation for the development of the church into the Roman hierarchy. He believed that Rome represented the unity of the Church universal as Peter represented that unity among the apostles. His most important work, *On the Unity of the Church*, was occasioned by the conflict over the regulation of repentance. During the Decian persecution (AD 250), large numbers of Christians had lapsed from their faith. The *confessors*, those who had stood firm, were reconciling the lapsed on easy terms by virtue of the merits of the martyrs. Cyprian strongly opposed this practice and led councils to decide that the lapsed should be reconciled only after suitable penance and delay. Meanwhile, Novatian, a Roman presbyter, opposed Cornelius, the Bishop of Rome, for the latter’s lenient policy toward the lapsed. Novatian insisted on a pure congregation, requiring excommunication for such sins as homicide, idolatry, fraud, blasphemy, adultery, fornication, and denial of the faith in times of persecution. He organized a rigorist party and was consecrated rival Bishop of Rome. He insisted upon the rebaptism of all who joined him, and called for the appointment of likeminded bishops in other places.

Cyprian sided with Cornelius against Novatian, especially in the matters of rebaptism and the appointment of new bishops. While he opposed leniency toward the lapsed, he felt even stronger about presbyters judging bishops. He said that the church was established upon bishops, that they could be judged by no one except God, and that to criticize a bishop was rebellion. He further supported the college of bishops (the episcopate) as the authority of the church. Indicating that the Bishop of Rome was the “first among equals,” he openly recognized the preeminence of Rome, especially, when Rome agreed with him. Although Cyprian did not suggest or favor the papal system, his leadership and attitude laid the foundation for establishing the Bishop of Rome as head of the Catholic Church.” **Bill R. Austin, Austin’s Topical History of Christianity, pg. 80-81.**

## BISHOPS BECOME POPES

“In addition to the rise of the state-church and the development of formative theology, this extremely important period of history also produced the unmistakable patterns of ecclesiastical organization, including the papal hierarchy.

## POLITICAL AND CHURCH ORGANIZATION

After Theodosius made Christianity the official religion of the state, the bishops organized the church on the basis of the political organization of the empire. The city territory was the smallest unit in the political administration; and the diocese, embracing that city territory, was the simplest unit in ecclesiastical administration. It was headed by bishop. Over the city territory was the province with its provincial governor, and the corresponding church office was that of the metropolitan (archbishop), held by the bishop of the provincial city. Several provinces were governed by an imperial governor (vicarius); and the church’s corresponding officer was the patriarch (cardinal). The imperial council (senate) had its counterpart in the assembly of patriarchs (college of cardinals). Eventually the emperor found his ecclesiastical counterpart in the pope.

When the first Catholic (universal or ecumenical) Council met in Nicaea in 324, very distinct characteristics surfaced which permanently shaped a great portion of Christendom. These included: (1) the idea of a visible universal church composed of the bishops; (2) the belief that the sacraments (as they were now called) carried a supernatural power of transforming grace; (3) the employment of a special priesthood, the clergy, which had sole authority to administer the sacraments; and (4) the recognition of the bishops as the ruling officers (episcopal government). All of these characteristics are still observed by Roman Catholics, Greek Catholics, and Anglo-Catholics.

## PRESUMED BASIS FOR THE PAPACY

It is impossible to document a precise date for the beginning of the papacy. While the Catholic Church insists that Peter was the first pope, others look to Leo the Great or perhaps Damasus, but hardly ever anyone earlier than Stephen of Rome. Toward the end of the second century, Irenaeus stated the case for apostolic succession clearly and forcefully. Irenaeus had known Polycarp, bishop of Smyrna, who claimed to have been

instructed by the apostles and to have talked with many who had seen Christ. Irenaeus was convinced that the apostles had transmitted faithfully and accurately what had been taught them by Christ; and furthermore, he believed they had appointed as their successors bishops to whom they had committed the churches. These bishops had been followed by others in unbroken line. In the first quarter of the fourth century, Eusebius, the church historian, gave the lists of the bishops of several churches, indicating the importance of the succession theory. When Christianity was troubled by heresy and schism, the bishops began meeting together for consultation and common action. In this fashion it dealt with the heresies of Gnosticism, Marcionism, and Montanism, and in the process developed an administrative system centered around its bishops. Thus, the idea of papal primacy—among other things—evolved from the notion of apostolic succession, which applied to all bishops.

Tertullian also strengthened the concept of apostolic succession by insisting that only those churches were valid which agreed in their teaching with those founded by the apostles and where the faith had been kept pure by a succession of bishops going back to the apostles. Cyprian, bishop of Carthage in the third century, held that there was only one true church, authenticated by the presence of the episcopate, and that anyone who was not with the bishop was not in the church, and therefore not a Christian. Cyprian regarded all bishops as equal, but esteemed the bishop of Rome as the first among equals.” ***Ibid*, pg. 106-108.**

#### THE PREEMINENCE OF ROME

“The Council of Nicaea in 325 had designated the bishops of Rome, Alexandria, and Antioch as “superior” metropolitans (patriarchs), but the bishop of Rome refused to be listed as equal, insisting that it had always held primacy. Between this first ecumenical council and the fourth held in Chalcedon in 451, the Roman bishops laid the foundation for the ecclesiastical monarchy, which exists to this day. The Roman church claimed not only human but divine right for supremacy, claiming that Christ assigned Peter the eminent position in founding the church. It was claimed that this gave Peter a supremacy of authority over the other apostles, that this supremacy was official, hereditary, and transferable. It was believed that Peter was bishop of Rome until his martyrdom, that he appointed his successor, and that all bishops of Rome, as successors of Peter, have enjoyed and exercised universal jurisdiction over all other churches. These claims were, and continue to be, disputed throughout Christendom; but the practical and political (if not the scriptural and spiritual) supremacy of Rome prevailed.

The first example of a papal attitude on the part of the Roman church is found in Clement (d. 102), who wrote a beautiful epistle of consolation and love to the distressed church of Corinth. Dealing with the issue of deposed presbyters in the Corinthian church, Clement called for repentance, insisting that God required due order in all things and that the deposed presbyters must be reinstated and legitimate superiors obeyed.

Ignatius (c. 35-107), bishop of Antioch, in his Epistle to the Romans, ascribes laudatory titles to that congregation although he does not mention Clement or any other

bishop. Irenaeus (c. 130-200), bishop of Lyons, called Rome the greatest church, acknowledged by all and founded by Peter and Paul. However, Irenaeus rebuked Victor, bishop of Rome, in 190 for forcing uniformity on the churches of Asia Minor. Tertullian (c. 160-220), in confrontation with the heretics, pointed to the apostolic mother churches as the repositories of pure doctrine, with special commendation for the church at Rome. Later, however, he opposed Rome for its loose penitential discipline. Cyprian (d. 258) called the Roman church the chair of Peter, the foundation of priestly unity, and mother of the Catholic Church. He still insisted, however, on the equality of the other bishops and opposed Stephen of Rome in the controversy over heretical baptism. Thus, it was becoming obvious that the growing influence of the Roman see was rooted in the need for unity in the early church.

Historical and practical reasons also contributed to the ascendancy of Rome. Located in the geographical and political center of the world, the Roman bishop enjoyed a unique prestige. Since AD 100, the congregation in Rome was probably the largest in Christendom. It was wealthy, hospitable to strangers, and generous to the poor. Successful resistance to Gnosticism, Arianism, and Montanism gave added strength and prestige to the Roman church. The fact that Paul wrote the longest and most profound of his epistles to Rome, and the tradition that he was martyred there, had given additional apostolic weight, along with the traditions of Peter's ministry and death there. The many missionaries sent out by the Roman church caused new churches to have a great feeling of affection and loyalty to the mother church. During the barbarian invasions, when the emperors failed to defend Rome, the popes saved the city through their intercession. Pope Leo the Great is credited with stopping both Attila (452) and Gaiseric (455). When Constantine moved to Constantinople, the Roman bishop became the most important person in Rome, and when the Western empire fell in 476, the Roman popes became the most important figures of western Europe, gradually talking over the power of the state. During the later Mohammedan conquests, the cities of Antioch, Jerusalem, and Alexandria fell to the Moslems, eliminating them forever as candidates for church supremacy. Whether it can be supported by scriptural injunction or accepted by universal allegiance, the ascendancy of Rome to papal primacy has been an obvious and permanent fact of history." ***Ibid*, pg. 108-109.**

#### THE EARLIEST POPES

“Without question, the church at Rome has always maintained a list of her bishops which far surpasses the list of any other church in age, completeness, integrity of succession, and consistency of doctrine and policy. While the Protestant world recognizes the historical worth of such a list, it does not acquiesce to the Roman Catholic tradition of calling each of these bishops a pope. Many Protestants also have difficulty in accepting at face value the claim of Peter's episcopate in Rome, which has no verifiable evidence in Scripture or history. Assuming, however, the accuracy of the claim, the successor to Peter is variously designated as Clement (according to Tertullian) or Linus (according to Irenaeus, Eusebius). Then follows Anacletus, Alexander, Sixtus I, etc. Several “popes” during the first five hundred years of Christianity exercised authority, which shaped church history and wielded influence in secular history.

*Victor I.* An important step in the history of papal supremacy occurred when Victor, bishop at Rome from 189 to 198, assembled a council at Rome to excommunicate churches which did not subscribe to the Roman church's dating of Easter, and later excommunicated Theodotus for denying the divinity of Christ.

*Stephen I.* (254-257) intervened in theological disputes in South Gaul and Spain, and became involved in a long and bitter controversy with Cyprian over the validity of baptism by heretics. During this controversy he invoked Matthew 16:18, implying his supremacy as Peter's successor.

*Sylvester* (314-335) baptized Emperor Constantine, and established the Lateran church as the cathedral of Rome on territory given him by the emperor. It was claimed that he received the Donation of Constantine, which provided him with wide temporal rights over the church. The Donation of Constantine was exposed as a forgery in the fifteenth century.

*Damasus* (366-384) was the first to seriously and staunchly employ the Petrine passage of Matthew 16:18 as a biblical basis for primacy. He also commissioned Jerome to prepare the Vulgate version of the Bible, promulgated a canon of scriptural books, and indicated that the Council of Nicaea was valid only because it had been approved by his predecessor Sylvester.

*Innocent I* (402-417) made more substantial claims for the papacy than any of his predecessors at Rome. He insisted that major cases of dispute should be brought to the judgment of the Roman see. Innocent claimed that the Roman church had sole custody of apostolic tradition and primacy over all bishops because of Peter's primacy among the apostles. He also exhibited determination and ability to exercise authority in the East as well as the West. He was a powerful influence with the civil powers, and it was through his influence that Emperor Honorius issued his decree against the Donatists in 404.

*Leo I* (440-461) sealed the Roman claim to the papacy. In fact, if there could be a universally accepted date for the official recognition of the papacy, Leo would be named as "the first pope." He advanced and consolidated the influence of the Roman see to a remarkable degree. He strengthened the church by an energetic central government, claiming that his see was of divine and scriptural authority. He pressed his claims to jurisdiction to Africa, Spain, and Gaul. Emperor Valentinian III recognized his jurisdiction over all the western provinces. Without reservation or hesitation, Leo proclaimed that anyone who does not acknowledge the Roman bishop as the head of the church is not of the body of the church. His legates presided over the Council of Chalcedon (451) where his personal Tome to Chalcedon was accepted as the standard for Christology. (Orthodox Christians dispute this decision.) In the political arena, he increased papal prestige by persuading the Huns to withdraw beyond the Danube (452) and secured concessions when the Vandals took Rome (455). History has named him "Leo the Great"; and for his unparalleled contributions to the strength and permanence of the papacy, he has deserved the name.

*Gelasius* (492-96) must be mentioned in this list of early popes for his effectiveness in establishing claims that priestly power is above kingly power and that there can be no legitimate appeal from the chair of Peter. In civil affairs, he declared, clergy are to submit to the emperor, but in ecclesiastical affairs, the emperor is to submit to the pope. He personally and tenaciously upheld the primacy of the Roman see against Constantinople during the Acacian Schism.

The conquests of Justin and Justinian reversed things and rendered the papacy subservient to the eastern emperor for a short time. However, Leo and Gelasius had already laid the unshakable foundations for the expansion of the papacy in the Middle Ages. The popes had a firm grasp on the keys which they claimed had been given them by Christ himself.” **Ibid, pg. 109-111.**

11. The actual theological claims for Papal authority.

a. “The Catholic concept of Church authority involves three main aspects: (1) the tripartite hierarchy of deacons, presbyters (priests), and bishops (2) the monarchical episcopate, and (3) the papacy as the continuation of the primacy of Peter. The tripartite hierarchy was well established before the New Testament stopped being written (ca. 150 A. D.). Both synagogue and Essene influences helped furnish the church with models of government. The earliest written evidence of the monarchical episcopate dates from the letters of St. Ignatius, the second bishop of Antioch (d. ca. 110 A. D.). Because some Christians were denying the humanity of Christ and others were having sex orgies during the eucharistic “love feasts,” Ignatius ordered that the “universal” or “catholic” Christians could only celebrate the Eucharist with the permission of their bishop. This made the bishop the governing monarch in the local church. The custom quickly spread. On his way to die as a martyr, Ignatius wrote seven letters which were widely read in the early Church. In them he speaks of the church as “a marvelous choir” which receives its fundamental note from God. The cooperation between the members generates a heavenly harmony with the angels. All, therefore, should respect their bishop, presbyters, and deacons as “of one mind with Christ” to the ends of the earth. To resist them would be proud, and God resists the proud.” **James E. Hanson, If I’m a Christian, Why Be a Catholic?, pg. 212-213.**

b. “ ‘From these words,’ according to Wladimir D’Ormesson, ‘the papacy was born. They were to remain its basic charter through the centuries.’ By inference, the words were repeatedly proffered in support of two fundamental propositions: (1) Peter, as the rock upon whom the church would be built, was granted authoritative jurisdiction over all the followers of Jesus Christ, and (2) by what is known as ‘apostolic succession’, those who succeed Peter become the inheritors of this universal authority. Where is Rome mentioned in this text? Of course, it is not; but then it need not be, for the primacy of the Roman bishopric is derived from the claim that Peter was Bishop of Rome, and remained such till his death.” **Henry T. Hudson, Papal Power, pg. 10-11.**

c. **J. R. H. Paterson, A Faith For The Year 2000, pg. 32.**

d. “In order that the episcopate itself, however, might be one and undivided he put Peter at the head of the other apostles, and in him he set up a lasting and visible source and foundation of the unity both of faith and of communion. This teaching concerning the institution, the permanence, the nature and import of the sacred primacy of the Roman Pontiff and his infallible teaching office, the sacred synod proposes anew to be firmly believed by all the faithful, and, proceeding undeviatingly with this same undertaking, it proposes to proclaim publicly and enunciate clearly the doctrine concerning bishops, successors of the apostles, who together with Peter’s successor, the Vicar of Christ and the visible head of the whole Church, direct the house of the living God.” **Austin Flannery, Vatican Council 11, pg. 370.**

“The apostles gather together the universal Church, which the Lord founded upon the apostles and built upon blessed Peter their leader, the chief corner-stone being Christ Jesus himself. . . . For that very reason the apostles were careful to appoint successors in this hierarchically constituted society.” **Ibid, pg. 371.**

“Just as, in accordance with the Lord’s decree, St Peter and the rest of the apostles constitute a unique apostolic college, so in like fashion the Roman Pontiff, Peter’s successor, and the bishops, the successors of the apostles, are related with and united to one another. Indeed, the very ancient discipline whereby the bishops installed throughout the whole world lived in communion with one another and with the Roman Pontiff in a bond of unity, charity and peace; likewise the holding of councils in order to settle conjointly, in a decision rendered balanced and equitable by the advice of many, all questions of major importance; all this points clearly to the collegiate character and structure of the episcopal order, and the holding of ecumenical councils in the course of the centuries bears this out unmistakably.” **Ibid, pg. 374.**

“The college or body of bishops has for all that no authority unless united with the Roman Pontiff, Peter’s successor, as its head, whose primatial authority, let it be added, over all, whether pastors or faithful, remains in its integrity. For the Roman Pontiff, by reason of his office as Vicar of Christ, namely, and as pastor of the entire Church, has full, supreme and universal power over the whole Church, a power which he can always exercise unhindered. The order of bishops is the successor to the college of the apostles in their role as teachers and pastors, and in it the apostolic college is perpetuated. Together with their head, the Supreme Pontiff, and never apart from him, they have supreme and full authority over the universal Church; but this power cannot be exercised without the agreement of the Roman Pontiff. The Lord made Peter alone the rock-foundation and the holder of the keys of the Church . . ., and constituted him shepherd of his whole flock . . .” **Ibid, pg. 375.**

“The Roman Pontiff, as the successor of Peter, is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful.” **Ibid, pg. 376.**

e. Thus in a summary, the theological basis of Papal authority is:

- i. The church is built upon Peter.
- ii. Christ gave Peter headship and control over the Universal Church.
- iii. Peter was the first bishop or Pope of Rome.
- iv. Apostolic succession has passed down over the years from Peter to all the bishops of Rome.

12. What is the sign of Papal authority? Sunday holiness.

a. “Proposing to follow *the Bible only* as teacher, yet before the world, the *sole teacher* is ingnominiuously thrust aside, and the teaching and practice of the Catholic Church—“the mother of abominations,” when it suits their purpose so to designate her—adopted, despite the most terrible threats pronounced by God Himself against those who disobey the command, “Remember to keep holy the Sabbath.

The first proposition needs little proof. The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because he who called himself the “Lord of the Sabbath,” endowed her with his own power to teach, “he that heareth you, heareth Me;” command all who believe in him to hear her, under penalty of being placed with the “heathen and publican;” and promised to be with her to the end of the world. She holds her charter as teacher from him—a charter as infallible as perpetual. The Protestant world at its birth found the Christian Sabbath too strongly intrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church’s right to change the day, for over three hundred years. The Christian Sabbath is therefore *to this day*, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.” **Rome’s Challenge, pg. 24-25.**

b. ““All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord’s day.” –*Commentary on the Psalms, Comment on Psalms 91 (92 in Authorized Version)*, quoted in Robert Cox, *Literature of the Sabbath Question*, Vol. I, p. 361.”

“*The Convert’s Catechism of Catholic Doctrine*, the work of the Reverend Peter Geiermann, C.S.R., received on January 25, 1910, the “apostolic blessing” of Pope Pius X. On this subject of the change of the Sabbath, this catechism says:

*Ques.—Which is the Sabbath day?*

*Ans.—Saturday is the Sabbath day.*

*Ques.—Why do we observe Sunday instead of Saturday?*

*Ans.*—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday.”—Second edition, p. 50.”

“*A Doctrinal Catechism*, by the Reverend Stephen Keenan, was approved by the Most Reverend John Hughes, D.D., Archbishop of New York. It has these remarks on the question of the change of the Sabbath:

*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?

*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority. —Page 174.

*An Abridgment of the Christian Doctrine*, by the Reverend Henry Tuberville, D.D., of Douay College, France, contains these questions and answers:

*Ques.*—How prove you that the church hath power to command feasts and holy days?

*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

*Ques.*—How prove you that?

*Ans.*—Because by keeping Sunday, they acknowledge the church’s power to ordain feasts, and to command them under sin; and by not keeping the rest {of the feast days} by her commanded, they again deny, in fact, the same power.”—Page 58.”

“Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of the weekly public worship from the last day of the week to the first.”—August 25, 1900.

In his book *Plain Talk About the Protestantism of Today*, Monsignor Segur says:

“It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the {Catholic} Church.”—Edition of 1868, Part 3, sec. 14, p. 225.” **Carlyle B. Haynes, From Sabbath to Sunday, pg. 44-46.**

c. Thus Sunday sacredness becomes the historical marks or sign of Papal authority.

13. Answers to the erroneous Papal claims of authority.

- a. Examination of Matt. 16:13-19.
- b. Christ is the Rock. 1 Cor. 10:4; 1 Pet. 2:3-8.
- c. The church is built upon Christ not Peter. Eph. 2:20-22; Col. 2:6,7.
- d. All ye are brethren and one is your master – Christ. Matt. 23:8,9-11.
- e. Diotrephes behavior just as the Pope/Papacy. 3 Jn. 9-11.
- f. How Peter considered himself, not as Pope. 1 Pet. 1:1;  
1 Pet. 5:1-4.
- g. To Peter Christ was the chief shepherd and Bishop. 1 Pet. 2:21-25; 1 Pet. 5:4.

14. The Sabbath, the sign of God's authority or right to command and change men's thoughts and actions. Ex. 31:13,17; Eze. 20:12,20.

- a. The Sabbath is a sign of God's authority because God alone created. Ex. 20:8-11;  
Isa. 44:8,24.
- b. Thus as new creations, God has exercised His authority upon us. Gal. 6:15; Eph.  
2:10.

THE END

**WHY “ROMAN”, AND WHY “CATHOLIC” OF THE “ROMAN CATHOLIC CHURCH”, AND HOW A PROTESTANT IS MADE A ROMAN CATHOLIC IN A TECHNICAL SENSE.**

1. The Roman Catholic Church has apostate daughters. Rev. 17:5; Ps. 137:7,8.

2. In Roman Catholicism the Pope is its God. See the following quotes:

- a. “The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God.”

“The Pope is as it were God on earth, sole sovereign of the Faithful of Christ, chief king of kings, having plenitude of power, to whom has been intrusted by the omnipotent God direction not only of the earthly, but also of the heavenly kingdom.”

“The Pope can modify divine law, since his power is not of man, but of God.”

“Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth.”—*History of the Councils,* Labbe and Cossart, Vol. XIV, col. 109.

“Christ intrusted His office to the chief Pontiff; . . . But all power in heaven and in earth had been given to Christ; . . . therefore the chief Pontiff, who is His vicar, will have this power.”—*Gloss on the “Extravagantes Communes,” book I, “one Authority and Obedience,” chap. I.*

“All names which in the Scriptures are applied to Christ by virtue of which it is established that He is over the church, all the same names are applied to the Pope.”—*On the Authority of the Councils,* book 2, chap. 17.

And finally, though a score more of similar statements might be given, all from Catholic works as above, we have the following from an encyclical of Pope Leo XIII, dated June 20, 1894:

“We hold upon this earth the place of God Almighty,”—*The Great Encyclical letters of Pope Leo XIII,* p. 304. Benziger Bros., New York.” **Jesse C. Stevens, The Papacy in Bible Prophecy, pg. 14-15.**

3. The office of the Pope is the office of a counterfeit Christ or High Priest. 2 Thess. 2:3,4; Dan. 8:11,12; Dan. 11:30-32,36-39.

- a. “The Pope is Christ in office, Christ in jurisdiction and power... we bow down

before thy voice, O Pius, as before the voice of Christ, the god of truth; in clinging to thee, we cling to Christ". **Joseph Zacchello, Secrets of Romanism, pg. 34.**

4. Why is the church called Roman?

- a. Because the Roman bishop (the bishop of Rome) is the leader of the Church.
- b. Because Rome is the Headquarters of this Church.
- c. Because Roman culture and values have been lifted to the level of divine revelation and requirements.
- d. Because the religion was the official religion of the Roman Empire.
- e. See the following readings for the reason for Roman.
  - i. **J. R. H. Paterson, A Faith for the Year 2000, pg. 28,30,32.**
  - ii. *"The Roman church is not universal because it is localized and limited; its seat is in Rome and it teaches that only those who "are governed by its lawful pastors under one visible head (the pope)" are its members. . . . Never call it "Catholic Church," but Roman or Roman Catholic Church.* **Joseph Zacchello, Secrets of Romanism, pg. 13.**

The primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 (Edict of Milan). . . . The organization of the (Roman) church was thus put on the same divine basis as the revelation of Christianity. This idea once accepted led inevitably to the medieval papacy.

*"Romanism is simply the old Roman paganism revived under Christian names. Romanism and paganism bear to each other the most exact and extraordinary resemblance. Had paganism its temples and altars, its pictures and images? So has popery. Had paganism its use of holy water and its burning incense? So has popery. Had paganism its tonsured priests, presided over by a pontifex maximus, or sovereign pontiff? So has popery. Had paganism its claim of sacerdotal infallibility? So has popery. Had paganism its adoration of a visible representative of deity carried on men's shoulders? So has popery. Had paganism its ceremony of kissing the feet of the sovereign pontiff? So has popery. Had paganism its college of pontiffs? So has popery, in the college of Cardinals. Had paganism its adoration of idols, its worship of the queen of heaven, its votive offerings? So has popery. Had paganism its rural shrines and processions? So has popery. Had paganism its pretended miracles, its speaking images, and weeping and bleeding images? So has popery. Had paganism its begging*

orders and fictitious saints? So has popery. Had paganism its canonization of saints, as in the deification of the dead Caesars? So has popery. Had paganism its idolatrous calendar and numerous festivals? So has popery. Had paganism its enforced celibacy, its mystic signs, its worship of relics? So has popery. Had paganism its cruel persecution of those who opposed idolatry? So has popery. Was paganism satanically inspired? So is popery. God overthrew paganism; Satan revived it under Christian names; but God shall destroy it and sweep its hateful presence from the earth.” (*Romanism and Reformation*, H. Grattan Guinness).” **Ibid, pg. 14-15.**

*Q.* Who is the visible Head of the Church?

*A.* Our Holy Father the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church. **Ibid, pg. 193.**

- iii. “The “Eternal City”, in which Peter ministered as Bishop and hence Pope. Since Rome was the political head of the world as well as the center of paganism, it was an important city. Among the five Patriarchs of the early Church, Rome demanded the place of highest honor. Eventually there were only two competitors, Rome and Constantinople. The problem of primacy was solved when dual ex-communications formed two churches. Although churchmen from about the 4<sup>th</sup>. Century did tend to give in to the demands of Rome; there is nothing biblical to suggest either a need for a Pope or the linking of that Pope with Rome. All of the political battles among churchmen, and the resulting pre-eminence of Rome, came about because of the degeneration of the institutionalized Church, especially after it became the Imperial Church of the Roman Empire.” **Bill Jackson, Christian’s Guide To Roman Catholicism, pg. 105.**
- iv. “ “THE CATHOLIC CHURCH: The universal church of God, as distinguished from a particular branch, congregation or denomination of that church.” “The Church of Rome,” he continues, “has wrongly appropriated to itself the term ‘Catholic’; it is self-contradictory to call a body Roman’ (which is particular) and at the same time ‘Catholic’ (which means universal).”
- “The Roman Church, is, after all, a local church, with headquarters in Rome, Italy and is limited to those who acknowledge the authority of the pope.” **Loraine Boettner, Roman Catholicism, pg. 22.**
- v. “In this Church of Christ the Roman Pontiff, as the successor of Peter, to whom Christ entrusted the care of his sheep and his lambs, has been granted by God supreme, full, immediate and universal power in the care of souls. As pastor of all the faithful his mission is to promote the common good of the universal Church and the particular good of all the churches. He is therefore endowed with the primacy of ordinary power

over all the churches.

The bishops also have been designated by the Holy Spirit to take the place of the apostles as pastors of souls and, together with the Supreme Pontiff and subject to his authority, they are commissioned to perpetuate the work of Christ, the eternal Pastor.” **Austin Flannery, Vatican Council 11, pg. 564.**

“In exercising his supreme, full and immediate authority over the universal Church the Roman Pontiff employs the various departments of the Roman Curia, which act in his name and by his authority for the good of the churches and in the service of the sacred pastors.” **Ibid, pg. 568.**

5. Why is the church called “Catholic” which means universal?

- a. Because it is the one and only universal church made up of different churches. **J. R. H. Paterson, A Faith for the Year 2000, pg. 32.**
- b. In the past the Roman Pope forced different autonomous churches to submit to its rule.

“In Great Britain primitive Christianity had very early taken root. The gospel received by the Britons in the first centuries was then uncorrupted by Romish apostasy. Persecution from pagan emperors, which extended even to these far-off shores, was the only gift that the first churches of Britain received from Rome. Many of the Christians, fleeing from persecution in England, found refuge in Scotland; thence the truth was carried to Ireland, and in all these countries it was received with gladness.

When the Saxons invaded Britain, heathenism gained control. The conquerors disdained to be instructed by their slaves, and the Christians were forced to retreat to the mountains and the wild moors. Yet the light, hidden for a time, continued to burn. In Scotland, a century later, it shone out with a brightness that extended to far-distant lands. From Ireland came the pious Columba and his colaborers, who, gathering about them the scattered believers on the lonely island of Iona, made this the center of their missionary labors. Among these evangelists was an observer of the Bible Sabbath, and thus this truth was introduced among the people. A school was established at Iona, from which missionaries went out, not only to Scotland and England, but to Germany, Switzerland, and even Italy.

But Rome had fixed her eyes on Britain, and resolved to bring it under her supremacy. In the sixth century her missionaries undertook the conversion of the heathen Saxons. They were received with favor by the proud barbarians, and they induced many thousands to profess the Romish faith. As the work progressed, the papal leaders and their converts encountered the primitive Christians. A striking contrast was presented. The latter were simple, humble, and Scriptural in

character, doctrine, and manners, while the former manifested the superstition, pomp, and arrogance of popery. The emissary of Rome demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. The Britons meekly replied that they desired to love all men, but that the pope was not entitled to supremacy in the church, and they could render to him only that submission which was due to every follower of Christ. Repeated attempts were made to secure their allegiance to Rome; but these humble Christians, amazed at the pride displayed by her emissaries, steadfastly replied that they knew no other master than Christ. Now the true spirit of the papacy was revealed. Said the Romish leader: "If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death."—**J. H. Merle D'Aubigne, *History of the Reformation of the Sixteenth Century*, b. 17, ch. 2.**

These were no idle threats. War, intrigue, and deception were employed against these witnesses for a Bible faith, until the churches of Britain were destroyed, or forced to submit to the authority of the pope.

In lands beyond the jurisdiction of Rome there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith and adhered to many of its truths. These Christians believed in the perpetuity of the law of God and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice existed in Central Africa and among the Armenians of Asia.

But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God and to preserve the purity and simplicity of their Faith. A separation took place. Those who adhered to the ancient faith now withdrew; some, forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastnesses of the mountains, and there preserved their freedom to worship God.

The faith which for centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. But those humble peasants, in their obscure retreats, shut away from the world, and bound to daily toil among their flocks and their vineyards, had not

by themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church,--“the faith which was once delivered unto the saints.” Jude 3. “The church in the wilderness,” and not the proud hierarchy enthroned in the world’s great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world.

Through ages of darkness and apostasy there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest tempests of opposition they maintained their faith. Though gashed by the Savoyard spear, and scorched by the Romish fagot, they stood unflinchingly for God’s word and His honor.” **Ellen G. White, The Great Controversy, pg. 62-64,65.** pg. 59-60.

- c. Now, by stealth, he seduces different churches into his one Catholic (universal) fold. **A. Flannery, Vatican Council 11**, pg.
6. In the near future, the mark of the beast is to be enforced worldwide. Rev. 13:15-17; Rev. 14:9-11.
  7. The Papacy wants all Churches to become “Roman” and thus a part of its “Catholic” body, while they yet retain their different names and certain practices.
    - a. “The renewed ecclesiology which found its official expression in the Second Vatican Council offers possibilities to approach the ecumenical problems in a new light. Its vision is no longer limited to the firmly established Catholic Church to which all must return; it starts from the divine plan for the human race and the common Christian calling. It is God’s will that the Christian life be lived in a visible community which is one and comprehensive; a community which prefigures the final communion to which all nations are called at the end of time. This mystery of unity is sacramentally present in the Catholic Church, but is also expressed, in various degrees, in other Christian communities; they too contain ecclesial elements by virtue of which they may be called churches. Vatican II no longer views these communities; in their deficiencies only; it sees the positive values of their life and traditions. Thus the solution to the problem of Christian unity is no longer sought by merely inviting other Christians to join the Catholic Church, but by integrating into the one Church willed by Christ whatever Christian values are found also in non-Catholic Christian communities. The aim must be the fullness of the Christian life, comprising all traditions, for “whatever is truly Christian is never opposed to the genuine values of the faith; indeed it can always help to a better realisation of the mystery of Christ and the Church” (UR 4).” **J. Neuner and J. Dupuis, The Christian Faith, pg. 254-255.**

“The brethren divided from us also use many liturgical actions of the Christian religion. These most certainly can truly engender a life of grace in ways that vary according to the condition of each Church or community; they must be regarded

as capable of giving access to the community of salvation.

It follows that the separated Churches and Communities as such, though we believe them to be deficient in some respects, are by no means deprived of significance and importance in the mystery of salvation. For the Spirit does not decline to use them as means of salvation—means which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church.

Nevertheless, our separated brethren, whether considered as individuals or as Communities and Churches, are not blessed with that unity which Jesus Christ wished to bestow on all those who through Him were born again into one body and with Him quickened to newness of life—that unity which the Holy Scriptures and the ancient Tradition of the Church proclaim. For it is only through Christ's Catholic Church, which is the all-embracing means of salvation, that the fullness of the means of salvation can be enjoyed. We believe that our Lord entrusted all the treasures of the new Covenant to the apostolic college alone, of which Peter is the head, in order to build up the one Body of Christ on earth into which all should be fully incorporated who already belong in any way to the people of God . . .” **Ibid, pg. 263.**

“Worship in common may not be considered as a means to be used indiscriminately for the restoration of Christian unity. There are two main principles governing the practice of such common worship: first the bearing witness to the unity of the Church, and second, the sharing in the means of grace. Witness to the unity of the Church generally forbids common worship; the grace to be obtained from it sometimes commends it.” **Ibid, pg. 264.**

- b. “The Catholic Church values highly the institutions of the Eastern Churches, their liturgical rites, ecclesiastical traditions and their ordering of Christian life. For in those churches, which are distinguished by their venerable antiquity, there is clearly evident the tradition which has come from the apostles through the Fathers and which is part of the divinely revealed, undivided heritage of the Universal Church. This holy, ecumenical synod, therefore, has a special care for the Eastern Churches, which are living witnesses of this tradition, and wishes them to flourish and to fulfill with new apostolic strength the task entrusted to them. Accordingly it has decided to set down some guiding principles for these churches, in addition to those which refer to the Church universal, leaving all else to be cared for by the Eastern synods and the Apostolic See.

The holy Catholic Church, which is the Mystical Body of Christ, is made up of the faithful who are organically united in the Holy Spirit by the same faith, the same sacraments and the same government. They combine into different groups, which are held together by their hierarchy, and so form particular churches or rites. Between those churches there is such a wonderful bond of union that this variety in the universal Church, so far from diminishing its unity, rather serves to emphasize it. For the Catholic Church wishes the traditions of each particular

church or rite to remain whole and entire, and it likewise wishes to adapt its own way of life to the needs of different times and places.

These individual churches both Eastern and Western, while they differ somewhat among themselves in what is called “rite,” namely in liturgy, in ecclesiastical discipline and in spiritual tradition, are none the less all equally entrusted to the pastoral guidance of the Roman Pontiff, who by God’s appointment is successor to Blessed Peter in primacy over the Universal Church. Therefore these churches are of equal rank, so that none of them is superior to the others because of its rite. They have the same rights and obligations, even with regard to the preaching of the Gospel in the whole world, under the direction of the Roman Pontiff.

Provision must be made therefore everywhere in the world to protect and advance all these individual churches. For this purpose, each should organize its own parishes and hierarchy, where the spiritual good of the faithful requires it. Prelates of the various individual churches who have jurisdiction in the same territory should meet at regular intervals for consultation, and thus foster unity of action and strive together to meet their common tasks, so as better to further the good of religion and to safeguard more effectively the discipline of their clergy. All clerics and those who are to receive sacred orders should be well instructed concerning rites and particularly in practical rules for interritual questions. Lay people also should receive instruction concerning rites and their rules in their catechetical formation.

Finally, each and every Catholic, as also the baptized members of any non-Catholic church or community who come to the fullness of Catholic communion, must retain each his own rite wherever he is, and follow it to the best of his ability without prejudice to the right of appealing to the Apostolic See in special cases affecting persons, communities or districts. The Apostolic See which is the supreme arbiter of inter-Church relations will provide for all such needs in an ecumenical spirit, acting directly or through other authorities, giving suitable rules, decrees or rescripts.” **Austin Flannery, Vatican Council 11, pg. 441-443.**

“The Eastern Churches in communion with the Apostolic See of Rome have the special duty of fostering the unity of all Christians, in particular of Eastern Christians, according to the principles laid down in the decree of this holy council, “On Ecumenism,” by prayer above all, by their example, by their scrupulous fidelity to the ancient traditions of the East, by better knowledge of each other, by working together, and by a brotherly attitude towards persons and things.

Nothing more should be demanded of separated Eastern Christians who come to Catholic unity, under the influence of the grace of the Holy Spirit than what the simple profession of the Catholic faith requires. And since a valid priesthood has been preserved among them, Eastern clerics who come to Catholic unity may exercise their own Orders, in accordance with the regulations laid down by the

competent authority.” **Ibid, pg. 449.**

“The holy council finds great joy in the earnest and fruitful collaboration of the Eastern and Western Catholic Churches, and at the same time makes the following declaration: All these legal arrangements are made in view of present conditions, until such times as the Catholic Church and the separated Eastern Churches unite together in the fullness of communion.” **Ibid, pg. 451.**

8. God cannot change His Law, it is a transcript of His Divine Nature, and He changes not. The Papacy claimed they had the right to change God’s Law by virtue of the authority God gave them. So what God could not do, they claimed to do, thus the change they made is a sign of their greatness above God, or a sign of their authority above God. It is also a sign of their authority to command all religions, since they are above God (Dan. 11:36,37; 2 Thess. 2:3,4). This real change admitted by them is Sunday holiness in place of the Sabbath of YHWH.

- a. ““All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord’s day.”—*Commentary on the Psalms, Comment on Psalms 91 (92 in Authorized Version)*, quoted in Robert Cox, *Literature of the Sabbath Question*, Vol. I, p. 361.”

“*The Convert’s Catechism of Catholic Doctrine*, the work of the Reverend Peter Geiermann, C.S.R., received on January 25, 1910, the “apostolic blessing” of Pope Pius X. On this subject of the change of the Sabbath, this catechism says:

*Ques.—Which is the Sabbath day?*

*Ans.—Saturday is the Sabbath day.*

*Ques.—Why do we observe Sunday instead of Saturday?*

*Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday.”—Second edition, p. 50.”*

“*A Doctrinal Catechism*, by the Reverend Stephen Keenan, was approved by the Most Reverend John Hughes, D.D., Archbishop of New York. It has these remarks on the question of the change of the Sabbath:

*Ques.—Have you any other way of proving that the church has power to institute festivals of precept?*

*Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority. —Page 174.*

*An Abridgment of the Christian Doctrine*, by the Reverend Henry Tuberville, D.D., of Douay College, France, contains these questions and answers:

*Ques.*—How prove you that the church hath power to command feasts and holy days?

*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

*Ques.*—How prove you that?

*Ans.*—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest {of the feast days} by her commanded, they again deny, in fact, the same power."—Page 58."

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of the weekly public worship from the last day of the week to the first."—August 25, 1900.

In his book *Plain Talk About the Protestantism of Today*, Monsignor Segur says:

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the {Catholic} Church."—Edition of 1868, Part 3, sec. 14, p. 225." **Carlyle B. Haynes, From Sabbath to Sunday, pg. 44-46.**

9. As the Sabbath is the sign of God's authority. Ex. 31:13,17; Eze. 20:12,20.

10. So Sunday holiness is a sign of Roman Papal authority.

- a. "Proposing to follow *the Bible only* as teacher, yet before the world, the *sole teacher* is ingnominiouly thrust aside, and the teaching and practice of the Catholic Church—"the mother of abominations," when it suits their purpose so to designate her—adopted, despite the most terrible threats pronounced by God Himself against those who disobey the command, "Remember to keep holy the Sabbath."

The first proposition needs little proof. The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because he who called himself the "Lord of the Sabbath," endowed her with his own power to teach, "he that heareth you, heareth Me;" command all

who believe in him to hear her, under penalty of being placed with the “heathen and publican;” and promised to be with her to the end of the world. She holds her charter as teacher from him—a charter as infallible as perpetual. The Protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church’s right to change the day, for over three hundred years. The Christian Sabbath is therefore *to this day*, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.” **Rome’s Challenge**, pg. 24-25.

11. Sunday is also a symbol of all Roman Catholic doctrine.

- a. “Holy Mother Church believes that it is for her to celebrate the saving work of her divine spouse in a sacred commemoration on certain days throughout the course of the year. Once each week, on the day, which she has called the Lord’s Day, she keeps the memory of the lord’s resurrection. By a tradition handed down from the apostles, which took its origin from the very day of Christ’s resurrection, the Church celebrates the paschal mystery every seventh day, which is appropriately called the Lord’s Day or Sunday. For on this day Christ’s faithful are bound to come together into one place. They should listen to the word of God and take part in the Eucharist, thus calling to mind the passion, resurrection, and glory of the Lord Jesus and giving thanks to God who “has begotten them again, through the resurrection of Christ from the dead, unto a living hope”. The Lord’s Day is the original feast day and it should be proposed to the faithful and taught to them so that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of the greatest importance, shall not have precedence over Sunday, which is the foundation and kernel of the whole liturgical year.” **Austin Flannery, Vatican Council 11, pg. 28,29,30.**

12. To therefore understand the real meaning of the Sabbath as the sign of God’s authority, and Sunday as a sign of Roman Papal authority, and yet reject the Sabbath for Sunday, is to reject God and submit to Roman Papal authority.

- a. “The arguments contained in this pamphlet are firmly grounded on the word of God, and having been closely studied with the Bible in hand, leave no escape for the conscientious Protestant except the abandonment of Sunday worship and the return Saturday, commanded by their teacher, the Bible, or, unwilling to abandon the tradition of the Catholic Church, which enjoins the keeping of Sunday, and which they have accepted in direct opposition to their teacher, the Bible, consistently accept her in all her teachings. Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible.” **Rome’s Challenge**, pg. 32.

13. A church who accepts Sunday and rejects the Sabbath, thus submitting to Roman Papal

authority, is a church that has become a part of the Universal/Catholic Church that is headquartered in Rome – The Roman Catholic Church.

- a. “No one is in the Church of Christ, and no one remains in it, unless he acknowledges and accepts with obedience the authority and power of Peter and his legitimate successors . . . Therefore, to this apostolic See, founded in the City which Peter and Paul, the Princes of the apostles, consecrated with their blood, to this See which is the ‘root and matrix of the Catholic Church’, may our dissident sons return; let them do so, not with the thought and hope that ‘the Church of the living God, the pillar and ground of the truth’, will sacrifice the integrity of the faith, but, on the contrary, with the intention of submitting to her authority and government . . .” **J. Neuner and J. Dupuis, The Christian Faith, pg. 260.**

14. This is the same as acknowledging Roman Catholicism as the only source of salvation, and thus being saved as a Catholic.

- a. “Though we assert, without any doubt, that Protestants may be saved, and though we are quite ready to allow even that a great many actually are saved, owing to their excusable inability to recognize the truth, yet there is one thing of which we are still more certain, and that is that though a Protestant may be saved, it will not be by means of his Protestantism, but in spite of it; in fact, in the very teeth of it. Protestantism, *as such*, has no saving power. Though it may, perhaps, seem a strange thing to say it is nevertheless undoubtedly true that a *Protestant who is saved is saved, not in so far he is a Protestant, but simply in so far he is a Catholic.*

For instance, a Protestant believes in the existence of God. He believes in His goodness, His justice and His mercy; he believes in the Incarnation and acknowledges Christ to be his God and his Saviour; he also trusts in the merits of Christ and in the use of earnest prayer and in the advantages of a humble and contrite heart, and of sorrow for sin. Where did he get these doctrines from? From the Catholic and Roman Church. Every single one of these doctrines is essentially Catholic. All of them had been taught, for hundreds of years in every Catholic school in Christendom, before Protestantism arose to work confusion in our ranks.

Protestants, who are saved, are saved in so far as they are Catholics. The good, honest, sincere, God-fearing Protestants, of whom there are no doubt many, will obtain eternal life; but this will be not in the least degree on account of their Protestantism, but in spite of it, and solely in virtue of the Catholic doctrines which (fortunately for themselves) they have retained, when they went out from the only true and infallible Church of God, whose center is at Rome, but whose circumference is the world.” **Joseph Zacchello, Secrets of Romanism, pg. 6-8.**

THE END

## **THE FUTURE OF ROMAN CATHOLIC AND EVANGELICAL CHURCHES (OR THE ILLUMINIST DESTRUCTION OF FALSE RELIGION)**

1. There is only one true religion, all else are false. Ps. 86:8-10; Ps. 96:4,5; Isa. 37:18-20; Jer. 2:11; Jer. 10:10-16; 1 Cor. 8:4-6; Gal. 4:8.
  - a. The Law is essential to identify true religion. Isa. 8:20.
  - b. The Sabbath is the sign of true religion. Ex. 31:13.
  - c. The Sonship of Jesus is a sign of true religion. 1 Jn. 5: 5,9-13,20; 2 Jn. 9.
  - d. True religion must believe that Jesus Christ came in sinful flesh. 1 Jn. 4:1-3; 2 Jn. 8.
2. Christ prophesied that a false brand of Christianity would come. Matt. 24:3-5; Acts. 20:28-31; 2 Thess. 2:3,4; 2 Tim. 3:1-5.
3. Satan also has his ministers of these churches. 2 Cor. 11:13-15.
4. False Christian Churches could be placed under the following categories.
  - a. Roman Catholic/Orthodox Churches.
  - b. Evangelical Protestants.
    - i. Early Protestants.
    - ii. Fundamental Evangelicals.
  - c. Non – traditional Christian Churches.
5. There is to be and already have been a unity between the Roman Catholic Church and the Evangelical Churches. See:
  - a. “The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived.” **Ellen G. White, The Great Controversy, pg. 444.**

“Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of

spiritualism, the latter creates a bound of sympathy with Rome. The Protestants of the united States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.” **Ibid, pg. 588.**

b. “In the City of Chicago, Ill. Dec. 5, 1912, an assembly of three hundred and nineteen clerical delegates from thirty – one professedly Protestant denominations intentionally and expressly repudiated the word “Protestant...” In the public announcement of the date and place of holding that meeting in Chicago, it was plainly stated that this “United Protestantism is not to be construed as a demonstration against the Roman Catholic Church.”... The Council... formally renounced the title of “Protestant”.” **A. T. Jones, Lessons from the Reformation, pg. 13,15.**

c. “Our thoughts are concerned first of all with those Christians who openly confess Jesus Christ as God and Lord and as the only Mediator between God and man for the glory of the one God, the Father, the son and the holy Spirit. We are indeed aware that there exist considerable differences from the doctrine of the Catholic Church even concerning Christ the Word of God made flesh and the work of redemption, and thus concerning the mystery and ministry of the Church and the role of Mary in the work of salvation. But we rejoice that our separated brethren look to Christ as the source and center ecclesiastical communion. Their longing for union with Christ impels them ever more to seek unity, and also to bear witness to their faith among the peoples of the earth.” **Austin Flannery, O. P. Vatican Council 11, pg. 468.**

“Such actions, when they are carried out by the Catholic faithful with prudent patience and under the attentive guidance of their bishops, promote justice and truth, concord and collaboration, as well as the Spirit of brotherly love and unity. The results will be that, little by little, as the obstacles to perfect ecclesiastical communion are overcome, all Christians will be gathered, in a common celebration of the Eucharist, into the unity of the one and only Church, which Christ bestowed on his Church from the beginning. This unity, we believe, subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time.” **Ibid, pg. 457.**

6. These Churches, united together will seek to take over the world with a Sunday Law and persecute all who refuse to submit. Rev. 13:11-17. See also:

a. “In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy—the spirit of conformity to worldly customs, the veneration for human traditions above the

commandments of God—that is permeating the Protestant churches and leading them on to do the same work of Sunday exaltation which the papacy has done before them.” **Ellen G. White’s The Great Controversy, pg. 573.**

“The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause “the earth and them which dwell therein” to worship the papacy—there symbolized by the beast “like unto a leopard.” The beast with two horns is also to say “to them that dwell on the earth, that they should make an image to the beast;” and, furthermore, it is to command all, “both small and great, rich and poor, free and bond,” to receive the mark of the beast. Revelation 13:11-16. It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. “I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, “his deadly wound was healed: and all the world wondered after the beast.” Paul states plainly that the “man of sin” will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: “All that dwell upon the earth shall worship him, whose names are not written in the book of life.” Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rest solely upon the authority of the Roman Church.

Since the middle of the nineteenth century, students of prophecy in the United States have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. With Protestant teachers there is the same claim of divine authority for Sunday keeping, and the same lack of Scriptural evidence, as with the papal leaders who fabricated miracles to supply the place of a command from God. The assertion that God’s judgments are visited upon men for their violation of the Sunday-Sabbath, will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground.” **Ibid, pg. 578-580.**

“And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the Church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of the church and state is to

dominate the conscience, and the triumph of Rome in this country is assured.

God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will thereby incur reproach and persecution." **Ibid, pg. 581.**

7. But militant atheism will be back with a bang because they have a plot to destroy all churches.

a. "When the time comes finally to destroy the papal court the finger of an invisible hand will point the nations towards this court. When, however, the nations fling themselves upon it, we shall come forward in the guise of its defenders as if to save excessive bloodshed. By this diversion we shall penetrate to its very bowels and be sure we shall never come out again until we have gnawed through the entire strength of this place." **The Protocols of Zion, pg. 204-205.**

b. "To-day the Gentile Christians who claim of holy right have been led in the wrong path. We, of the Jewish Faith have tried for centuries to teach the Gentiles a Christ never existed, and that the story of The Virgin and of Christ is, and always has been, a fictitious lie. In the near future, WHEN THE JEWISH PEOPLE TAKE OVER THE RULE OF THE UNITED STATES, legally under God Jehovah, we will create a new education system, proving that Jehovah is the only one to follow, and proving that Christ story a fake . . . Christianity will be abolished.

Zionism can be considered as a touchstone . . . The Jew is not satisfied with de-Christianising, he Judaizes: he destroys the Catholic or Protestant Faith, he provokes indifference, but he imposes his idea of the world, of morals and of life upon those whose faith he ruins: he, works at his age-old task, the annihilation of the religion of Christ." **J. Creagh Scott The Hidden Government, pg. 58.**

The Bible prophecies of this destruction. Rev. 17:1-17. The Spirit of Prophecy also prophesied of this destruction.

a. **E. G. White, The Great Controversy, pg. 654-657.**

10. The earth and wicked sinners will be destroyed also. Isa. 13:9-13; Isa. 24:1-6,18-20; Isa. 2:12-21.

11. But those who trust in God shall be saved. Ps. 46.

## **THE MARK OF THE BEAST IS THE SIGN ABOUT WHAT IS ABOUT THE BEAST?**

1. What is the Mark of the Beast? Rev. 13:16,17; Rev. 14:9-11.

- a. The Greek word is “charagma”. “...to engrave (akin to charakter, an impress...), denotes... a mark or stamp...” **Vine’s pg. 513.**
- b. “...a stamp, an imprinted mark: of the mark stamped on the forehead or the right hand as the badge of the followers of Antichrist”. **Thayer’s, pg. 665.**
- c. “This word denotes an engraved, etched, branded, or inscribed “Mark” or “Sign”. It can be used for an “inscription” or a “stamp”, e.g., the imperial stamp on decrees... Marking is common in antiquity (cf. Slaves, and the branding of devotees with the marks of deities)”. **T.D.N.T., pg. 1308.**
- d. Thus the Phrase “Mark of the Beast” is in fact “Sign of the Beast” It is so because it is a sign or an indication about something about the Beast. This mark is a sign of who are devotees of the Beast, it is a sign about something about the Beast.

2. What is the Beast? See: Rev. 13:1,2.

- a. The Leopard image is Greece. Dan. 7:6; Dan. 10:20.
- b. To the Greeks human wisdom or philosophy, science falsely so called is exalted as supreme. 1 Cor. 1:20,22.
- c. The bear image is Medo – Persia. Dan. 7:5; Dan. 5:28,30,31.
- d. Medo – Persia stood for human laws or commandments of men being exalted as supreme. Dan. 6:8,9,12, 15.
- e. The Lion image is Babylon. Dan. 7:4; Dan. 1:1; Dan. 2:37,38.
- f. Babylon is known for exalting man as supreme. Dan. 4:29,30.
- g. This power is also a religious power. Rev. 13:3-8.
- h. It operated for 42 months which is 1260 days/years. Rev. 13:5; Eze. 4:6.
- i. Since it is only the Papacy that fits the symbol, this Beast is the Roman Catholic Papacy. Dan. 7:8,24,25.

“Who or what is it that persecutes the true church? It is a false or apostate church. What is it that is ever warring against true religion? It is a false and counterfeit religion... This Beast symbolizes Rome in its professedly Christian from... By

what power was pagan Rome succeeded? We all know that it was by papal Rome... From this comparison it will appear that the little horn and the leopard beast symbolize the same power. The little horn is generally acknowledged to be a symbol of the Papacy". **Uriah Smith, Daniel and the Revelation, pg. 517,518,519,520.**

3. Man has three prime Rights given in the Ten Commandments.

- a. The Right to serve the only true God. Ex. 20:2-11.
- b. The Right to exist. Ex. 20:12,13,16.
- c. The Right to private property. Ex. 20:14,15,17.

4. God being the Creator gave to man those Rights. Ex. 20:1; Deut. 5:22.

- a. Thus the Sabbath is a sign that God created, symbolizes that the Rights of man are inviolable and must not be transgressed by man. Ex. 20:8-11; Rom. 13:8-10.
  - i. God created man... Thus we have the Right to serve Him only. Deut. 6:4,5.
  - ii. God created man... Thus man have the Right to exist. Deut. 5:17.
  - iii. God created man to exist, and man needs private property to live (food, clothing, dwelling place etc.); thus man has the Right to private property. Deut. 5:19.

5. The Papacy could never respect the Rights of man, because to the Papacy...

- a. Man is God – the Pope.

“The Savior is once more on earth; He is in the Vatican in the person of an aged man. “The Pope is Christ in office, Christ in jurisdiction and power... we bow down before thy voice, O Pius, as before the voice of Christ, the God of truth; in clinging to thee, we cling to Christ”. During the Vatican Council Jan. 9, 1870... “We hold upon this earth the place of God Almighty”. Pope Leo xiii, June 20, 1894”. **Joseph Zacchello, Secrets of Roman, pg. 34,35.**

- b. Human wisdom is God (supreme) – Tradition.

“The Bible is not a sufficient rule of faith, but God’s revelation is also contained in tradition”. **Ibid, pg. 18.**

- c. Human law is God (supreme) – Cannon Law.

“The body of Church Law, consisting of laws of binding force concerning faith, morals, and ecclesiastical law. The present code consists of 2414 canons (laws), which

can be enforced by penalties”. **Bill Jackson, Christian’s Guide To Roman Catholicism, pg. 27.**

6. Thus viewing itself as God on earth, the Papacy must take control of man’s Rights. Dan. 7:21,24,25. Read the following quotes.

“...The Syllabus of Errors, issued by Pope Pius ix, in 1864, and still in full force where the Roman Church can enforce its will... Some of the most distinctive articles in their affirmative form are:

15. No man is free to embrace and profess that religion, which he believes to be true, guided by the light of reason.

24. The Church has the power of employing force and (of exercising) direct and indirect temporal power.

55. The Church ought to be in union with the State, and the State with the Church.

57. Philosophical principles, morals science, and civil laws may and must be made to bend to Divine and Ecclesiastical authority.

77. It is necessary even in the present day that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other forms of worship.

78. Whence it has been unwisely provided by law in some countries called Catholic, that persons coming to reside therein shall enjoy the free exercise of their religion.

... The Roman Church here condemns freedom of religion, freedom of speech and of the press, the separation of church and state, asserts the authority of the church over the state and of the Pope over civil rulers, the right of the church to suppress other faiths...” **Loraine Boettner, Roman Catholicism, pg. 24,25,26.**

“The Roman Catholic Church, convinced through its divine prerogatives, of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error...” **Ibid, pg. 411.**

“Here the method of dealing with the problem of religious liberty in the event that the Roman Catholic Church becomes the dominant power in the United States is that of changing the Constitution so that every word about religious liberty wiped out! The writers then ask what protection Protestants would have against the Roman Catholic State, and go on to say that they would have none at all”. **Ibid, pg. 413.**

“What a sharp contrast there is between these sentiments and the categorical statement of Pope Leo xiii (1903) in Libertas that, “It is not lawful to demand, to defend, or to grant unconditional freedom of thought, or speech, or writing, or religion, as if these were so many rights given by nature to man””. **Ibid, pg. 417.**

7. The Sabbath is the sign (mark) of God's Creatorship, thus God's authority. Ex. 20:8-11; Isa. 40:28-30; Isa. 41:1-5; Isa. 43:3,6-15.

8. Since The Papacy opposed God, it changed the Sabbath. Dan. 7:25.

“The ecclesiastical and civil laws just referred to in the development of Sunday legislation made it clear that Eusebius, a noted bishop of the Catholic Church... was justified in saying: “All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day” Commentary on the Psalms, 91 (92 in Authorized Versions)”. **Carlyle B. Haynes, From Sabbath to Sunday, pg. 44.**

“Christians shall not Judaize and be idle on Saturday (the Sabbath, in the original), but shall work on that day; but the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work on that day. If however, they are found Judaizing (observing the Bible Sabbath), they shall be shut out from Christ". Church council of Laodicea 364 A. C. B. Quoted in, **Calvin P. Bollman, Sunday Origin of Its Observance in the Christian Church, pg. 29.**

9. The Papacy declares this change to Sunday as the sign (mark) of their authority in religious affairs. See:

a. ““All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.” –*Commentary on the Psalms, Comment on Psalms 91 (92 in Authorized Version)*, quoted in Robert Cox, *Literature of the Sabbath Question*, Vol. I, p. 361.”

“*The Convert's Catechism of Catholic Doctrine*, the work of the Reverend Peter Geiermann, C.S.R., received on January 25, 1910, the “apostolic blessing” of Pope Pius X. On this subject of the change of the Sabbath, this catechism says:

*Ques.—Which is the Sabbath day?*

*Ans.—Saturday is the Sabbath day.*

*Ques.—Why do we observe Sunday instead of Saturday?*

*Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday.”—Second edition, p. 50.”*

“*A Doctrinal Catechism*, by the Reverend Stephen Keenan, was approved by the Most Reverend John Hughes, D.D., Archbishop of New York. It has these remarks on the question of the change of the Sabbath:

*Ques.—Have you any other way of proving that the church has power to institute festivals of precept?*

*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority. —Page 174.

*An Abridgment of the Christian Doctrine*, by the Reverend Henry Tuberville, D.D., of Douay College, France, contains these questions and answers:

*Ques.*—How prove you that the church hath power to command feasts and holy days?

*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

*Ques.*—How prove you that?

*Ans.*—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest {of the feast days} by her commanded, they again deny, in fact, the same power."—Page 58." **Carlyle B. Haynes, From Sabbath to Sunday, pg. 44-45.**

10. Thus the mark (sign) of the Beast is the sign of its control of men's Rights, (since it is the Sabbath that identifies God's control over men's Rights). Ex. 31:13-18.
11. As also the Sabbath points out the true God, and the Papacy changed it, it therefore also has Sunday, the sign of the Beast, as a sign of its God-ship. Also to take men's Rights into its hands by the change of the Sabbath the Papacy is playing God, thus Sunday – the mark (sign) of the Beast, is the sign of the Papacy as God. Lev. 19:3,30; Lev. 26:2.
12. The Papacy is also a political institution. See the following:

a. ““The better to exert its double activity (religious and political), the Catholic Church has two facets: first, the religious institution, the Catholic Church itself; secondly, the political power, the Vatican. Although they deal separately, whenever convenient, with problems affecting religion and politics, the two are in reality one. At the head of both stands the pope, who is the supreme religious leader of the Catholic Church as a purely spiritual power, as well as the supreme head of the Vatican in its quality of a world-wide diplomatic-political center and an independent sovereign state.”

The Roman Catholic Church is both a church and a political system. As such it attempts to exert its influence in every sphere of human activity, expediency alone determining whether it moves as a religious institution or as a political institution. These activities may be exercised separately or in unison, depending on the purpose to be accomplished and the type of people with whom it has to deal. On the lower level, through its local congregations, it presents itself as a religious organization, and its

appeals for money and support and public trust are made on that basis. But in its higher branches, as its influence is exerted through the hierarchy, it becomes increasingly a political organization, until in the Vatican it is concerned almost exclusively with political affairs and seeks to exert a controlling influence over the affairs of nations.

“The fact is that the Vatican is a state-church hybrid which alternately poses as a church and as a state depending on which will prove the more profitable at the moment. The Vatican claims all prerogative as a state, but denies all responsibility as a state because it is a church.” (*Christianity Today*, Feb. 1 1960).

This preoccupation of the hierarchy with temporal affairs has led some to declare, with good reason, that the Roman Church is not a church at all, but *primarily a government*, a political-commercial system, which cloaks itself with religion to give it an air of respectability. The fact is that the Roman Catholic Church professes to be a state, without accepting the responsibilities of a state government; and at the same time it professes to be a church, without accepting the limitations which the New Testament sets for the church.” **Lorraine Boettner, Roman Catholicism, pg. 31-32.**

13. Thus by taking away the Sabbath and substituting it with Sunday, its political nature is seen to be anti – Rights or Communistic.

a. “The Roman Catholic Church, convinced through its divine prerogatives, of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As for other religions, the Church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs.” **Ibid, pg. 411.**

“The Roman Catholic Church is, therefore, a totalitarian, autocratic organization from top to bottom. And the pope, claiming jurisdiction over from 300 million to 450 million Roman Catholics, the owner of fabulous wealth, and holding life tenure in his office, is by all odds the most absolute ruler in the world. And through the years the people, even in freedom loving America, have shown amazing docility in accepting the rule of the hierarchy.

In every Roman Catholic diocese, unless there are special corporation laws in the state favorable to the hierarchy, the title to all church property—grounds, churches, schools, monasteries, convents, cemeteries, and commercial businesses and properties owned by the church—is held by the bishop as an individual, often as a “corporation sole,” which is a legal device by which he is permitted to hold church property. He can mortgage, lease, or sell such properties at will without consulting the people or the local church or diocese, nor does he render any financial report to the people concerning such sales or transactions. He reports only to the pope in Rome. Local church finances are in the hands of the priest, or of the bishop to whom he reports. Control of church finances

and property by lay trustees such as is the custom in practically all Protestant churches is forbidden, having been abolished by papal decree in the last century. The bishop in turn, under Canon Law, that is, Roman Catholic Church law, holds the property in trust for and subject to the control of the pope.” **Ibid, pg. 35.**

14. Thus the mark (sign) of the Beast is in fact a sign of its Communistic political nature. See the following:

a. “In her (the Church) and within her power there are two swords, we are taught in the Gospels, namely, the spiritual sword and the temporal sword . . . the latter to be used for the Church, the former by the Church; the former by the hand of the priest, the latter by the hand of the princes and kings, but at the nod and sufferance of the priest. The one sword must of necessity be subject to the other, the temporal authority to the spiritual. . . . For truth being the witness, the spiritual power has the function of establishing the temporal power and sitting in judgment on it if it should not prove good . . . but if the supreme power (the papacy) deviate, it cannot be judged by man but only by God alone.” **Ibid, pg. 427.**

“Roman Catholicism opposes Communism, of course, as one totalitarian system opposes another. And for propaganda purposes she even attempts to present herself as the chief opponent of, and the chief bulwark against, Communism. But the fact is that during the past fifteen years Communism has made its greatest gains in Roman Catholic nations, both in Europe and in Latin America, while the Protestant nations, the United States, Britain, Canada, Holland, Norway, Sweden, and Denmark, have been its most effective opponents. It is in reality only a short step from a totalitarian church to a totalitarian state, since the people have been trained to accept authority as it is imposed upon them rather than to think for themselves and to manage their own affairs.” **Ibid, pg. 5-6.**

15. And so, as the Papal form of government is Communism, it is Communism that shall destroy it. Rev. 17:1-13,16,17; See:

a. “By a strange anomaly Roman Catholicism fights Communism, but because of the ignorance and poverty that develop in Roman Catholic countries itself become a seedbed for Communism.” **Ibid, pg. 442.**

“We have said that Romanism carries within itself the seeds of its own destruction. This has been shown in one European country after another where, after gaining complete control, it has proved morally defective and has degenerated. Unrestrained by the power of strong civil governments, it perpetrated the horrors of the Inquisition in Spain and Italy. The excesses of the French Revolution were the end result of a long period of degeneration, and the hatred of the people was directed as much against the Roman Catholic Church as against the oppressive state as hundreds of priests were killed and hundreds of churches were burned.” **Ibid, pg. 458.**

**THE MARK OF THE BEAST**  
**A. THE RIGHTS OF GOD AND THE RIGHTS OF MAN**

1. The Rights of man fall into three major categories, they are:
  - a. The Right to serve God. Ex. 20:2-11.
  - b. The Right to exist. Ex. 20:13,16.
  - c. The Right to private property. Ex. 20:14,15,17.
2. We all owe it to respect the Rights of man. Rom. 13:8-10.
3. Of man's Three Rights, the supreme Right is the Right to serve God. Matt. 6:31-33; 1 Kn. 3:5-14; Pr. 3:13-18; Pr. 4:7-7; Eccl. 12:13.
4. The Rights of God is the Spiritual Law, they are:
  1. God is God. Isa. 46:9.
  2. God is Glory. Ps. 29:3.
  3. God is Will. Ps. 143:10; Matt. 6:10; Jn. 5:30; 1 Thess. 4:3.
  4. God is Creator. Isa. 40:28.
  5. God is Life. Jn. 1:1,4; 1 Jn. 1:1; 1 Jn. 5:20.
  6. God is savior. Isa. 43:11.
  7. God is Eternal. Deut. 33:27; 1 Tim. 1:17.
  8. God is Grace. 1 Pet. 5:10,12.
  9. God is Truth. Deut. 32:4; Ps. 31:5.
  10. God is Righteousness. Jer. 32:6; Ps. 71:19.
    - a. These Rights of God make God the only worshippable One. Ps. 29:2; Ps. 86:9; Ps. 99:5,9; Matt. 4:10.
5. The Rights of God shows God to be straight in these principles that are ten.
  - a. What does the word "Right(s)" mean?
    - i. .“rite. (Sax. Riht, reht; D. regt; G. recht; Dan. Rigtag; Sw. ricktig; It. Retto; Sp.

Recto; L. rectus, from the root of rego, properly to strain or stretch, whence straight... Properly, strained; stretched to straightness; hence, straight... Conformity to the will of God, or to His law, the perfect standard of truth and justice. In the literal sense, right is a straight line of conduct... Right therefore is rectitude or straightness, and perfect rectitude is found only in an infinite Being and his will". **Noah Webster, American Dictionary of the English Language (1828) Vol. 2, pg. 59.**

ii. The Hebrew word for "right" is "Yashar". It means: "Literally. To go straight or direct in the way... but more frequently in the intensive (Piel) "to make (a way) straight", i.e. direct and level and free from obstacles, as when preparing to receive a royal visitor... The attribute adjective id used to emphasize an attribute of... God, describing His reign over His people... His ways... words... and judgment". **Harris, Archer and Waltke, Theological Wordbook of the Old Testament Vol. 1, pg. 417.**

iii. The Greek word for right is "Euthus, straight, right". **James Gall, Bible Student's Eng.-Gk. Concordance and Gk.-Eng. Dictionary, pg. 11.**

b. Thus since the Law is a transcript of God's Nature (Ps. 119:172; Jer. 23:6), and since the Law is Right, then God's Nature is His Rights. Acts. 13:10; Ps. 33:4.

6. The Rights of God is the Authority of God. Isa. 42:4,21.

a. The word authority means "Legal power, or a right to command or act;..." **Webster's 1828 Dictionary.**

b. The word "authority" comes from the word "author" which means: (L. auctor;... The Latin word is from the root of augeo, to increase, or cause to enlarge. The primary sense is one who brings or causes to come forth). One who produces, creates, or brings into being; as, God is the author of the Universe. The beginner, former, or first mover of anything; hence the efficient cause of a thing". **Webster's 1828 Dictionary.**

c. Of the word "authority" we have "author-I-ty". The "I" is dispensable; the other word is "ty". We pronounce it as "tee", but by it self "ty" is pronounced "tie". The word means: "tye... Sax. Tian,... to bind... The primary sense is to strain, and hence its alliance to tug, to draw... To bind, to fasten with a band or cord and knot... to fasten; to hold; to unite so as not to be easily parted". **Webster's 1828 Dictionary.**

d. Thus "ty" (tye or tie) means "binder" or "uniter".

e. Thus God's authority (author-I-ty) is God as author – Creator and ty – binder, so that God is "Creator – binder".

i. God is "Creator – binder" because His Creatorship is binded in Himself as God and no one else. Isa. 44:24; Isa. 45:11,12; 1 Chr. 16:26.

- ii. The Sabbath is the sign of God's Creatorship. Ex. 20:8-11.
  - iii. God is "Creator – binder" because He, the Creator, and binder, binds man to Himself. Ps. 121:2; Ps. 124:8; Isa. 54:5; Ps. 146:5,6; Jer. 33:2,3; Isa. 30:26; Isa. 61:1; Isa. 8:16.
  - iv. God uses the Gospel to bind men to Himself in obedience. (Acts. 20:24; Rom. 1:5); Rom. 16:25,26; Rom. 1:16; 1 Cor. 15:1,2; Eph. 3:1-11; 2 Thess. 2:14; 1 Pet. 4:6.
7. Thus God's Authority is God's Right to change our thoughts and actions to bind us to Him.
- a. **THE SPIRITUAL LAW- GOD'S RIGHTS- GOD'S AUTHORITY**  
**(CREATOR – BINDERSHIP) → USES THE GOSPEL TO CHANGE OUR (MEN'S) THOUGHTS AND ACTIONS TO UNITE OR BIND US TO HIMSELF (GOD).**
8. Hence the Seal or Sign of God's Creator – binder-ship (Authority) binding us to God is the Sabbath. Ex. 31:13,17.
- a. Ex. 31:13 → **BINDER** (sanctification), Ex. 31:17 → **CREATOR** (made). See: also Eze. 20:11-13,16,20; Deut. 5:12-15.
9. Where does the Rights of God and the Rights of man unite?
- a. The Rights of God unites with the supreme Right of man, see the chart below.

RIGHTS OF GOD ----- CREATOR BINDER

UNITES WITH

MAN'S SUPREME RIGHT ----SERVE ONLY GOD.

- b. Thus God is the Creator/Uniter (the one who causes unity. I Jn. 4:10,19). And man should serve God and Him only. Matt. 4:10.
10. thus the only true religion could be summed up in two points which are:
- a. The Rights of God. Matt. 22:36-38.
  - b. The Rights of man. Matt. 22:39,40.

## **B. THE MARK OF THE BEAST, WHAT IT IS?**

11. What Mrs. White says about the Mark of the Beast:

“The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false Sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God’s law is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God”. **Ellen G. White, The Great Controversy, pg. 605.**

12. What is the Beast?

- a. The Beast is a symbol of corrupt man in sin. Job. 18:3; Ps. 49:20; Ps. 73:22; Dan. 4:16; Dan. 5:21; 1 Cor. 15: 32; Tit. 1:12; 2 Pet. 2:12; Jude. 10.
- b. The Beast of Revelation thirteen is a religious institution. Rev. 13:1-8.
- c. The Mark belongs to this same religious Beast. Rev. 13:11-18.
- d. This Beast is the Papacy because:
  - i. He has religious authority for forty-two months, which is the three and a half years (3 ½ yrs.) of Dan. 7:24,25; or one thousand two hundred and sixty days (years Eze. 4:6) (1260 dys. /yrs.) of Rev. 11:1-3; Rev. 12:6,13,14.
  - ii. His years of persecution of Christians span from 538 A.C.B. to 1798 A.C.B. Rev. 13:3,8.
  - iii. This Beast is represented as a woman a false church. Eph. 5:23-27,30-32; Rev. 16:2,10,17-19; Rev. 17:1-7,18; Rev. 18:1-8.
- e. The Beast or Papacy is an organization of sinful man, ruled by sinful man. 2 Thess. 2:3,4,9,10.
- f. In the Papacy the Pope- a sinful man, is exalted as God. Dan. 11:36,37.

13. The bishop of Rome aspired to supremacy over the whole Church of the Roman Empire.

“The fact that the Roman church held ‘a leading position among the churches’ in no way

meant that the Roman bishop was head over all the churches. Later Popes, conveniently dropping out Paul, nevertheless used the apostolic association to further their claims to absolute supremacy... It is not surprising, therefore, that the Bishop of Rome, armed with the prestige of 'double apostolicity' and with the position of appellate authority, should become imbued with the belief that their authority was supreme over the whole church... At the Council of Ephesus (431) a small papal legation of three representatives was present. There they expressed the opinion that St. Peter was the chief of the apostles, the veritable foundation – stone of the universal church, and that his successor was the Pope in Rome”. **Henry T. Hudson, Papal Power, pg. 25,26,27.**

14. Claims of the Pope- the head of the Roman Church.

“The name (pope) given to the Supreme head of the Roman Catholic Church; from papa, father. The pope is often called the Holy Father... Full title: Bishop of Rome, Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign”. **Bill Jackson, Christian’s Guide To Roman Catholicism, pg. 95.**

“The Vatican 11 document Lumen Gentium says, “For the Roman Pontiff, by reason of his office as Vicar of Christ namely, and as pastor of the entire church, has full supreme and universal power over the whole church, a power which he can always exercise unhindered”. (Vatican 11, edited by Austin Flannery, O. P., page 375)”. **Ibid, pg. 95.**

15. Further exaggerated claims of the Pope:

“The Pope is Christ in office, Christ in jurisdiction and power... we bow down before thy voice, O Pius, as before the voice of Christ, the God of truth; in clinging to thee, we cling to Christ... We, therefore, assert, define and pronounce that it is necessary to salvation to believe that every human being is subject to the Pontiff of Rome... We hold upon this earth the place of God Almighty”. **Joseph Zacchello, Secrets of Romanism, pg. 34,35.**

16. Therefore the Beast is truly the iniquitous Papal Church.

17. What does the word Mark (from “mark of the beast) mean? In Rev. 13:16 and elsewhere, the word mark is one word.

“Charagma... a scratch or etching, i.e. stamp (as a badge of servitude)”. **Strong’s Exhaustive Concordance, pg. 77.**

“(Charagma)... may be... the impress made by a stamp... Deissmann (Biblical Studies, p. 242) shews that in Egypt under the Empire official documents were stamped with the name and year of the Emperor... and that the stamp was known as a charagma... As the servants of God receive on their foreheads... the impress of the Divine Seal, so the servants of the Beast are marked with the ‘stamp’ of the Beast... the word charagma being perhaps chosen (as Deissmann suggests) because it was the technical term for the Imperial stamp... That the Antichrist would seal his followers became a commonplace in the Christian legend”. **Henry**

**Barclay Swete, Commentary on Revelation, pg. 173.**

“(charagma) in the sense of the impress made by a stamp occurs in Rev., ... with special reference to “the mark of the beast” ... Deissmann (BS, p. 240) suggests that an explanation may be found in the fact that, according to papyrus texts, it was customary to affix to bills of sale or official documents of the 1<sup>st</sup>. and 2<sup>nd</sup>. Centuries of the Empire a seal giving the year and name of the reigning Emperor, and possibly his effigy. Thus on the back of CPRI.11 (A.D. 108), an agreement regarding a house, there can still be deciphered a red seal with the inscr.”. **J. H. Moulton, and G. Milligan, The Vocabulary of the Greek Testament, pg. 683.**

18. Thus the mark of the Beast—the Papacy, is the stamp, barge, or seal of the Beast. The name and number of the Papal beast is on that stamp or barge or mark of the beast, and in scripture this mark, stamp or barge is always associated with worshipping the Papal beast. See: Rev. 13:15,16; Rev. 14:9,11; Rev. 16:2; Rev. 20:4.
19. Thus the mark or barge or stamp of the Papal beast symbolizes the worshipping of the Papal beast. In other words, one cannot have the mark of the beast and be not worshipping the beast; one cannot have the mark of the beast and be worshipping God, for a difference is made between the worshippers of the beast and the worshippers of God. See: Rev. 14:9-12.
20. Thus the mark of the Papal beast is the barge, stamp, symbol or sign of Papal worship.
21. Now exactly what is the sign of Papal worship? What is the stamp, barge or symbol of Papal Worship? In the Bible Christ said that the scriptures testify of Him. Jn. 5:39,40; Jn. 1:45; Lk. 24:27,45-47; Acts. 26:22,23.
22. But what is the Papal attitude to the Holy Scriptures?  
“Scriptures together with apostolic and ecclesiastical traditions (are) the rule of faith and practice of the Roman Catholic Church... Tradition (is) one source of Divine revelation, the other being Sacred scriptures. During the years between the beginning of the Church and the completed scripture, people relied on the Apostles’ oral teachings. The, as cultures were growing, they felt that the Bible was not able to meet their needs, so tradition was developed to meet the demands of men of all ages. This teaching authority resided in the Pope and authorized theologians. Because of this, tradition became a meaningful part of life. Cardinal Bellarmine said that when the Universal Church observed one of their practices that was not in Holy Scriptures, they were constrained to say that it must be a tradition from Christ or His apostles”. **Bill Jackson, Christian’s Guide To Roman Catholicism, pg. 112,118.**  
  
“The Council of Trent, the most authoritative of all Roman councils and the one of greatest historical importance, in the year 1546, declared that the Word of God is contained both in the Bible and in tradition, that the two are of equal authority, and that it is the duty of every Christian to accord them equal veneration and respect”. **Loraine Boettner, Roman Catholicism, pg. 77.**

“Like two sacred streams flowing from Paradise, the Bible and divine Tradition contain the

Word of God, the precious gems of revealed Truth Though these two Divine streams are in themselves, on account of their Divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, **TRADITION** is to us more clear and safe". **Joseph Faa Di Bruno, Catholic Belief, pg. 45.**

23. Thus to Papal beastly Catholicism, scripture is subjected to their traditions, their traditions rank higher than Bible truth. Col. 2:8; Matt. 15:1-6.

24. When Protestantism started in 1517 A. C. B., it had as its watchword "Sola Scriptura", that is, "Scripture Alone" must be the foundation of faith and morals.

"Luther began to lecture on various books of the Bible. From 1513 to 1516, he lectured on Psalms, Romans, Galatians, and Hebrews, studying personally from the original languages. From his intensive study and dedication to scripture there developed his concept of sola scriptura, the idea that the Scriptures are the only authority for sinful men in seeking salvation. This concept formed one of the two main themes of his theological system. The other was Sola Fide, justification by faith alone... His twin themes of Sola Scriptura and Sola Fide led to clear and distinctive affirmations which rocked the Catholic world: (1) Salvation is by faith alone, and not by works. (2) God is accessible to every Christian without the mediation of priest or church, hence the priesthood of all believers. (3) The Bible is the only source and standard for faith and life. (4) The Bible must be interpreted by the aid of the Holy Spirit. The individual man with his Bible (like Luther in his tower) came to symbolize the Protestant Christian. With these revolutionary ideas, Luther undercut the dominant claims and practices of the church for the previous thousand years". **Bill Austin, Austin's Topical History of Christianity, pg. 231-232.**

25. But sadly, the Protestant Reformation in its main body did not progress in reform far enough to original and pure Bible Christianity. Thus in the **Augsburg Confession** drawn up in 1530 A. C. B. to represent the Beliefs of the now emerging Protestants, a serious mistake is made regarding the Seventh day Sabbath. The question is asked: "What is, then, to be thought of the Lord's day, and of like rites of temples?... Such is the observation of the Lord's day, of Easter, of Pentecost, and like holidays and rites. For they (the Anabaptists) that think that the observation of the Lord's day was appointed by the authority of the Church, instead of the Sabbath, as necessary, are greatly deceived. The Scripture, which teacheth that all the Mosiacal ceremonies can be omitted after the Gospel is revealed, has abrogated the Sabbath. And yet, because it was requisite to appoint a certain day, that the people might know when they ought to come together, it appears that the (Christian) Church did for that purpose appointed the Lord's day: which for this cause also seemed to have been pleasing, that men might have an example of Christian liberty, and might know that the observation, neither of the Sabbath, nor of another day, was of necessity". **Philip Schaff and David S. Schaff, The Creeds of Christendom, pg. 69.**

26. This position taken on the Sabbath was terrible and fraught with tremendous consequences. For when the Council of Trent sat in 1546 A. C. B., the future history of the Catholic Church lay in the balance. "In fact, the Council of Trent stands as an epoch turning point in the history of the Roman Catholic Church, shaping the structure and doctrine of the church for he

next four hundred years”. **Bill Austin, Austin’s Topical History of Christianity, pg. 301.**

27. It was at that famous church Council that Rome rejected the Reformation and openly claimed as her sign, stamp, or barge Sunday holiness, and she also claimed that those who keep the day still acknowledge her authority in religious matters and should have never left her.

a. “Proposing to follow *the Bible only* as teacher, yet before the world, the *sole teacher* is ingnominiuously thrust aside, and the teaching and practice of the Catholic Church—“the mother of abominations,” when it suits their purpose so to designate her—adopted, despite the most terrible threats pronounced by God Himself against those who disobey the command, “Remember to keep holy the Sabbath.

Before closing this series of articles, we beg to call the attention of our readers once more to our caption, introductory of each; viz., 1. The Christian Sabbath, the genuine offspring of the union of the Holy Spirit with the Catholic Church His spouse. 2. The claim of Protestantism to any part therein proved to be groundless, self-contradictory, and suicidal.

The first proposition needs little proof. The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because he who called himself the “Lord of the Sabbath,” endowed her with his own power to teach, “he that heareth you, heareth Me;” command all who believe in him to hear her, under penalty of being placed with the “heathen and publican;” and promised to be with her to the end of the world. She holds her charter as teacher from him—a charter as infallible as perpetual. The Protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church’s right to change the day, for over three hundred years. The Christian Sabbath is therefore *to this day*, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

Let us now, however, take a glance at our second proposition, with the *Bible alone* as the teacher and guide in faith and morals. This teacher *most emphatically forbids any change in the day for paramount reasons*. The command calls for a “perpetual covenant.” The day commanded to be kept by the teacher *has never once been kept*, thereby developing an apostasy from an assumedly fixed principle, as self-contradictory, self-stultifying and consequently as suicidal as it is within the power of language to express.

Nor are the limits of demoralization yet reached. Far from it. *Their pretense* for leaving the bosom of the Catholic Church was for apostasy from the truth *as taught in the written word*. They adopted the written word as their sole teacher, which they had no sooner done than they abandoned it promptly, as these articles have abundantly proved; and by a perversity as willful as erroneous, they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried, and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasizing the situation

in what may be aptly designated “a mockery, a delusion, and a snare.

[Editor’s Note.—It was upon this very point that the Reformation was condemned by the Council of Trent. The Reformers had constantly charged, as here stated, that the Catholic Church had apostatized from the truth *as contained in the written word*. “The written word,” “The Bible and the Bible only,” “Thus saith the Lord,” these were their constant watchwords; and “The Scripture, as in the written word, the sole standard of appeal,” this was the proclaimed platform of the Reformation and of Protestantism. “The Scripture *and tradition*.” “The Bible as interpreted by the Church and according to the unanimous consent of the fathers,” this was the position and claim of the Catholic Church. This was the main issue in the Council of Trent, which was called especially to consider the questions that had been raised and forced upon the attention of Europe by the Reformers. The very first question concerning faith that was considered by the council was the question involved in this issue. There was a strong party even of the Catholics within the council who were in favor of abandoning tradition and adopting *the Scriptures only*, as the standard of authority. This view was so decidedly held in the debates in the council that the pope’s legates actually wrote to him that there was “a strong tendency to set aside tradition altogether and to make Scripture the sole standard of appeal.” But to do this would manifestly be to go a long way toward justifying the claims of the Protestants. By this crisis there was developed upon the ultra-Catholic portion of the council the task of convincing the others that “Scripture *and tradition*” were the only sure ground to stand upon. If this could be done, the council could be carried to issue a decree condemning the Reformation, otherwise not. The question was debated day after day, until the council was fairly brought to a standstill. Finally, after a long and intensive mental strain, the Archbishop of Reggio came into the council with substantially the following argument to the party who held for Scripture alone:

“The Protestants claim to stand upon the written word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatized from the written word and follows tradition. Now the Protestants’ claim, that they stand upon the written word only, is not true. Their profession of holding the Scripture alone as the standard of faith, is false. PROOF: The written word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the Scripture alone as their standard, they would be observing the seventh day as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath enjoined in the written word, but they have adopted and do practice the observance of Sunday, for which they have only the tradition of the Church. Consequently the claim of ‘Scripture alone as the standard,’ *fails*; and the doctrine of ‘Scripture *and tradition*’ as essential, is fully established, the Protestants themselves being judges.”

There was no getting around this, for the Protestants’ own statement of faith—the Augsburg Confession, 1530—had clearly admitted that “the observation of the Lord’s day” had been appointed by “the Church” only.

The argument was hailed in the council as of Inspiration only; the party for “Scripture alone,” surrendered; and the council at once unanimously condemned

Protestantism and the whole Reformation as only an unwarranted revolt from the communion and authority of the Catholic Church; and proceeded, April 8, 1546, “to the promulgation of two decrees, the first of which enacts, under anathema, that Scripture *and tradition* are to be received and venerated equally, and that the deuterocanonical [the apocryphal] books are part of the canon of Scripture. The second decree declares the Vulgate to be the sole authentic and standard Latin version, and gives it such authority as to supersede the original text; forbids the interpretation of scripture contrary to the sense received by the Church, ‘or even contrary to the unanimous consent of the fathers,’” etc.

Thus it was the inconsistency of the Protestant practice with the Protestant profession that gave to the Catholic Church her long-sought and anxiously desired ground upon which to condemn Protestantism and the whole Reformation movement as only a selfishly ambitious rebellion against church authority. And in this vital controversy the key, the chiefest and culminative expression, of the Protestant inconsistency was in the rejection of the Sabbath of the Lord, the seventh day, enjoined in the Scriptures, and the adoption and observance of the Sunday as enjoined by the Catholic Church.” **Rome’s Challenge, pg. 24-27.**

28. Thus the sign, mark, barge or stamp of beastly Papal worship is Sunday holiness, it is the only symbol of Papal worship. Those who honor Sunday honor the Papal Church with its false god- the pope, who acknowledgingly changed the day. Here are the Roman Church’s exaggerated claims to be able to change God’s Law, and to have done it as a sign of her authority (Creator – Bindership). **See: a. George I. Butler, The Change of the Sabbath, pg. 151-159.**
29. But since God’s Law cannot be abolished, by claiming to do what God cannot do, the Papal beast has exalted itself above God. Isa. 51:6; Ps. 119:172; Dan. 11:36,37.
30. The Papal Beast has removed the sign of God as Creator – binder (the Sabbath) and established its own stamp or barge as Creator – binder (Sunday) making it self the anti- or substitute for Christ. 2 Thess. 2:3,4.
31. Thus those who accept Sunday are rejecting the authority (author – Creator; - ty – bindership) of God and have accepted the authority of the Papal Beast thus wondering after him. Rev. 13:3,4,8.
32. This is accepting the Mark of the Beast, and all such people shall receive the plagues and be destroyed. Rev. 16:1,2; Rev. 14:9-11.
33. But we must obey God and recognize His authority in the Sabbath command. Lev. 19:3,30; Lev. 26:2.

**C. APPENDIX TO THE ABOVE STUDY.**

**These then have been changed by the Papal Beast**

God: (The Divine Nature).    The Anti-Christ.

- |                       |                                    |
|-----------------------|------------------------------------|
| 1. The Spiritual Law. | 1. A New Law.                      |
| 2. The Rights of God. | 2. The Rights of the Pa pal Beast. |
| 3. God's Authority.   | 3. Papal Authority.                |
| 4. Creator/Binder.    | 4. New Creator/Binder.             |

Thus

Thus

- |                            |                                |
|----------------------------|--------------------------------|
| 5. The Gospel.             | 5. Another Gospel.             |
| 6. The Right to serve God. | 6. Serve only The Papal Beast. |

Hence

Hence

- |                     |                      |
|---------------------|----------------------|
| 7. No Love For God. | 7. Fear Papal Beast. |
| 8. No Love For Man. | 8. Fear of Man.      |

This is

This is

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| 9. Tyranism, Intolerance,<br>Torment. | 9. Torment, Tyranism,<br>Intolerance. |
|---------------------------------------|---------------------------------------|

THE END

## WHAT IS BABYLON?

1. What is the final message to be given? What should we preach? Rev. 18:1-8.

“Before its overthrow, God sends a special message, saying “Babylon the great is fallen, is fallen... Come out of her My people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:1,4). This is the last message that will ever be proclaimed to a sinful world, according to the book of Revelation. As the hour for the doom of Babylon draws near, more and more attention will be drawn to what the Scriptures teach concerning Babylon”. **Louis F. Were, Europe and Armageddon, pg. 128.**

2. The founding of the ancient city of Babel (Babylon). Gen. 11:1-9.

“For a time the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, apostasy soon led to division. Those who desired to forget their Creator and to cast off the restraint of His Law felt a constant annoyance from the teaching and example of their God – fearing associates, and after a time they decided to separate from the worshippers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. They were attracted by the beauty of the situation and the fertility of the soil, and upon this plain they determined to make their home. Here they decided to build a city, and in it a tower of such stupendous height as should render it the wonder of the world. These enterprises were designed to prevent the people from scattering abroad in colonies. God had directed men to disperse throughout the earth, to replenish and subdue it; but these Babel builders determined to keep their community united in one body, and to found a monarchy that should eventually embrace the whole earth. Thus their city would become the metropolis of a universal empire; its glory would command the admiration and homage of the world and render the founders illustrious. The magnificent tower, reaching to the heavens, was intended to stand as a monument of the power and wisdom of its builders, perpetuating their fame to the latest generations”. **Ellen G. White, Patriarchs and Prophets, pg. 118-119.**

3. Nimrod was chiefly responsible for the building of the Tower and of Babel. Gen. 10:8-11.

- a. What Josephus says:

“...for when flourished with a numerous youth, god admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favour of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him... Now it was Nimrod who exalted them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, - a bold man, and of great strength of hand. He persuaded them not to ascribe it to god, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny,- seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his power. He also said he would be revenged on God, if he

should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! And that he would avenge himself on God for destroying their forefathers! Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God, and they built a tower, neither sparing any pains, nor being in any degree negligent about the work...”  
**Josephus, Complete Works, pg. 30.**

What Mrs. White says:

“The whole undertaking was designed to exalt still further the pride of its projectors and to turn the minds of future generations away from God and lead them into idolatry”. **Ellen G. White, Patriarchs and Prophets, pg. 119.**

c. Other sources: see: **Louis F. Were’s, Europe and Armageddon**

“Anciently, Satan sought to establish a worldly empire in literal Babylon. The Lord had designed that the whole earth should be peopled, and that there should not be a centralized control. Since his fall, man has ever sought to domineer over and to exploit his fellow-man; the weaken to be subject to the stronger, etc. The more centralized a government, the fewer in control; this means that it becomes so much easier for Satan to introduce customs and laws which are foreign to God’s will and which are actually detrimental to man’s best good – though man in his sinful folly may imagine that such plans are more suitable, because they are more pleasing to a sinful nature.... Man was persuaded by Satan to establish a centralized government for the earth.... Anciently, Satan was prevented from establishing a world empire centered in Babylon. While the disobedient people were building the Tower of Babel – God permitted them to partially carry out their intentions – the Lord intervened and brought them to confusion...” **Louis F. Were, Europe and Armageddon, pg. 120.**

“His (Nimrod’s fame as a “mighty hunter” (Gen. 10:9), meant that he was protector of the people at a time when wild animals were a continual menace. Early Babylonian seals represented a king in combat with a lion. This may be a tradition of Nimrod. In his ambition to control the rapidly multiplying and spreading race, he seems to have been leader in the Tower of Babel enterprise (Gen. 10:10; Gen. 11:9). And, after the Confusion of Tongues, and Dispersion of the People, Nimrod seems to have, later, resumed work on Babylon. Then he built three nearby cities, Erech, Accad and Calner, And Consolidated them into one kingdom under his own rule. This was the beginning if Imperialism. Babylonia was long known as the “Land of Nimrod”. He was afterward deified, his name being identified with “Merodach”. Still ambitious to control the ever-spreading race, Nimrod went 300 miles further north, and founded Nineveh... and three nearby cities, Rehoboth, Calah and Resen. This constituted Nimrod’s Northern Kingdom. For many centuries afterward, these two cities, Babylon and Nineveh, founded by Nimrod, were the leading Cities of the World”. **Henry H. Halley, Halley’s Bible Handbook, pg. 82.**

4. The ancient city of Babylon was very polytheistic; it contained many gods and goddesses.

“Babylon’s multitude of idols..” **Ibid, pg. 302.**

“The city (of Babylon) was very religious: It had 53 temples; and 180 altars to Ishtar”. **Ibid, pg. 336.**

“Babylon was not only a commercial but a religious metropolis as can be seen from an inscription: “Altogether there are in Babylon 53 temples of the chief gods, 53 chapels of Marduk, 300 chapels for the earthly deities, 600 for the heavenly deities, 180 altars for the goddess Ishtar, 180 for the gods Nergal and Adad and 12 other altars for different gods”. **Werner Keller, The Bible as History, pg. 291.**

“From the 3<sup>rd</sup>. Millennium BC onwards lists of the names of deities with their titles, epithets and temples were compiled. Although in the final library version at Nineveh in the 7<sup>th</sup>. Century BC these numbered more than 2,500, many can be identified as earlier Sumerian deities...” **New Bible Dictionary, pg. 117.**

5. What is modern Babylon?

- a. Babylon is a spiritual woman. Rev. 17:1-7.
- b. Since woman symbolizes the church, then Babylon, a corrupt woman symbolizes false religion or church. Eph. 5:23-27,31,32; Rev. 17:4,5; Jer. 51:33; see also: Rev. 18:3-9,24.
- c. Babylon is also a religious city in a spiritual sense. Rev. 14:8; Rev. 16:19; Rev. 17:18; Rev. 18:10,16,19, 21.

6. What is in this spiritual city, or what makes up this spiritual city? Rev. 18:2.

- a. Devils.
- b. Foul Spirits.
- c. Hateful Birds.

7. What are these three things that make up Babylon?

- a. The Devils are evil spirits or angels. 1 Cor. 10:19-21; Rev. 9:20.

8. Of the term “foul spirit”, spirit means experience, (so every “foul spirit” in Babylon—the spiritual city means every foul experience is found in Babylon). Jn. 13:21; Rom. 1:9.

- a. Since experiences are created by doctrine, then foul spirit would mean, “foul doctrines” also (or false doctrine). 1 Jn. 4:1-3,6; 2 Cor. 11:4.
- b. And false doctrines or teachings makes false religions, (so all false religions are in the spiritual city Babylon). 1 Tim. 4:1; Jam. 1:26,27.

c. **Chart illustration:**

**FOUL SPIRITS:**                   **EXPERIENCES**  
   **DOCTRINES.**  
   **RELIGIONS.**

9. Of the term “Hateful Bird”, this means the ministers that lead the people astray, (so all false ministers or religious leaders are in the spiritual city, Babylon).

a. Since the false leaders come from the people, the people who love iniquity – the congregation of sinners—are the hateful birds also. Eph. 2:2,3; 2Tim. 4:3,4; Ps. 26:5.

b. **Chart illustration:**

**HATEFUL BIRDS:**                   **False Religious Leaders,**  
   **Congregation of Sinners.**

10. Thus in Babylon the spiritual religious city is found:

11. In the light of all these abominations we are told to come out of Babylon, this what we are to preach. Rev. 18:4; Jer. 50:28; Jer. 51:6,46,47.

“By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven”. **Ellen G. White, The Great Controversy, pg. 606-607.**

12. Now Abraham was called from the land of Babylon (called out of Babylon) to serve the true God instead of the gods of Babylon. Gen. 12:1-3; Josh. 24:2,3,14,15.

13. Abraham is the father of the faithful who come out of Babylon. Rom. 4:3,11-13,16; Gal. 3:14,29.

14. There are two cities, Babylon, and the New Jerusalem, which one do you belong to? (1) Babylon: Rev. 17:18, Rev. 18:21. (2) The New Jerusalem: Gal. 4:26,31; Rev. 21:2,9,10; Rev. 19:7-9.

THE END

## PAPAL HIERARCHY OR CHRIST THE TRUE KING?

### 1. The meaning of the word “hierarchy”.

a. “Hierarchy. [Gr. hieros, sacred, and arche, rule] One who rules or has authority in sacred things, as a bishop, high priest, or religious leader”. **The Lexicon Webster Dictionary Vol. 1, pg. 453.**

b. “Hierocracy [Gr. hieros, holy, and kratos, power]. Government by ecclesiastics”. **Ibid, pg. 453.**

c. “Hierarchy. Authority in sacred things, ...ecclesiastical or clerical rule”. **New Webster Dictionary, pg. 107.**

### 2. The Roman Catholic Church is a hierarchy.

a. “The apostles gather together the universal Church, which the Lord founded upon the apostles and built upon blessed Peter their leader, the chief corner-stone being Christ Jesus himself. . . . For that very reason the apostles were careful to appoint successors in this hierarchically constituted society.” **Austin Flannery, Vatican Council 11, pg. 371.**

“The holy synod teaches, moreover, that the fullness of the sacrament of Orders is conferred by Episcopal consecration, that fullness, namely which both in the liturgical tradition of the Church and in the language of the Fathers of the Church is called the high priesthood, the acme of the sacred ministry. Now, Episcopal consecration confers, together with the office of sanctifying, the duty also of teaching and ruling, which, however, of their very nature can be exercised only in hierarchical communion with the head and members of the college.” **Ibid, pg. 373.**

“A man becomes a *member* of the college through episcopal consecration and hierarchical communion with the head of the college and its members. . . . *A canonical or juridical determination* through hierarchical authority is required for such power ordered to action.” **Ibid, pg. 424.**

“In exercising his supreme, full and immediate authority over the universal Church the Roman Pontiff employs the various departments of the Roman Curia, which act in his name and by his authority for the good of the churches and in the service of the sacred pastors.” **Ibid, pg. 568.**

### 3. The idea of the pope ruling as King in the Church is their actual teaching and political arrangement.

a. “This is the sole Church of Christ which in the Creed we profess to be one, holy, catholic and apostolic, which our Saviour, after his resurrection, entrusted to Peter’s pastoral care . . ., commissioning him and the other apostles to extend and rule it . . ., and

which he raised up for all ages as “the pillar and mainstay of the truth”. . . This Church, constituted and organized as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. Nevertheless many elements of sanctification and of truth are found outside its visible confines. Since these are gifts belonging to the Church of Christ, they are forces impelling towards Catholic unity.” **Vatican Council 11, pg. 357.**

“Holding a rightful place in the communion of the Church there are also particular Churches that retain their own traditions, without prejudice to the Chair of Peter which presides over the whole assembly of charity, and protects their legitimate variety while at the same time taking care that these differences do not hinder unity, but rather contribute to it.” **Ibid, pg. 365.**

“Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it, or to remain it.

Fully incorporated into the Church are those who, possessing the Spirit of Christ, accept all the means of salvation given to the Church together with her entire organization, and who—by the bounds constituted by the profession of faith, the sacraments, ecclesiastical government, and communion—are joined in the visible structure of the Church of Christ, who rules her through the Supreme Pontiff and the bishops.” **Ibid, pg. 366.**

“In order that the episcopate itself, however, might be one and undivided he put Peter at the head of the other apostles, and in him he set up a lasting and visible source and foundation of the unity both of faith and of communion. This teaching concerning the institution, the permanence, the nature and import of the sacred primacy of the Roman Pontiff and his infallible teaching office, the sacred synod proposes anew to be firmly believed by all the faithful, and, proceeding undeviatingly with this same undertaking, it proposes to proclaim publicly and enunciate clearly the doctrine concerning bishops, successors of the apostles, who together with Peter’s successor, the Vicar of Christ and the visible head of the whole Church, direct the house of the living God.” **Ibid, pg. 370.**

“In that way, then, with priests and deacons as helpers, the bishops received the charge of the community, presiding in God’s stead over the flock of which they are the shepherds in that they are teachers of doctrine, ministers of sacred worship and holders of office in government.” **Ibid, pg. 372.**

“In such wise that bishops, in a resplendent and visible manner, take the place of Christ himself, teacher, shepherd and priest, and act as his representative (*in eius persona*). . . . Just as, in accordance with the Lord’s decree, St Peter and the rest of the apostles constitute a unique apostolic college, so in like fashion the Roman Pontiff, Peter’s successor, and the bishops, the successors of the apostles, are related with and united to one another. Indeed, the very ancient discipline whereby the bishops installed throughout the whole world lived in communion with one another and with the Roman

Pontiff in a bond of unity, charity and peace; likewise the holding of councils in order to settle conjointly, in a decision rendered balanced and equitable by the advice of many, all questions of major importance; all this points clearly to the collegiate character and structure of the episcopal order, and the holding of ecumenical councils in the course of the centuries bears this out unmistakably.” **Ibid, pg. 374.**

“The college or body of bishops has for all that no authority unless united with the Roman Pontiff, Peter’s successor, as its head, whose primatial authority, let it be added, over all, whether pastors or faithful, remains in its integrity. For the Roman Pontiff, by reason of his office as Vicar of Christ, namely, and as pastor of the entire Church, has full, supreme and universal power over the whole Church, a power which he can always exercise unhindered. The order of bishops is the successor to the college of the apostles in their role as teachers and pastors, and in it the apostolic college is perpetuated. Together with their head, the Supreme Pontiff, and never apart from him, they have supreme and full authority over the universal Church; but this power cannot be exercised without the agreement of the Roman Pontiff. The Lord made Peter alone the rock-foundation and the holder of the keys of the Church . . ., and constituted him shepherd of his whole flock . . .” **Ibid, pg. 375.**

“However, it is in the eucharistic cult or in the eucharistic assembly of the faithful (*synaxis*) that they exercise in a supreme degree their sacred functions; there, acting in the person of Christ and proclaiming his mystery, they unite the votive offerings of the faithful to the sacrifice of Christ their head, and in the sacrifice of the Mass they make present again and apply, until the coming of the Lord, . . . Exercising, within the limits of the authority which is theirs, the office of Christ, the Shepherd and Head.” **Ibid, pg. 384-385.**

“For this reason it is expressly stated that hierarchical communion with the head and members is required. . . The commission, therefore, agreed, almost unanimously, on the wording “in *hierarchical* communion. . . There is no such thing as the college without its head; it is “*The subject of supreme and entire power over the whole Church.*” This much must be acknowledged lest the fullness of the Pope’s power be jeopardized. The idea of college necessarily and at all times involves a head and *in the college the head preserves intact his function as Vicar of Christ and pastor of the universal Church.* In other words it is not a distinction between the Roman Pontiff and the bishops taken together but between the Roman Pontiff by himself and the Roman Pontiff along with the bishops. The Pope alone, in fact, being *head* of the college, is qualified to perform certain actions in which the bishops have no competence whatsoever, for example, the convocation and direction of the college, approval of the norms of its activity, and so on. . . It is for the Pope, to whom the care of the whole flock of Christ has been entrusted, to decide the best manner of implementing this care, either personal or collegiate, in order to meet the changing needs of the Church in the course of time. The Roman Pontiff undertakes the regulation, encouragement, and approval of the exercise of collegiality as he sees fit. **Ibid. pg. 425.**

“Together with their head, the Supreme Pontiff, and never apart from him, they

have supreme and full authority over the universal Church, but this power cannot be exercised without the agreement of the Roman Pontiff. . . . This same collegiate power can be exercised in union with the Pope by the bishops whilst living in different parts of the world, provided the head of the college summon them to collegiate action, or at least approve or freely admit the corporate action of the unassembled bishops, so that a truly collegiate action may result.

Bishops chosen from different parts of the world in a manner and according to a system determined or to be determined by the Roman Pontiff will render to the Supreme Pastor a more effective auxiliary service in a council which shall be known by the special name of Synod of Bishops.” **Ibid. pg. 566.**

4. Other blasphemies about the position of the Pope in the Church.

a. “Scripture tells us that he was head of the Church, which implicitly demands that he was universal Bishop, and it also tells us that he was in Rome.

The word Pope means Father or Head of the Church as an ordinary father is head of a family. St. Peter was certainly in Rome, and died there as Bishop. By legitimate succession the one who succeeded as Bishop of Rome after Peter’s death inherited the office of Head of the Church, or if you wish, as Father of the Whole Christian family he was Pope. All the Bishops of Rome right through the centuries have belonged to the Catholic Church. No one disputes that. They are known as the Popes and as St. Peter was first of that long line, Catholics rightly regard him as the first Pope.

*“We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the whole world, and that the Roman Pontiff himself is the successor of the Blessed Peter, prince of the Apostles, and true vicar of Christ, the head of the whole Church, the Father of all Christians, and that to him, in the person of Blessed Peter was given by our Lord Jesus Christ, full power to feed, rule, and govern the universal church, as is contained also in the acts of the ecumenical councils, and in the sacred canons.”* Council of Trent.

“The Saviour is once more on earth; He is in the Vatican in the person of an aged man.

*“The Pope is Christ in office, Christ in jurisdiction and power... We bow down before thy voice, O Pius, as before the voice of Christ, the god of truth, in clinging to thee we cling to Christ.”* During the Vatican Council Jan. 9<sup>th</sup>, 1870.

“Faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic Religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that is a dogma divinely revealed that the Roman Pontiff, when he speaks ex-cathedra, that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith and morals to be held

by the universal church, by the divine assistance promised him in the Blessed Peter, *is possessed of the infallibility* with which the Divine Redeemer willed that His Church should be endowed from defining doctrine regarding faith and morals; and that, therefore, *such definitions of the Roman Pontiffs are irreformable of themselves, and not from the consent of the Church.*” (Vatican Council on the Church of Christ, Chapter IV, July 1870.).

“There are two swords, the spiritual and the temporal. Both are in the power of the Church; the one, the spiritual, to be used by the Church, the other, the material, for the Church.

“The former, that of the Priests, the latter, that of the Kings and soldiers, to be wielded at the command and sufferance of the Priests. One sword must be under the other; the temporal under the spiritual. The Spiritual instituted the temporal power and judges whether that power is well exercised. If the temporal power errs, it is judged by the spiritual. We therefore assert, define and pronounce that it is necessary to salvation to believe that every human being is SUBJECT TO THE PONTIFF OF ROME.” —From Pope Boniface VIII.

“We hold upon this earth the place of God Almighty.” Pope Leo XIII, June 20<sup>th</sup> 1894.” **Joseph Zacchello, Secrets of Romanism, pg. 32,33-34,35.**

5. Kingship in Israel was to be suspended by three world powers through God’s arrangement, and given directly to the man Christ Jesus when He would be born. Eze. 21:25-27.
6. Christ was to come through the lineage of David to actually rule His people as King. (Ps. 89:3,4,34-37; Jn. 1:49, 50).
7. Psalm two [2] gives a prophecy of Jesus as King. Ps. 2:6-12.
8. Christ was born an actual King. Matt. 2:1,2; Jn. 19:36,37.
9. Christ is the head of the Church not the Pope. Eph. 1:20-23; Eph. 5:23; Col. 2:8-10.
10. Christ is also called (an is) King of Kings. Rev. 19:11,13, 16.
11. If the Church ever has a human King (like the Roman Catholic Church has the Pope), then Christ as King is indeed rejected. 1 Sam. 8:1-7.
12. Christ now rules His Church in the midst of His enemies. Ps. 110:1,2.
13. Christ will co-jointly rule forever with His Father. Rev. 22:1,3.

FIN

## SYMBOL, INFLUENCE AND WORSHIP POWERS

All power or authority is given to Jesus. Matt. 28:18.

2. The Gospel is God's power or ability to save. Rom. 1:16.
3. But the Papacy has the following types of powers, they are:
  - a. Symbol power.
  - b. Influence power.
  - c. Worship power.
4. The meaning of the word "power" according to the dictionary.
  - a. "Capacity for producing effect ... authority ... strong influence or rule." **The Wordsworth Concise English Dictionary, pg. 772-773.**
5. What is meant by the three types of Papal power?
  - a. Symbol power means strong symbols with great influence to cause submission to Catholicism. Rev. 13:12,16,17.
  - b. Influence power means a type of recognition that makes one yield to papal demands. 2 Thess. 2:3,4.
  - c. Worship power means the reception of the fullest type of worship as that of God. Rev. 13:3,4; Dan. 11:36.
6. The office of the Pope gives him a type of recognition that causes submission to him. He is called Vicar of the Son of God and Vicar of Christ. This means a substitute of Christ.
  - a. "... It proposes to proclaim publicly and enunciate clearly the doctrine concerning bishops, successor of the apostles, who together with Peter's successor, the Vicar of Christ and the visible head of the whole Church, direct the house of the living God." **Austin Flannery, Vatican Council II, pg. 370.**
  - b. "... In such wise that bishops, in a resplendent and visible manner, take the place of Christ himself, teacher, shepherd, and priest, and act as his representatives (in eius persona)." **Ibid, pg. 374.**
  - c. "The college or body of bishops has for all that no authority unless united with the Roman Pontiff, Peter's successor at the head, whose primatial authority, let it be added, over all, whether pastors or faithful, remains in its integrity. For the Roman Pontiff, by reason of his office as Vicar of Christ, namely, and as pastor of the entire church, has full,

supreme and universal power over the whole church, a power which he can always exercise unhindered.” **Ibid**, pg. 375.

7. Sunday holiness is the mark or sign of Papal deity or authority in religion. Rev. 14:9,11.
8. God cannot change His law (Ps. 111:7,8), but the Pope claims he has authority to do what God cannot do, and change the law. He thus changes the Sabbath to Sunday, so that Sunday becomes the sign of Papal deity; it exalts the Pope as God.
  - a. “Sunday is our mark of authority! ... The church is above the Bible, and this transference of Sabbath observance is proof of that fact.” **The Catholic Record of London**, Ontario, Canada, September 1, 1923.
  - b. “Of course the Catholic Church claims that the change of the Sabbath was her act ... And the act is a mark of her ecclesiastical power **Letter from Cardinal Gibbon’s Office**, and authority in religious matters” – October 28, 1895, by **C. F. Thomas**, Chancellor.
9. Thus Sunday holiness as the Church’s **symbol power** brings worship to the Papacy.
10. The “Vicar of Christ” office of the Pope causes an **influence power** that brings worship to the Pope.
11. Thus we have:
  - a. Symbol Power (Sunday Holiness).
  - b. Influence Power (Vicar of Christ).
  - c. Pope is God (Full Worship as God) Worship Power.
12. But the Sabbath is God’s greatest symbol power. Ex. 31: 13.
13. The influence of the Sabbath teaches the Creatorship of God; thus God is the true source. Ex. 20:8-11.
14. This shows why God alone should be worshipped as God. Eze. 20:12,20; Jer. 10:10.

THE END