

## THE REVELATION OF JESUS CHRIST

### *The Everlasting Gospel*

Rev. 1.1-3; 14.6.

#### THE THREE ANGELS OF WARNING !

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth, and to every nation, kindred, and tongue, and people, saying ...

... with a loud voice:

*"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him, that made heaven and earth, and the sea, and the fountains of waters."*

#### SECOND THOUGHTS ABOUT THE CREATION !

*"Continue thou in the things which thou hast learned and hast been assured of." 2Tim.3:14.*

Many base their unbelief on the writings of Darwin. The only one who did not draw atheistic conclusions from his writing was Darwin himself.

Lady Hope, a British aristocrat, had been at his bedside often before he died. He was bedridden, for a long time and assiduously studied the Bible. She asked him one day what he was reading. "Hebrews !" he answered, "still Hebrews. The Royal Book, I call it." Then placing his finger on certain passages, he commented on them.

She made some allusions to the strong opinions, expressed by many persons on this history of the Creation, its grandeur, and then their treatment of the earliest chapters of the Book of Genesis.

He seemed greatly distressed. His fingers twitched nervously, and a look of agony came over his face as he said, "I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like fire.

***" People made a religion of them ! "***

When he paused, and after a few sentences on "the holyness of God " and " the grandeur of this Book " looking at the Bible which he was holding tenderly all the time, he suddenly said, "I have a summer-house in the garden which holds about thirty people. It is over there," pointing through the open window. I want you very much to speak there. I know you read the Bible in villages. To-morrow afternoon I should like the servants on the place, and a few of the neighbors to gather there. Will you speak to them ? " " What shall I speak about ? " she asked. "

"Jesus Christ," he replied, and His salvation. Is not that the best theme ? And then I want you to sing some hymns with them. If you take the meeting at three o'clock this window will be open, and you will know that I am joining in with the singing."

Does the whole guilt really lie on *one* who was at that time a young man with unformed ideas, *or* on *the many* scientists who have destroyed the faith of millions by holding up unsubstantiated theories ?

*Only what we will think on our deathbed count.*

Don't be rash in your youth to elaborate theories and to act according to them. "Seek the old path of righteousness." (Jer.6:16.)

*Reaching Towards The Heights*  
by Richard Wurmbbrand  
6<sup>th</sup> Edition 1992 USA

## **THE ANGEL WITH THE EVERLASTING GOSPEL**

No doubt "gospel" is used in its constant N.T.sense; It is called "everlasting" as declaring the eternal truth of God. The preaching of the Gospel here, stands in the same relation to God's Judgement as in Matt. xxiv.14. But notice, that the name is applied to the *whole* truth of God, not to what was revealed by Christ only: for the substance of the angel's message is pure natural theism. Hence a distinction between *the "Gospel of the Kingdom"* preached to Israel during a *limited* "Day of Visitation," and the "Everlasting Gospel" proclaimed to *all nations* till the end of the world.

The Revelation of S. John, by the late Rev. W.H. Simcox,

Cambridge University Press 1909.

### EZEKIEL IN THE VISIONS OF GOD

*And* it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house , and the **elders** of Judah sat before me, that the hand of the Lord GOD fell there upon me.

3 And He put forth the form of a hand, and took me by a lock of mine head; and *the* Spirit lifted me up between the earth and the heaven, and brought me in the **visions** of God to Jerusalem, to the door of the inner gate that looketh toward the north; were was the seat of the **image** of **jealousy**, which provoketh jealousy. Ez. 8.1-18.

4 And behold, the glory of the God of Israel was *there*, according to the vision that I saw in the plain. 6 He said furthermore to me, "Son of man, seests thou what they do? *even* the great abominations that the house of Israel committeth...

... that I should go far of from My sanctuary ? ...

*but* turn thee yet again, and thou shalt see greater abominations." 12 Then said He unto me, "Son of man; hast thou seen what the ancients of the house of Israel do *in the dark*, every man in the *chambers* of his imagery? for they say,

*"The LORD seeth us not; the LORD hath forsaken the earth."*

16 And He brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the *temple* of the LORD, and *their faces* towards *the east* and they *worshiped* the **sun toward the east**."

17 Then He said unto me, "Hast thou seen this, O son of man ?... for they have filled the land with violence, and have returned to *provoke* Me to anger: and lo, they put the branch to their nose. (incense) Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, *yet* will I not hear them. Ez. 8. 1-18. //

### THE WORSHIP OF THE SUN - IMAGE

In the great temple of B a b y l o n, the golden image of the Sun was exhibited for the worship of the Babylonians. In the worship of B a a l, as practised by the idolatrous Israelites in the days of their apostacy, the worship of *the suns's image* was equally observed; and it is striking to find that the i m a g e of the s u n, which apostate Israel worshiped, was erected a b o v e the a l t a r. When the good king Josiah set about the work of reformation, we read in **2 Chron. 34.1-4**:

"For he began to purge Judah and Jerusalem from the high places; And they brake down the altars of Baalim in his presence; And *the sun images* that were on *high* above them, he cut down."

*The Two Babylons* (p. 162 ff.) Rev. Alexander Hislop.

### THE FALL OF THE OLD BABYLON

Jer. 51, 1-64. (B.C.539)

7 Babylon hath been *a golden cup* in the LORD`s hand, that made all the earth drunken:

The nations have *drunken of her wine*; Therefore the nations are *mad*. Babylon is suddenly fallen and destroyed: Jer. 51.7-8.

37 And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and a hissing, without an inhabitant.

45 My people, *go they out* of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

63 And it shall be, when you have made an end of reading this *book*, that you shalt bind a *stone* to it, and cast it into the midst of *Euphrates*; and you shall say: "Thus shall Babylon *sink*, and shall not rise from the evil that I will bring over her: and they shall be weary." Thus far are the words of Jeremiah." //

**The old Babylon**, went into desolation (Jer.51.62.) in the dessert of Mesopotamia, now called the Republic of Iraq. But 600 years *later*, A.D.69, St. John the apostle, was on the isle of Patmos, for the word of GOD, and for the testimony of Jesus Christ, and he saw in a vision:

***The reappearance*** of:

” The *woman* having a *golden cup* in her hand. ”

## THE REVELATION OF JESUS CHRIST

Which God gave unto Him, to shew *unto* His servants things, which must *shortly* come to pass; and He *sent* and signified it by His Angel unto His servant *John*: who bare record of the WORD of GOD, and of the *testimony* of Jesus Christ, and of all things that he saw.

Rev. 1.1-2.

## B A B Y L O N

### THE JUDGEMENT OF THE GREAT WHORE

”So, the angel carried me away in the Spirit into the wilderness: and *I* saw a woman sit upon a scarlet coloured beast, full of names of blasphemy having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour and decked with gold and precious stones and pearls,

*-having a **golden cup** in her hand...  
full of abominations and filthiness  
of her fornication:*

*and upon her **forehead** was written:*

”**Mystery, Babylon** the great, the mother of harlots and abominations of the earth.”

” The *beast* that thou sawest *was*, and is not; and shall *ascend* out of the bottomless pit, and go into perdition.” Rev. 17.4-8.

# THE TWO BABYLONS

## The Papal Worship

By Rev. Alexander Hislop

London 1858.

### Chapter I.

#### DISTINCTIVE CHARACTER OF THE TWO SYSTEMS.

In leading proof of the Babylonian *character* of the Papal Church, the first point to which I solicit the attention, is the character of MYSTERY which attaches *alike* to the *modern* Roman and the *ancient* Babylonian systems:

*"Mystery, Babylon the great, the mother of harlots and abominations of the earth."*

And the woman:

*"... having a GOLDEN CUP in her hand..."*

Jer. 51.7; ...Rev. 17.4.

In **1825**, in our own days, as it appears for the *first* time, the Roman Church has actually taken this very symbol as her own chosen emblem. On the occasion of the jubilee, **Pope Leo XII**, struck a *medal*, bearing on the one side his own image, and on the other, that of the Church of Rome symbolized as a *Woman*, holding in her left hand a *cross*, and in her right a CUP, with the legend around her:

*"Sedet super universum,"*(The whole world is her seat.)

Fig. 2. Pope Leo XII.

Woman with cup from Rome, on reverse of medal...

As the Chaldean priests in the *old* Babylon were believed alone to possess the key to the understanding of the Mythology of Babylon, a key handed down to them from primeval antiquity, so the priests of Rome set up to be the *sole* interpreters of Scripture; *they* only had the true tradition, transmitted from age to age. They, therefore, require implicit faith in their dogmas, possessing supreme authority over the faith. It was the very same claim of the Roman priests, ushered in the dark ages, when the Gospel was unknown and the Bible a sealed book to millions who bore the name of Christ. In every respect, we see how justly Rome bears on its forehead the name:

*"Mystery, Babylon the Great."* Rev. 17.5.

## THE REVELATION OF JESUS CHRIST

### The Everlasting Gospel

#### THE THREE ANGELS OF WARNING !

Rev. 14.6 -12. AD 69.

And there followed *another* angel, saying:

**" B a b y l o n ...**

*... is fallen, is fallen, that great city because she made all nations drink of the wine of the wrath of her fornication ..."* Rev.14.8.

And the *third* angel followed them saying with

a loud voice:

*"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day and night, who worship the beast and his image, and whosoever receiveth the mark of his name.*

*Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

*And I heard a voice from heaven saying unto me, "Write Blessed are the dead which die in the Lord from henceforth:" "Yea", saith the Spirit, "that they may rest from their labours; and their works do follow them."*

Rev. 14. 9-13.

## THE REVELATION OF JESUS CHRIST

**Rev. 17.6 –7.**

*And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*

And the angel said unto me, "Wherefore didst thou marvel? I will tell thee the *mystery* of the woman, and of the *beast* that carrieth her, which has the seven heads and ten horns. //

### THE FIRST CHRISTIAN MARTYRS 33-313 AD

And at that time there was a great *persecution* against the church which was at Jerusalem;  
Acts. Chap.7; 8.1.

The seven churches in Asia obeyed the warning:

*"If any man worship the beast and his image, and receive his mark in his forehead or in his hand..." Rev. 14.9ff*

The seven churches knew from the prophecy of Daniel about the *four great beasts*, and they knew the truth of the *fourth beast*, being the Roman Empire. **Dan.2:**

*"Then I would know the truth of the fourth beast, which was diverse from all the others...and of the ten horns that were in his head... and the same horn made war with the saints"(19)*

Caesar commanded, like the king Nebuchadnezzar before him, as a sign of loyalty of all his subjects, to *worship* and offer incense to his *graven image*.

The reverend **Polycarb**, bishop of **Smyrna**, refused to worship him, in 155 AD. The police commissioner in trying to save him from the burning stake, said:

"Where is the harm in just saying:

**"Caesar is the Lord! "and offering the incense?"**

**Polycarb replied:**

*"Eighty and six years have I served Christ. How can I blaspheme my King and Saviour?" //*  
Rev. 12.11.



## THE END OF THE APOSTOLIC ERA

Polycarb was a disciple of John, the apostle of Christ. He was born in 69 A.D. the same year, that John recieved the Revelation of Christ, on the isle of Patmos. Polycarb is the last witness of the ***Judaeo / Christian*** era.

### ACTS XXVIII. 16 *ff* A.D. 63.

We read how Paul the apostle in Rome, " held in prison by a soldier that kept him, called the chief of the Jews together. And there came many to him into his lodging, to whom he expounded and testified, the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning to evening. And some believed the things which were spoken, and some believed not."

And when they agreed, not among themselves, they departed, after that Paul had spoken one word, by Isiah the prophet, and said:

"Be it known therefore unto you, that the salvation of God is sent *unto the Gentiles*, and that they will hear it."//

## THE SALVATION OF GOD TO THE GENTILES

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. And Jerusalem shall be trodden down of the *Gentiles*, *until*:

- *the times of the Gentiles be fulfilled.*"

70 A.D. Luke XXI. 20 *ff*

## THE REVELATION OF JESUS CHRIST

Rev. I.1;- 17. 7:

The vision given to St. John on the isle of Patmos,  
between June A.D.68, - 15<sup>th</sup> Jan. A.D. 69.

7 And the angel said unto me, "Wherefore didst thou marvel ? I will tell thee the **mystery** of the woman, and the **beast** that carrieth her, which hath the *seven heads* and *ten horns*.

9 And here is the mind which hath wisdom. The seven heads are *seven mountains*, on which the woman sitteth. 10. And there are *seven kings*: five are fallen, and *one is*, and the other is not yet come; and when he cometh, he must continue a short space. 11. And the *beast* that was, and is not, even *he is the eight*, and is *of* the seven, and goeth into *perdition*.

### THE INTERPRETATION OF THE MYSTERY

The seven heads are seven mountains. Now this proves decisively that Babylon represents the City of Rome. It is needless to quote classical descriptions of Rome as the City of the Seven Mountains: the designation is as unmistakable as the name would be. 10. "And they are seven kings ": they have a double significance-standing *both* for the seven mountains and the seven kings: *five are fallen...*

The first five are: Augustus, Tiberius, Gaius, Claudius, and Nero (A.D. 37- d. June 9, 68) . The " *one is* " -Galba ( 68- d. Jan. 15, A.D. 69 ) The *date* of the *vision* of St. John is fixed at a time between June A.D. 68, and the 15<sup>th</sup> of Jan. A.D. 69, when Galba was murdered. He was succeeded by Otho, who certainly "continued a short space," if he could be said to continue at all: he killed himself, on April 15<sup>th</sup>, when defeated by the army of *Vitellius*, who had re-volted from Galba a few days before his murder by Otho.

## THE REVELATION

OF

St. JOHN THE DIVINE

By the late REV. WILLIAM HENRY SIMCOX, M.A.

Fellow of Queen's College, Oxford

CAMBRIDGE: at the University Press 1909

” THESE ARE THE TRUE WORDS OF GOD.”

Rev. 19.9.

A historical examination of: Who is ” *the eighth*, ”

### VITELLIUS *or* VESPASIAN ?

The year of the four emperors.

Nero’s death ushered in the so-called year of the four emperors. The extinction of the Julio-Claudian imperial house robbed the soliders of a focus for their allegiance, and *civil war between* the different armies ensued. The *armies* urged their commander to seize the purple for himself, as did the armies of their rival commanders .

Early in January 69 the Rhineland armies acclaimed Aulus Vitellius, commander in Lower Germany; at Rome the praetorians preferred Marcus Salvius Otho, whom Galba had alienated by choosing a descendant of the old republican aristocracy for *his* successor. Otho promptly procured Galba’s murder and obtained *senatorial* recognition; this ended the monopoly of the purple that the republican nobility had hitherto enjoyed.

Otho, however, lasted *only* three months; *defeated* by Vitellius’s powerful Rhineland army he committed suicide (April 69). The Senate thereupon recognized Vitellius; *but the solidiers* along the Danube and in the east *supported Vespasianus*, the commander in Judæa. In a second battle, Vitellius’ troops were defeated in their turn, and on his death ( when Vespasian’s soldiers entered Rome, Vitellius was murdered with great barbary, in revenge of the brother of Vespasian, recently murdered by Vitellius troops). Soon afterward an accomodating *Senate* pronounced Vespasian emperor.

### LEX DE IMPERIO VESPASIANI

December 22, 69

On December 22, 69, the Senate conferred all the imperial powers upon Vespasian *en bloc* with the famous Lex de Imperio Vespasiani, and the Assembly ratified the Senate’s action. This apparently was the first time that such a law was passed; a fragmentary copy of it is preserved on the Capitol in Rome.

Encyclopædia Britannica 1979 :15; Rome, Ancient, p.1112.

### Conclusion

The true scriptural interpretation of the Rev. 17. 10 :  
**Vespasian is** ” *the eight (king)*, - and is of the seven...”

## The Scarlet Coloured Beast

Rev. 13.1-10; - 69 A.D. - Rev. 17.3 -18;

*Is identical with:*

## The Fourth Beast with 10 Horns

Dan.7.7 - 28; - 555 A.D. – Dan. 2.31 -43;

**Daniel** 7.15: "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 16 I came near unto one of them that stood by, and asked him the truth of this. So he told me, and made me know:

*- the interpretation of the things.*

19 "Then I would know the truth of the *fourth beast*, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; "

23 Thus he said, " The *fourth* beast shall be *the fourth kingdom* upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces..."

**Daniel** 2.41. And wheras thou sawest the *feet* and *toes* part of potters' *clay*, and part of *iron*, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.<sup>43</sup> And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

( *Mat. 6.10.* " Thy Kingdom come..." John.18.36. )

Dan.2.44. " *And in the days of these kings shall:*

The GOD of HEAVEN set up a KINGDOM,

- which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand ...*for ever...*" //

### The Succession of kings

"And the beast that was, and is not, even *he* is the *eight*, and is of the seven..." Rev. 17. 11.

Augustus' first four successors were all *related* to him by either birth or marriage; he and they collectively formed the *Julio-Claudian dynasty* (27 BC- AD 68) . Brit.15: 1111.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. Dan. 2.43.

**Nero** (ruled 54 -68) left administration to capable advisers for a few years but then asserted himself as a vicious despot. He murdered successively his stepbrother Britannicus, his mother Agrippina, his wife Octavia, and his tutor Seneca. He also executed many Christians, accusing them of starting the great fire of Rome in 64. His reliance on the Oriental favourites and his general misgovernment led to a conspiracy, but it was suppressed, leading to yet more executions. In Britain in 60-61 the *brutality* of Roman officials provoked a furious uprising, thousands were *slaughtered*, and Londinium was destroyed. (**Dan** 7.19)

In **66**, **revolt** flared in **Judaea**, fired by Roman cruelty and stupidity, Jewish fanaticism, and communal hatreds. A strong **army** was sent to Judaea under **Vespasianus** to restore order; but it had not completed its task when two provincial governors *rebelled* against **Nero**. When the praetorians in Rome *also* renounced their allegiance, Nero lost his nerve and committed **suicide**. He brought the Julio-Claudian dynasty to an ignominious end by being the first emperor to *suffer*: **damnatio memoriae** – his reign was officially stricken from the record by order of the Senate.

### Conclusion

**Vespasian** (ruled 69-79). He and his two sons, both of whom in turn succeeded him, constituted the Flavian dynasty (69- 96). **The Jewish war** lasted 66-70. That same year Vespasian's elder son, **Titus**, brought the bloody war in Judaea to its end by besieging, and **destroying Jerusalem** (AD 70). Brit. 15, p. 1112.

"And the ten Horns which you sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast."

Rev. 17. 12.

## THE DESOLATIONS OF JERUSALEM

First by Nebuchadnezzar, Daniel 9.1–27; and finally by  
Vespasian (the *eight* king) in the Revelation 17.8.

### The First Temple Period

1000 B.C. – 586 B.C.

The first Temple period begins with the conquest of Jebus (Jerusalem) by David. (1 Cron. 11:4-7). After the conquest the city's name was changed to the City of David. The Jebusite fortress, became the "stronghold of Zion." This was also the site of David's palace, and *Salomon* built the Temple and the royal palace beside it:

And it came to pass in the fourhundred and eightieth year after the children of Israel were come out of the land of Egypt, in the *fourth* year of *Solomon's reign* over Israel that he began to build the house of the Lord. 1 Kings 6.1-38.

The iniquity of Israel 390 years Ez. 4.1-5, that caused :

### THE DESOLATION - 70 YEARS - AND THE EXILE

Daniel 9.1-17.

1 In the year of Darius the son of Ahasuerus, of the seed of the Medes, which was king over the realm of the Chaldeans; in the first year of his reign *I* Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish *seventy years* in the desolations of Jerusalem (Jer. 25.1-12) . 2 And I set my face unto the Lord, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

11 Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him. (5 Mose 1. -15 -68.) 12 And He has confirmed His words... by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

# THE SEVENTY WEEKS OF DANIEL

Dan. 9.24.

Dan. 9.20: And while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; 21 yea, whiles I was speaking in prayer, even the man *Gabriel*, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22 And he informed me, and talked with me, and said, "O Daniel, I am now come forth to give thee skill and understanding. 23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

24 *Seventy weeks* (year/weeks = 490 years) are determined upon thy people, and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the *Messiah the Prince* shall be *seven weeks*...

7 x 7 weeks = 49 years Isa. 44.24-28: That saith to Jerusalem- and to the cities of Judah, "Thou shalt be built;" and that saith of *Cyrus*, "He is My shepherd, and shall perform all My pleasure: "Even saying to Jerusalem, Thou shalt be built..." Isa. 45.1-3: Thus saith the LORD to His *anointed*, *Cyrus*, whose right hand I have holden...3 ...that I, the LORD, which call thee by thy name, *am* the God of Israel."

*Comm:* "from the going forth of the commandment ... unto the *Messiah the Prince*" (Dan.9.25.),  
(i.e.) *Cyrus the anointed* (Isa. 45. 1.)  
at the end of the exile:

7 x 7 weeks = **49 years.**

25 ...and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

## THE SECOND TEMPLE PERIOD

536 BC - 70 AD

The Second Temple period lasted from the Proclamation of Cyrus (2 Chron. 36.22 *f.*) to the final destruction of the city of Jerusalem and the Temple. The city's history is divided into three sections: the times of Nehemiah, (Neh.) The Hasmoneans, ca 150 BC- 37 BC. ( 1-2 Macc.) and the period of the reign of the Herodian kings, 37 BC -70 AD.

Excerpted from The Illustrated Atlas of Jerusalem  
Dan Bahat, 1990

Daniel 9. 20-27:

26 "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

Comm. Threescore and two weeks:

$$\begin{array}{rcl}
 7 \times 62 \text{ weeks} & = & \mathbf{434 \text{ years.}} \\
 \text{plus} & & 49 \quad - \quad - \\
 \hline
 & & \mathbf{483 \text{ years}}
 \end{array}$$

From the coming of Cyrus , the anointed at the end of the exile ca. 516 B.C. 483 years are set, **until the Messiah:** " ... in the days of the fourth kingdom of iron mixed with miry clay." (The Roman Empire) Dan. 2.41; "...when the GOD of HEAVEN set up a KINGDOM, which shall never be destroyed." Dan. 2.44. ("Thy kingdom come" Mat.6.6.)

## OUR LORD AND SAVIOR JESUS CHRIST

*Messiah, the anointed.*

Luke 3.1: Now in the fifteenth year of the reign of Tiberius Cæsar... 23 And Jesus Himself began to be about *thirty* years of age...

The fifteenth year of Tiberius Cæsar was **29 A.D.**

Daniel 9.27.

And He shall confirm the covenant with many for *one* week: and in the *midst* of the week He shall cause the sacrifice and the oblation to *cease*...



Comm. Our Lord Jesus began to preach, like St. John the baptist, before Him, about:

”The salvation unto sinners by the remission of their sins...”

Luk.1.77.

Comm. The *one week* = **7 years**, and in the *midst* of the week= after 3 ½ year of preaching He caused the *sacrifice* and the *oblation* to *cease*...

Hebr. 10. 5: Wherefore when He cometh into the world, He saith:

”Sacrifice and offering thou wouldest not...”

Hebr. 10. 1- **5** -10-23.

## THE PASSOVER

Mat. 26.1- 26-27 *f*.

## The New Covenant

(Hebr. 10.14- **16**.)

In the year **33** A.D. after 3 ½ year, at the Passover (in the midst of the week) the Messiah confirmed the covenant by causing the sacrifice and the oblation to *cease*:

”Lo, I come to do thy will o’ God.” He taketh away the first, that He may establish the second.

By the which will we are sanctified through the offering of the body of Jesus Christ once for all -” Hebr. 10.8-10.

The *last* half of the week – 3 ½ years = 33 - **36** AD, *completes the one week*, = 7 years and the *end* of the 70 weeks = 490 years, determined upon the people of Daniel. (Dan. 9, **24** -27)

”And the people of the prince (Vespasian, the *eighth*) shall come to *destroy* the the *city* and the sanctuary. And for the overspreading of abominations he shall make it desolate, even unto the consumation, and that determined shall be poured upon the *desolate*.”#

#...the beast, that goeth into perdition. Rev.17.11.

**THE FINAL DESTRUCTION OF THE SECOND  
TEMPLE AND JERUSALEM 70 A.D.**

Mat. 24. 1-16:

And Jesus went out, and departed from the temple: and His disciples came to Him shew Him the buildings of the temple.

- 2 And Jesus said to them, "See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down."
- 3 And He sat upon the Mount of Olives, the disciples came unto Him privately, saying: Tell us, when shall these things be ? "
- 4 And Jesus answered and said unto them: " Take heed that no man deceive you.
- 15 "When ye therefore shall see the '*abomination of desolation*, ' spoken by Daniel the prophet, stand in the holy place, (whosoever readeth, let him understand)
- 16 then let them which be in Judæa *flee* into the *mountains*... 20 But pray ye that your flight be not in the winter, *neither* on the *sabbath* day..."

**THE ENTRY INTO THE JERUSALEM 33 A.D.**

Mat. 21. 1-16-42-43:

- 5 "Tell the daughters of Sion:"Behold thy King cometh unto thee, meek, and sitting upon an ass. And a colt the foal of an ass."

**THE JUGDEMENT OF JERUSALEM 33 A.D.**

**The woes unto the Scribes and Pharisees**

Mat. 23. 1-39

- " Therefore say I unto you: The kingdom of God shall *taken from* you, and *given to* a nation bringing forth the fruits thereof."

Mat. 21.43.

## THE REVELATION OF JESUS CHRIST 69 A.D.

36 years after the Resurrection of the Lord Jesus Christ, in the year 69 A.D. "I John, who also am your brother, and companion in tribulation, and in *the kingdom* and patience of *Jesus Christ*, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ." Rev.1.9.

### The Woman with the Man-Child.

Rev. 12.1-6.

This Vision is clearly the *flight of the woman*. She is to be identified with the *ideál* Sion and corresponds to the *fall* of the *earthly* Jerusalem, after which the *elect remnant*, the *spiritual* Israel are preserved in the wilderness for a time appointed. It is remarkable that every part of the prophecy of the Lord on *the Mount of Olives* should be *expanded* in this book, what concerns the destruction of the earthly Jerusalem and its Temple.

### Who is this Woman ?

There can indeed be little doubt that the Son born of this woman is the Son of Mary, and St. John was not bound to suppress a truth for fear of the false inference Pius V. or Pius IX, might seek to draw from it. Who then, or what is the typical mystical Mother of Christ ? *Not* the Christian Church, which in this book as elsewhere is represented as His wife: but *the " Daughter of Zion," the Virgin Jerusalem*, Mic. iv.10; "Before she travailed, she brought forth; Before her pain came, she was delivered of a **man child**." Is. 66.7. This accounts for the *only* features that support the " Virgin Mary view," the appearance in her glory of the sun, moon, and stars .

Here is the reference, or at least similarity of imagery, to Gen. xxxvii.9, where "the eleven stars," i.e. signs of the zodiac, represent Jacob's eleven sons, bowing to Joseph, the twelfth. Here, the *ideal Israel* appears in the glory of all the patriarchs: Abraham, Isaac and Jacob, and their wives, are hers, and the *Twelve Tribes* none is wanting. The whole description, in fact is interpreted in Rom. ix.5.

## THE REVELATION OF ST. JOHN

By the late Rev. William Henry Simcox, M.A.

Cambridge University Press 1909

And the *woman* fled into the wilderness, where *she* hath a place *prepared* of GOD, that they should feed *her* there a thousand two hundred and threescore days." (69 A.D.)

Rev. 12. 5 -6.

The *woman* is the *Church of Christ*, the Jewish Christian congregation in *Jerusalem*, of whom Jesus spoke at the Mount of Olives: "...then let them which be in Judæa *flee into the mountains...*" Mat. 24.16.

## Jerusalem in 70 A.D.

### Vespasian enters the lists

Italy was in chaos. Otho has ascended the throne only to find that Vitellius the governor of Germany had also been declared emperor by his troops. The empire had now become the prize of the strongest and **Vespasian** entered the fray. On July 1<sup>st</sup> he was proclaimed emperor in Egypt and almost simultaneously the legions in Judæa and Syria declared their support. By the middle of July all the eastern provinces declared their support for Vespasian.

When he was informed of his victory he handed over the conduct of the Jewish war to Titus, his son and sailed for Rome. Titus was given another legion, the Twelfth called Fulminata, from Syria. He moved to Jerusalem and occupied Mount Scopus, north-east of the city and soon afterwards the Tenth Legion arrived, and camped on the Mount of Olives.

### The siege begins

Having secured his position on Mt. Scopus, Titus began to level the area between the camp and the city walls. Every fence, wall, monument and tree was flattened.

Once the ramp was completed the battering rams were brought up. The artillery moved in closer to give covering fire and the pounding began. As the ram struck the wall a great cry was raised within the city. By ancient law, surrender had to be unconditional after the battering ram struck the first blow. For the first time the defenders acted together. They lined the ramparts and hurled fire-brands at the infernal machines. But still the pounding continued. The Romans now moved up huge iron-clad towers from which they could sweep the defenders from the battlements with their archers and light artillery.

On the 15<sup>th</sup> day of the siege the largest of the battering rams, which the Jews had nick-named Victor, shook down part of the wall. They abandoned the northern sub-urbs and withdrew to the second line of walls. In the city food stocks were beginning to dwindle. The Romans were aware of this and slowed down their operations.

### Famine sets in

As the famine began to set in, fights broke out in the city over the remaining supplies. So an even more terrible split developed between the revolutionaries and the citizens. The houses of the wealthy were broken into and searched. Their occupants were often tortured and killed in the frantic quest for food.

As the siege now entered its final stages the Romans unleashed a campaign of terror hoping to frighten the Jews into surrender. The famine was driving the poorer citizens out of the city at night in search of food. If captured they were scourged and *crucified* in front of the walls. Sometimes hundreds each day met this grisly fate. The Romans broke the monotony by nailing their victims up in different poses.

### The Antonia falls

The legions now concentrated their efforts against the Antonia and began to rebuild the ramp. The whole countryside had been stripped of trees to build the original ramps. New timber had to be brought in from a distance of 18 km.

On the day that the Romans set foot on the Temple platform the *daily sacrifice* in the Temple *ceased*.

### The abomination and the desolation (Dan. 9.27.)

The Romans now carried their standards into the Temple and *sacrificed* before them. It was the traditional Roman sacrifice of:

- an ox, a sheep *and a pig* - the final *abomination*.

### The destruction of the Temple

In eighteen days the ramps were completed. When the Romans broke in they met no opposition. Famine and disillusion had done their work for them. They slaughtered everyone they found. As the sun set the massacre ceased and the city was given up to the flames. The siege had lasted five months

Masses of prisoners were rounded up. The old and the ill were killed off and the remainder confined in the court of the women on the Temple platform. All the Zealots and their supporters were separated and executed. The 700 tallest and most handsome of the prisoners were reserved for the triumph. The rest were sent to the amphitheatres of the east where during the autumn of 70 A.D. they were killed in combats, some by wild beasts and others were burned alive.

Jerusalem was now systematically destroyed. The walls flattened. The Temple and its platform were broken up. Only the three massive towers, Phasael, Hippicus and Miriam which had been built by Herod at the north end of the citadel were left standing. Titus ordered that they be left intact, "to show later generations what a proud and mighty city had been humbled by the gallant sons of Rome". One of these three towers is still partially extant - the Tower of Phasael. *Peter Connolly* Israeli edition 1988.

## ROMAN CELEBRATIONS

Titus crossed the desert by the shortest route to Egypt and arrived at Alexandria. His intention being to sail for Italy, he sent each of two legions that had accompanied him back to its old station in Moesia and Pannonia.

Of the prisoners he ordered their leaders, Simon and John, with 700 of the rank and file picked out for their exceptional stature and physique, to be conveyed to Italy without a moment's delay, intending to display them in his triumphal procession. The voyage went according to plan, and Rome gave him as warm a welcome as it had given his father; but it was a more glorious occasion for Titus because his father himself and Domitian came out to welcome him. The throng of citizens could not contain their joy when they saw all three together. Notice was given in advance of the day appointed for the victory processions, and not one person stayed at home out of the immense population of the City; As soon the day began to break Vespasian and Titus came out wreathed with bay and wearing the traditional crimson robes and proceeded to the Octavian Walks, for there the Senate and senior magistrates and knights were awaiting their arrival. The central figures were unarmed, in silken robes wreathed with bay. In the procession too were images of the Roman gods wonderful in size and of true artistic merit, every one of them made from costly materials; and animals of many kinds were led past, all decked with the proper trappings. Furthermore, not even the host of captives went unadorned: under their elaborate and beautiful garments any disfigurement due to physical sufferings was hidden from the view.

Most of the spoils that were carried were heaped up indiscriminately, but more prominent than all the rest were those captured in the Temple at Jerusalem, a golden table weighing several hundred weight, and a lampstand similarly made of massive gold. After these was carried the Jewish law, the last of the spoils. Next came a large group carrying images of Victory, fashioned of ivory and gold.

Behind them drove Vespasian first with Titus behind him Domitian rode alongside, magnificently adorned himself, and with his horse a splendid sight.

When the triumphal ceremonies were over, as the Roman Empire was now most firmly established, Vespasian made up his mind to build a temple of Peace. This was completed with remarkable speed and surpassed all human imagination. Here he laid up the golden vessels from the Temple of the Jews, for he prized himself on them; but their Law and crimson curtains of the inner Sanctuary he ordered to be deposited in the Palace for safe keeping.

THE JEWISH WAR, by Josephus , 37 -100 A.D.

## EPILOGUE

In the triumph over his subjugation of det tiny Judaea  
Vespasian struck a medal in gold, silver and copper,  
bearing on the one side his image , and on the other,  
that of a woman in sorrow, *bent* and chained to a palm-  
tree, with the inscription *Judaea capta*.

The siege had lasted five months, the holy city was now in  
ruins with heaps of dead bodies everywhere, in the hands  
of the enemy. More than a million jews had been killed,  
ninehundred thousand captured. Titus demands that the  
survivors be treated without mercy.

He give orders, that all captured combatants be nailed to  
the cross. All prisoners more than seventeen of age, are  
deported to the stone mines in the mountains of Egypt,  
sentenced to lifelong slavery for Rome. Young men by the  
thousands are given to the provinces, where they perish in  
the circus or at the areanas, either as gladiators or thrown  
to the wild beasts. Boys and women are cheap bargains at  
the slavemarkets in the near East because of the huge  
crowds of jewish prisoners overthrowing the market.  
During the days Titus's friend Fronto executed the  
selection, an additional eleven thousand jews died of  
hunger in the camps.

The curtain was down, Jerusalem and the Temple in ru-ins.  
Most of its inhabitants perished or scattered all over the  
world, killed in the war, dragged into slavery or as  
prisoners, some escaping to find shelter far away. Only  
widows and fatherless were left behind, feeble sick and  
wounded. The fields abandoned. olive groves and vine-  
yards overgrown. Everthing dark and hopeless. No other  
people on earth has survived such a fate, they all have  
disappeared. But the people of Israel survived. Judæa was  
vandalized and desolate, its towns and villages in ruins.  
Only widows and orhpans were left behind, enfeebled and  
wounded. The fields were deserted, olive- grows and  
vineyards overgrown. Everything were in dark and  
hopeless, "for under the whole heaven hath not been done  
as hath been done upon Jerusalem." (Dan. 9.12.)

## SCATTERED ABOUT THE NATIONS

By Werner Keller, 1966

*But who was the woman who fled into the wilderness ?*

*And the woman fled into the wilderness, where  
she hath a place prepared of God, that they  
should feed her there a thousand two  
hundred and threescore days.*

The woman was the Judæo-Christian church in Jerusa-lem  
fleeing into the deserts of Judæa and along the Jor-  
dan river unto a hiding place south of Genesareth Sea in  
the the village of Pella, prepared of God... Rev. 12.1-17.

## THE REVELATION OF JESUS CHRIST

### *The woman in the wilderness*

Rev. 12. 6-17. - 70 AD

- 7 And there was *war in heaven*: Michael and his angels fought against the dragon; and the dragon fought and his angels, and pre-vailed not; neither was their place found and more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

### THE KINGDOM OF GOD IN HEAVEN

- 10 And I heard a loud voice saying in heaven,

”*Now is come* salvation, and strength,  
and the *kingdom of our God*, and  
the power of *His Christ*...

for the accuser of our brethren is cast down,  
which accused them before our God day and  
night.

- 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
- 12 Therefore rejoice *ye* heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea ! for the *devil* is come down unto you, having great wrath, because he knoweth that he hath *but* a short time.”
- 13 And when the *dragon* saw that he was cast unto the earth, he *persecuted* the woman which brought forth the man *child* .
- 17 And the dragon was wroth with the woman, and went to make *war* with the *remnant* of *her seed*, which keep:

**The COMMANDMENTS of GOD , and have**

**The TESTIMONY of JESUS CHRIST.**

Rev. 12. 17.



## FROM SIMON PETER TO THE FIRST POPE

### The Three Centuries of Martyrs

On page 6: The Two Babylons

7: The Everlasting Gospel

8: The Revelation of Jesus Christ

9: The End of the Apostolic Era

The *warnings* of the Three Angels in the Revelation against the *worship* of the *beast* and his image and the era of the first Christian martyrs are examined. On the following pages we shall examine the distinctive characters of the *ancient* Babylon, and the *resurrected* Babylon comparing their mutual worship of the Sun.

### The cult of the emperor

27 BC- 337 AD

Since the reforms of Augustus and his efforts to restore the traditional religion, few religious changes had taken place. The cult of the emperor had deeply penetrated the traditional religion; and there was a tendency, especially in the East, to make divinities of the emperors while they were still alive. The cult of *Mithra*, the *Sun*, representing the supreme god, appealed to the military classes by promising courageous initiatives a glorious life in the hereafter. The religion had *numerous* sanctuaries (*mithraea*) throughout the empire – in the Danubian and the Germanic areas, in Britain, and even in *Rome*.

### The worship of the Invincible Sun

During the Severan era and at their very court, there was developed that syncretism which tended to fuse into a single supreme god all divinities, and especially the *solar gods* (Sol, Helios, Sarapis, and *Mithra*). To strengthen the moral unity of the empire and his own power, Aurelian (270-275) declared himself to be the protégé of the Sol Invictus (The Invincible Sun) and built a magnificent temple for this god with the Palmyrene spoils. Aurelian was also sometimes officially called *dominus et deus*: the principate had been succeeded by the "dominate."

Encyclopædia Britannica: 15, Rome, Ancient

## " THE LITTLE HORN "

Dan. 7.8-28.- 555 B.C.

8 "I considered the *horns*, and behold there *came up* among them another *little horn*, be-fore whom there were *three* of the first horns *plucked up* by the *roots*: and, behold, in *this horn* were *eyes* like the eyes of *man*, and a *mouth* speaking great things ..."

19 "Then I would know the *truth* of the *fourth beast*, which was diverse from all the others, exeeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20 and of the *ten horns* that were in his head, and of *the other* which *came up*, and before whom *three fell*; even of *that horn* that had eyes, and a mouth that spake very great things, whose look was more stout that his fellows. 21 I beheld and the *same horn* made war with the saints, and prevailed against them. 24 And the *ten horns* out of this kingdom are *ten kings* that shall arise: and *another* shall rise after them; and shall be *diverse* from the first, and he shall *subdue three kings*.

25 And *he* shall speak great words *against* the Most High, and shall wear out the saints of the Most High, and think to *change times* and *laws*, and they shall be given into his hand until a *time* and *times* and the dividing of time.

## WHO IS " THE LITTLE HORN " ?

15 "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 16 I came near unto one of them that stood by, and asked him *the truth of all this*. So he told me, and *made me know* the *interpretation* of the things.

" But *thou*, O Daniel, *shut up the words*, and *seal the book*, even to the *time* of the *end*: *many* shall run to and fro, and know-  
-ledge shall be *increased*."

The Book of Daniel 12.4.

## THE HISTORICAL INTERPRETATION

We have seen that *the fourth beast* in Daniel 7.6-28, is identical with the *beast with seven heads and ten horns* in Rev. 13. 1-10. (p.12). The succession of kings from *Vespasian* (69 AD) to *Constantine the Great* (306-337 AD), gives historical evidence, -and "*the little horn*" that shall subdue *three kings*." (Dan. 7.21)

### Struggle for power.

The first tetrarchy had ended on May 1, 305: the second did not last long. After Constantius died at Eboracum in 306, the armies of Britain and Gaul, without observing the rules of the tetrarchic system, had hastened to *pro-claim* Constantine, the *young* son of Constantius, as *Au-gustus*. Thus, in 307-308 there was great confusion. *Seven* emperors had, or pretended to have the title of Augustus: Maximian, Galerius, Constantine, Maxentius, Maximinus Daia, Licinius (who had been promoted Au-gustus in 308 by Galerius against Constantine) and, in Africa the usurper Domitius Alexander also took the purple.

The situation was *clarified* by successive *eliminations*. In **310**, after numerous intrigues, old **Maximian** was *killed* by his son-in-law *Constantine*, and in the following year Alexander was slain by one of Maxentius' praetorian prefects. In 311 Galerius died of illness a few days after having admitted the failure of his persecutions by proclaiming an *edict of tolerance*.

There *remained*, in the West, Constantine and Maxentius and in the East, Licinius and Maximinus Daia. Constantine, the best general, invaded Italy with a strong army of faithful Gauls and *defeated* **Maxentius** near the Milvian Bridge **312**, not far from Rome. While attempting to *escape*, Maxentius *drowned*. Constantine then made an agreement with Licinius and the two *rallied* the Eastern *Christians* to their side by guaranteeing them *religious tolerance* in the *Edict of Milan* (313).

This left the empire with *two* leaders, *Constantine* and *Licinius*, allied in outward appearances, now brothers - in-law by Licinius' marriage to Constantine's sister.

Constantine and Licinius soon *disputed* among themselves for the empire, Constantine *attacked* his adversary for the first time in 316, taking the dioceses of Pannonia and Moesia from him. A *truce* between them lasted *ten* years. In **324** war erupted once again. **Licinius** was *de-feated* and was obliged to surrender and together with his son, was *executed*. *Encycl. Britannica 15. Rome, Ancient*.

Thus "three kings, Maximian, Maxentius and Licinius were subdued" by *Constantine*- "the little horn."

## CONSTANTINE THE GREAT

Reign 306- 337 AD

Constantine's *conversion* to Christianity had a far-reaching effect. Like his father, he had originally been a *votary* of the *Sun* and had gone to worship at the Grand Temple of the Sun in the Vosges Mountains of Gaul, where he had his first vision- *a pagan one*.

During his campaign against Maxentius, he had a second vision- *a lighted cross* in the sky and he painted on his men's shields a figure that was perhaps Christ's monogram (although he probably had Christ *confused* with the *Sun* in his manifestaion *summa divinitas* ("the highest divinity"). After his victory he declared himself Christian.

His conversion, as is so often the case, remains somewhat mysterious, and his contemporaries Lactantius and Eusebius of Caesarea- are scarcely enlightening and even *contradictory* on the subject. he was also progressive and greatly influenced by the capable bishops who surrounded him from the very beginning.

Until 320-322 solar symbols appeared on his monuments and coins, and he was never a great theologian. His official support led to the conversion of numerous pagans, although with doubtful sincerity because they were indifferent in their moral conviction.

The church, so recently persecuted, was now suddenly showered with favours; the construction of magnificent churches (Rome, Constantinople), donations and grants, exemptions from decurial duties for the clergy, juridical competences for the bishops, and exceptional promotions for Christian officials. Pagans were not persecuted, however, and Constantine *retained* the title of ***pontifex maximus***.

He convened the Council of Nicaea or *Nicene Council*, in 325. It coincided almost exactly with the celebrations of the 20<sup>th</sup> anniversary of the reign of Constantine, at which, returning the compliment paid by the Emperor's attendance at their council, the bishops were honoured participants . But Constantine's visit to the West in 326, to repeat the celebrations at Rome, brought the greatest political crisis of the reign. During his absence from the East, for reasons that remain obscure, Constantine had his eldest son, the debuty emperor Crispus, and his own wife Fausta, Crispus' stepmother, slain. Nor was the visit to Rome a success. Constantine's refusal to take part in a pagan procession, offended the Romans; and when he left after a short visit, it was never to return. He was baptized on his deathbed in 337 and buried in Constantinople.

Constantine's immortality, however, rests on his founding of *Constantinople*. This "*New Rome*," established in 324, on the site of Byzantium, and dedicated in 330. //.

Encyclopædia Britannica 5, *Constantine the Great*.

” - and Constantine retained the pagan title of

***Pontifex maximus...*** ”

This issue is researched by the author:

**FROM PETER THE APOSTLE TO  
THE FIRST POPE**

*But in Danish only:*

# KIRKEHISTORIENS VIDNESBYRD

EN FULDBYRDELSE AF  
DEN GAMLE OG DEN NYE PAGTS  
PROFETIER

År 69 e.Kr.-1986

Ved  
FLEMMING BOYSEN

ISBN reg. e-bog 978-87-92781-01-7

2011

*se Danish table of contents 5.*

**We will continue on the subject:**

The pagan titel of

***” Pontifex maximus”.***

### THE PONTIFFS OF ANCIENT ROME

The intense religious life of ancient Rome had achieved in remote times the essential organization it was to maintain for centuries. Several *priesthoods* of varying importance were charged with administering the *jus divinum* (divine law), keeping order within the city, and maintaining good relations with the gods. Under the republic, this authority was passed on to a priest appointed for life, the *rex sacrorum*, who resided in the Regia in the Roman Forum.

The *augurs* were a body of theologians (15) responsible for preserving and applying the rules pertaining to the observation and interpretations of the *auspices*, divine omens revealed by, among other things, the flight of birds.

The *pontiffs*, (15) particularly the *pontifex maximus*, held wide powers. They were the trustees of sacred knowledge and saw that it was strictly applied. They supervised the venerable college of the Vestals, virgin priestesses appointed for 30 years, who were charged with keeping the sacred fire of the city in the Temple of Vesta. There were also ancient brotherhoods, such as the Arvales and Sali, who assured the survival of ancient magic rituals.

Encyclopædia Britannica 15, *Rome, Ancient*.

*To be continued >*

*The Bishop of Rome as*  
**THE SOVEREIGN PONTIFF**

By Rev. Alexander Hislop

THE TWO BABYLONS , London 1858

The gift of the ministry is one of the greatest gifts which Christ has bestowed upon the world. It is in reference to this that the Psalmist, predicting the ascension of Christ, thus loftly speaks of its blessed results: "Thou hast ascended up on high; Thou hast led Captivity captive; Thou hast received gifts for men, even for the rebellious,, that the Lord God might dwell among them " (Eph. Iv. 8-11).

The Church of Rome, at its first planting, had the divinely bestowed gift of a Scriptural ministry and government ; and then " its faith was spoken of throughout the world; " its works of righteousness were both rich and abundant. But in an evil hour, the Babylonian element was admitted into its ministry, and thenceforth, that which had been intended as a blessing, was converted into a curse. Since then, instead of santifying men, it has only been the means of demoralising them, and making them " twofold more the children of hell " than they would have been had they been left simply to themselves.

If there be any who imagine that there is som occult and mysterious virtue in an *apostolic succession* that comes through the Papacy, let them seriously consider the real character of the Pope's own orders, and of his *bishops* and *clergy*. From the Pope downwards, all can be shown to be *now* radically Babylonian.

*The College of Cardinals*, with the Pope at its head, is just the counterpart of *Pagan* College of *Pontiffs*, with its "Pontifex Maximus," or "Sovereign Pontiff," which has existed in Rome from the earliest times, and which is known to have been framed on the model of the grand original Council of Pontiffs at Babylon. The Pope *now* pretends to supremacy in the Church as the successor of Peter, to whom it is *alleged* that our Lord exclusively committed the *keys* of the kingdom of heaven. But there is the important fact that, *till* the Pope was invested with the title, which for a *thousand* years had had attached to it the power of the keys of Janus and Cybele # -no such claim to pre-eminence, or anything approaching to it, was ever publicly made on his part, *on the ground of his being the possessor of the keys bestowed on Peter*.

# It was only in the 2. century before the Christian era that the worship of Cybele, *under that name*, was introduced into Rome, but the same goddess, under the name of Cardea, with the "*power of the key*," was worshipped in Rome, along with Janus, ages before.- OVID's *Fasti*, vol. iii. 1. 101. p. 346.

## THE SOVEREIGN PONTIFF.

Very early, indeed, did the *bishops* of Rome show a proud and ambitious spirit; but for the first three centuries, their claim for superior honour was sounded simply on the dignity of their see, as being that of the imperial city, the capital of the Roman world. When, however, the seat of empire was removed to the East, and Constantinople threatened to eclipse Rome, some new ground for maintaining the dignity of the Bishop of Rome must be sought. That the new ground was found when, about 378, the *bishop* fell heir to the *keys* that were the *sym-bols* of the two well-known Pagan divinities at Rome.

*Janus* bore a *key*, and *Cybele* bore a *key*; and these are the two keys that the Bishop (now the Pope) emblazons on his arms as the *insigns* of his spiritual authority. How the Bishop came to be regarded as wielding the power of these keys will appear in the sequel, but that *he did*, in the popular apprehension, become entitled to that power at the period referred to is *certain*. Now, when he had come, in the estimations of the *Pagans*, to occupy the place of the representatives of *Janus* and *Cybele*, and therefore to be entitled to bear their keys, the Bishop saw that *if* he could only get it *believed* among the *Christians* that *Peter alone* had the *power* of the *keys*, and that he was *Peter's* successor, then the sight of these keys would keep up the delusion, and thus, though the temporal dignity of Rome as a *city* should decay, his own dignity as the *Bishop* of Rome, would be more firmly established than ever. On this policy it is evident he acted. Some time was allowed to pass away, and then, when the secret working of the *Mystery of iniquity* (Rev. 17,5) had prepared the way for it, for the first time did the Bishop publicly assert his preeminence, as founded on the keys given to *Peter*. About **378** was he raised to the position which gave him in Pagan estimation, the power of these keys.

In **431**, *not* before, did he publicly lay claim to the possession of *Peter's keys*. This, surely, is a striking coincidence. Does the reader ask how it was possible that men could give credit to such a baseless assumption? The words of Scripture, in regard to this very subject, give a very solemn but satisfactory answer:

*"Because they received not the love of the truth, that they might be saved... For this cause God shall send them strong delusion, that they should believe a lie."*

2 Thess. ii. 10, 11.

Few *lies* could be more gross; but, in course of time, it came to be widely believed; and now, as the statue of *Jupiter* is worshipped at Rome, as the veritable image of *Peter*, so the keys of *Janus* and *Cybele* have for ages been devoutly believed to be the *keys* of the same apostle.



## THE SOVEREIGN PONTIFF

### Peter's Keys

It has always been a matter of amazement to candid historical inquirers how it could ever have come to pass that the name of Peter should be associated with *Rome* in the way in which it is found from the fourth century downwards- how so many in different countries had been led to believe that Peter, who was an "apostle of the *circumcision*," had apostatised from his Divine commission, and become bishop of a *Gentile* Church, and that he should be the spiritual ruler in Rome, when no satisfactory evidence could be found for his ever having been in Rome at all. That Peter the apostle was ever Bishop of Rome has been proved again and again to be an arrant fable. That he ever even set his foot in Rome is at the best highly doubtful. His visit to that city rests on no better authority than that of a writer at the end of the second century or beginning of the third -viz., the author of the work called *The Clementine* # (GIESELER, vol.1.p.206), who gravely tells us that on the occasion of his visit, finding Simon Magus there, the apostle challenged him to proof of his miraculous or magical powers, whereupon the sorcerer flew up into the air, and Peter brought him down in such haste that his leg was broken. All historians of repute have at once *rejected* this story of the apostolic encounter with the magician as being destitute of all contemporary evidence;

But while this is the case with Peter the *Christian*, it can be shown to be by no means doubtful that before the Christian era, and downwards, there *was* a "Peter" at Rome, who occupied the highest place in the *Pagan* priesthood. The priest who explained the Mysteries to the initiated was sometimes called by a Greek term, the Hierophant; but in primitive Chaldea, the real language of the Mysteries, his title, as pronounced without the points, was "Peter" - i.e. the "interpreter." As the revealer of that which is hidden, nothing was more natural than that, while opening up the esoteric doctrine of the Mysteries, he should be decorated with the keys of the two divinities whose mysteries he unfolded. Thus we may see how the keys of Janus and Cybele would come to be known as the keys of Peter the "interpreter" of the Mysteries. Yea, we have the strongest evidence that, in countries far removed from one another, and far distant from Rome, these keys were known by initiated Pagans not merely as the "keys of Peter," the keys of a Peter identified with Rome.

In the Eleusinian Mysteries at Athens, when the candidates for initiation were instructed in the secret doctrine of Paganism, the explanation of that doctrine was read to them out of a book called by ordinary writers the "Book Petroma;" that is, as we are told, a book formed of stone. This book could be none other than the *Book Pet-Roma*; i.e. the "Book of the Grand Interpreter," in other words - the great "Interpreter of the Gods."

The Bishop, therefore, when he set up as the *High-priest of Janus*, assumed also the "*jus vertendi cardinis*," the power of turning the hinge," of opening and shutting in the blasphemous Pagan sense. Slowly and cautiously at first was this power asserted, but the foundation being laid, steadily, century after century, was the grand super-structure of priestly power erected on it. To enable the Bishop, however, to rise to the full plenitude of power which he now asserts, the co-operation of others was needed. Hence his privy councillors, his high functionaries of state, who were associated with him in the government of the Church and the world, got the now well-known title of "Cardinalis" - the priests of the "*hinge*." This title had been previously borne by the high officials of the Roman Emperor, who, as "Pontifex Maximus," delegated his powers to servants of his own. Even in the reign of Theodosius, the Christian Emperor of Rome, the title of Cardinal was borne by his Prime Minister. # PARKHURST, *Lexicon*. p. 627. But now both the name and the power implied in the name have long since disappeared from all civil functionaries, and those only who aid the Pope in wielding the keys of Janus - in opening and shutting - are known by the title of Cardinals, or priests of the "*hinge*."

I have said the the Bishop became the *representative* of Janus, who it is evident, was none other than the Babylonian *Messiah*. If the reader only considers the blasphemous assumptions of the Papacy, he will see how exactly it has copied from its original. In the countries where the Babylonian system was most thoroughly developed, we find the Sovereign Pontiff of the Babylonian god invested with the very attributes now ascribed to the Pope. Is the Pope called "*God upon earth*," the "*Vice-God*," and "*Vi-car of Jesus Christ*," ? The King in Egypt, who was Sovereign Pontiff, says Wilkinson, was highly regarded as:

#### THE REPRESENTATIVE OF GOD ON EARTH #

Is the Pope "*Infallible*," and does the Church of Rome, in consequence, boast that it has always been "unchanged - and unchangeable" ? The sovereign Pontiff, says the writer just quoted, was believed to be "INCAPABLE OF ERROR," # Wilkerson's *Egyptians*; and there was "the greatest respect for the sanctity of old edicts; as also the origin of the custom that the law of the Medes and Persians could not be altered." Are kings and ambassadors required to *kiss* the Pope's *slipper* ? This, too, is copied from the same pattern; for says Professor Gaussen, quoting Strabo and Herodotus, "the kings of Chaldea wore on their feet *slippers*, which the kings they conquered used to *kiss*." # GAUSSEN on *Daniel*, vol.1. p.114. Symmacus, the last Pagan representative of the Roman Emperor, as Sovereign Pontiff, addresses him as:

- YOUR HOLINESS -  
(*sanctitatem tuam*)

# SYMMACHUS, *Epistolæ* lib.vi.31.

## THE SOVEREIGN PONTIFF

### Peter's Chair

Peter's keys have now been restored to their rightful owner. *Peter's chair* must also go along with them. That far-famed chair came from the very same quarter as the cross Keys. The very same reason that led the Pope to assume the Chaldean keys naturally led him also to take possession of the vacant chair of the Pagan Pontifex Maximus.

As the Pontifex, by virtue of his office, had been the Hierophant, or Interpreter of the Mysteries, his chair of office, was as well intitled to be called "Peter's chair as the Pagan keys to be called "the keys of Peter;" and so it was called accordingly. The real pedigree of the far-famed chair of Peter will appear from the following fact: "The Romans had," says Bower, "as they thought, till the year 1662, a pregnant proof, not only of Peter's erecting their chair, but of his sitting in it himself, for, till that year, the very chair on which they believed, or would make others believe, he had sat, was shown and exposed to public adoration on the 18<sup>th</sup> of January, the festival of the said chair. But while it was cleaning, in order to set it up in some conspicuous place of the Vatican, the twelve labours of Hercules unluckily appeared on it!" \* -and so it had to be laid aside. The partisans of the Papacy were not a little disconcerted by this discovery; but they tried to put the best face on the matter they could. "Our worship," said Giacomo Battolini, in his *Sacred Antiquities of Rome*, while relating the circumstances of the discovery, "Our worship, was not misplaced, since it was not to the wood we paid it, but to the prince of the apostles, St. Peter," that had been supposed to sit in it. \*\*

In modern times, Rome seems to have been rather unfortunate in regard to Peter's chair; for, - even after that which bore the twelve labours of Hercules had been condemned and cast aside, as unfit to bear the light that the Reformation had poured upon the darkness of the Holy See, that which was chosen to replace it was destined to reveal still more ludicrously the barefaced impostures of the Papacy.

The former chair was borrowed from the Pagans, the next appears to have been purloined from the Mussulmans; for when the French soldiers under General Bonaparte took possession of Rome in 1795, they found on the back of it, in Arabic, this well-known sentence of the Koran,

"There is no god but Allah, and Mahomet  
is His Prophet." \*\*\*

\* Bower's *History of the Popes*, vol.i.p.7.

\*\* BARTOLINI, *Antichità Sacre di Roma*, p.32.

\*\*\* Lady MORGAN'S *Italy*, vol. iii. p. 81. Dr. Wiseman tried to dispute this; but, as *The Times*, I think, remarked, "the lady had evidently the best argument."

The Pope has not merely a chair to *sit* in, but he has a chair to be *carried* in, in pomp and state, on men's shoulders, when he pays a visit to St. Peter's, or any of the churches of Rome. Thus does an eye-witness describe such a pageant on the Lord's Day, in the headquarters of Papal idolatry. "The drums were heard beating without. The guns of the soldiers rung on the stone pavement of the house of God, as, at the bidding of their officer. Now, moving slowly up, between the two armed lines of soldiers, appeared a long procession of ecclesiastics, bishops, canons, and cardinals, preceding the Roman pontiff, who was borne on a gilded chair, clad in vestments resplendent as the sun. His bearers were twelve men clad in crimson, being immediately preceded by several persons carrying his mitre, his triple crown, and other insignia of his office. As he was borne along on the shoulders of men, amid the gaping crowds, his head was shaded or canopied by two immense fans, made of peacock's feathers, which were borne by two attendants." \*

Now, look back through the vista of three thousand years, and see how the Sovereign Pontiff of Egypt used to pay a visit to the temple of his god. "Having reached the precincts of the temple," says Wilkerson,\*\* "the guards and royal attendants selected to be the representatives of the whole army entered the courts... Military bands played the favourite airs of the country, and the numerous standards of the different regiments, the banners floating on the wind, the bright lustre of arms, surrounded by the immense crowds of people.

So much for Peter's chair and Peter's keys. Now Janus whose key the Pope usurped with that of his wife or mother Cybele, was also Dagon the fish-god. As the Pope bears the key of Janus, so he wears the mitre of Dagon. The excavations of Nineveh have put this beyond all possibility of doubt. The Papal mitre is entirely different from the mitre of Aaron and the Jewish high priests. The mitre was a turban.

The two-horned mitre, which the Pope wears, when he sits on the high altar at Rome and receives adoration of the Cardinals, is the very mitre worn by Dagon, the fish-god of the Philistines and Babylonians, which also Nero, the Roman emperor worshipped and arranged huge water pantomimes in the *Amphitheatre* in his honour.

\* **DAS TAGESWERK EINES PAPSTES**

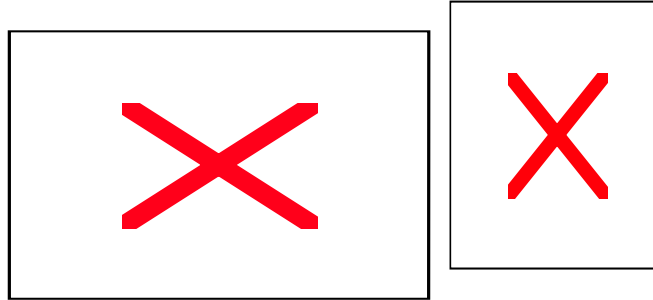
84 Bilder eingeleitet von Dr. P. M. Krieg, 1929,  
bei Orell Füssli Verlag, Zürich, Switzerland.

Bild 42: Auszug aus dem Konsistorium, PAPST PIUS XI.  
(surrounded by two immense peacock's feathers.)

\*\* WILKERSON's *Egyptians*. vol. v. pp. 285, 286

### The Fishgod Dagon's Mitre

There were two ways in which Dagon was anciently represented. The one was when he was depicted as half-man half-fish; the upper part being entirely human, the under part ending in the tail of a fish. The other was, when, to use the words of *Layard*, "the head of the fish formed a *mitre* above that of the man, while its scaly, fan-like tail fell as a cloak behind." \*



Of Dagon in this form Layard gives a representation in his last work, which is here represented to the reader (Fig.48) – and no one who examines his mitre, and compares it with the Pope's as given in Elliot's *Horæ*,\*\* can doubt for a moment that, and no other source, has the pontifical mitre been derived. The gaping jaws of the fish surmounting the head of the man at Nineveh are the unmistakable counterpart of the horns of the Pope's mitre at Rome. Thus was it in the East, at least five hundred years before the Christian era.

Even in China, the same practice of wearing the fish-head mitre had evidently once prevailed, for the very counterpart of the Papal mitre, as worn by the Chinese Emperor, has subsisted to modern times. \*\*\*

"Is it known," asks a well-read author of the present day, in a private communication to me," that the Emperor of China, in all ages, even to the present day, as high priest of the nation, once a-year prays for and blesses the whole nation, having his priestly robes on and his *mitre* on his head, the very same, as that worn by the Roman Pontiff for nearly 1200 years? Such is the fact." \*\*\*\*

In proof of this statement the accompanying figure of the Imperial mitre (Fig.50) is produced- which is the very facsimile of the Popish Episcopal Mitre, in a front view.

\* LAYARD's *Babylon and Nineveh*. p. 343.

\*\* ELLIOT's *Horæ*, 4<sup>th</sup> Edit. Vol. iii. Pt. 4, Plate 27.

\*\*\* From HAGER, on *Chinese Hieroglyphics*, in British Museum.

\*\*\*\* A. TRIMEN, Esq., the distinguished architect, London, author of *Church and Chapel Architecture*.

## THE SOVEREIGN PONTIFF

By Rev. Alexander Hislop

### The pontifical crosier

But there is another symbol of the Pope's power which must not be overlooked, and that is the pontifical crosier. Whence came the crosier? The answer to this, in the first place, is, that the Pope stole it from the Roman augur. The classical reader may remember, that when the Roman augurs consulted the heavens, or took prognostics from the aspects of the sky, there was a certain instrument with which it was indispensable that they should be equipped.

That instrument with which they described the portion of the heavens on which their observations were to be made, was curved at the one end, and called "*lituus*." Now, so manifestly was the "*lituus*," or crooked rod of the Roman augurs, identical with the pontifical crosier, that Roman Catholic writers themselves, writing in the Dark Ages, at the time when disguise was thought unnecessary, did not hesitate to use the term "*lituus*" as a synonym for the crosier." \* Thus a Papal writer describes a certain Pope or Papal bishop as "*mitrá lituoque decorus*," adorned with the mitre and the augur's rod, meaning thereby that he was "adorned with the mitre and the crosier." But this *lituus*, or divining-rod, of the Roman augurs, was, as is well known, borrowed from the Etruscans, who, again had derived it, along with their religion, from the Assyrians. As the Roman augur was distinguished by his crooked rod, so the Chaldean soothsayers and priests in the performance of their magic rites, were generally equipped with a crook or crosier.

This magic crook can be traced up directly to the first king of Babylon, that is, Nimrod, who, as stated by Berosus, was the first that bore the title of a Shepherd-king.\*\*

In Hebrew, or the Chaldee of the days of Abraham, Nimrod the Shepherd, is just Nimrod "He-Roé"; and from this title of the "mighty hunter, before the Lord," \*\*\* have no doubt been derived, both the name of Hero itself, and all that Hero-worship, which has since overspread the world. Certain it is that Nimrod's deified successors have generally been represented with the crook or crosier. Layard shows the crosier in a more ornate form, nearly resembling the papal crosier as borne at this day. \*\*\*\*

\* Gradus ad Parnassum, compiled by G. PYPER, a member of the Society of Jesus, sub vocibus Lituus Episcopus et Pedum. pp.372,464.

\*\* BEROSUS apud ABYDENUS, in CORY'S Fragments p.32. See also EUSEBIUS, Chron., Pars. i. pp. 46,47.

\*\*\* Genesis 10:9.

\*\*\*\* LAYARD Nineveh and Babylon, p. 361.

## THE SACRIFICE OF THE MASS.

By Rev. Alexander Hislop

### ” The Unbloody Sacrifice.”

We have evidence that goes to show the Babylonian origin of the idea of that ”unbloody sacrifice” very distinctly. From Tacitus \* we learn that no blood was allowed to be offered on the altars of Paphian Venus. The Assyrian Venus, then –that is, the great goddess of Babylon – and the Cyprian Venus were one and the same, and consequently the ” bloodless ” altars of the Paphian goddess show the character of the worship peculiar to the Babylonian goddess, from whom she was derived. In this respect the goddess - queen of Chaldea differed from her son, who was worshipped in her arms. As the mother of grace and mercy, the celestial ”Dove,” ”as the hope of the whole world,” \*\* she was averse from blood, and was represented in a benign and gentle character. Accordingly, in Babylon she bore the name of:

Mylitta- that is ” The Mediatrix.” \*\*\*

Every one who reads the Bible, and sees how expressly it declares that, as there is only ” one GOD,” so there is only ”one Mediator between GOD and man ” – the man CHRIST JESUS, (1 Tim. ii.5) must marvel how it could ever have entered the mind of any one to bestow on Mary, as is done by the Church of Rome, -

The character of the ” Mediatrix. ”

Now, thus we see how it comes that Rome represents Christ, the ” Lamb of God, ” meek and lowly in heart, who wept over Jerusalem – who prayed for His murderers- as a stern and inexorable judge, before whom the sinner ” will growel in the dust, and still never be sure that his prayers would be heard, ” \*\*\*\* while Mary is set off in the most winning and engaging light, as the hope of the guilty, as the grand refuge of sinners; how it is that the former is said to have ” reserved justice and judgement to Himself,” but to have committed the exercise of all mercy to His Mother !

All this is done only to exalt the Mother as *more* gracious and *more* compassionate than her glorious Son. In the fourth century, when *the queen of heaven*, under the name of Mary, was beginning to be worshipped in the Christian Church, this ”**unbloody sacrifice** ” also was brought in.

• *Historia, lib. ii. cap. 3, vol. iii. P. 106.*

\*\* *Nonni Dionysiaca*, in BRYANT, vol. iii. p.226.

\*\*\* Mylitta is the same as Melitta, ” a mediator, ” the word used in Job. XXXiii. 23,24. (Hebr. Melitz.)

\*\*\*\* Sermon of an Italian Priest, in *Evangelical Christendom*, May, 1853.

## THE PONTIFICAL SUN-WORSHIP

### ” The wafer-god .”



Epiphanius states that the practice of offering and eating it began among the women of Arabia; \* and at that time it was well known to have been adopted from the Pagans. The very shape of the unbloody sacrifice of Rome may indicate whence it came. It is a small thin, *round* wafer; and on its *roundness* the Church of Rome lays so much stress to use the pithy language of John Knox in regard to the *wafer-god*. \*\*

What could have induced the Papacy to insist so much on the "*roundness*" of its unbloody sacrifice? Clearly not any reference to the Divine institution of the Supper of our LORD, for in all the accounts that are given of it, no reference whatever is made to the *form* of the bread which our LORD took, when He blessed and break it, and gave it to His disciples, saying, "Take, eat; this is My body: this *do in remembrance of Me*." (Luke 22:19), as little can it be taken from any regard to injunctions about the form of the Jewish Paschal bread; in the books of Moses. The importance, which Rome attaches to the *roundness* of the wafer, must have a reason; and that reason will be found, if we look at the altars of Egypt.

"The thin, *round* cake," says Wilkinson, "occurs on all altars." \*\*\* Almost every jot or tittle in the Egyptian worship had a symbolic meaning. The *round disk*, so frequent in the sacred emblems of Egypt, symbolised the **SUN**. Let the reader peruse the following extract from Hurd, in which he describes the embellishments of the Romish altar, on which the sacrament or *consecrated wafer* is deposited, and he will be able to judge:- "A plate of silver, in the form of a SUN, is fixed opposite to the SACRAMENT on the altar, which, with the light of the tapers, makes a most brilliant appearance. \*\*\*\*

What has that "brilliant" - "*Sun*" to do there, on the altar, over against the "*sacrament*," or *round* wafer?

In the worship of Baal, as practised by the idolatrous Israelites in the days of their apostacy, the worship of the sun's image was equally observed; and it is striking to find that the image of the sun also was erected *above the altar*. (2 Chron. xxxiv. 4)

And here, in the so-called Christian Church, a brilliant plate of silver, "in the form of a SUN," is so placed on the altar, that every one who *adores* at that altar, must bow down in lowly reverence before that image of the "*Sun*."

### **The "Wafer" - itself is only another symbol of Baal, or the Sun.**

\* EPIPHANIUS, *Adversus Hæreses*, vol. i. p. 1054.

\*\* BEGG'S *Handbook of Popery*, p. 259.

\*\*\* WILKINSON'S *Egyptians*, vol. v. p. 353.

\*\*\*\* HURD'S *Rites and Ceremonies*, p. 196. col. i. P



## THE SACRIFICE OF THE MASS

By Rev. Alexander Hislop

### ” The making of gods ” \*

The greatest miracle which Rome pretends to work, is when, by the repetition of five magic words, she professes to bring down the body, blood, soul, and divinity of our Lord Jesus Christ from heaven, to make Him really corporally present in

### - the sacrament of the altar -

The Chaldean priests pretended, by their magic spells, in like manner, to bring down their divinities into their statues, so that their ”real presence” should be visibly manifested in them. This they called ”the making of gods;” and from this no doubt comes the blasphemous saying of the Popish priests, - that **they have:**

### The power ” To create their Creator.”

There is no evidence, so far as I have been able to find, that in the Babylonian system, the thin round wafer, the ”unbloody sacrifice of the mass,” was ever regarded in any light than as a *symbol*, that ever it was held to be *changed into the god* whom it represented.

But *the doctrine of transubstantiation* is clearly of the very essence of Magic, which pretended, on the pronouncement of a few potent words, to change one substance into another.

Further, the Pope, in the plenitude of his power, assumes the right of wielding the lightnings of Jehovah, and of blasting by his ”fulminations” whoever offends him. Kings, and whole nations, believing in this power, have trembled and bowed before him, through fear of being scathed by his spiritual thunders. The priests of Paganism assumed the very same power, and to enforce the belief of their spiritual power, they even attempted to bring down the literal lightnings from heaven. Such were the wonder-working powers attributed to the Divine Word to the beast that was to come up from the earth, \*\* and by the old Babylonian type these very powers were all pretended to be exercised.

\* AUGUSTINE, *De Civitate*, lib. viii. cap.26, vol. ix.p. 284,col.2.

\*\* Rev. 13: 11-13.

## 50 YEARS IN THE " CHURCH "OF ROME

### The Conversion of a Priest

By Charles Chiniquy

Published by Chick Publications 1985

#### Chapter XXXIII

### The god of Rome eaten by rats

There was living at "La Jeune Lorette" an old retired priest, who was blind. To help him, the curates around Quebec used to keep him by turn in their parsonages. The Councils of Rome have forbidden blind priests to say their mass; but on account of high piety, he had gotten from the pope the privilege of celebrating the short mass of the Virgin, which he knew perfectly by heart.

One morning, the old priest was at the altar saying his mass; I was in the vestry hearing confessions when the young servant boy came to me and said, " Father Daule calls you; please come quick." Fearing that something had happened to my old friend, I ran to him. I found him nervously tapping the altar with his hands, as in anxious search of some very precious thing. When very near to him, I said: "What do you want?" He answered with a shriek of distress: "The good god has disappeared from the altar. He is lost !" Hoping that he was mistaken, and that he had only dropped the good god, "Le Bon Dieu," on the floor, by some accident, we made a most minute search but the good god could not be found.

At first, remembering the thousand miracles I had read of the disappearance, and marvelous changes of form of the wafer god, it came to my mind that we were in the presence of some great miracle. But I soon changed my mind. The Church of Beauport was inhabited by the boldest and most insolent rats I have ever seen.

Many times when saying mass I had seen the ugly noses of several of them, who, attracted by the smell of the fresh wafer, wanted to make their breakfast with the body, blood, soul, and divinity of my Christ. But, as I was constantly in motion, or praying with a loud voice, the rats had invariably been frightened and fled into their secret quarters.

Father Daule sincerely believed what all the priests of Rome are bound to believe, that he had the power to turn the wafer into God. Leaning my head towards the distressed old priest, I asked him: "Have you remained, as you are used, a long time motionless, in adoring the good god, after the consecration ?" He quickly answered, " Yes, but what has this to do with the loss of the good god ?"

I replied in a low voice, but with an honest accent of distress and awe, "Some rats have dragged away and eaten the good god !"

"What do you say ?" replied Father Daule,

" The good god carried away and eaten by rats ! "

"Yes, I replied, "I have not the least doubt about it."

"My God! - my God ! what a dreadful calamity upon me !"

The old man raised his hands and his eyes to heaven and cried: "My God ! my God ! Why have you not taken away my life before such a misfortune could fall upon me !" His voice was choked by his sobs.

I ran to the vestry and brought a new wafer, which he consecrated and turned into a new god, and finished his mass as I had told him. After it was over I took the disconsolate priest by the hand to the parsonage. I tried to calm his feelings by telling him that it was no fault of his; I had hoped that the common sense of my words would help him to overcome his feelings, but I was mistaken.

"Mr. Chiniquy," he replied, "I see you lack the attention and experience so often lacking among young priests. How can you speak so lightly of a thing which makes the angels of God weep ? Our Saviour dragged and eaten by rats ! Oh ! great God! does not this surpass the humiliation and horrors of Calvary ?"

"My dear Father Daule," I replied, "allow me respectfully to tell you that I understand, as well as you do, the nature of the deplorable event of this morning. But let us look of the fact in its proper light. It did not depend on your will. Our God is the only one who could foresee and prevent it. And, to give you plainly my own mind: If I were :

God Almighty, and a miserable rat would come to eat me, I would strike him dead before he could touch me. "

My former robust faith in my priestly power of changing the wafer into my God had largely evaporated. Evidently God wanted to open my eyes to the awful absurdities of a religion whose god could be dragged and eaten by rats.

**In that hour it seemed evident that the dogma of transubstantiation was a monstrous lie, and my priesthood an insult to God and man.**

My intelligence said to me with a thundering voice:

**"Do not remain any longer the priest of a god whom you make every day, and whom the rats can eat. " //**

Click the **link** to other books by CHINIQUY: [www.chick.com](http://www.chick.com)

## THE SACRIFICE OF THE MASS

By Rev. Alexander Hislop

### The Babylonian Madonna

After what the reader has already seen in a previous part of this work, it is hardly necessary to say that this is the very goddess that is now worshipped in the Church of Rome under the name of Mary. Though she is called by the name of the mother of our LORD, all the attributes given to her are derived from the Babylonian Madonna and *not* from the Virgin Mother of Jesus Christ.

There is not one line or one letter in all the Bible to countenance the idea that Mary should be worshipped that she is the "refuge of sinners," that she was "immaculate," that she made atonement for sin when standing by the cross, or that, after her death, she was raised from the dead and carried in glory to heaven. But in the Babylonian system all this was found; and all this is now incorporated in the system of Rome.

### The Queen of Heaven

And that according to the doctrine of the Church, this presence of Mary in the Eucharist is *true and real*, not merely ideal or figurative. We further read in the Decree of *the Immaculate Conception*, that the same Madonna, for this purpose "wounded with the sword," rose from the dead, and being assumed up on high, became Queen of Heaven.

### The Immaculate Virgin

What was not done before, was done in December, 1854.\*

Then bishops from all parts of Christendom, and representatives from the ends of the earth, met in Rome, and with only four dissentient voices, it was decreed:

**"that Mary, the mother of God, who died, rose from the dead, and ascended into heaven,**

**-should henceforth be worshipped as the Immaculate Virgin, conceived and born without sin."**

The decree of the Immaculate Conception was the deed of yesterday. The prophecy, then refers to our times, to the period on which the Church is now entering. In other words, the slaying of the witnesses, the grand trial -

**- IS STILL TO COME -**

Rev. 13: 11-18.

- The Doctrine of the Immaculate Conception of Mary from the Papal Bull *Ineffabilis Deus*, by the Pope Pius IX, 1854.

## THE DOCTRINE OF THE ASSUMPTION OF MARY

### From the Apostolic Constitution

#### *Munificentissimus Deus*

Issued by PIUS XII, 1950

"Wherefore having directed humble and repeated prayers to God, and having invoked the light of the Spirit of Truth to the glory of Almighty God, who has bestowed His special bounty on the Virgin Mary, for the honour of his Son the immortal King of ages and Victor over sin and death, for the greater glory of his august Mother, and for the joy and exaltation of the whole Church, by the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and by Our own. We proclaim and define it to be a dogma revealed by God that the immaculate Mother of God, Mary ever Virgin, when the course of her earthly life was finished, was taken up body and soul into the glory of heaven."

#### **The Queen of Heaven**

Pius XII, a Pope many today still remember, described Mary as "Queen of Heaven". He it was, on November 1<sup>st</sup> 1950, who proclaimed "infallibly," ex-Cathedra, that Mary's body was raised from the grave shortly after she died and was taken up and enthroned as Queen of Heaven."

At St Peter's Square on Easter Day 1988, Pope John Paul II's message included a prayer "to the Queen of Heaven for protection and peace in the world." The only references to be found in Scripture of the Queen of Heaven relate to the Canaanite pagan goddess to whom the Israelites burned incense, made cakes and poured out drink offerings and who was detestable and wicked in the eyes of the LORD. (Jeremiah 44: 17-25, 7:18)

Jesus Christ is **not** Mary's only begotten son,

**He is the only begotten Son of GOD.** (Joh.3:16)

Nor indeed is she "Mother of the Creator", "Queen of Virgins", "ideal of Holiness", "Throne of Knowledge", "Source of our Joy", "Queen of Peace", "Rose of Heaven", "Gate to Heaven", "Radiant Tabernacle", "Rock of David", "Golden Temple", "Morning Star", "Haven of the Sinners", "Consolation of the Afflicted", "Queen of Angels", "Queen of the Apostles", "Queen of the Martyrs", "Queen of Paradise" or Queen of Heaven. (*Ricordi Religiosi*, Turin 1968).

Mary, has the honoured and distinguished place which Scripture accords her. "All generations shall call her blessed." But in no respect can she be elevated to occupy the place of Jesus Christ Himself. She was humble and obedient and she needed a Savior, like the rest of mankind. (Luke 1: 46-55). ALL ROADS LEAD TO ROME ? *Michael de Semlyen*. Dorchester House Publications 1993. //

# THE TWO BABYLONS

## OR THE PAPAL SUN WORSHIP

By The Late Rev. Alexander Hislop

### CONCLUSION

I appeal to the reader if I have not proved every point which I engaged to demonstrate. Is there one, that now doubts that Rome is the Apocalyptic Babylon? Is there one who will venture to deny that, from the foundation to the topmost stone, it is essentially a system of Paganism? True, it nominally admits Christian terms and Christian names; but all that is apparently Christian in its system is *more* than neutralized by the malignant Paganism that it embodies.

Popery boasts of being the "old religion;" and truly, from what we have seen, it appears that it is ancient indeed. It can trace its lineage far beyond the era of Christianity, back over 4000 years, to near the period of the Flood and the building of the Tower of Babel. During all that period its essential elements have been nearly the same.

**Search the Scriptures** for yourselves, *compare* them with the facts of history...( Acts 17 :11-12)

In more modern times the temporal powers of all the kingdoms of Europe have *expelled* the *Jesuits*, the chief promoters of this idolatrous worship, from their dominions. France, Spain, Portugal, Naples, Rome itself in 1773 have all adopted the same measures, and yet what do we see at this hour? The *same* Jesuitism and the worship of the Virgin exalted above almost every throne on the Continent. Are there none who are prepared? to gird themselves for the great *conflict* that *must* come, "And Satan shall be bound and cast into the bottomless pit." Rev. 20:2

"And I looked, and *there was none ...*" (Isa.63:5)

If the servants of *Antichrist* are faithful to their master, and unwearied in promoting his cause, shall it be said that the servants of Christ are less faithful to theirs?

Lastly, I appeal to every reader of this work, that the BIBLE is no cunningly devised fable, but that holy men of GOD spake and wrote as they were moved by the Holy Spirit, and he "that walketh uprightly, that walks by the rule of GODS infallible Word, will ever find that "he walketh surely, and that whatever duty he has to perform, what-ever danger he has to face,

"Great peace have they which love Thy law;  
And nothing shall offend them."

Psalms 119:165.

CATECHISM  
*of the*  
CATHOLIC  
CHURCH

SECOND EDITION

*revised in accordance with the official Latin text  
promulgated by Pope John Paul II*

LIBRERIA EDITRICE VATICANA

1997

*Imprimi Potest* Cardinal Joseph Ratzinger  
Indicasterial Commision for the

*Catechism of the Catholic Church*

-----  
**PURGATORY:**  
(Glossary p.896)

A state of final purification after death and before entrance into heaven for those who died in God's friendship, but were only imperfectly purified; a final cleansing of human imperfection before one is able to enter the joy of heaven (1031; cf 1472).

-----  
**purgatory,** \* in Roman Catholic doctrine, the state of existence or condition of a soul that is in a state of grace but has not been purged, or purified, from all possible stain of unforgiven venial sins. Souls in such condition must thus be purified before entering heaven. The primary basis for the Roman Catholic doctrine of purgatory is found in II Maccabees (12:45).

The existence of purgatory has been denied as unbiblical by Protestant churches and most Eastern orthodox churches.

\* The New Encyclopædia Britannica VIII, p.307

# Way of Life Encyclopedia

## Of the

### Bible & Christianity

Based upon the King James Bible and written  
from an uncompromising, Bible-believing position

Edited by David W. Cloud

**PURGATORY** (to purge; to cleanse). According to Roman Catholic theology, a place or state where Christians go after death to suffer for sins not cleansed during their earthly existence. After an unspecified time of purgation, the soul is thought to go to Heaven. It is said to be a place of *suffering*. Until recent years, purgatory was described as a place of *fiery pain*, but many Catholic priests today teach that the fires of purgatory as taught in former days might be symbolic. *Masses* are said for the dead in the belief that rituals and prayers can help speed the soul's escape from purgatory. When Pope Paul died, special masses were performed all over the world *to help him out* of purgatory. (pp.449-450)

” **The doctrine of purgatory** clearly demonstrates that even when the gulf of sin has been taken away, *punishment* for it or the consequences of it may remain to be expiated or cleansed. They often are. In fact, in Purgatory, the souls of those who died in the charity of God and truly repentant, but who have not made satisfaction with adequate penance for their sins and omissions, are cleansed *after death* with punishment designed to purge their debt ” (Vatican Council II, p.75).

”The Church teaches us that after death the soul *still* has to suffer purification (that is the meaning of the word purgatory) before it is able to see God. It will *certainly* be a *painful* purification, that is why it is represented by the image of ‘fire’ ”

*The Theologians Answer Your Questions,*  
1970, pp. 138-139.

Besides declaring the fact of purgatory, ‘ the faithful on earth can be of great help ‘ to persons undergoing purgatory by offering for them ‘ the sacrifice of the Mass, Prayers, almsgiving, and other religious deeds”.

(*Hand-Book for Today's Catholic*, p. 36).

Read more: [www.wayoflife.org](http://www.wayoflife.org)



# Luther's Ninety-five Theses

*With an Introduction by  
E.G.Schwiebert*

Department of History,  
Northwestern University

CONCORDIA PUBLISHING HOUSE

ST. LOUIS, MO. U.S.A.

**On October 31, 1517**, two young monks, one a professor of theology at the University of Wittenberg, were standing before the main entrance to the Castle Church in Wittenberg, Germany. Many students of the University passed through this door, for the building served as the university chapel, and the now famous door was used as a bulletin board. To faculty and students it was known as the *schwarze Brett*, or black board. From beneath his gown the professor drew a document, which he had just picked up at the printer's down the street, and nailed it to the now historic door. Those hammer blows were to echo around the world, for the man was Martin Luther, and the document, which he nailed to the door was his Ninety-five Theses.

Yet, as it is often the case, Luther and his companion, Johan Schneider, little realized that *four centuries* later all the *Protestant world* would still commemorate this historic event. Luther intended simply to announce a public debate, to which all the faculty and the students of the university were invited, and which he hoped would result in clarifying the position of the university toward the sale of *letters of indulgence* as conducted in the neighboring regions by *John Tetzel*, hired by Albrecht, the Archbishop of Mainz. For this particular subject the time was most opportune, for this was the eve of **All Saint's Day**, a tremendous occasion for the canons of the Castle Church and the people of the surrounding territory. In the Castle Church reposed some eighteen thousand *sacred relics* housed in gorgeous gold and silver containers. Annually, on the day of All Saint's, these relics were displayed on the several balconies of the building, and pious pilgrims from far and near streamed past, carrying large candles as offerings. The penitents who prayed before each of these relics might earn the equivalent of 127,709 years, 3 months, and 26 days of *indulgences*. With many other serious-minded Catholics, Luther was very doubtful of the merits of this questionable business and feared the gullible *peasants were being exploited* for the benefit of Rome.

## THE STORY BEHIND THE INDULGENCE TRAFFIC

But there must have been something unusual in these Theses. The Luther biographer Myconius claims that the news spread like wildfire throughout Germany; that in two weeks their content was known in all parts of the land and in a month throughout Europe. Great events in history never happen suddenly. Always a period of time elapses in which the pent-up emotions gather intensity, waiting only for a spark to release the volcano. So it was with the *German Reformation*, for which Luther's Ninety-five Theses provided the spark.

For centuries Rome had been bleeding the people of Germany. It had invented all manner of human doctrines to justify the drainage of gold and silver from the land into the coffers of Rome. To fortify itself against criticism, it had elevated the Roman hierarchy to such power that even to criticize its abuses was to risk the charge of heresy. At the same time the would-be vicars of Christ lived in pomp and luxury, defying all laws of God and man.

But the mills of God grind slowly. When the fullness of time had come, the leader had been chosen and prepared. He had been schooled in the Roman system and fully understood the necessity of reform. The Theses revealed Luther's doubt of what he had learned from his Catholic teachers. Many problems troubled him because the Bible seemed to *contradict* the claims of John Tetzel and others regarding repentance, faith, purgatory, **indulgences** and even the Pope's relation to these questions. He was sure that the Pope was ignorant of the claims made by Tetzel and the others and was entirely innocent in the whole affair. But when two years later he had learned, the whole truth of the transaction behind Tetzel, Luther in righteous wrath went so far as to call the Pope the **Antichrist**.

Faithful but intelligent Catholics were very dubious about these indulgence promises. They saw that this misrepresentation of penance led the masses to believe that they needed only to buy these wares to obtain heavenly forgiveness. Not even repentance were essential. As for the **lost souls in purgatory**, Tetzel magnified the power of the papal indulgence to the point where he claimed that he could save more souls than had St. Peter himself.

This criticism of the power of indulgences and the demolition of the Pope struck a powerful blow at the very foundation of papal power. A contemporary woodcut pictured Luther standing before the door of the castle Church writing the Theses with a pen so long that its other end knocked off the Pope's triple crown. This drawing well illustrated why Rome and its cohorts became extremely alarmed over the reception of the Ninety-five Theses.

In time their publication became symbolical of the whole movement and was regarded as the real starting point of the new Christianity.

## Catechism of the Catholic Church

### MARY SAVES THE SOULS IN PURGATORY

According to confirmed doctrine of

#### The Sabbatine Privilege

By Pope John XXII, in

The Year 1322 \*

St. Simon Stock was visited by an apparition of Mary in the Year 1251 in Cambridge, England. During the visit the apparition gave him a garment to wear as a symbol of his devotion to her. It consisted of *two peaces of cloth* held together by strings and was worn over the shoulders so that the two pieces would rest simultaneously on the chest and the back of the wearer. The *Scapular* came with a guarantee which stated that "anyone who dies clothed in this *shall not suffer eternal fire*; and if wearing it they die, they shall be saved."

It was in 1322 the Pope John XXII (1316-1334) expanded on the guarantee by proclaiming the Sabbatine Privilege, whereby those who wore the Scapular faithfully and with consistent prayers to Mary,

**" would be released from Purgatory on the first Saturday after their death." \*\***

This proclamation by John XXII was later considered "apocryphal" by many Catholic scholars, but that was quite beyond the understanding and knowledge of unskilled devotees of the Church. Apocryphal or otherwise, they had been told of the privileges bestowed on the wearer of the Scapular, and they would not be denied them,- then or now, still in undiminished use unto this day. Such controversy notwithstanding, the Sabbatine Privilege defined by Pope John XXII in 1322, was confirmed by 20 more popes after him, \*\* including Pope Paul V who in 1613 limited the benefits of the scapular by defining that Mary, by her merits, aided souls in Purgatory on Saturdays, but did not "necessarily" release them. \*\*\*

\* Timothy F. Kauffman *Quite Contrary*, A Biblical Re-consideration of the Apparitions of Mary, pg.27, 1997

\*\* Cruz, Joan Carroll, *Prayers and Heavenly Promises Compiled from Approved Sources*, (TAN Books and Publishers, 1990)

\*\*\* Hardon, John A., S.J. *Modern Catholic Dictionary*, (Garden City, NY: Doubleday & Company, 1980) p.476

see also our booklist:

[www.thespiritofprophecypublications.dk/books1.html](http://www.thespiritofprophecypublications.dk/books1.html)

Previous chapter:  
Mary saves souls  
in Purgatory.

## - PAPAL INDULGENCIES ÉN MASSE -

### At a Synod of Bishops in Rome

October 2012

According to the following article:

**RC "Year of Faith" Unfaithful to Christ and His Gospel**

By Richard Bennett and Timothy F. Kauffman

At a Synod of Bishops in Rome in October, 2012, Pope Benedict XVI inaugurated the "Year of Faith" that he had announced in his Apostolic Letter called *"Motu Proprio Data."* The Year of Faith commencement date of October 11, 2012, was chosen because it is both the 50<sup>th</sup> anniversary of the Second Vatican Council and the 20<sup>th</sup> anniversary of the publication of the 1992 *Catechism of the Catholic Church*. Benedict affirmed John Pauls II's conviction that Vatican II remained "the great grace bestowed on the Church in the twentieth century," and is "a sure compass by which to take our bearings in the century now beginning."

The teachings of Vatican Council II on ecumenism are indeed "a sure compass" by which to read the Papacy's current actions – for the "new" outreach of the Catholic Church, as outlined there, is nothing short of a grand design to ensnare the true church of our Lord Jesus Christ. At its center, the goal is to lure unsuspecting believers away from biblical Christianity, to remove any and all "obstacles to perfect ecclesiastical communion," and bring them all under the yoke of Roman Catholicism.

To summarize the Synod of Bishops and the inaugurated Year of Faith, there is no better statement than that offered by C.H. Spurgeon when he wrote, "Essence of lies, and quintessence of blasphemy, as the religion of Rome is, - it nevertheless fascinates a certain order of Protestants ..." As we shall see, "fascinating a certain order of Protestants" is precisely what this Year of Faith intended to do.

"Year of Faith ..."

### The 50<sup>th</sup> Anniversary of the 2nd Vatican Council

The main reason for commemorating the Second Vatican Council during the Year of Faith is because its ecumenical overtures have been so successful. Formally, the Council moved from a position of separation from other religions to a new two-pronged strategy of acceptance to win the world back to Rome. *First*, the pagan religions of the world such as Islam, Buddhism, and Hinduism were formally designated as acceptable to the Papacy.

*Second*, the Council addressed Evangelicals in particular. "Separated brethren" was the new term the Council coined for those who before were always considered heretics. In the Council's Document No. 42, the methods of ecumenism were carefully prescribed, the most important of which was to use "dialogue" to make incremental advances into Evangelical and Bible-believing churches. The purpose of dialogue, clearly stated by the Roman Catholic Church, is to "transform modes of thoughts" and "little by little" gather all professing Christians together "in a common celebration of the Eucharist" under the Pope:

"... (ecumenical dialogue) serves to transform modes of thought and behavior and the daily life of those (non-Catholic) Communities. In this way, it aims at preparing the way for their unity of faith in the bosom of a Church one and visible: thus "little by little, as the obstacles to perfect ecclesial communion are overcome, all Christians will be gathered, in common celebration of the Eucharist, into that unity of the one and only Church which Christ bestowed on His Church from the beginning. This unity, we believe, dwells in the Catholic Church as something she can never lose ..."

"The Church feels the responsibility to devise new tools and new expressions to ensure that the word of faith, which has begotten the true life of God in us, be heard more and better understood, even in the new deserts of this world."

In other words, they have devised "new tools" and "new expressions" to convey the same old errors. Yet we note that the Year of Faith is attended with all the typical trappings of Roman bondage: **Papal indulgences** to reduce **purgatorial pains of the dead**. For example, Pope Benedict has declared:

"During the Year of Faith ... Plenary Indulgence for the **temporal punishment of sins**, imparted by the mercy of God and applicable **also** to the souls of **deceased** faithful, may be obtained by all ..." // *unquote* .

**Read more:** <http://www.bereanbeacon.org/>

## PAPAL INDULGENCES TO REDUCE PURGATORIAL PAINS OF THE DEAD.

According to the previous articles (pp.47-53) about  
purgatory, - exclusively for Catholics, we learn by:

### - The Doctrine of Purgatory -

” that even when the gulf of sin has been taken away,  
*punishment* for it or the consequences of it may remain to  
be expiated or cleansed. They often are. In fact, in Purga-  
tory, the souls of those who died in the charity of God and  
truly repentant, but who have not made satisfaction with  
the adequate penance for their sins and omissions,

are **cleansed after death** with *punishment* designed to  
purge their debts ” (Vatican Council II, p.75).

”The Church (Roman) teaches us that after death the soul  
*still* has to suffer purification (that is the meaning of the  
word purgatory) before it is able to see God.

It will *certainly* be a *painful* purification,  
that is why it is represented by-

### - the image of ‘fire’ .

*The Theologians Answer Your Questions,*

1970, pp. 138-139.

” Besides declaring the fact of purgatory, ‘the faithful on  
earth can be of great help ‘to persons undergoing pur-  
gatory by offering for them ‘sacrifice of the Mass,  
prayers, almsgiving, and other religious deeds ”.

*(Hand-Book for Today ‘s Catholics, p.36). //*

### - unquote -

## BUT WHAT DOES THE CATHOLIC BIBLE SAY ?

” Do we go to **purgatory** when we die ? ”

## The Nordic Newsletter Edition

March 10, 2013, page 7,

### - Has the answer !

**go to >> the Table of Contents !**  
-----

The Everlasting Gospel continues>>

**We shall continue with the book:**

*Understanding*

# **Roman Catholicism**

## **37 Roman Catholic Doctrines Explained**

by Rick Jones

Chick Publications  
Chino, CA, USA

### **Preface**

I was baptized into the Catholic church as an infant, made my First Communion and Confirmation as a child- and attended Mass, and religious instructions classes weekly. I confessed my sins to a priest, and tried my best to obey the Ten Commandments. In general, I was a good Catholic.

My wife, Shari, who was instrumental in the preparation of this book, was also born and raised in a Roman Catholic home, in addition to being educated in Catholic schools. She too, faithfully performed all the required Catholic rituals.

Despite all our Catholic training, though, neither of us ever fully understood the true doctrines related to the Holy Bible. As a result, our faith in the Catholic church suffered.

I believe with all my heart that most Catholics are in the same position. This book was designed to remedy that problem. After reading it, you will have full understanding of the major doctrines of the Catholic church and how they relate to the Holy Scriptures.

In addition, you will learn many truths you never knew before, and be much better prepared for the coming day when you will stand before God for judgment.

May God bless you as you read.

” That the God of our Lord Jesus Christ,  
the Father of glory, may give unto you  
the spirit of wisdom and revelation in  
the knowledge of Him: The eyes of your  
understanding being enlightened...”

Ephesians 1:17-18

---



## Introduction

In recent years, there has been a merging of Roman Catholicism with traditional protestantism. Many on both sides now claim those in the other camp as their Christian brothers and sisters. This was unheard of several years ago, but today:

- Roman Catholic clergy appear regularly on Christian television, promoting unity between Catholics and Protestants.
- Christian radio stations broadcast Roman Catholic programs.
- Christian bookstores carry a variety of material appealing to Roman Catholics.

Have the two sides, in fact, merged? Are they both now preaching the same message? Do both hold the same cardinal doctrines?

To discover the answer to these questions, I began an exhaustive study of the 1994 *Catechism of the Catholic Church*, using this particular Catechism was important for two reasons:

1. This catechism is the **official** source for all Roman Catholic doctrine. No one can deny that it contains the actual teachings of the Roman Catholic church.
2. Published in 1994, this is the first new catechism in over 400 years. Therefore you can be assured that you are reading the current teachings of the Roman Catholic church, not what it may have taught three hundred years ago.

In this book, we will examine 37 of the most critical Roman Catholic doctrines, then let the facts speak for themselves.

### Understanding Roman Catholicism

You will not find personal opinions or philosophies presented here. This is strictly a declaration of true Roman Catholic doctrine and how those doctrines compare with the Bible. You must draw your own conclusions and make your own decisions.

Neither is this a book of judgment or condemnation. It's sole purpose is to help you better understand Catholic doctrine so you will be prepared when you stand before GOD for judgment, as we all must do after death:

” And as it is appointed unto men once to die, but after this *the judgment*.”

Hebrews 9:27

”I never knew you: depart from Me,  
ye that work iniquity.”

Matthew 7: 23.

Yet the Bible reveals that the LORD will proclaim those very words to many *religious* people. Knowing this, it is vital that you not blindly follow anyone. Learn these Roman Catholic doctrines for yourself so you will be able to face GOD with confidence.

As you read, my sincere prayer is that GOD will reveal His Truth to your heart and mind.

GOD BLESS YOU !