

*The*  
***MAN of SIN***

**A FUTURE FUEHRER IN JERUSALEM  
OR  
ROMAN CATHOLIC APOSTASY ?**



*A Biblical and Historical Study of 2 Thessalonians Chapter 2*

**RON ABEL**

# THE MAN OF SIN

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## FOREWORD

Although prepared originally for a Toronto Study Day, these notes have a much wider value and for this reason the Scripture Study Service is pleased to present this new edition.

The Apostle Paul wanted his brethren in Thessalonica to be informed that Christ would not come until the prophetic forecasts had been fulfilled. A pompous, powerful, blasphemous and deceitful system would arise to lure the shallow minds of men. This religious system would exalt itself to God's authority and although beginning to form even in Paul's day, it would yet prevail right through the centuries until destroyed at the return of Christ.

A system of such immense importance is obviously the same as Daniel's "little horn that speaks great things and wears out the saints for 1260 years".

Could there be any chance that the Revelation is speaking of some entirely different system?

Paul had spent time with the Thessalonians to ensure they had these matters very clear. The apostle John also had spoken of the Antichrist that 'it should come' and he also affirms that 'even now already is it in the world' (1 John 4:3). Paul and John are in precise accord and the reason for this is that 'the Spirit was speaking expressly' concerning the Great Apostasy to come (1 Tim. 4:1).

Who should be deceived as to the true identity of this Man of Sin? Only those who should perish; "because they received not the love of the Truth, that they might be saved" (v.10).

The issues are very serious. We are very grateful to Bro. Abel for the many hours of research which he has put into this valuable book. May every reader feel the joy and value of the Truth of God and be stirred to defend it and to preach it.

*"Now our Lord Jesus Christ himself and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts and stablish you in every good word and work."*

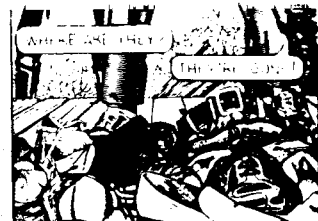
*(2 Thessalonians 2:16-17).*

The Committee

"LAWLESSNESS  
& WHAT RESTRAINS IT"  
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"The Greatness of GOD'S  
POWER in BELIEVERS"

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"Behold I show you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."  
1 Corinthians 15:51-53

\*\*\*TIME SCHEDULE - Read March 13-22-31 & Thurs 5-7

**FAITH TEMPLE**  
11 a.m.  
"LOOSE THE BANDS  
OF WICKEDNESS"  
7 p.m.  
"FIVE ASPECTS OF THE RAPTURE"

*Bible Prophecy...*  
*the New Religious Appeal*

THE VOICE OF PROPHECY NEWS

By **DON F. NEUFELD**,  
Associate Editor  
Review and Herald

Jesus Christ is returning to this earth to judge men and nations. So declared the scholars assembled at the Jerusalem Conference on Biblical Prophecy some time ago.

The historical school is the older in Protestantism. It is the school to which the reformers belonged who, in contrast to futurism (defined above) and preterism (the view that the prophecies of Revelation have largely been fulfilled in the past in the Roman Empire), believed the prophecies of Revelation were meeting fulfillment in the Christian Era. In other words, according to the reformers and subsequent historicists, the revelator predicted future history from his day to the end. So strongly did this view become entrenched in Protestantism that it became known as the standard Protestant position.

By contrast, futurism had its origin in the Roman Catholic Church. A Spanish Jesuit named Ribera in 1590 published

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a commentary on Revelation in which he endeavored to deflect the accusing finger of prophecy from the papacy, toward which the reformers had pointed it. The antichrist is not the papacy, he declared, but a single evil person yet to come.

Modern evangelical scholars are aware of futurism's singular origin. One of them warned a few years ago: "It will probably come as a shock to many modern futurists to be told that the first scholar in relatively modern times who returned to the patristic futuristic interpretation was a Spanish Jesuit named Ribera." — George Eldon Ladd, *The Blessed Hope* (1960).

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## PREFACE

There was a time, perhaps, when it was easier in the Toronto area to be a “specialist” in areas of Bible Study. But this is no longer possible to the same extent. The brother who restricts himself to the delightful work of first principle instruction today finds that prophecy can no longer be left to the rather exclusive domain of the “experts”. In fact, the very effectiveness of first principle instruction might relate directly to knowledgeability about prophetic themes.

In recent years many interested friends have had their initial interest in Bible Study whetted through attractive prophetic appeals of the “Plain Truth” magazine, Evangelical and Pentecostal tracts and paperbacks, and films on Israel, Russia, Egypt and the Arab lands. The clippings from the religious section of the “Toronto Daily Star” (see opp. page) indicate the diversity of the prophetic appeal.

As a result of the public exposure to prophecies in Daniel, Ezekiel and Revelation, many of the questions asked in first principle classes relate specifically to the events of the time of the end. Perhaps one of the most widely accepted prophetic interpretations is set out in the best-seller “The Late Great Planet Earth” (2,000,000 printed). In this paperback the reader is presented with the following interpretations:

“The time is ripe and getting riper for the Great Dictator, the one we call the ‘Future Fuehrer’. This is the one who is predicted in the Scriptures very clearly and called the ‘Antichrist’.”<sup>1</sup>

“The Antichrist will deify himself — just like the Caesars did. He will proclaim himself to be God. He will demand that he be worshipped and establish himself in the Temple of God (II Thessalonians 2:4). There is only one place where this temple of God can be and that is on Mount Moriah in Jerusalem”.<sup>2</sup>

“The Antichrist, who is called by many names in the Bible, but in II Thessalonians is called the ‘lawless one’, will come in on a wave of anarchy. This is why the world will be ready to receive him.”<sup>3</sup>

“This period of time will make the regimes of Hitler, Mao and Stalin look like Girl Scouts weaving a daisy chain by comparison. The Antichrist is going to be given absolute authority to act with the power of Satan.”<sup>4</sup>

Similarly, David Wilkerson in “Jesus Christ: Solid Rock” writes:

“The Jew is to rebuild the temple again in old Jerusalem. He has to. In II Thess. 2 Paul speaks of the great world dictator . . . an electrifying leader: I call him the future Fuehrer; some call him the Antichrist. There is a great deal given in the Scriptures about this person . . . Paul speaks of this man taking a seat in the temple of God and declaring himself to be God. The temple of God can only be the temple in old Jerusalem . . . Documents discovered last year, after the repossession of the temple area, gave the exact methodology of cutting the stones for the temple. They had been buried for

centuries near the Wailing Wall. Now the temple can be prefabricated in about six months.”<sup>5</sup>

It is the purpose of these notes to evaluate this interpretation through a Biblical and historical examination. It is the conclusion of this study that the strong delusion which has encompassed the Roman Apostasy is now sweeping the Pentecostal-Evangelical communions. This conclusion, if supported, is in itself a remarkable sign in the religious sphere which might otherwise have gone unnoticed. “The testimony of Jesus is the spirit of prophecy” (Rev. 19:10).

May these notes serve to assist the Christadelphian teacher to be better equipped to quench the fiery darts of the wicked, to put to silence the ignorance of foolish men, and to be a more effective angler in the sea of men.

Ron Abel

Toronto, June, 1974

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1 Hal Lindsey with C.C. Carlson, **The Late Great Planet Earth**, (New York: Bantam Books, 1973), p.92.

2 *Ibid.*, p. 98

3 *Ibid.*, p. 98

4 *Ibid.*, p. 99

5 David Wilkerson, **Jesus Christ: Solid Rock**, (Dallas, Texas: Jesus Restoration Movement, 1973), p. 5,6,8.

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# Reunion with Rome long-term aim of United Church

GUELPH (CP-Special) — The United Church of Canada resolved yesterday to "begin the long journey toward reunion with the Church of Rome."

The move came without debate, on a show of hands, during a session of the

church's 26th general council.

The United Church now is looking into union with the Anglican Church of Canada, but the resolution was the first indication of a move toward the Roman Catholic Church.

# Ecumenical Festival of Faith at CNE grandstand

The program is being planned by representatives of Anglican, Baptist, Disciples of Christ, Lutheran, Presbyterian, Roman Catholic Churches, the Salvation Army and United Church of Canada. The Cardinals drum and bugle corps of Precious Blood Church will lead the procession to the stage. The prelude will be provided by the Salvation Army Jesus Folk orchestra and chorus. The folk group from St. Cecilia's Roman Catholic church also will perform.

This attitude can be seen in both England and the United States in the recent publication of the Common Bible. This is the first English-language Bible text that has been mutually sanctioned by Roman Catholic, Protestant and Orthodox Churches.

## Eastern churches may help elect Pope

VATICAN CITY (Reuter) — Pope Paul has decided to expand the conclave which will elect his successor to include patriarchs of the Eastern rite churches, Vatican sources say.

The Pope has completed work on a document setting out his proposals, which also gives representatives of bishops membership in the conclave. He is expected to publish it within the next few weeks, the sources added.

# Jesus People

DRUGS are out, Jesus is in. That was the watchword early in 1971 as the Jesus People movement swept out of California and triggered a religious "youth explosion" destined to reverberate in every major city around the world.

In Metro, there were Jesus rallies in the parks, baptisms in the chilly waters of Lake Ontario, and eager street evangelists everywhere. Communes sprang up like mushrooms after rain, while church members and outsiders alike looked on in staggered disbelief.

The leader of the House of Emmaus, a former Jesus People commune of about a dozen persons, told The Star that his followers have become "an evangelical, Roman Catholic lay community."

Robert Vellick, 42, said his group became Catholics because "you can't completely cut yourself off from the history and tradition of the church."

An intellectual himself, he said his main problem while part of the street movement was that he "had no roots." He explained that while a musical group from the house on Keele St. and some of the others still engage in street evangelism, the main concern is to develop a truly Christian community.

## The PLAIN TRUTH

September, 1968

The Roman Catholic Church repeatedly speaks of herself as the "Mother" of the Protestant movement.

*"The MOTHER CHURCH of Christendom lovingly invites the descendants of all the CHILDREN torn from her bosom by irrelevant issues to return to the practice of their forebears [meaning the Roman Catholic Church] . . ." (90 Common Questions About the Catholic Faith, by John O'Brien, p. 11).*

Protestantism caught in the  
Ecumenical Embrace of  
Roman Catholicism

Dr. Ramsey has been foremost among Protestants in seeking to bring about religious unity. He has tried to bring the Anglican and Roman Catholic Churches closer together.

In early 1966, the Archbishop of Canterbury went to Rome to meet Pope Paul VI in order to further the cause of Christian unity.

At that historic meeting with the Pope, he said "I have come [to Rome] with the longing in my heart . . . May

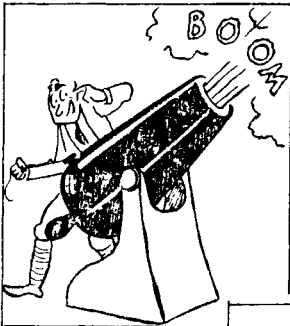
the grace of God enable us to serve His divine purpose by our meeting and enable Christians everywhere to feel the pain of their DIVISIONS and seek UNITY and truth and holiness."

In replying to the Archbishop of Canterbury, the Pope responded: "You rebuild a bridge, which for centuries has lain fallen between the Church of Rome and the [Anglican] Church of Canterbury."

# AN OLD JESUIT INTERPRETATION IN A NEW GUISE

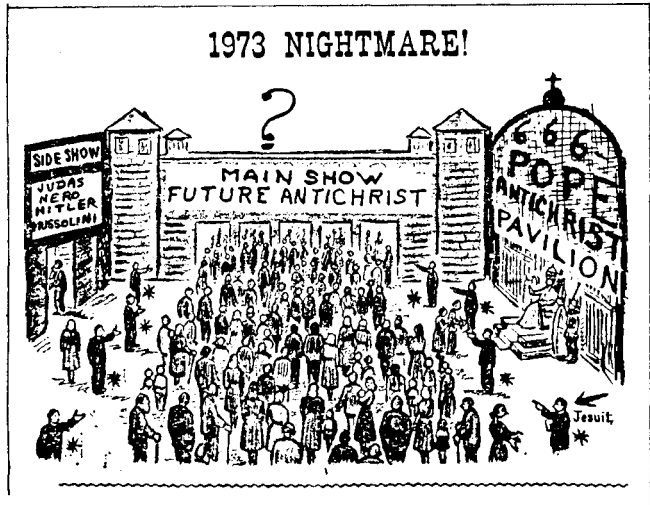
It is apparent from the history of futurism that the Future Fuehrer ideas of Hal Lindsey did not begin with him. "The Late Great Planet Earth" is a recent presentation of the teaching of the Jesuits Ribera and Lacunza which dates back to the 1500's. The ironical part is that evangelicals — Baptist, Presbyterian, Methodist (in denomination) have left the continuous historical position of their founding fathers who identified the Man of Sin with the Papacy, and have rather adopted the Roman Catholic interpretation set out by the Jesuits. The lapwing design of Lacunza's "The Coming of the Messiah in Glory and Majesty" has successfully diverted Protestant attention away from the real Man of Sin — the Roman Catholic apostasy. The Counter Reformation mounted by the Roman Church infiltrated the Church of England in the U.K. through Maitland, Newman and the Oxford Movement, and from them throughout Christendom generally.

The position of present-day Christendom is summarized pictorially by a Protestant of the Continuous-Historical school:



THE BIG NOISE TODAY IN FUNDAMENTALISM

THE FABULOUS FUTURE ANTICHRIST



## PROPHECY SCHOOLS

In regard to the “Little Horn” prophecy of Daniel 7; the Man of Sin (2 Thess. 2) and the Harlot Figure of Rev. 17, 18, it is generally recognized that there are three schools of prophetic interpretation:<sup>1</sup>

a) **Past** (*Preterist School*) — In this view, prophecies in Daniel and Revelation are regarded as largely fulfilled in the events of 70 A.D. when the Roman armies of Vespasian and Titus destroyed the nation of Israel. The Roman Catholic Apostasy is **not** the subject of prophecy in this interpretation, since it did not exist in 70 A.D. Rather, a Jewish application is often given to these passages of Scripture.

b) **Future** (*Futurist School*) — This is the most popular position in Christendom. The Antichrist and Man of Sin prophecies are considered to relate to a future (and usually unknown) personage. There is a widespread consensus among Protestant and Roman Catholic writers that the Jesuit, Ribera, founded this school of thought. Futurism has a similarity with the Preterist or Past school of interpretation, insofar as the Roman Church is not the fulfillment of these prophecies.

c) **Continuous** (*Historical School*) — This was once a popular Protestant view at the time of the Reformation, but with the growth of ecumenicalism, it is seldom taught today. In this view of prophecy, 2 Thess. 2 and Rev. 17, 18 relate to the historical development of the apostasy from the first century to its culmination in Romanism. Bro. John Thomas’ **Eureka** is an example of the continuous historical interpretation.

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<sup>1</sup> For the purposes of this study, the examination of 2 Thess. 2 is almost entirely confined to an analysis of this chapter. It has not been assumed that the “little horn” of Daniel 7 is the Papacy or that the harlot of Rev. 17 is the same system. To use these passages as the keys to unlock 2 Thess. 2 would be to use symbolic Scriptures to explain the non-symbolic. Rather, the interpretation, the Man of Sin = the Roman apostasy, is set out from the passage itself. If the identity of the Man of Sin can be proven from this passage, it provides a valuable key to unlock Dan. 7 and Revelation 17 and 18.

## THE HISTORIES OF TWO PROPHETICAL INTERPRETATIONS

### CONTINUOUS—HISTORICAL

(Man of Sin = a line of Roman Catholic apostates)

Waldenses 1100  
—in the “Noble Lessons” (1120) declared the Antichrist to be the Papacy

Joachim Abbas 1183  
—the harlot city reigning over the kings of the earth undoubtedly meant Rome — “Commentary on the Apocalypse”

Wycliff 1380  
—the Papacy is the Antichrist of Scripture

John Huss 1415

### FUTURIST

(Man of Sin = a future unknown personage yet to arise)

### REFORMATION

Martin Luther 1522

Zwingli 1524

John Calvin 1536

Melancthon 1543

William Tyndale 1550

John Knox 1558

1576 Bellarmine — Roman Catholic expositor

1580 Ribera, Jesuit, founds Futurist school

John Foxe 1586

1614 Alcazar

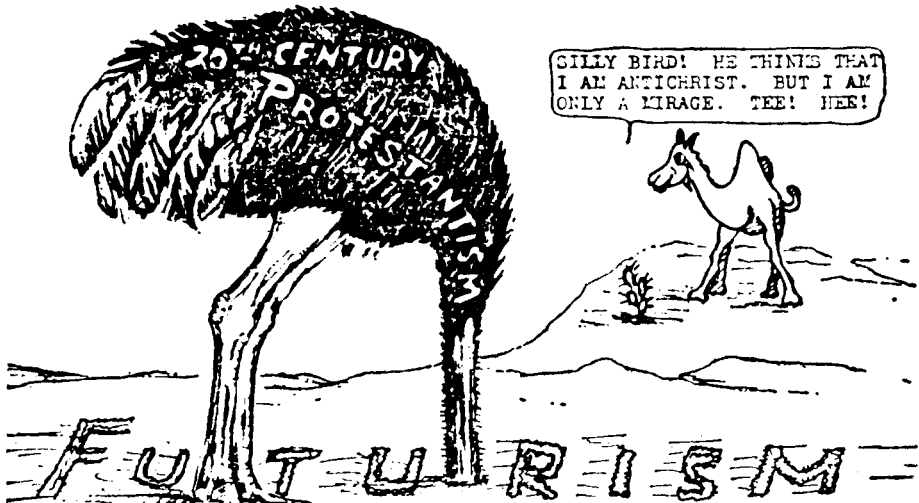
Thomas Brightman <sup>1</sup> —opposes Jesuit Ribera's futurism	1644	
Isaac Newton	1691	
	1701	Lacunza, Jesuit —published book (4 vols.) "Coming of the Messiah in Glory and Majesty" using Ben Ezra, a converted Jew as a false author. Had a great influence on Protestants
Jonathan Edwards	1773	<b>PROTESTANTS BEGIN TO ACCEPT FUTURISM</b>
	1826	Samuel Maitland —Protestant librarian to the Archbishop of Canterbury —influenced from Dublin, Ireland —began tractarian movement publicizing futurism
	1830	Edward Irving —Scottish Presbyterian minister discovers false authorship of Lacunza's work and translates it from Spanish to English
	1831	Darby (Dublin, Ireland) —reads Irving's translation of Lacunza's work, founds Plymouth Brethren and introduces futurism to America
	1838	Dr. James Todd —gives credit for his views to Maitland

1 "But mine anger and indignation brast out against the Jesuite . . . [Ribera] . . . They [Papists] dare proclaim to the world that any other thing rather is pointed at in it than their Pope of Rome? . . . Ribera, the Jesuite being privy to his bad cause . . . like an old crafty lapwing, keeps a pitiful noise, in any place rather, than where the nest is, so that he might call men away from the nest, I know not wither. But understand [O Ribera] that the seven hills [of Rev. 17] belong to Rome, and that these seven kings belong to the same . . .", "The Revelation of St. John", pp. 4, 187.

	1840	John Henry Newman —leaves C. of Eng. becomes a cardinal in Roman Church. Influenced by Todd and Maitland —publishes book “The Protestant idea of Antichrist” and gives his weight to tractarian movement directed to Protestants
E.B. Elliott —publishes “Horae Apocalypticæ” —a monumental work similar in some expositional sections to “Eureka” John Thomas — “Eureka”	1851	
	1861	
	1877	E.W. Bullinger — Companion Bible
Dr. Grattan Guinness —“The Approaching End of the Age” <sup>2</sup>	1894	
Albert Close —“Antichrist and his Ten Kingdoms”	1917	
Baron Porcelli	1927	
	1941	Douay Version
F. Walker et al. —“Watchman! What of the Night?”	1942	
E.M. Richards —Prophecy magazine of Seventh Day Adventists	1975	Scofield Bible Oral Roberts (Pentecostal) — Tulsa, Oklahoma Billy Graham — evangelist Back to the Bible—Winnipeg, Manitoba Carl McIntire — Radio preacher Herbert Armstrong — Plain Truth; T.V.; radio De Haan—“Lutheran Hour”—radio Oliver Green— preacher — radio Beirnes’ brothers — (Florida) — “The Midnight Cry” magazine Howard Estep (California) — Prophetic Newsletter E.M. Ward — Pentecostal Hal Lindsey — “The Late Great Planet Earth”
Eric Peters —Old Fashioned Prophecy Magazine		
Barnes —Commentary: Notes on the New Testament		

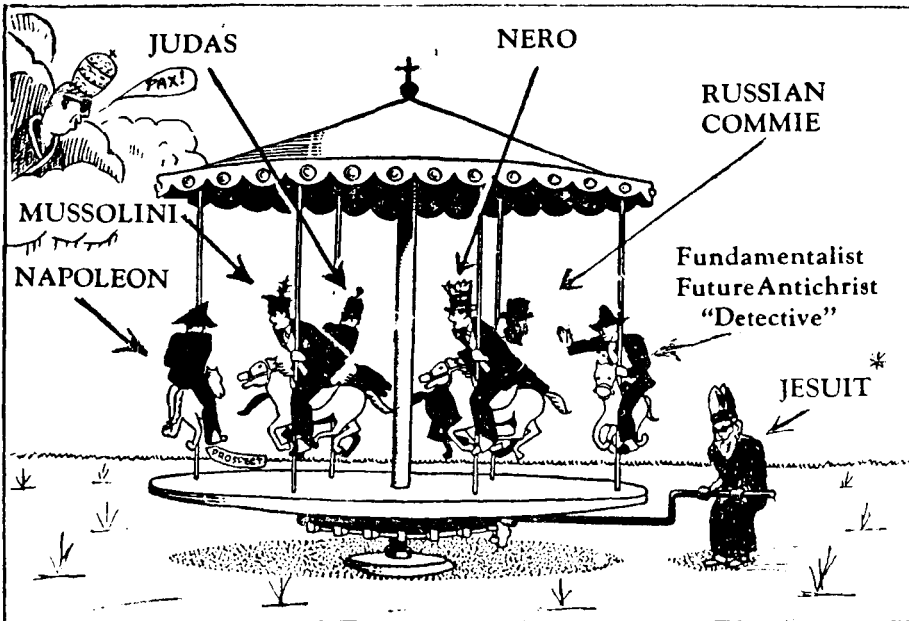
2 “. . . the Jesuit, Ribera, who, moved like Alcazar, to relieve the Papacy from the terrible stigma cast upon it by the Protestant interpretation, tried to do so by referring these prophecies to the distant future . . .”, p.95.

# ARE YOU SURE THIS AIN'T YOU?



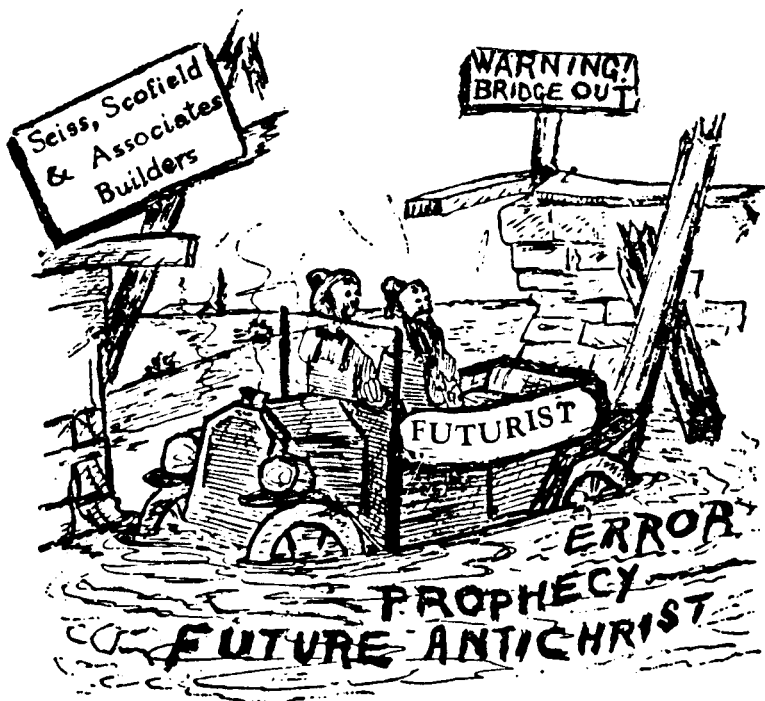
Guess anyone you want, Judas, Mussolini or Sinbad the Sailor, but NEVER say "POPE"!

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Cartoons taken from "Old Fashioned Prophecy Magazine"

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*The Protest of  
Protestant Minorities*



## PROTESTANT MINORITIES PROTEST

*Not all Evangelicals within Christendom have accepted the “about turn” of Protestant writers and preachers. The following extracts from a non-Christadelphian publication illustrate their concern.<sup>1</sup>*

Today’s Protestant leadership can be divided into at least 6 groups in this consideration of Faulty Prophecy Exegesis as an important contributing factor in the demise of Protestant Power in the world.

I. The ones directly in the employ of Rome (could be undercover Romanists; Jesuits, etc.). Supervisors to keep the Futurist Kettle boiling.

II. The ones so much in love with the Roman Church that they need but a nudge to drop into the Pope’s lap (ecumenists and related “ists”). They’re already lost to Protestantism. Let them go!

III. The ones not publicly rooting for Rome, but are, nevertheless, Romanist allies through the Romanist Future Antichrist Fable, the greatest single contributing factor towards wrecking Protestantism by pointing people to the wrong enemy.

IV. The fence-sitters who have nothing to do with Prophecy — pro or con.

V. The Microscopic Minority who, like Luther, Knox and other early Protestants, are faithful witnesses to the truth that the Papacy is the Antichrist, but are so feeble their protests are no louder than a whisper in a whirlwind.

VI. So-called Champions of Protestantism presenting their sides of the many-faceted Anti-Romanist Jewel for your consideration and approval, **but with the “Pope is Antichrist”** facet strangely ignored by one and all. From India to Ireland, across the ocean to Canada, U.S.A., and across the Pacific to Australia and S. Africa. This is true with possibly three exceptions, **THE ROCK NEWSPAPER** in New South Wales, **Old Fashioned Prophecy** in New Jersey, U.S.A. . . .

What did these **watchmen** do to keep faith with the Message of Warning delivered them to warn their followers that Rome was **Babylon** and to beware of its mayor, his “holiness”, the Pope, as the Man of Sin predicted?

**THEY HAVE DONE NOTHING!** But, not only that, they leaned over backwards to teach views about Antichrist that Antichrist, himself, concocted (talk about Red Riding Hood believing that the wolf was grandmother!!!). Thus these pseudo-watchmen effectually ruined the warning of our Lord Jesus Christ in Rev. 1:1 and made it of no effect whatsoever. **And thus GOD’S REVELATION AS TO THE CHARACTER AND IDENTITY OF THIS PAPAL PERSONAGE WENT FOR NOUGHT.** Consequently millions of weak, milk-drinking “saints” (Heb. 12:14) have been sucked into the Romanist Whirlpool in this active, massive endeavour of the **Jesuit-controlled Romanist Counter Refor-**

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<sup>1</sup> Taken from a reprinted copy of Nicholas O’Demus, “Unprofitable Servants”, pp. 20, 21, 28, 29

mation which began as a retaliatory effort of Catholic Action, less than 20 years after the Reformation began. (Encyc. Brit., 11th Vol. XXIII, p. 489c). That is how fast the Romanists got into the picture to retaliate! Which is a sad picture for the Protestant Gospel Endeavour. For, while Protestant Evangelists are working might and main to garner a few souls for the Master, the Protestant “Prophets” are tossing freshly won souls down the Romanist Chute.

In our brief career in this work we have received countless sharp letters decrying our views for lacking “Christian Love” and making charges couched in bitterness and hate, etc. But, brother, sister, it is not “hate” when you are day-dreaming in your comfortable rocker on your front porch, that causes your neighbour to dash up yelling like a Comanche and to slap you on the face and to drag you out of that nice chair when, **back of you —**

**YOUR HOUSE IS ON FIRE!**

## **WHY THE “ABOUT TURN” BY PROTESTANTS?**

Why have the non-Romanist churches of Christendom abandoned the continuous historical view of passages which had previously identified the Papacy with the Man of Sin? The following are set forth as reasons:

(1) **Reductionism** — Since the Protestantism Reformation there has been a reduction in the number of doctrines required to be believed to qualify as a “Christian”. Doctrines such as penance, absolution, auricular confession and indulgences were rightly opposed as non-Biblical and then discarded. Today reductionism has become full-blown. The test of a Christian is simply that he believes “Jesus is Lord”, “is born again” or “has had a **personal experience** with his Lord”. There has been a de-emphasis on **doctrines** to be believed and an accompanying emphasis on an “experience” as the test of genuineness.

(2) **Futurism** — The acceptance of a view of prophecy which interprets the Antichrist as future removes the possibility of the application to the Roman Church. It also introduces an anonymity about the Man of Sin which removes any **personal stigma** and is therefore more in keeping with contemporary rules of etiquette. The effect of such a belief is to make the Protestant churches (however unwittingly) more susceptible to the ecumenical overtures of the Roman Church. Joint action against poverty, atheism, racism and pollution is quite in keeping with the exterior posture of the Roman Church as world-wide peacemaker, defender of the poor, and Mother of Christianity and the Bible. Unity with Rome is now the subject of consideration by Protestant churches like the United Church of Canada — indicative of the way in which churches are now caught within the ecumenical embrace of Romanism.

## **THE RAPTURE — THE DISASTROUS ERROR**

The Rapture is the belief, widely held by Evangelicals, that prior to the return of Christ “saved Christians” will be taken to be with Christ in heaven. They will escape a 7-year tribulation during which the Antichrist reigns supreme. Lindsey’s

book, “The Late Great Planet Earth” puts it this way:

“God’s Word tells us that there will be one generation of believers who will never know death. These believers will be removed from the earth before the Great Tribulation . . .”<sup>1</sup>

“Someday, a day that God only knows, Jesus Christ is coming to take away all those who believe in Him. He is coming to meet all true believers in the air . . . It will be the living end. The ultimate trip . . . The big question is will you be here during the seven year countdown? Will you be here during the time of Tribulation when the Antichrist and the False Prophet are in charge for a time?”<sup>2</sup>

A rapturous experience is imagined!

“It was the last quarter of the championship game and the other side was ahead. Our boys had the ball. We made a touchdown and tied it up. The crowd went crazy. Only one minute to go and they fumbled — our quarterback recovered — he was about a yard from the goal when — zap — no more quarterback — completely gone, just like that!”<sup>3</sup>

It requires little foresight to see that when Christ returns to the Mount of Olives to “rule the nations with a rod of iron” (Rev. 2:27) and to “break in pieces and destroy all other kingdoms” (Dan. 2:44) that he will be rejected by millions who now profess to follow him. The very activities prophesied of Christ are attributed by the Protestant and Evangelical churches to the Antichrist. Furthermore, when the rapture does not occur (since it is not taught in the Bible) those awaiting the ultimate trip **before** the return of Christ to the earth will reject him as an imposter.

It is ironical that the Evangelicals and Pentecostals who now put forth their personal experiences “with their Lord” as the ultimate test of genuineness of belief, will, in the future, reject the **personal** return of Christ as the Antichrist. Those who refuse to believe the Truth are ultimately the victims of a strong delusion to believe a lie.

## THE REAL ENEMY OF THE GOSPEL IS DISGUISED

Jesus forewarned: “Beware of false prophets which come to you in sheep’s clothing, but inwardly they are ravening wolves.” (Matt. 7:15). Similarly, the Apostle Paul spoke of “grievous wolves” which would enter among the believers “not sparing the flock” (Acts 20:29). If wolves were always recognizable as such, perhaps fewer Bible readers would fall for the guise of sheep’s clothing.

If it can be shown that the Roman Catholic Church, despite her elaborate attempts to claim the contrary, is the embodiment of the apostasy prophesied in 2 Thess. 2, then it must be recognized as a system to be destroyed by Christ. Men like Hal Lindsey who publicize the futurist view of an unknown personage who is to be the Antichrist, are ignoring the **real** enemy of the Truth who is already here,

1 Lindsey, p. 127.

2 Lindsey, p. 126.

3 Lindsey, p. 128.

and has been for centuries. The Futurist theory can only be regarded as a straw man of the Papacy.

If the Almighty can say of Babylon the Great, “Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues” (Rev. 18:4) then now is no time for benediction. As the churches drink from the intoxicating wine cup of their Mother, now is the time to “cry aloud and spare not”; perchance some may be rescued from perishing.

## **INTERPRETING PROPHECY — ESTABLISHING THE CRITERIA**

Religious fundamentalists have always had a flourishing interest in prophecy. Many of these have been non-Biblical, highly subjective, resting on personal visions and “gifts”, and have related to the end of the world, earthquakes or doom from comets. The prophecies have been falsified with the passing of time, but there always seem to be new enthusiasts in the making who appear to profit little from the mistakes of their forebears.

It seems reasonable to suggest that an interpretation of prophecy is more likely to be the right one if **all** the clues given in the prophecy can be explained. On the other hand, interpretations which ignore details which are inconsistent with the view being set forth, or which leave details unexplained must be regarded with less confidence. It is for this reason that a comprehensive analysis of this chapter has been undertaken with the relevant section of 2 Thess. 2 set out verse by verse.

### **Finding the clues**

Mystery books once made popular reading. The clues were set out in the early chapters and by the time the last chapter had been read, the villain was clearly identified. A careful reader might identify the villain in the first few chapters. Everyone, however could identify him by the time the end of the book was reached; and in retrospect all the early clues “fitted”. 2 Thess. 2 reads like a mystery story.

The following paraphrase updates the language of the A.V. translation (e.g. ‘letteth’ = ‘restrains’) and consistently renders a Greek word each time it occurs by an English equivalent. How many identifying clues can you find?

## **THE MAN OF SIN PROPHECY (An Amplified Paraphrase)**

- 2:1 Now concerning the coming of our Lord Jesus Christ  
and our assembling to meet him  
we intreat you brethren
- 2:2 Not to be quickly agitated in mind  
or continually troubled  
neither by a spirit [a claimant to Spirit-gifts]  
nor by a word of mouth report  
nor by a spurious letter said to be sent by me, Paul  
to the effect that the day of the Lord is now here.
- 2:3 Let no-one deceive you in any way;  
for that day will not come,  
unless the apostasy comes first  
and the man of sin [lawlessness] is revealed,  
the son of perdition and destruction
- 2:4 Who opposes  
and exalts himself above every so-called god  
or object of worship  
so that he takes his seat  
in the temple of God  
proclaiming himself that he himself is God.
- 2:5 Do you not remember, that when I was still with you,  
I told you these things?
- 2:6 And you know what is restraining him now (from being revealed at  
this time)  
so that he might be revealed in his time [appointed].
- 2:7 For the mystery (what is known only by revelation)  
of iniquity [lawlessness, sin]  
is already at work.  
It will be restrained only until the restraint is removed [a person? or  
personification?]
- 2:8 And then the man of sin, the lawless one, will be revealed  
and the Lord Jesus will slay him [consume, bring to nothing],  
by the breath of his mouth  
and destroy him [to make him of none effect],  
by the appearing or brightness of his coming [parousia].
- 2:9 The coming of the lawless one is like the activity of Satan  
attended with all power,  
signs [miracles]

- 2:10 and lying wonders [wicked deceptions, delusive marvels],  
 for those who are to perish  
 because they refused to love, or welcome the Truth  
 and so be saved.
- 2:11 Therefore God sends upon them  
 a strong delusion [a misleading influence]  
 to make them believe what is false
- 2:12 so that all may be judged and condemned  
 who did not believe the Truth  
 but who took pleasure in unrighteousness.

**Now list your clues:**

Verse	Identifying clue

## **THE MAN OF SIN: HIS IDENTIFYING CHARACTERISTICS**

How does your list of clues compare with this one?

### **A) Movement**

1. Apostate — (2:3)
2. Lawless (sinful) — (2:3)
3. Existed in 1st Century — (2:7)
4. Was Restrained — (2:6)
5. Later Revealed — (2:8)

### **B) Focalized in a Man**

6. Lawless — (2:3)
7. Opposes the Truth — (2:4)
8. Exalts Self — (2:4)
9. Has a Seat — (2:4)
10. “In the Temple of God” — (2:4)
11. Proclaims Himself “God” — (2:4)

### **C) Converts Seduced by:**

12. Satanic Activity — (2:9)
13. Power — (2:9)
14. Pretended Signs — (2:9, R.S.V.)
15. Wonders — (2:9)
16. Belief of Lies — (2:11)
17. Pleasure in Unrighteousness — (2:12)
18. A Strong Delusion from God —(2:11)

### **D) The End**

19. “Son of Perdition” — (2:3)
20. Destroyed by Christ — (2:8)
21. Followers Condemned — (2:12)

## A CLOSER EXAMINATION OF THE CLUES

It is important to note the reason for the heading, “A Movement”, in the list of clues.

### 1. “The Man of Sin” — A person or succession of persons?

The “Man of Sin” is both a person and succession of persons. This is proven from the following:

- a) A succession- The “mystery of iniquity” or secret lawlessness was at work at the time the Apostle Paul penned his epistle to the Thessalonians (2 Thess. 2:7). Since the “Man of Sin” is to continue until the “day of the Lord” — a span of 1900 years — when he will be destroyed by Christ (2 Thess. 2:8), he cannot be only **one** man. The “Man of Sin” therefore, must be a line of wicked ones, the last of which is personally destroyed by Christ.<sup>1</sup>
- b) A person- The “Man of Sin” has a “seat in the temple of God” (2 Thess. 2:4) and is to be consumed by the spirit of Christ’s mouth (2 Thess. 2:8). This language requires the “Man of Sin” to be a person. The succession of men of the same stamp is called the “Man of Sin”.

The Roman pontiff heads the apostasy. The line of popes is a line of men of sin — the “Man of Sin” being the one reigning at any given point in history. When Christ returns the “Man of Sin” will be the pontiff then reigning.

### 2. An Apostate Movement

The apostasy had its beginning in the first century ecclesia, otherwise it could not be a “falling away”. The apostasy has continued to the present day and will continue until the return of the Lord when it will be destroyed (2:8).

It is important to note that the apostasy goes back to the first century when the “mystery of iniquity” already worked (2:7). It is the claim of the Roman Church to have originated from an unbroken succession back to Jesus. The following are typical examples:

“Here we have . . . one of the **most striking and unmistakable proofs** of the divine origin of the Catholic Church in the cold historical fact that for more than fourteen centuries after the death of Christ there was no Christian church in existence save the Catholic Church. The heretical sects that arose during that time for the most part, withered and died away, while the Catholic Church alone existed throughout all Christendom. Of the many various sects that exist today, none of them can trace its origin back more than a few centuries at most. Hence, it must be evident to all that they cannot have Christ for their Founder, since they did not exist at that time, nor for more than fourteen hundred years after his death.”<sup>2</sup>



“The Voice of History shows at a glance that the Catholic Church is the only Church in the world today which traces her origin back to Christ.”<sup>3</sup>

**Several observations follow from these excerpts:**

- a) In spite of the evil lives of some of these popes, the Roman Church has survived. Is its survival proof of its claim to be divine? On the basis of this argument, Judaism and sun worship would be even more divine than Romanism because they have survived longer.
- b) There are only two alternatives. The claims of the Roman Church are either true or false. It is either the genuine Church founded by Christ or it is the apostasy. Nor is it surprising that the apostate would claim genuineness since a strong delusion would be given it (2:11, 12).
- c) The fact that the Roman Church claims a continuity — “an unbroken line” back to the first century — makes it a prime candidate for the apostasy since the word “apostasy” in itself describes a system which originally held truth, but apostasized with the passage of time (“falling away” of V.3 in Greek APOSTASIA).

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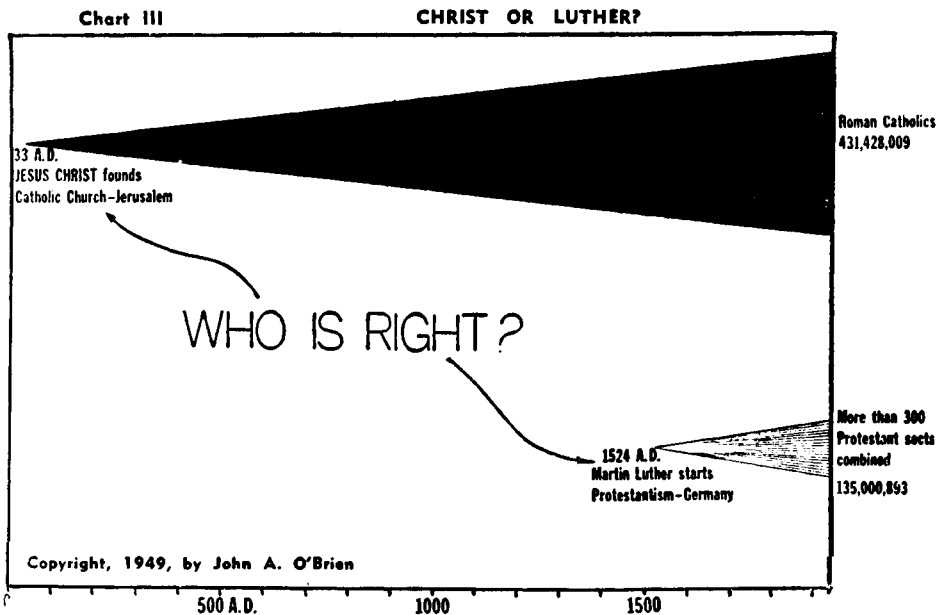
1 Similarly, the harlot of Rev. 17:4 who rides the scarlet coloured beast is not one woman, but a line of fornicators. Also the head of gold on Nebuchadnezzar’s image was identified to be Nebuchadnezzar (Dan. 2:38), but before the bronze kingdom of the Medo-Persians commenced to rule, kings other than Nebuchadnezzar reigned over Babylon. He was only one in a dynasty or line of kings.

2 John A. O’Brien **The Faith of Millions: The Credentials of the Catholic Religion**, (Huntington, Indiana: Our Sunday Visitor Inc., 1963), Nihil Obstat: James J. O’Connor Censor Librorum. Imprimatur: Leo A. Pursley, Bishop of Fort Wayne-South Bend, p.20.

3 *Ibid.*, p. 46.

## ANTIQUITY — NOT A PROOF OF AUTHENTICITY — BUT RATHER AN ESSENTIAL REQUIREMENT FOR THE APOSTASY

The following pictures and quotations are taken from a popular Roman Catholic publication intended for widespread circulation as a tool for the conversion of non-Catholics. It is ironical that the chief point of appeal is the “unbroken” continuity of the Roman pontiffs with the first century ecclesia. It is this very fact which makes the Roman Church the prime candidate for the apostasy.



“That’s the point to note . . . the divine origin of the Catholic Church and the human origins of all the Protestant sects. Catholicism is God-made. Protestantism is man-made.”

“Yes . . . to appreciate the difference, contrast the unbroken continuity and the marvellous growth of the Catholic Church through 1900 years with the lateness of the arrival of the Protestant sects upon the state of Christendom, and the divisions which have gone steadily on within their own ranks . . . As the branch of a tree that is cut from the trunk speedily withers and dies, so the sects which have cut themselves off from the Mother Church are deprived of the life-giving graces flowing through her sacramental veins to all members of her organic body, and are without the divine protection which alone can preserve their unity and vitality.”<sup>1</sup>

1 Quoted from John A. O'Brien, *What's the Truth about Catholics?*, (Huntington, Indiana: Our Sunday Visitor, 1950), p.61.

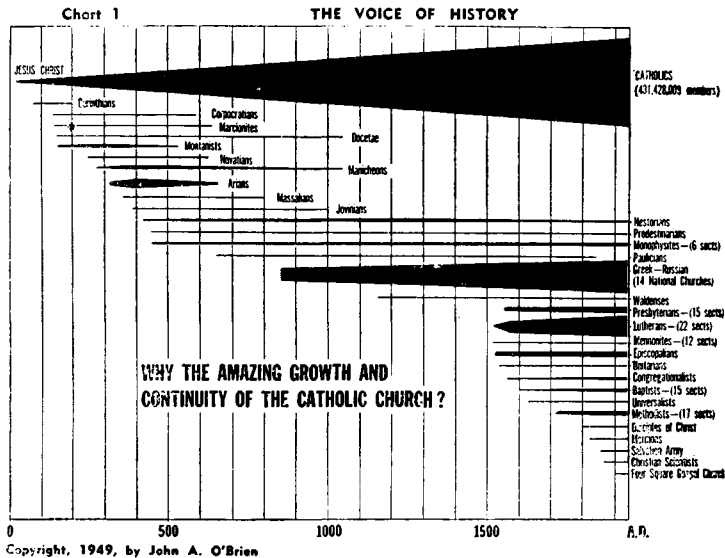
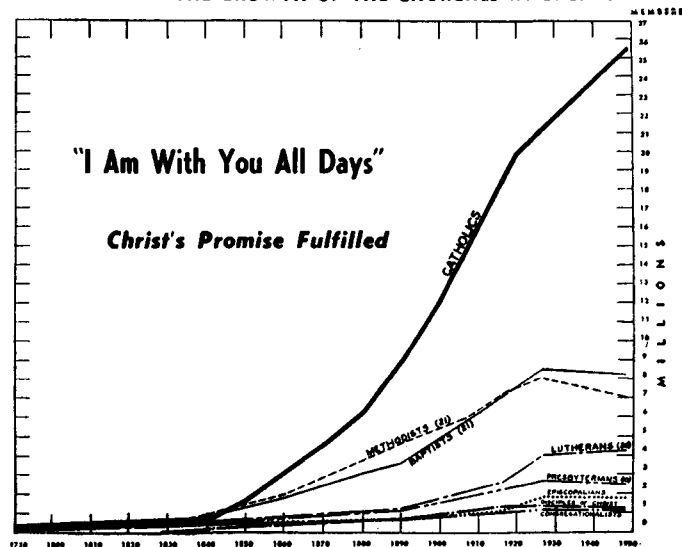


Chart VII THE GROWTH OF THE CHURCHES IN U. S. A.



## THE APOSTASY — BEGAN IN FIRST CENTURY AND CONTINUES TODAY

"I see . . . that is why the title deeds of all the non-Catholic denominations are invalid . . . worthless . . . for none go back beyond the sixteenth century . . . None come even close to Christ . . . the original owner . . . the founder. How unfortunate . . . how tragic . . . that non-Catholics never stop to examine their title deeds."

"Only to find them worthless? That isn't a pleasant discovery . . . and people fight shy of unpleasant facts . . ."

"But some day there must be a reckoning . . . one can't remain in a fool's paradise indefinitely . . . some day the bottom will fall out . . . and there will be a rude awakening . . . Better make the title valid . . . by going back to the original owner . . . to Christ . . . and to His Church."<sup>1</sup>

<sup>1</sup> Quoted from John A. O'Brien, *What's the Truth about Catholics?*, (Huntington, Indiana: Our Sunday Visitor, 1950), p.69.

# THE TITLE DEED OF THE CATHOLIC CHURCH

# Table II

## Unbroken List of Pontiffs from Peter to Today

Christ to Peter: "Thou art Peter: and upon this rock I will build my Church, and the gates of hell shall not prevail against it." MAT. 16:18

Name	Elected	Died	Name	Elected	Died	Name	Elected	Died
1. St. Peter, M.	33	67	60. St. Gregory I.	590	604	133. John XII.	956	964
2. St. Linus, M.	67	78	61. Sabinius	604	606	134. Benedict V.	964	965
3. St. Cletus, M.	78	90	62. Boniface III.	607	607	135. John XIII.	965	973
4. St. Clement I., M.	90	100	63. St. Boniface IV.	608	615	136. Benedict VI.	972	973
5. St. Anacletus, M.	100	112	64. St. Deusedit II.	615	619	137. Donus II.	973	981
6. St. Evaristus, M.	112	121	65. Boniface V.	619	625	138. Benedict VII.	973	984
7. St. Alexander I., M.	121	132	66. Honorius I.	625	638	139. John XIV.	984	998
8. St. Sixtus I., M.	132	142	67. Serverinus	638	640	140. John XV.	985	995
9. St. Telephorus, M.	142	154	68. John IV.	640	642	141. Gregory V.	995	996
10. St. Hyginus, M.	154	168	69. Theodore I.	642	649	142. Sylvester II.	999	1003
11. St. Pius I., M.	168	175	70. St. Martin I., M.	649	655	143. John XVI. or XVII.	1003	1003
12. St. Anicetus, M.	175	187	71. St. Eugene I.	655	672	144. John XVII. or XVIII.	1003	1003
13. St. Soterus, M.	175	182	72. St. Vitalian	657	672	145. Severus II.	1009	1012
13. St. Soterus, M.	175	182	73. Adodatus II.	672	676	146. Benedict VIII.	1012	1024
14. St. Eleutherius, M.	182	193	74. Donus I.	676	678	147. John XVIII. or XIX.	1024	1033
15. St. Victor I., M.	193	203	81. St. Agathe	678	682	148. Benedict IX.	1033	1044
16. St. Zenyrianus, M.	203	221	82. St. Agathe II.	682	685	149. Gregory VI.	1044	1046
17. St. Callistus I., M.	221	231	83. St. Benedict II.	684	685	150. Clement II.	1046	1047
18. St. Urban I., M.	227	233	84. John V.	685	686	151. Damascus II.	1048	1049
19. St. Pontian, M.	233	238	85. Conon	687	701	152. Victor II.	1055	1057
20. St. Anterus, M.	238	239	86. St. Sergius I.	701	705	153. Stephen X.	1057	1058
21. St. Fabian, M.	239	253	87. John VI.	705	707	154. Nicholas I.	1059	1061
22. St. Cornelius, M.	253	257	88. John VII.	707	707	154. Alexander II.	1061	1073
23. St. Lucius I., M.	257	260	89. Anastasianus	708	709	157. St. Gregory VII.	1073	1085
24. St. Stephen I., M.	260	261	90. Constantine	708	715	158. B. Victor III.	1087	1087
25. St. Dionysius I., M.	261	273	91. St. Gregory	715	731	159. St. Urban III.	1088	1099
27. St. Felix I., M.	272	275	93. St. Zachary	741	752	160. Paschal II.	1099	1118
28. St. Pothychian, M.	275	283	94. Stephen II.	752	752	161. Callistus II.	1118	1130
29. St. Calixtus, M.	283	296	95. St. Stephen III.	752	757	162. Callistus II.	1110	1124
30. St. Marcellian, M.	296	304	96. St. Paul I.	757	767	163. Honorius II.	1124	1130
31. St. Marcellus I., M.	304	309	97. Stephen IV.	767	771	163. Celestine II.	1143	1144
32. St. Eusebius I.	309	311	98. Adrian I.	771	795	166. Lucius II.	1144	1145
33. St. Melchades	311	313	99. St. Leo III.	795	816	167. Eugene III.	1145	1153
34. St. Sylvester I.	314	337	100. St. Stephen V.	816	817	168. Anastasius IV.	1153	1154
35. St. Mark	337	340	101. St. Paschal I.	817	824	169. Adrian IV.	1154	1159
36. St. Julius I.	341	352	102. Eugene II.	824	827	170. Gregory VII.	1159	1181
37. St. Liberius	352	366	103. Valentine	827	827	171. Lucius III.	1181	1185
38. St. Felix II.	366	383	104. Gregory IV.	827	844	172. Urban III.	1185	1187
39. St. Damasus I.	367	384	105. Sergius II.	844	847	173. Urban III.	1187	1187
40. St. Siricius	384	398	106. St. Leo IV.	847	855	174. Clement III.	1187	1191
41. St. Anastasius I.	398	402	107. Benedict III.	855	858	175. Celestine III.	1191	1191
42. St. Innocent I.	402	417	108. St. Nicolas I.	858	847	176. Innocent II.	1198	1216
43. St. Zozimus	417	418	109. Adrian II.	858	872	177. Honorius III.	1216	1227
44. St. Boniface IV.	418	424	110. John VIII.	872	882	178. Gregory IV.	1227	1241
45. St. Celestine I.	423	432	111. Marinus I.	882	884	179. Gelasius IV.	1241	1241
46. St. Sixtus III.	432	440	112. St. Adrian III.	884	891	180. Innocent IV.	1241	1254
47. St. Leo II.	440	460	113. Stephen II.	891	891	181. Alexander IV.	1254	1264
48. St. Hilary	461	468	114. Formosus	891	896	183. Clement IV.	1264	1268
49. St. Simplicius	468	483	115. Stephen VII.	896	897	184. Gregory X.	1268	1271
50. St. Felix III.	483	514	116. Romanus	897	898	185. B. Innocent V.	1271	1275
51. St. Gelasius I.	492	494	117. Theodore II.	898	898	186. Adrian V.	1276	1276
52. St. Anastasius II.	496	498	118. John IX.	898	900	187. John XIX. or XX. or XXII.	1276	1276
53. St. Symmachus	498	514	119. Benedict IV.	900	904	188. Nicholas III.	1276	1280
54. St. Hormisdas	514	523	120. Leo V.	904	904	190. Honorius IV.	1280	1282
55. St. John I.	523	528	121. Christopher	904	911	191. Nicholas IV.	1282	1287
56. St. Felix IV.	528	569	122. Stephen III.	911	911	192. Celestine V.	1287	1294
57. Boniface IV.	530	532	123. Anastasius III.	911	913	193. Benedict VIII.	1294	1303
58. John II.	532	535	124. Landus	913	914	194. Benedict X. or XI.	1303	1304
59. St. Agathus	535	538	125. John V.	914	925	195. Clement IV.	1304	1314
60. St. Silvester, M.	538	538	126. Leo VI.	925	929	196. John XX. or XXI. or XXII.	1314	1334
61. Vigilius	538	555	127. Stephen VIII.	929	936			
62. Pelagius I.	555	560	128. John VI.	936	939			
63. John III.	560	573	129. Leo VII.	939	939			
64. Benedict I.	574	578	130. Stephen IX.	939	942			
65. Petrus II.	578	590	131. Marinus II.	942	948			
			132. Agapitus II.	946	950			

\*—Pope during exile of Liberius. †—Died before his consecration. ‡—Resigned.

Of the 262 Popes from St. Peter to Pius XII, 83 were honored as Saints; 7 as Blesseds; and 33 were martyred . . . a distinguished list of holy and saintly men . . . linking the Church with Christ . . . and constituting the title deed of the Catholic Church . . . the one true Church of Jesus Christ on earth.

### THE ROMAN CATHOLIC APOSTASY<sup>1</sup>

	<b>Date</b>
Immortality of the soul . . . . .	(approx.) 124
Pre-human existence of Christ . . . . .	124
Substitutionary sacrifice . . . . .	124
Sprinkling instead of immersion . . . . .	150
Greek word "trias" used for the trinity . . . . .	180
The term "priest" applied to church officials . . . . .	200
Millennial reign of Christ regarded as an allegory . . . . .	200
Platonic philosophy introduced by Origen . . . . .	200
Perpetual virginity of Mary . . . . .	250
Primacy of Peter . . . . .	250
Apostolic succession . . . . .	250
Infant baptism . . . . .	250
Monasticism founded . . . . .	270
Prayers for the dead . . . . .	(approx.) 300
Making the sign of the cross . . . . .	(approx.) 300
Emperor Constantine makes apostate Christianity the state religion— wholesale inclusion of Christianized pagans . . . . .	312
Wax candles . . . . .	320
Jesus a person within the Godhead (Council of Nicea—from which came the Nicene Creed) . . . . .	325
Veneration of dead "saints" and angels . . . . .	375
Use of images . . . . .	375
The "Holy Ghost" a person within the Godhead (Council of Constantinople) . . . . .	381
Emperor Theodosius makes apostate Christianity compulsory . . . . .	395
"Pontifex Maximus" (formerly title of Caesar and high priest of heathen religion) taken as title of Bishop of Rome . . . . .	395
 <b>ROMAN EMPIRE DIVIDES—CONSTANTINOPLE THE CAPITAL IN THE EAST AND ROME IN THE WEST</b>	
Jerome's translation of the Bible—the Latin "Vulgate" . . . . .	400
Innocent I calls himself "Ruler of the Church of God" . . . . .	402
Doctrine of purgatory . . . . .	430
Original sin . . . . .	430
Holy Spirit the <b>exclusive</b> agent in regeneration . . . . .	430
Exaltation of Mary — "the Mother of God" . . . . .	431
Leo I takes the title of "pope" — the title is conferred on all previous bishops of Rome posthumously . . . . .	451
 <b>ROME FALLS TO THE BARBARIANS</b>	
Indulgences for the dead . . . . .	476
Priests begin to dress differently to laymen . . . . .	500
Extreme Unction . . . . .	526
Latin language used in prayer and worship established by Gregory I . . . . .	600
Prayers directed to Mary, dead saints and angels . . . . .	600
Decree of Phocas gives pope temporal power . . . . .	610
Rival claimants to Papal throne — Honorius II and Leo II . . . . .	682
Kissing of pope's foot begins with Constantine . . . . .	709
Feat of the assumption of the virgin Mary . . . . .	819
"Holy water" mixed with a pinch of salt and blessed by a priest . . . . .	850
Wearing of the papal crown—Nicolas I . . . . .	(approx.) 858
Pseudo-Isidorian Decretals—forged documents used by Nicolas I to establish his claims to temporal powers . . . . .	859
Western and Eastern Churches (Rome and Constantinople) mutually excommunicate each other . . . . .	869
Canonization of dead "saints" John XV . . . . .	995
Celibacy of the priesthood decreed by Gregory VII . . . . .	1079
The Rosary, mechanical praying with beads, originated by Peter the Hermit . . . . .	1090

Plenary indulgences granted to all who took part in the Crusades . . . . .	1094
Payment for Masses introduced . . . . .	1100
The Inquisition instituted by the Council of Verona . . . . .	1184
Indulgences sold—money used to repair St. Peter’s Basilica in Rome . . . . .	1190
Reading of the Bible in the common vernacular condemned . . . . .	1198
Extermination of the Albigenses ordered by Innocent III . . . . .	1200
Auricular confession to a priest instead of to God instituted by Innocent III . . . . .	1215
Adoration of the wafer (host) decreed by Honorius III . . . . .	1220
Bible forbidden to laymen, and placed on the Index of Forbidden Books by the Council of Valencia . . . . .	1229
Limbo originated for the dead unbaptized infants . . . . .	1245
Thomas Aquinas published “Summa Theologica” . . . . .	1250
The scapular (a shoulder strap connected by two strings) invented by Simon Stock . . . . .	1251
The House of Mary was purportedly detached from its foundations in Nazareth and transported by angels first to Dalmatia and then to Loretto, Italy . . . . .	1291
Plenary indulgences granted by Boniface VIII to all who visit Rome . . . . .	1294
Priests refuse to pay taxes . . . . .	1296
Treasury of merits—merits can be transferred . . . . .	1342
Three rival claimants to papal chair—John XXIII, Gregory XII, Benedict XIII . . . . .	1409
Huss the reformer promised safe passage to Rome and then betrayed and burned to death . . . . .	1414
The cup forbidden to the people at communion . . . . .	1414
Seven sacraments and purgatory made articles of faith . . . . .	1439
Innocent VIII orders extermination of the Waldenses . . . . .	1484
Indulgences sold for the living and the dead . . . . .	1513
Luther’s 95 theses . . . . .	1517
Ignatius Loyola founded the Jesuits . . . . .	1534
Copernicus excommunicated for his heliocentric theory of the solar system . . . . .	1534
Tradition given equal authority with the Scriptures . . . . .	1546
Council of Trent affirms:	
—LATIN—language of the mass . . . . .	
—use of Scripture without permission forbidden . . . . .	
—only Roman Catholic translations allowed . . . . .	
—absolute power of the pope over the whole earth . . . . .	1546
Solemn mass celebrated for St. Bartholomew’s Day massacre when 60,000 Huguenots exterminated . . . . .	1572
Galileo condemned by Paul V and Urban VIII . . . . .	1616
Bulls issued by Pius VI against Bible Societies . . . . .	1775
Newman and Manning, leaders of the Oxford Movement, converted to Roman Catholicism . . . . .	1845
Doctrine of Immaculate Conception proclaimed by Pius IX . . . . .	1854
Virgin Mary supposedly appears to Bernadette Soubirous at Lourdes in France . . . . .	1858
Papal infallibility decreed by 1st Vatican Council . . . . .	1870
Virgin Mary supposedly appears to three children in Fatima, Portugal . . . . .	1917
Life of mother and fetus equally sacred, proclaimed by Pius XI . . . . .	1922
Lateran accord—Mussolini restored Pope’s temporal power in Vatican City . . . . .	1929
Liguori (canonized saint) in “The Glories of Mary” declares Mary as a “mediatrix”—she obtains favours not granted by God and quicker than Jesus . . . . .	1931
Papal Concordat signed with Nazi Germany . . . . .	1933
Pope remains silent over Germany’s extermination of 6,000,000 Jews . . . . .	1943
Pius XII creates 32 new cardinals — robes of each cost \$10,000 . . . . .	1946
Assumption of body of Mary to heaven made an article of faith . . . . .	1950
Queenship of Mary proclaimed — “Queen of heaven” . . . . .	1954
Ecumenical movement towards eastern Orthodox — Vatican II . . . . .	1962
Ecumenical movement further attempted — pope addresses U.N. prays for peace with Protestants . . . . .	1962
Pope addresses “World Council of Churches” and opened his arms to welcome Protestants home . . . . .	1965
Pope maintains that Jerusalem should be an international city although diplomatic relations exist with many Arab countries, none with Israel . . . . .	1973
Pope Paul re-affirms belief in the Devil . . . . .	1973

‘May the reader of these notes, sensitive to the Scriptural use of terms like “saint” and “Father” pardon the use of these terms when they refer to Romanists within the apostasy. These arrogated titles are used only for the purposes of identification. It is with regret that they have to appear with such unholy associations.

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*A verse by verse  
exposition of  
2 Thessalonians 2*



## Why was the “Man of Sin” prophecy given to the Thessalonians?

The language of 2 Thess. 2 is almost surprising to the student of Scripture. It reads more like Daniel and Revelation than Romans or Galatians. Two reasons can be inferred from the epistle to the Thessalonians as to why the “Man of Sin” prophecy was given:

- a) **Premature expectations of Christ’s return** — The Laodiceans considered themselves to be rich, increased with goods and had need of nothing (Rev. 3:17). Such was not the case at Thessalonica. The believers had experienced a severe test of affliction and extreme poverty (2 Cor. 8:1, 2, R.S.V.). They suffered at the hands of their own countrymen and received the word in much affliction (1 Thess. 1:6; 2:14; 3:3-4). Understandably, in such circumstances, a premature expectation of the day of Christ could arise with serious consequences.<sup>1</sup> It was needful, therefore, that the Thessalonian believers receive inspired information from the Apostle as to what events had to transpire before Christ’s return could be expected.
- b) **A warning against errorists** — Evidently spurious information was circulating at Thessalonica to the effect that the day of Christ had already come. Brethren of doubtful standing were circulating among the ecclesias teaching erroneous doctrines (e.g. Acts 15:24; Gal. 2:4-5; 2 Cor. 3:1; cf. 11:12-15). As a counter-measure, the Apostle wrote advising believers:

“not to be quickly shaken in mind or excited, either by spirit or by word, or by letter purporting to be from us to the effect that the day of the Lord has come.”  
(2 Thess. 2:2, R.S.V.)

In chapter one of this second epistle to the Thessalonians, Paul showed that the events connected with the return of the Lord were so momentous that it was impossible for the day of Christ to have already come. In chapter two, Paul shows that a great apostasy must develop before that day would arrive.

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<sup>1</sup> Is this why the Apostle Paul admonished those “who walk among you disorderly, working not at all, but are busybodies” (2 Thess. 3:11)? Had they stopped working because they thought that the day of Christ had already come?

2:1 *Now we beseech you brethren*

The intreaty of the Apostle introduces his readers to a matter of the greatest importance to them.

*by the coming of our Lord Jesus Christ*

“Coming”, Gk: “parousia”, “a being alongside, presence” (Young). “Parousia” does not mean an invisible presence as Jehovah’s Witnesses teach. It means a literal, visible presence as the following examples indicate:

2 Cor. 7:6 — The coming of Titus

1 Cor. 16:17 — The coming of visitors to Paul

Phil. 1:26 — Paul’s coming to the Philippians.

*and by our gathering together unto him*

“Gathering”, Gk: “episunagoge”, (‘sun’ = together; ‘ago’ = to bring), “to lead together” (Young); “collection” (Strong); “assembling”, R.S.V. This word occurs as a noun only in Heb. 10:25 where it is used of coming together for the memorial service. It might, therefore, be inferred that the “meeting” or “assembling” to which Paul refers is not simply a meeting, but rather is the joyous union of the bride with the groom, the ecclesia with her Lord.

The resurrection of the dead and the judgment of the responsible are not here set out. The Apostle does this in other epistles (e.g. 1 Thess. 4:13-17; 2 Cor. 5:10).

2:2 *That ye be not soon [‘quickly’, R.S.V.] shaken in mind or be troubled*

“shaken”, Gk: “saleuo”, “to shake, agitate, toss” (Yg.); “primarily of the action of strong winds, waves” (Vine).

“Troubled”, Gk: “throemai”, “to be tumultuous” (Yg.); “to make an outcry” (Vine). The implication here is that the believers were liable to be shaken as a tumultuous storm by rumours as soon as they heard them. There was a great urgency for stability that they “stand firm in the faith”.

To believe that Christ’s return had already taken place would give rise to many erroneous speculations relating to the resurrection and judgment.

*neither by spirit [Gk: ‘pneuma’]*

Probably a “revelation” purporting to come from a Spirit-gifted believer. “Spirit” is used by the figure of speech called “metonymy” for the person. See 1 John 4:1: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many **false prophets** are gone out into the world”. Weymouth’s translation catches the sense of the passage: “either by any pretended spiritual revelation”.

In the first century the Spirit-gift of “discerning of spirits” (1 Cor. 12:10) would serve to distinguish the counterfeit claimants from the genuine. Peter was able to do this with Ananias and Sapphira — seeing through their veneer of pretence (Acts 5:1-11).

On the other hand the Thessalonians must not over-react. They were to “quench not the Spirit” nor “despise prophesyings”, but rather “prove all things; hold fast that which is good” (1 Thess. 5:19-21).

*nor by word [Gk: ‘logos’]*

i.e. a word of mouth report, said to come from the Apostle Paul, but in fact, spurious.

*nor by letter as from us*

Judaisers had resorted to producing letters of commendation before the Corinthian believers (cf. 2 Cor. 3). The problem was acknowledged at the Jerusalem Conference:

“Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandments.”

(Acts 15:24)

In order to positively prove the authorship of his inspired writings, Paul sent his letters by the hand of accredited representatives (e.g. Titus, 2 Cor. 2:3, 4, 13; 7:6-8) who were known to the ecclesias (e.g. 2 Cor. 8:16-24). Furthermore, Paul signed his letters —

“The salutation of Paul with mine own hand, which is the token in every epistle: so I write”

(2 Thess. 3:17)

See also Col. 4:18; 1 Cor. 16:21. Occasionally he wrote the whole epistle himself as in the Galatian letter.

“Ye see how large a letter [*i.e., the characters, the letters of the alphabet, not the length of the epistle*] I have written unto you with my own hand.”

(Gal. 6:11)

*as that the day of Christ*

“Christ” = “Lord” in most recent translations. “Day”, Gk: “hemera”.

“The day of the Lord” encompasses more than the return of Christ, although this event is of paramount importance. For example, it involves the resurrection, judgment and immortalization of the faithful and retribution on evil-doers (e.g. Isa. 2:11, 12).

Similarly, “**day** of the Lord” is not simply a 24 hour period. The expression varies as follows:

- the day of Christ (Phil. 1:10; 2:16)
- the day of Jesus Christ (Phil. 1:6)
- the day of the Lord Jesus (1 Cor. 5:5; 2 Cor. 1:14)
- the day of our Lord Jesus Christ (1 Cor. 1:8).

“The day of the Lord” is often used in the Old Testament, e.g. Isa. 2:12; Joel 2:3; Mal. 4:5. In these passages the expression relates to God’s judgments on His enemies.

*is at hand*

“At hand” = “has come”, R.S.V., “is come”, Nestle; “is now here”, Weymouth. It was not erroneous to teach “the Lord is at hand” — Paul did this (Phil. 4:5 cf. Rom. 13:12). The A.V. translation is misleading. The errorists taught that the day of Christ **had come**, not that it was prematurely imminent (as the A.V. implies).<sup>2</sup>

In 1 Thess. 4:16 the Apostle explained that the return of Christ would be evidenced by:

- the Lord’s descent from heaven
- a shout
- the voice of an archangel
- the trump of God.

The error at Thessalonica must have related to the events of the **day** of the Lord, but not specifically the events of 1 Thess. 4:15. Had the errorist taught that these events had already commenced and the return of Christ to gather the faithful was imminent?

2:3 *Let no man deceive you by any means*

“Deceive”, Gk: “exapateo”, “to greatly deceive” (Yg.); “to beguile thoroughly, to deceive wholly” (Vine).

“By any means” = “in any way”, R.S.V. — i.e., by claiming Spirit-gift powers, by a word of mouth report, or by letter purporting to be from the Apostle (cf. v.2).

Jesus similarly warned the believers against misinformation as to the time of his appearing (Matt. 24:5). Many things had to transpire: wars, famines, pestilence, widespread earthquakes, widespread persecutions of believers, and the growth of false Messiahs and prophets showing “great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect” (Matt. 24:3, 24).

*for that day shall not come except there come a falling away first*

“That day shall not come” is italicized in the A.V. indicating that this clause is supplied to give the sense of the verse, but does not have an exact word for word parallel with the Greek text.

“Falling away”, Gk: “apostasia”, “a defection, revolt, apostasy”.<sup>3</sup> The definite article occurs in the Greek. Hence **the** apostasy, not “**a** falling away” as in the A.V.

2 Vine comments: “In 2 Thess. 2:2, A.V., the verb ‘enistemi’, ‘to be present’, (‘en’, ‘in’, ‘histemi’, ‘to cause to stand’), is wrongly translated ‘is at hand’, the R.V. correctly renders it, ‘is (now) present’.”, p.191. The expression is very strong in the Greek expressing suddenness or imminence.

3 “Apostasy” is used in Acts 21:21 where it is translated “forsake”. The verb form of the word occurs in 1 Tim. 4:1 — “Some shall depart [Gk: ‘apostasontai’] from the faith”.

This verse shows the impossibility of an earlier Roman Catholic interpretation of the “Man of Sin” which made the apostasy refer to Roman paganism.<sup>4</sup> This is not possible because Paul spoke of **the apostasy**. To become apostate one must at some time have held the Truth. This was **never** the case with paganism. Paganism consisted of Gentiles who “knew not God”. The Gentiles “walked in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart.” (Eph. 4:17, 18).

The Apostle Paul wrote of the apostasy elsewhere in his epistles:

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” (2 Tim. 4:3, 4)

To the Ephesians he said:

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also **of your own selves shall men** arise, speaking perverse things, to draw away disciples after them.” (Acts 20:29, 30).

Jesus, similarly, implied that an apostasy would precede his return:

“And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?” (Luke 18: 7, 8).

*and that man of sin*

“The man of sin”, the Greek manuscripts vary: some have “hamartia” = “sin”; others have “anomia” = “lawlessness.” However, there is little difference between the two translations, since “sin is lawlessness” (1 John 3:4, R.S.V.).

<sup>4</sup> With the work of Ribera and Lacunza in the Counter Reformation the unknown personage in the future — called Antichrist — is said to be the Apostate. The Douay Version puts it this way in its footnote to 2 Thess. 2:3-4:

“Ver. 3. **A revolt**. This **revolt**, or **falling off**, is generally understood, by the ancient fathers, of a **revolt** from the Roman Empire, which was first to be destroyed, before the coming of Antichrist. It may, perhaps, be understood also of a **revolt** of many nations from the Catholic Church; which has, in part, happened already, by the means of Mahomet, Luther, and others, and it may be supposed, will be more general in the days of Antichrist. — **The man of sin**. Here must be meant some particular man, as is evident from the frequent repetition of the Greek article “ο” **the** man of sin, **the** son of perdition, **the** adversary or opposer ἀντικείμενος . It agrees to the wicked and great Antichrist who will come before the end of the world.

Ver. 4. **In the temple**. Either that of Jerusalem which some think he will rebuild; or in some Christian church, which he will pervert to his own worship: as Mahomet has done by the churches of the East.”

The “Man of Sin” is an appropriate description of the succession of Roman apostates as the following proves:

a ) The papacy claims to be **above** law:

- i “The pope is the supreme judge, even of civil laws, and is incapable of being under any true obligation to them.”<sup>6</sup>
- ii “. . . when the Pope speaks we have no business to examine. We have only to obey. We have no right to criticize his decisions or discuss his commands.”<sup>7</sup>
- iii “He [the pope] can change justice into righteousness; he can correct the laws of states, and alter them altogether and by the plenitude of his power, he can, since he is above all law, dispense from every law.”

Pope Nicholas I (858)

- iv In “Privilegium Fori” (the privilege of the court) — according to which all courts of the law in the world are forbidden to try officials of the hierarchy without the consent of the pope, or to try any ordinary priest without the permission of the local bishop.<sup>8</sup>

b) Wicked Lives of Popes

While claiming to be the “true successors” to the Apostles and the bastions against immorality and wickedness, the lives of the popes with few exceptions, have been a succession of wickedness of the grossest character.

“Pope Vagilius waded to the pontifical throne through the blood of his predecessor. Pope Joan — the Roman Catholic writers tell us — a female in disguise, was elected and confirmed pope, as John VIII. Platina says, that ‘she became with child by some of those that were round about her; that she miscarried, and died on her way from the Lateran to the temple’. Pope Marcellinus sacrificed to idols. Concerning Pope Honorius, the council of Constantinople decreed, ‘We have caused Honorius, the late pope of Old Rome, to be *accursed*; for that in all things he followed the mind of Sergius the *heretic*, and confirmed his wicked doctrines.’ The council of Basil thus condemned pope Eugenius: ‘We condemn and depose pope Eugenius, a despiser of the holy canons; a disturber of the peace and

5 Tischendorf’s eighth edition (1865-1872) and Tregelles (1857-1872) give “*anomias*” = “lawlessness” in the texts published by them. Some translations, therefore, give “man of lawlessness” as does the R.S.V.; New World Translation.

6 “*Civiltà Cattolica*”, quoted in Loraine Boettner, **Roman Catholicism**, (London: The Banner of Truth Trust, 1966), p. 481.

7 Pope Pius X when Archbishop of Venice. See the “*Catholique Nationale*”, July 13, 1895, and quoted in F. Walker et al., **Watchmen! What of the Night?**, (Bristol: F. Walker, The Dawn, 1942), pp. 60-61.

8 See Emmett McLoughlin, **Crime and Immorality in the Catholic Church**, (New York: Lyle Stuart, 1962), p. 91.

unity of the church of God; a notorious offender of the whole universal church; a Simonist; a perjurer; a man incorrigible; a schismatic; a man fallen from the faith, and a wilful heretic.' Pope John II was publicly charged at Rome with incest. Pope John XIII usurped the pontificate, spent his time in hunting, in lasciviousness, and monstrous forms of vice; he fled from the trial to which he was summoned, and was stabbed, being taken in the act of adultery. Pope Sixtus IV licensed brothels at Rome. Pope Alexander VI was, as a Roman Catholic historian says, 'one of the greatest and most horrible monsters in nature that could scandalize the holy chair. His bestly morals, his immense ambition, his insatiable avarice, his detestable cruelty, his furious lusts, and monstrous incest with his daughter Lucretia, are, at large, described by Guicciardini Ciaconius, and other authentic papal historians.' Of the popes, Platina, a Roman Catholic, says: 'The chair of Saint Peter was usurped, rather than possessed, by monsters of wickedness, ambition and bribery. They left no wickedness unpractised.'<sup>9</sup>

In spite of her protestations that she is the only divinely founded church, that she is holy, the Roman Catholic church has failed in the past to hold aloft the banner of morality. An ex-priest put it this way:

"I have been shocked at the revelation of its real history, written not by scandalmongers and anti-Catholics but by sound, careful, erudite, accepted scholars.

All favourable features of the Church are grossly exaggerated. All facts that might discredit the Church are suppressed as much as possible. This is the reason for its vast system of censorship."<sup>10</sup>

### c) **Wicked teaching and practices**

The Papacy purports to be the Mother of Christianity and the Bible, protector and defender of the Faith, "the God-made Church" through which "the life-giving graces flow". It is rather a God-dishonouring system, teaching for doctrines the commandments of men. It has imposed on men burdens not made binding by God. One has only to think of the following: celibacy,<sup>11</sup> penance, indulgences, absolution and extreme unction. On the other hand, the Papacy has allowed or encouraged what God forbids: image and relic veneration, political involvement and use of force against enemies, exaltation of the clergy, clergy-laity distinctions.

Ex-priest McLoughlin comments:

"Just as the Church's grasping for power begot confession, and confession begot purgatory, so purgatory begot indulgences, and indulgences begot a

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9 Albert Barnes, *Notes on the New Testament*, edited by Ingram Cobbin, (Grand Rapids: Kregel Publications, 1972), p. 1113.

10 Emmett McLoughlin, *Crime and Immorality in the Catholic Church*, (New York: Lyle Stuart, 1962), p. 31.

priestly traffic in souls for ready money — and this begot the revolt of Protestantism.

They [indulgences] could and still can be ‘gained’ by any means specified by the pope — certain prayers, good works, pilgrimages, the veneration of relics of the saints, the use of blessed objects, or especially in the Middle Ages, by giving money to the pope.

From the Vatican’s viewpoint the principal purpose of indulgences was to raise money. The medieval records are filled with ingenious devices with accompanying fees of granting indulgences for every conceivable ‘charitable and worthy cause’ — promoting the Crusades, building St. Peter’s in Rome (which deeply influenced Luther and the Reformation), building bridges, or getting the papal tiara out of hock, which actually happened when Pope Innocent VIII mortgaged his papal headdress for 100,000 ducats in 1487.”<sup>12</sup>

#### d) Followers of the Man of Sin

The disciple of Jesus is commanded, “Let every soul be subject unto the higher powers. For there is no power but of God . . . whosoever therefore resisteth the power, resisteth the ordinance of God” (Rom. 13:1, 2); “Submit yourselves to every ordinance of men for the Lord’s sake” (1 Pet. 2:13). Studies however have indicated that Roman Catholics are imprisoned more often than non-Roman Catholics (atheists, agnostics and all the sects of Protestantism combined) in relation to the general population. The studies were conducted by three Franciscan priests in 1936. Similar findings were supported by the figures supplied by the Bureau of Prisons of the U.S. Department of Justice (1951) — 26.4% of all federal prisoners were Roman Catholics, but less than 19% of the population claimed to be Roman Catholics.<sup>13</sup>

Similarly in 1943 it was reported that three fifths of all juveniles arrested in the city of New York were Roman Catholics, but only one fifth of the population was Roman Catholic.

Even allowing for what appears to be a heavily inflated figure claimed by the R.C. hierarchy to be the proportion of its followers to the general population, the percentage of Catholics to non-Catholics charged with crimes runs counter to the Church’s claim that it is the means to holiness.

11 These are always defended in such a manner as to enhance the position of the Roman Church as defender of the faith. Pope Paul’s defence of celibacy is typical:

“Priestly celibacy has been guarded by the church for centuries as a brilliant jewel, and retains its value undiminished even in our time . . . Hence we consider that the present law of celibacy should today continue to be firmly linked to the ecclesiastical ministry.”

Papal encyclical “Sacerdotalis Celebatus” issued by Pope Paul VI in 1967 and quoted in the New York “Times”, June 24, 1967.

12 Emmett McLoughlin, *Crime and Immorality in the Catholic Church*, pp. 237-239.



Colombia, a country in South America, has been a staunchly Roman Catholic country for years. According to the “National Catholic Almanac”, Catholicism was introduced into Colombia in 1538, and the nation is 97% Roman Catholic (1958). Yet with a population of 13,824,000 in 1958 it had 11,058 murders and assassinations — 3,000 more than in the U.S.A. which has thirteen times the population.

Similarly, Peru is said to be 95.4% Roman Catholic (according to the ‘National Catholic Almanac’) after 430 years of Catholic influence, yet official statistics indicate that in a 4 year period there have been nearly as many illegitimate as legitimate births in the two cities of Lima and Balnearios (the percentage of illegitimate births is reputed to be much higher in the rural areas — 70-80%).

The Roman Church portrays itself as the bastion of morality — anti-divorce, anti-abortion, anti-birth-control (except for methods approved by the Church) and yet where Catholicism has had generations of time to teach morality — its codes appear to be disregarded and ignored by its own adherents. The “Man of Sin” has succeeded in reproducing his like offspring. The tree is known by its fruits.

#### *be revealed*

Gk: “apokalupto”, “to uncover, unveil” (Yg.).

Although the apostasy existed when the Apostle Paul wrote (the mystery of iniquity **already** worked, 2:7), it did not become full-blown until much later when the apostasy became a political force. This occurred about the time of Constantine when apostate Christianity became the state religion.

#### *the son of perdition*

“Perdition”, Gk: “apoleia”, “loss, destruction” (Yg.). Although “the man of sin” is the incarnation of lawlessness in his disregard and usurpation of divine law, his end is sealed; he is a **son** of destruction. His destiny has been fixed from his beginning.

Like produces like. If perdition could be a father — the man of sin would be his son. Scripture is employing the figure of personification. “Perdition”, (destruction) is personified as a “father” and its “son” is the Man of Sin.

Similarly, Judas is called “a son of perdition” (John 17:12),<sup>15</sup> and the beast which carried the harlot of Rev. 17 is a beast which goes “into perdition” (Rev. 17:8).

13 See Emmett McLoughlin, *Crime and Immorality in the Catholic Church*, pp. 31-37.

15 A contemporary religionist, DeHaan has mistakenly misinterpreted “son of perdition” to mean that Judas would be raised from the dead to become the antichrist.

## THE MAN OF SIN'S FOLLOWERS — A Comparison of Crime and Immorality between Catholics and non-Catholics

*Table I. Percentage of Catholic Prisoners Compared to Percentage of Catholics in Total Population*

	CATHOLIC IN STATE	CATHOLIC IN PRISON
Arizona	33.16%	53.26%
Arkansas	1.21	3.14
California	16.83	43.61
Colorado	10.91	37.42
Connecticut	38.88	50.63
Florida	2.76	0.74
Idaho	4.19	18.51
Illinois	19.04	32.35
Indiana	9.67	14.47
Iowa	11.80	21.90
Kansas	7.05	10.94
Louisiana	27.88	16.22
Maryland	16.11	21.36
Massachusetts	37.92	53.29
Michigan	18.73	17.33
Minnesota	18.23	38.65
Mississippi	1.65	0.58
Missouri	13.06	22.03
Nebraska	10.66	23.03
New Hampshire	30.74	56.88
New Jersey	26.82	47.66
New Mexico	43.32	66.67
New York	26.73	56.46
Ohio	16.39	24.03
Oklahoma	2.15	1.76
Oregon	5.95	18.96
Pennsylvania	21.48	38.41
South Carolina	0.59	1.00
Tennessee	1.01	1.99
Texas	9.10	12.20
Utah	2.30	32.79
Vermont	21.50	40.28
Washington	6.35	29.43
West Virginia	4.35	7.75
Wisconsin	23.79	43.52
Wyoming	7.13	32.18

*Table IV. Religious Affiliation and Criminal Population in New Zealand 1910*

	POPULATION	CRIMINALS
Church of England	40.27%	41.47%
Catholics	14.07	32.95
Presbyterians	22.78	17.15
Wesleyans	10.44	3.00
Others	12.44	5.43

*Table VI. Murders per 100,000 Population, for the Combined years 1957, 1958, and 1959.*

Scotland	0.54P
Switzerland	0.67P
Norway	0.68P
New Zealand	0.68P
Ireland	0.88C
Luxembourg	1.00C
England and Wales	1.01P
Denmark	1.27P
Spain	1.50C
Sweden	1.92P
West Germany	1.93P and C
Austria	2.11C
Netherlands	2.22P
Australia	2.30P
Canada	2.77P and C
Italy	3.31C
Finland	3.68P
United States	4.72P and C
Yugoslavia	6.69C
France	8.69C
Philippines	30.20C
Colombia	56.50C

*Table VII. Murders per 100,000  
Population, for the Combined Years  
1885, 1886 and 1887.*

Scotland	0.94	France	2.13
England	1.08	Belgium	2.52
Germany	1.14	Austria	3.11
Ireland	1.93	Spain	8.59
Italy	12.67		

*Table V. Birth Statistics,  
Lima and Balnearios*

	NUMBER OF BIRTHS	PERCENTAGE OF TOTAL BIRTHS
1955		
Legitimate Births	22,630	52.1
Illegitimate Births	20,842	47.9
1956		
Legitimate Births	24,026	52.9
Illegitimate Births	21,384	47.1
1957		
Legitimate Births	26,931	54.8
Illegitimate Births	22,205	45.2
1958		
Legitimate Births	28,326	56.6
Illegitimate Births	21,741	43.4

*Table III. Homicides in Seven European Countries. 1880.*

	MURDERS	TOTAL POPULATION	P/CENTAGE OF CATHOLICS
<i>Italy</i>	2,720	27,000,000	90
<i>Spain</i>	1,265	17,000,000	90
<i>Austro-Hungary</i>	1,180	16,000,000	60
<i>France</i>	582	37,000,000	80
<i>Ireland</i>	96	5,000,000	95
<i>England &amp; Wales</i>	'48	25,000,000	3
<i>Germany</i>	602	45,000,000	33

*Using the rate per 100,000, which is the modern international method of comparing nations, the 1880 scale of murders shapes up as follows:*

<i>England and Wales</i>	1.20 per 100,000
<i>Germany</i>	1.30 per 100,000
<i>France</i>	2.30 per 100,000
<i>Ireland</i>	2.40 per 100,000
<i>Austro-Hungary</i>	3.00 per 100,000
<i>Spain</i>	7.20 per 100,000
<i>Italy</i>	10.10 per 100,000

All tables reproduced from official records and reported in Emmett McLoughlin, *Crime and Immorality in the Catholic Church*, (New York: Lyle Stuart, 1962).

In 1534 Ignatius Loyola founded the Jesuit organization — the Society of Jesus. It was conditionally sanctioned by the bull of Pope Paul III (1540), unconditionally approved by him in 1543. Missionaries were sent out and colleges established in Spain (1546); Japan (1549); Abyssinia (1557); England (1580); China (1584), and in America and Asia before 1556. The crimes, intrigues and conspiracies committed and perpetrated by these Jesuits in the countries they entered resulted in their expulsion even from predominantly Roman Catholic countries. Note the following expulsions:

Sargossa . . . . .	1555	All Christendom, by Bull of	
La Palinterre . . . . .	1558	Clement XIV, July 21 . . . . .	1773
Vienna . . . . .	1566	Russia . . . . .	1776
Avignon . . . . .	1570	France again . . . . .	1804
Antwerp, Portugal, &c. . . . .	1578	Canton Grisson . . . . .	1804
England . . . . .	1579	Naples again . . . . .	1810
England again . . . . .	1581	France again . . . . .	1816
England again . . . . .	1584	Moscow, St. Petersburg and	
England again . . . . .	1586	Canton Soleure . . . . .	1816
Japan . . . . .	1587	Belgium . . . . .	1818
Hungary and Transylvania . . . . .	1588	Brest (by the people) . . . . .	1819
Bordeaux . . . . .	1589	Russia again . . . . .	1820
The whole of France . . . . .	1594	Spain again . . . . .	1820
Holland . . . . .	1596	Rouen Cathedral, by people . . . . .	1825
Touron and Berne . . . . .	1597	Belgium schools . . . . .	1826
England again . . . . .	1602	France 8 colleges closed . . . . .	1828
England again . . . . .	1604	Great Britain and Ireland . . . . .	1820
Denmark, Venice, &c. . . . .	1606	France again . . . . .	1831
Venice again . . . . .	1612	From entering Saxony . . . . .	1831
Amura, Japan . . . . .	1613	Portugal . . . . .	1834
Bohemia . . . . .	1618	Spain again . . . . .	1835
Moravia . . . . .	1619	Rheims (by the people) . . . . .	1838
Naples and Netherlands . . . . .	1622	From entering Lucerne . . . . .	1842
China and India . . . . .	1623	Lucerne again . . . . .	1845
Turkey . . . . .	1628	France again . . . . .	1845
Abyssinia . . . . .	1632	Switzerland . . . . .	1847
Malta . . . . .	1634	Bavaria and Genoa . . . . .	1848
Russia . . . . .	1723	Papal States by Pius IX.	
Savoy . . . . .	1724	Sardinia, Vienna, Austria . . . . .	1848
Paraguay . . . . .	1733	Several Italian States . . . . .	1859
Portugal Sp. 3rd . . . . .	1759	Sicily again . . . . .	1860
Prohibited in France . . . . .	1762	Spain again . . . . .	1868
France again . . . . .	1764	Guatemala . . . . .	1871
Spain, colonies and Sicilies'		Switzerland . . . . .	1871
and Naples . . . . .	1767	German Empire . . . . .	1872
Parma and Malta . . . . .	1768	France again . . . . .	1880

14 Taken from "Old Fashioned Prophecy Magazine", (May-June, 1960), pp. 3-4.

## 2:4 *who opposeth*

“Oppose”, Gk: “antikeimai”, literally, “to lie opposite to, to be set over against (Vine). The following illustrates the way in which the Roman Catholic system has opposed God’s laws and God’s people.

### 1. An exclusive claim to be God’s chosen “church”

“The Catholic Church is the only organization authorized by God to teach religious truth and to conduct public religious worship.”<sup>16</sup>

“The eternal salvation of any out of the true church of Christ is not even to be hoped for.”<sup>17</sup>

“It is necessary even in the present day that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other forms of worship.”<sup>17</sup>

### 2. Extermination of “infidels” and “heretics”

a) The Roman Church made Spanish king, Ferdinand III of Castile, a saint in 1671 and in the Breviary (book of daily readings for the priests) praised him in these words:

“He permitted no heretics to dwell in his kingdom, and with his own hands brought wood to the stake for their burning.”<sup>18</sup>

b) “[If] anyone infected with heresy . . . could be set forth and manifest to all, that the moment a man is convicted or held in grave suspicion of heresy he must not be favoured with honours or wealth but be put down from these benefits. And if a few examples could be made, punishing a few with the penalty of their lives or with the loss of property and exile, so that there could be no mistake about the seriousness of the business of religion.”<sup>19</sup> (Ignatius Loyola, founder of the Jesuits).

c) “Though heretics must not be tolerated because they deserve it, we must bear with them, till, by a second admonition, they may be brought back to the faith of the church. But those who after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power to be exterminated.”<sup>20</sup>

16 Francis J. Connell, (with the Imprimatur by Cardinal Spellman), quoted in Boettner, **Roman Catholicism**, p. 501.

17 Pope Pius IX, 1864, from the “Syllabus of Errors” issued by him, and quoted in Boettner, **Roman Catholicism**, pp.40-41.

18 Cardinal Lepicier, **The Stability and Progress of Dogma**, (1910), p.202, and quoted in Boettner, **Roman Catholicism**, p.504.

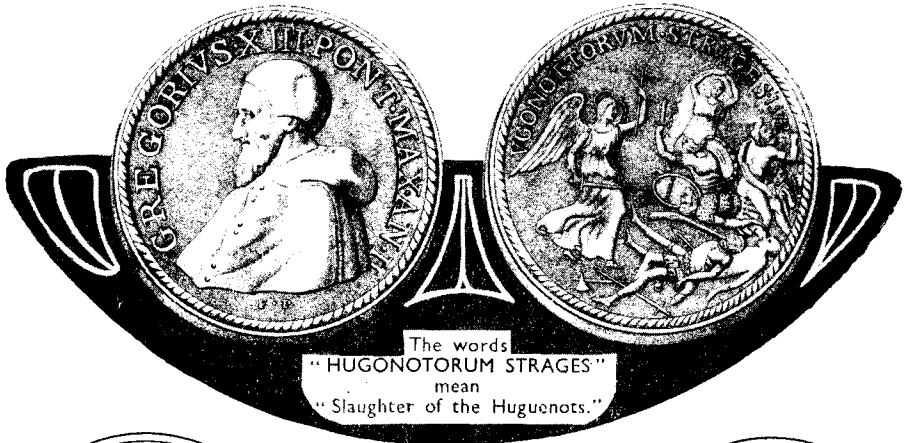
19 **Obras Completas de San Ignacio de Loyola**, edicion Biblioteca de Autores Cristianos. Trans. by Dwight Cristoanos, (Madrid, 1952), quoted in Boettner, **Roman Catholicism** p. 506.

d )Massacres of Waldenses and Huguenots

In St. Bartholomew’s Massacre, 70,000 protesters against Romish doctrine and practice perished in a bloody war of extermination in Southern France. Pope Innocent III (!) issued a papal bull celebrating the victory. His instructions to his exterminators were issued in a papal bull. The heretics were “to be crushed like venomous snakes”. All participants were absolved “from all ecclesiastical pains and penalties . . . and promised remission of all their sins.”

20 Thomas Aquinas, *Summa Theologica*, vol. 4, p.90, quoted in Charles Chiniquy, *Fifty Years in the Church of Rome*, (New York: Fleming H. Revell Co., 1886), p. 676. This quotation is of great importance since Pope Leo XIII (1878) ordered that the theology of Thomas Aquinas should be taught in all the colleges, seminaries and universities of the church of Rome throughout the whole world. Priests, once a year, under threat of eternal damnation, are required to say that these words of Thomas Aquinas in the breviariums (official prayer books) are “so good and holy, that every word of it has been inspired by the Holy Ghost to Thomas Aquinas”.

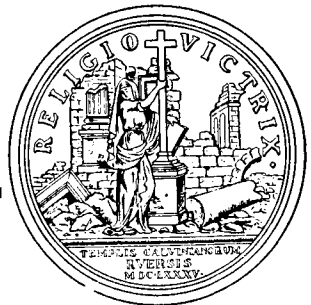
THE MASSACRE OF ST. BATHOLOMEW, A.D. 1572.



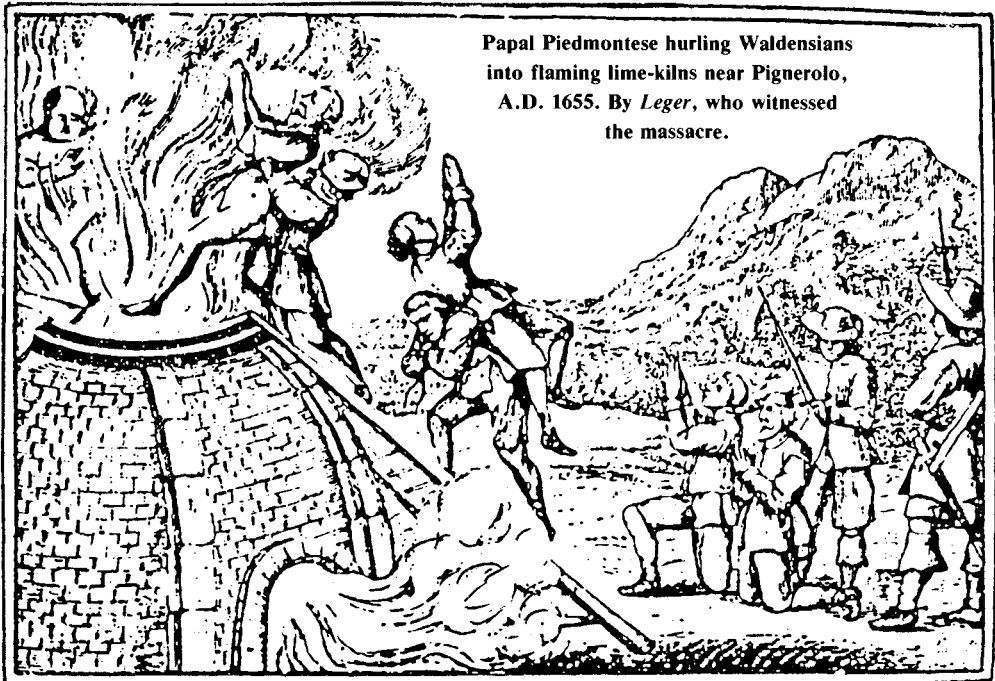
Translation :  
 “ HERESIES EXTINGUISHED.”

The St. Bartholomew Medal struck by Pope Gregory XIII, in 1572 to commemorate the massacre of the French Huguenots. Note:—The blood-drunken slayer holds the Crucifix in one hand and the drawn sword in the other.

MEDALS STRUCK IN FRANCE, 1685 A.D.



Translation :  
 RELIGION CONQUERED.  
 THE TEMPLE OF CALVIN  
 OVERTHROWN



Papal Piedmontese hurling Waldensians into flaming lime-kilns near Pignerolo, A.D. 1655. By Leger, who witnessed the massacre.

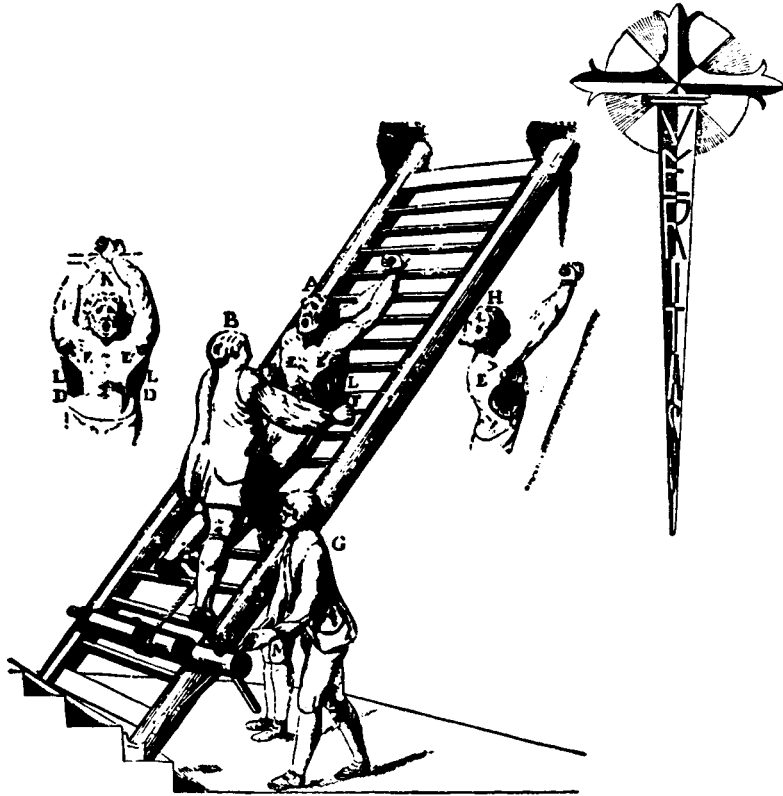
Shown also in Sir Samuel Morland's *Waldensian Massacre*, 1655 A.D., British Museum Library.

Taken from *Watchman! What of the Night?*, pp. 84, 105; *Old Fashioned Prophecy Magazine*.

### 3. The Inquisition: Torture

Torquemada (1420-98) a Dominican monk, burned 10,200 victims, condemned to perpetual imprisonment 97,000.<sup>21</sup> The first inquisitor and others of the judges have been canonized by the Roman Church.

<sup>21</sup> Henry Halley, *Bible Handbook*, p.898. The Spanish Inquisition was abolished by Queen Maria Christina in 1834, 350 years after its inception. The Jews suffered greatly under it — 30,000 were burned at the stake. Many Jewish settlements in England were founded by refugees from Spain in the 17th century. The Inquisition was described in the Jesuit publication "Civiltà Cattolica" (1885, Vol. I, p.55) as "a sublime spectacle of social perfection"! Quoted in Baron Alfred Porcelli, *The Antichrist*, (London: The Protestant Truth Society, 1962), reprinted by "Old Fashioned Prophecy Magazine", 1971, p.44.



**TORTURE WITH THE RACK AND CANDLE**

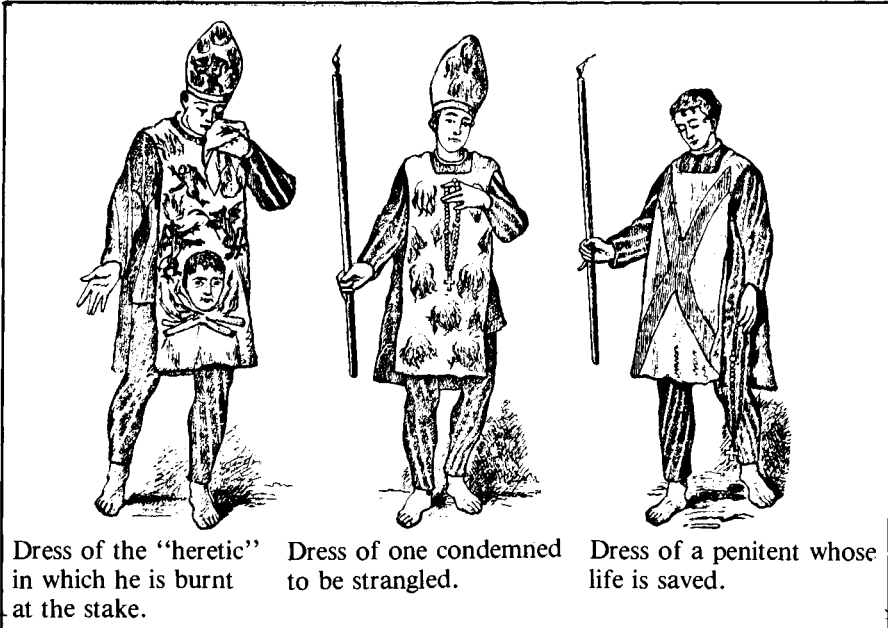
*Constitutio criminalis Theresiana.* The victim, A, of eighteenth-century justice is here stretched on the rack, which is being tightened by the executioner's assistant, G. An added refinement consists in the application of the candle flame to the area marked, L. The area L is further carefully located by the inserted figure in front and side view.



POPE STEPHEN II. SOLICITS PEPIN'S AID.

“Stephen implored Pepin to defend him against the Lombards. In this he only acted upon the invariable policy of his Church. When Rome has dared, she has been insolent and defiant; when she has been firmly opposed, she has ever been crouching and servile. She has been the slave, the rebel, and the usurper by turns; licking the dust beneath the feet of kings, or plunging the dagger into their hearts.”—*Life and Times of Charlemagne.*





## THE SANBENITO

The term "Sanbenito" is from St. Benedict. It is a penitential garment — a tunic of yellow cloth going down to the knees. Painted on it is the picture of the person wearing it, burning in flames with figures of dragons and devils in the act of fanning the flames. The costume indicates that the wearer is regarded by the Roman Catholic Church as an incorrigible heretic to be burned alive.

If the heretic is converted just before being led out of prison to be burned, then the "sanbenito" is painted with flames downward and he is "mercifully" **strangled** before the fire is applied to the pile.

The pasteboard cap 3 feet high is called a "coroza", and on it are painted crosses, flames and devils. Some of the victims were gagged on their way from prison to the burning site lest they should reveal secrets or revile the tribunal.

Papal kings and queens of Spain witnessed the burnings from a magnificent stage and canopy erected for the purpose. It was considered meritorious by the Jesuits for the king to supply a faggot for the pile to be burned. King Charles II supplied a faggot, the sticks of which were **gilded**, adorned by flowers and tied up with ribands. It was honoured by being the first faggot placed upon the pile.

When the "heretics" arrived at the site of burning a sermon was given praising the Inquisition. They were burned on days called "Auto-da-fe" — act of faith — a "sabbath" day when large numbers of them were brought forth from gloomy dungeons and prison cells with wax candles in hand.

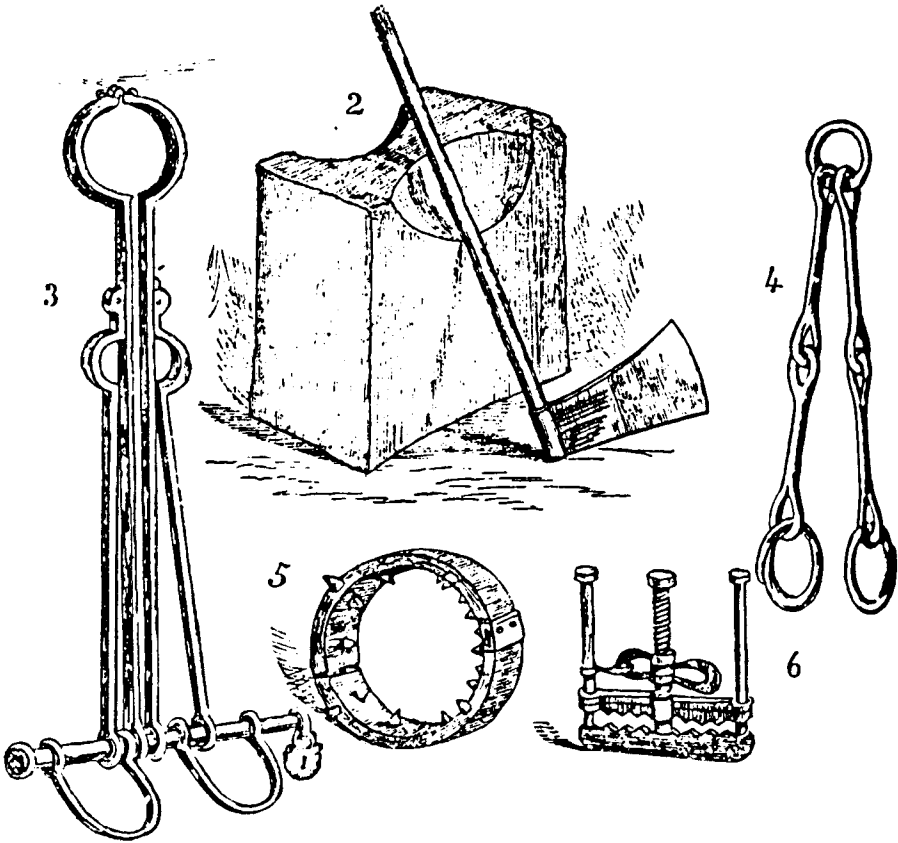


BETTMANN ARCHIVE

Pope Innocent III (1198-1216) issues a bull against heretics. In this, "heretics" such as the Waldenses were "to be crushed like venomous snakes". In a crusade against them all participants were "absolved from all ecclesiastical pains and penalties . . . and promised remission of all their sins . . ."



**TORTURES OF THE INQUISITION**

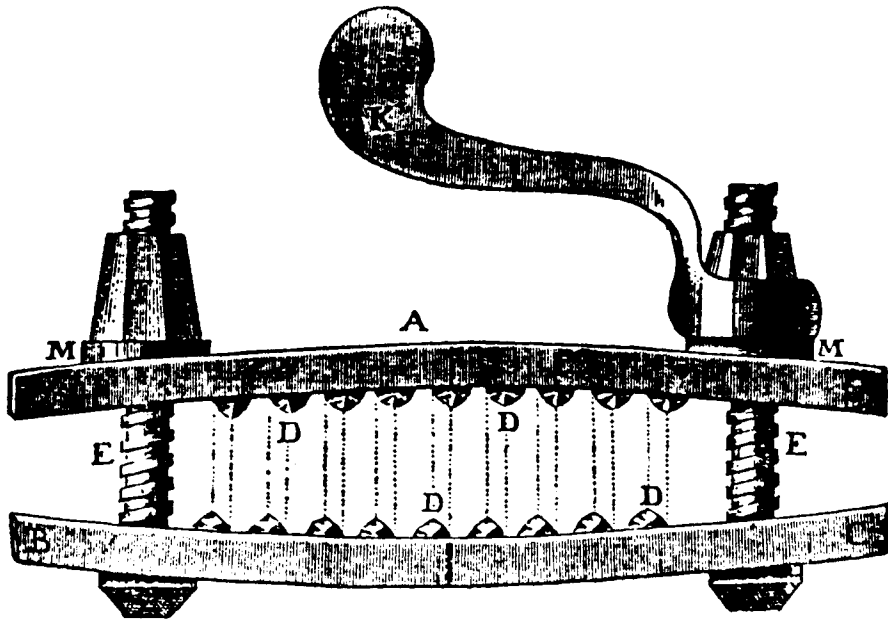
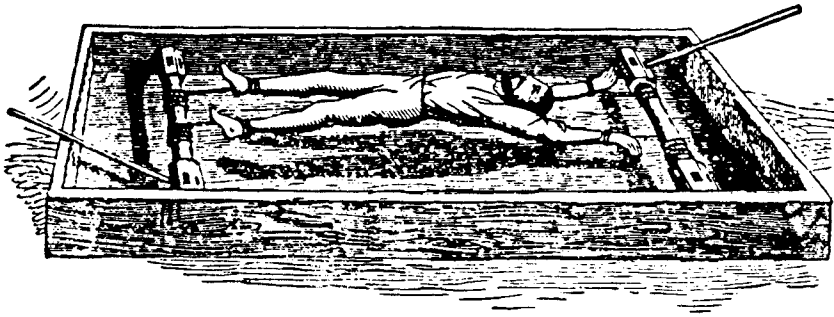


INSTRUMENTS OF TORTURE (From the Tower of London)

2. Block and Axe. 3. Scavenger's Daughter. 4. Leg-irons. 5. Necklace. 6. Thumb-screws

*A powerful  
and opposing system*

Below is the rack, one of the favourite torture instruments of the Inquisition.



#### THE THUMBSCREW OF MARIA THERESA

This figure is taken from the legal code prepared for Maria Theresa of Austria in 1768. In order that her judges, some of whom were illiterate, might carry out the approved methods of torture, the procedures were represented pictorially. In using the thumbscrew, the tips of the victim's thumbs were inserted in the space marked D; the nuts F and F were then adjusted to hold the pointed studs across the base of the thumb nail; and finally the executioner turned the lever K.

#### 4. Public burning of Bibles and Translators

William Tyndale's translation of the Bible was publicly burned at St. Paul's Cross (about 1526). Tyndale himself was strangled and burned at the stake after being imprisoned in a Belgian dungeon.<sup>22</sup> Much of the A.V. translation owes its origin to the work of Tyndale.



LATIMER AND RIDLEY AT THE STAKE.

“Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.”



### WILLIAM FLOWER

April 1555, Westminster

#### The Burning of Tyndale

“ . . . eye-witnesses of such events have left accounts and the general procedure varied little. Tyndale was spared much of the pain suffered by Frith, for he was not burned alive. He was led to the centre of an enclosure in which, projecting through a small platform, was a massive wooden cross. An iron chain secured him by the neck and feet to the stake and round his throat was placed a more loosely fitting rope. Round the base of this structure, and extending fairly high, was piled the brushwood. The stoutest heart would surely quail at the sight of such a place of execution and one marvels at the courage of those who endured the terrible ordeal by fire. Mercifully the little reformer was not called upon to suffer this. For after he had been made fast to the centre post, and on a signal from the procurer, the executioner tightened the rope about Tyndale’s neck and he died by strangulation. The flames that rose a little later about him only consumed a body . . . ”<sup>22</sup>

*exalteth himself*

Gk: “huperairo”, “to lift above” (Yg); “exalting oneself exceedingly” (Vine).

1. The Roman system claims absolute religious supremacy. This fact is borne out by papal statements:

“The Lord our God no longer reigns; He has resigned all power to the Pope.”<sup>23</sup>

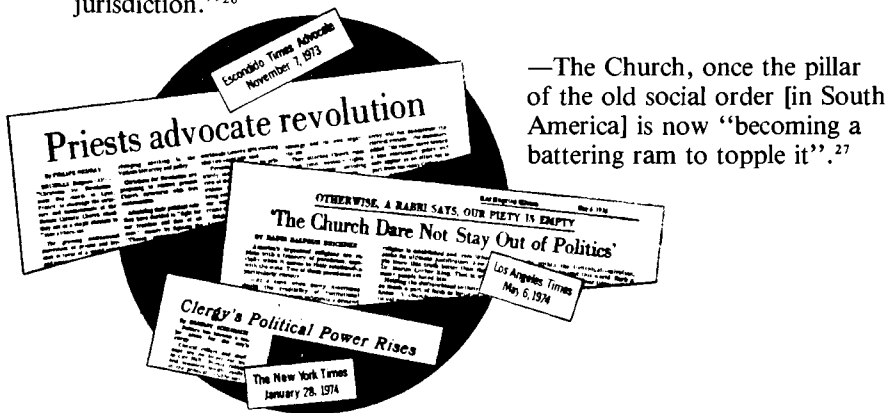
“The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks . . .”<sup>24</sup>

“So that when the Pope speaks we have no business to examine. We have only to obey. We have no right to criticize his decisions or discuss his commands.”<sup>24</sup>

(Pope Pius X)

2. Not only does the papacy claim absolute religious prerogatives, but exalts itself even in the political sphere:

“The Roman pontiff has the right, independently of any civil power, to send legates<sup>25</sup> to any part of the world, either with or without ecclesiastical jurisdiction.”<sup>26</sup>



22 See Charles Gulston, *No Greater Heritage*, (London: The Paternoster Press, 1960), p.210. Picture of William Flower taken from F.G. Llewelin, *The Tudor Sovereigns and the Reformation*, (London: The Protestant Truth Society, 1938), p.88. Picture of Latimer and Ridley taken from *Watchman! What of the Night?*, p. 112.

23 Tetzel, who sold indulgences to obtain money for the repair of “St.” Peter’s Basilica. *The History of Protestantism*, Vol. I, pp.255-260.

24 Pope Pius X when Archbishop of Venice. See the “Catholique Nationale”, July 13, 1895, and quoted in F. Walker et al., *Watchman! What of the Night?*, pp. 50, 60-61.

25 A legate is usually a cardinal appointed by the pope to represent him at specific functions.

26 *The Handbook of Catholic Practices*, p. 130.



Special to The Star

ROME

Whatever the uncertainties of the Holy Year as a religious occasion, it is sure that it will bring floods of money to Rome, although the Vatican claims it lost heavily over the 1950 Holy Year.

It is estimated that the sanctuary at Lourdes, which annually draws one-quarter of the pilgrims expected in Rome during 1975, brings \$80 million to the Church of France and \$320 million to local merchants. Returns in Rome during 1975 should quadruple these figures.

Part of the gains to the Vatican during the Holy Year will come through its travel agencies, the Quo Vadis and San Paolo.

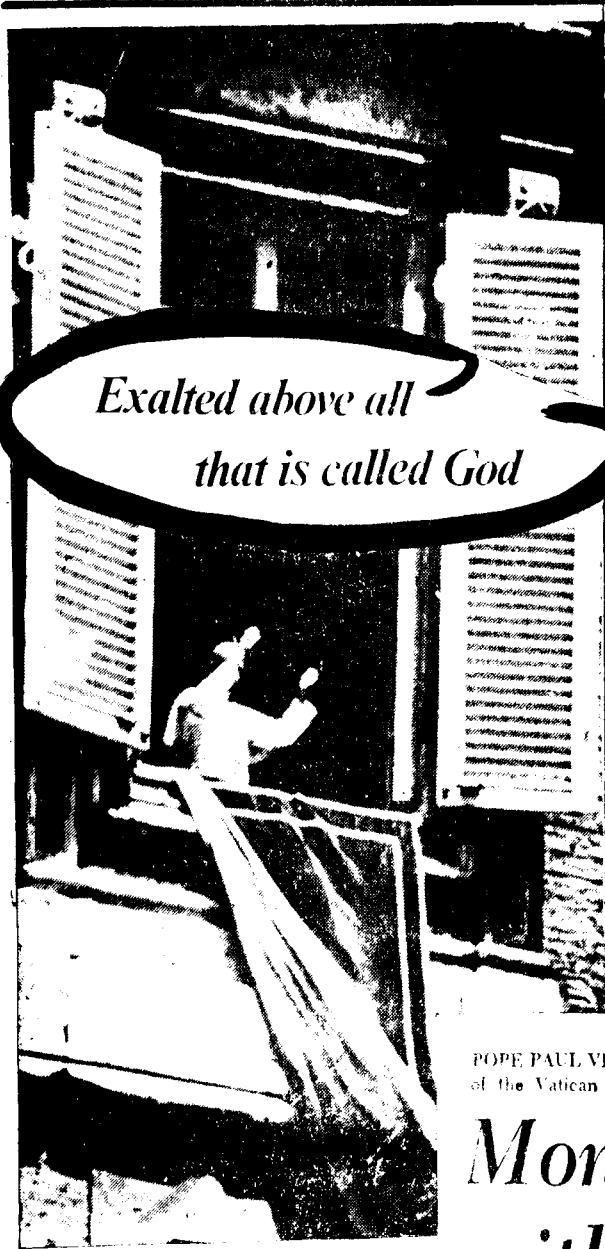
The Holy Year jump in land values will be welcome to bodies such as the Jesuits, who are said to own 4,000 acres in Rome, and the Vatican's Congregation for Evangelization of Peoples, whose holdings stand at 3,800 acres, according to a radical Catholic group in Rome which has investigated church holdings.

There are 2,468 sanctuaries in Italy which do a thriving business with millions making their way yearly to Assisi, Loreto, Pompei, Padua and Cascia.

The Holy Year is also expected to boost the trade in papal benedictions which cost \$7 if on simple paper, \$20 on leather, \$40 on parchment and \$50 on leather with embossed miniatures. The large sheet is inscribed "Holy Father, as a pilgrim in Rome I humbly request from Your Holiness a special Apostolic Benediction for . . ." and here the name is to be inserted.

POPE PAUL VI raises his arms in benediction as he appears at a window of the Vatican high above the people gathered in St. Peter's Square.

*Money flows in  
with the pilgrims*



*Exalted above all  
that is called God*

—Roman Catholics under the leading role of Don Sergio Mendez Arceo of Cuernavaca, Mexico, declared that the time has come for “a strategic alliance of **revolutionary** Christians and Marxists in the process of liberating the continent [of South America]”.<sup>28</sup> The majority of the 400 self-proclaimed “Christians for Socialism” were Roman Catholic priests.

*above all that is called God, or that is worshipped*

i.e., against every so-called god or object of worship.

“Worshipped”, Gk: “Sebasma”, “an object of veneration” (Yg); “something adored” (Stg). e.g., shrines, images, relics.

The following are the titles of the pope:

- the Pope (from the Italian ‘papa’, a child-like name for ‘father’. This title is contrary to Jesus’ instructions in Matt. 23:9)
- His Holiness
- the Holy Father<sup>29</sup>
- the Bishop of Rome
- Vicar of Jesus Christ
- Successor of St. Peter
- the Prince of the Apostles
- Supreme Pontiff of the Universal Church
- Patriarch of the West
- Primate of Italy
- Archbishop and Metropolitan of the Roman Province
- Sovereign of the temporal dominions of the Holy Roman Church
- Sovereign of Vatican City<sup>30</sup>.

In addition to these exalted papal titles, note the following claims:

- a) - Boniface VIII, 1294 declared in the decree, “Unam Sanctam” that “it was essential to the salvation of every human being that he be subject to the Roman Pontiff . . .” To this were added the words of Scripture: “whoever obeys not . . . let him die the death”.<sup>31</sup>
- b) - Council of Trent, concerning the pope:
 

“He hath all power on earth . . . All temporal power is his; the dominion, jurisdiction and government of the whole earth is his by divine right. All rulers of the earth are his subjects and must submit to him.”<sup>32</sup>

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<sup>27</sup> Former Bolivian president, Luis Adolfo Siles-Salinas as reported in “Time” magazine, June 5, 1972, p.56.

<sup>28</sup> “Time” magazine, Sept. 3, 1973, p.35.

<sup>29</sup> **Handbook**, p.145.

<sup>30</sup> **Handbook**, p.121. Similarly the Archbishops are called: “Most Reverend”; “Your Excellency”; “Your Grace”.

Pope Leo X. at his Coronation, April, 1512, A.D. impersonating Christ as Ruler of Earth, Sea and Heaven.



Inscription placed at foot of this painting:—  
 "In thy hand I behold the Empire of Earth, and Sea, and Heaven."

(Read Rev. x. 2, 5).

Pope Leo X. at his coronation, April, 1512 A.D. impersonating Christ as the King of Glory and as The Light of the World.



Inscription placed at foot of this painting:—  
 "The world hath unveiled to Light. The King of Glory has come Forth."

(Read Rev. x. 1).

Pictures taken from Watchman! What of the Night?, pp. 51, 56, 58.

**ANTICHRIST SITTING IN "THE TEMPLE OF GOD" IN  
ROME, PRETENDING HE IS GOD**



From a Roman Painting. See Elliott's "Horae Apocalypticæ."

**St. Peter's Church is professedly Christ's Seat in the Visible Church, but Antichrist sits in His place. Picart, a Roman Catholic authority on Roman Ceremonial, describing the scene at the adoration of the Pope in St. Peter's, says, "He (the Pope) presides in THE TEMPLE OF THE LORD."**

*Albert Close, in "The Divine Programme of the World's History."*

**Pope Pius Xth, when Archbishop of Venice said, "The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks."—The Catholic Nationalist, July 13th, 1895**

*Exalted...*

*in the temple of God*

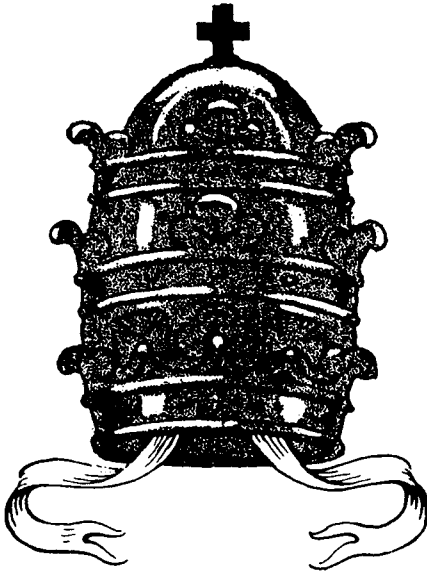
c) - Pope Pius XII:

“[The pope in Rome] is the only one authorized to act and teach for God.”<sup>33</sup>

d) - Roman Catholic induction ceremonies require the convert to pledge: “With a sincere heart therefore, and with unfeigned faith, I detest and abjure every error, heresy and sect **opposed** to the said Holy Catholic and Apostolic Roman Church.”<sup>34</sup>

The coronation of a new pope is one occasion when the “Man of Lawlessness” exhibits his exaltation:

“At the sound of silver trumpets, the sovereign pontiff appears, preceded by his escort of soldiers, priests, bishops, and cardinals. He makes his solemn entrance on the “sedes gestatoria” — a portable chair, carried shoulder-high by attendants dressed in red. This chair is surmounted by a canopy and flanked on either side by the famous “flabella” or ostrich fans, which are placed against the sides of the papal throne during the sacred function over which the pope presides. After the new pope [receives] the acclaim of the waiting thousands . . .”



THE TIARA.

“When the new pope is crowned with the “tiara”, the following words accompany the act: ‘Receive this tiara, ornamented with three crowns, and know that thou art the Father of Princes and Kings, Ruler of the world, and Vicar of Jesus Christ our Lord, to Whom be honour and glory world without end’ ”<sup>35</sup>

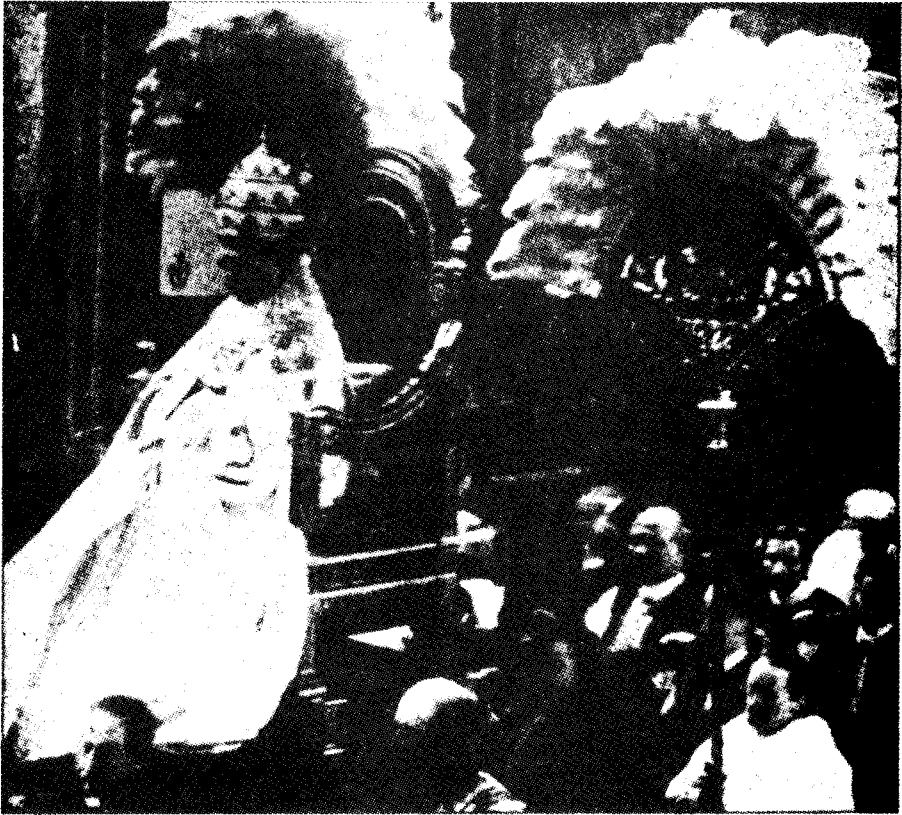
31 See **Watchman!** p.63; Boettner, **Roman Catholicism**, p.480.

32 Boettner, **Roman Catholicism**, p.478.

33 Radio Broadcast to America, *ibid.*, p.480.

34 *Ibid.*, p.497.

35 **Handbook**, p.124.



### PORTRAIT OF ANTICHRIST

With the Triple Crown, claiming to have power over Heaven, Earth, and Purgatory.

“The Flavelli are the well-known great fans carried on either side of the Pope. According to Macri the eyes of the peacock’s feathers are typical of the vigilance and circumspection of the Pontiff.” (“Last Winter in Rome”, by Weld, p.495. Compare Daniel vii. 8, “Eyes of a man.”)

“The Three Crowns (or Tiara) are decorated with 32 rubies, 19 emeralds, 11 sapphires, 529 diamonds, and 252 pearls.” (“Sede Vacante”, a Diary written in 1903 during the Pope’s “enthronement”, by a Papal Chamberlain.)

The Three Crowns, or Tiara, indicate that the wearer is “Father of Princes and Kings, *Ruler of the World*, Vicar of our Saviour Jesus Christ.” (Catholic Dictionary, 1884, p.796).

Pictures taken from Baron  
A. Porcelli, **The Antichrist**.

**Kissing of the pope<sup>36</sup>**

—A special indulgence of 500 days is granted to Romanists who kiss the gold ring of the Roman pontiff.

—When the pope gives the Agnus Dei (a disk of wax imprinted on one side with the image of a lamb, and on the other side with the name and arms of the reigning pope) the following takes place:

- cardinals kiss the pope's hand
- bishops kiss the pope's right knee
- the prothonotaries prostrate themselves and kiss the cross on the pope's slipper.



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<sup>36</sup> Bishops also wear a ring of gold with a precious stone surrounded by brilliants. An indulgence of 50 days may be gained by all who "with a contrite heart, kiss the episcopal ring." The indulgence for kissing a cardinal's ring is 100 days. See **Handbook**, p.128-9.

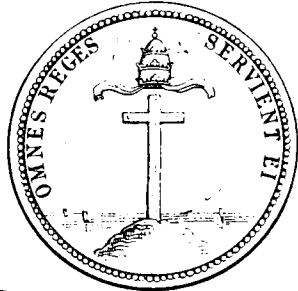
THE USURPING VICE-CHRIST'S  
'asserted power over the world of the living

Man-created object of worship.  
(Martin V. A.D. 1417.)

Supremacy over Kings  
(Calixtus III A.D. 1456.)



Papal Indulgence.



SANCTISSIMO  
DNO NRO PATE  
CLEMENTI XII<sup>o</sup>

*Indulgentia  
hinc dicitur ut pax in  
forma concessa  
Pro Re et Reo Ang  
P. H. de Revolutio*

*Indulgentia  
plenaria pro  
Nathan Hickman  
Anglo*

BEATISSIMO PATER.

*Nathan Hickman Anglus Rome presentis humillime supplicat  
Sanctitati Vestre ut benigne consideret dignetur indulgentiam plenariam  
in articulo mortis sibi suisque consanguinis et affinibus usque ad gradum foram  
includere nec non viginti quatuor alios personis arbitrio dispensandis Dum se  
tunc vere poenitens et confessus de sacra communione rejecti fuerint vel  
quatenus si sacros requisierint saltem contra hominem semel ore, semel in  
corde Deo invocaverint quam gratiam Deus d.*

From Original in the Library of  
Trin Col Cambridge

Life-giver in pestilence.  
(Gregory XIII A.D. 1572)



Opener of heaven at the Jubilee.  
(Clement VII A.D. 1525)



The Coins from Bonanni

From Elliot, *Horae Apocalypticae*.



*so that he as God*

These words are not in the Greek text and are deleted by the R.S.V.

*sitteth in the temple of God*

“Sitteth”, Gk: “kathizo”, “to sit or put down” (Yg). Vine comments: “ ‘he sitteth’, aorist tense, i.e., he takes his seat”.

“Temple”,<sup>37</sup> Gk: “naos”, “dwelling place, inner sanctuary”(Yg). What is meant by the “temple of God”? Two interpretations have been suggested:

a) **temple of God = spiritual temple of believers**— since the Greek word “naos” rather than “hieron” occurs, it is argued that the “Man of Sin” takes his seat in the community of believers. (‘Naos’ is used figuratively of believers in the epistles of Paul — e.g. 2 Cor. 6:16; Eph. 2:21). Against this interpretation are the following:

- (i) “Naos” is not used exclusively for “the spiritual temple of believers” (see Matt. 23:16 where it is used for the literal temple in Jerusalem).
- (ii) It is difficult to see how the papal head could sit in the community of believers. For nineteen centuries the Roman Church has been apostate. Believers have been separated from the Roman apostasy by the call of Scripture: “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” (Rev. 18:4, 5).

b) **temple of God = St. Peter’s Church in Rome** — Note the evidence for this interpretation:

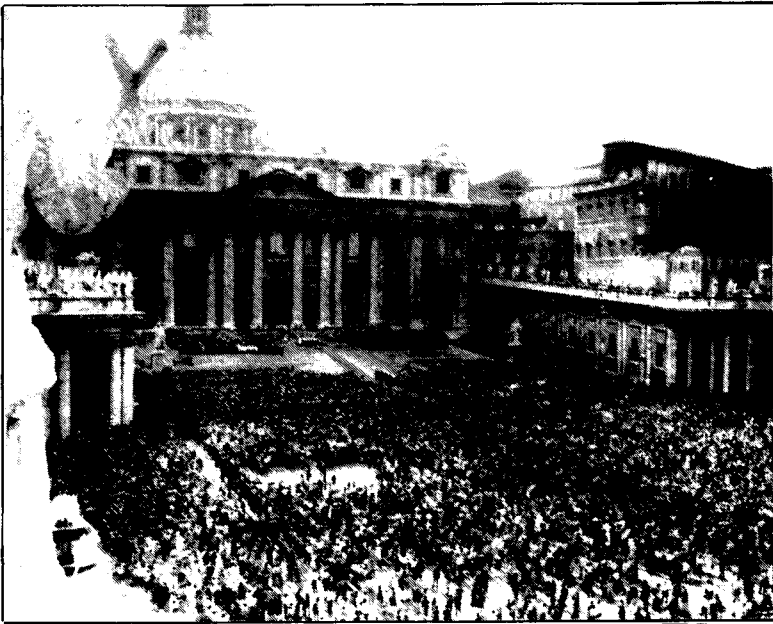
- (i) St. Peter’s Basilica is regarded by 659 million Roman Catholics as the temple of God — as Christ’s seat in the “visible Church”. Picart, regarded as an authority on Roman Catholic ceremony, described the adoration of the pope with the following statement: “He [the Pope] presides in the temple of the Lord.”<sup>38</sup>
- (ii) There is great significance to the words “sitteth in the temple of God”. The pope takes his seat in the temple of God, when gorgeously arrayed, he is carried on the shoulders of his cardinals to the papal chair. It is from this chair only, in this temple only, that ex cathedra “infallible” pronouncements are made by a pope.

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37 700 French Catholic workers, technicians, teachers and priests noted in a recent letter to the pope: “St. Peter’s Basilica is the symbol of ecclesiastical pride. It reminds us of the shameful sale of indulgences and how the popes concerned themselves about building monuments while the members of the Church were tearing each other to pieces. We do not know when that temple will be destroyed, but however beautiful it may be, we will shed no tears, for it has brought us much pain.”, “Le Monde”, Dec. 6th, 1968.

38 See “The Divine Programme of the World’s History” quoted in F. Walker et al., *Watchman! What of the Night?*, p.51.

- (iii) Note the following facts regarding St. Peter's Church:
- it cost more to build than any other church (300 million dollars!)<sup>39</sup>
  - it covers 48,000 sq. yds. — enough for six football fields
  - it is the largest church in the world — 666 feet long, 408 feet high, 284 feet wide
  - just to make the point of its size, bronze lines with Latin explanations are set out in the marble-studded nave floor to show how much shorter some other churches are than St. Peter's.<sup>39</sup>
- (iv) This phrase must be considered in its **context**. St. Peter's Church in Rome is no more the **real** temple of God than that its Pope is truly God. They are both false claims that have convinced great numbers of mankind. The Pope asserts that he is in God's stead and hence the Papacy sees St. Peter's Church as the 'temple of God'.



ST. PETER'S AND THE VATICAN

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<sup>39</sup> See Gordon Gaskill, "St. Peter's: Greatest Church on Earth", **Reader's Digest** (Nov. 1972), p.198.

*shewing himself [‘proclaiming himself’, R.S.V.] that he is God*

“Shewing”, Gk: “apodeiknumi”, “approve, set forth” (Yg); “to show off, exhibit” (Stg).

The following are Romanist claims:

a) the Pope:

The Pope is called “Our Lord God the Pope”.<sup>40</sup>

“Into this fold of Jesus Christ no one can enter if not under the guidance of the Sovereign Pontiff; and men can securely reach salvation only when they are united with him, since the Roman Pontiff is the Vicar of Christ and represents His person on this earth.”<sup>41</sup>

(Pope John XXIII, 1958)

“The Pope is of so great a dignity and so exalted that he is not a mere man, **but as it were God**, and the Vicar of God . . . The Pope is as it were God on earth . . . Chief king of kings having plenitude of power.”<sup>42</sup>

b) the priests:

“The priest is the man of God, the minister of God . . . He that despiseth the priest despiseth God; he that hears him, hears God. The priest remits sins as God . . . It is clear that their function is such that **none greater can be conceived**. Wherefore they are justly called not only angels, **but also God, holding as they do among us the power and authority of the immortal God.**”<sup>43</sup>

2:5 *Remember ye not, that, when I was yet with you, I told you these things?*

“I told you” = “I used to tell you”, Nestle. Had the Apostle explained the future significance of the “little horn” speaking great things in Dan. 7?

The apostasy concerned the Apostle as it did other New Testament writers (cf. Jude 4). The considerable importance which Paul gave to this subject may be inferred from the relatively short time he spent at Thessalonica.

2:6 *And now ye know what withholdeth*

“Withholdeth”, Gk: “katecho”, “to hold down or fast”, (Yg); “restraineth”, R.S.V. The restraining power was known to the Thessalonians. It was the paganism of the Roman Empire which prevented the political development of the Roman Catholic apostasy. The restraining power is in the neuter gender in this verse, but becomes a “he” in verse 7.

40 Canon Law, Extravagans, quoted in F. Walker et al., *Watchman! What of the Night?*, p.51.

41 Coronation address quoted in Boettner, *Roman Catholicism*, p.480.

42 F. Lucii Ferraris, *Prompta Bibliotheca Canonica Juridica Moralis Theologica*, quoted in Seventh Day Adventist mimeo. handout — “The Beast of Revelation 13”.

43 The Council of Trent (whose decrees must be accepted by all Roman Catholics under pain of mortal sin or excommunication). Quoted in Boettner, *Roman Catholicism*, p.73.

*that he might be revealed in his time*

“Revealed”, Gk: “apokalupto”, “to uncover, unveil” (Yg).

“Revealed in his time” suggests that the God who “has appointed a day in which to judge the world in righteousness” (Acts 17:31) also knows the events which must transpire before that time arrives. There was a set time — “in his season” for the open manifestation of the apostasy.

**2:7** *For the mystery of iniquity doth already work*

“Mystery”, Gk: “musterion”, “what is known only to the initiated” (Yg).

Ample proof of the existence of lawlessness is indicated in the epistles. For example, at Corinth the following problems existed:

- immorality (1 Cor. 5)
- lawsuits (1 Cor. 6)
- women speaking in the ecclesia (1 Cor. 14:34-37)
- no resurrection of the body (1 Cor. 15:12)
- spurious writings (2 Cor. 3)
- unequal yoking with unbelievers (2 Cor. 6:14)
- false apostles (2 Cor. 11:13)
- deceitful workers parading as ministers of righteousness (2 Cor. 11:15).

“Iniquity”, Gk: “anomia”, “lawlessness” (Yg). Hence “the mystery of lawlessness” R.S.V.

The work of iniquity was a secret <sup>44</sup> because only those who were enlightened by the truth would recognize the error as error in fact. This discernment was supernaturally revealed in the first century through Spirit-gifted men.

Paul lamented that “all Asia” had “turned aside” from him (2 Tim. 1:15). Later Jesus revealed to John that the survival of the ecclesias of Asia Minor was in jeopardy through widespread error (Rev. 2 and 3).

*only he who now letteth will let*

This is a difficult section of the chapter because of the repetition of “he”. It is not clear what noun the pronoun “he” stands for. Alternative translations help:

“only he who now restrains it will do so until he is out of the way, and then the lawless one will be revealed”, *R.S.V.*

“only when the present detainer may be coming to be out of the midst, then will be unveiled the lawless one”, *Concordant Version.*

“secret only for the present until the Restrainer disappears from the scene”, *N.E.B.*

<sup>44</sup> “Mystery”, a secret known only by revelation is used this way in 1 Tim. 3:9, “the mystery of faith”, and 1 Tim. 3:16, “the mystery of godliness”.

“For the secret of lawlessness is already working, till only the one restraining for the present shall be out of the way”, *Diaglott*.

The “what is restraining him” (neuter, v.6) has become a “he” (masculine) in verse 7. Why the change in gender? The restrainer was the paganism of the Roman Empire, and the “he”, the emperor whose removal was required for the apostasy to become full blown.

After the fall of Romulus Augustulus, the last of the Caesars in 476, influence was exercised from Constantinople. This was especially evident with the “Decretal Letter” of the Emperor Justinian (533) in which the Pope was recognized as the head of all churches. This was followed by the decree of Phocas (608) which likewise acknowledged the papal See, and allowed the Pantheon to be used by the papacy. Gibbon, the historian, comments as follows:

“Like Thebes, or Babylon, or Carthage, the name of Rome might have been erased from the earth, if the city had not been animated by a vital principle, which again restored her to honour and dominion . . . The temporal power [of the popes] insensibly arose from the calamities of the times; and the Roman bishops, who have [since] deluged Europe and Asia with blood, were compelled to reign as the ministers of charity and peace . . . The misfortunes of Rome involved the apostolical pastor in the business of peace and war.”<sup>45</sup>

Similarly,

“The foundation of Constantinople marks one of the great periods of change in the annals of the world. The removal of the seat of the empire from Rome, . . . and the absence of a secular competition, allowed the Papal authority to grow up, and develop its secret strength. By the side of the imperial power . . . constantly repressed in its slow but steady advancement to supremacy . . . The Pope . . . in any other city would in vain have asserted his descent from St. Peter.”<sup>46</sup>

“The Imperial power, or Roman Empire, availed for keeping back the power of the Papacy.”<sup>47</sup>

*until he be taken out of the way*

Paganism was taken out of the way by Constantine (312-324). Developing almost simultaneously with the decay of the Empire was the growth in power of the Papal apostasy. Once the papacy was rid of the pagan emperors, it could develop its political ambitions. It was then in a position of power to ruthlessly crush its opposition.

45 Gibbon, **Decline and Fall of the Roman Empire**, vol. iii, ch.xlv, (New York: The Heritage Press, 1946), pp.1505, 1508-9.

46 Dean Milman, **History of Latin Christianity**, Bk. iii, ch.iii, quoted in Baron A. Porcelli, **The Antichrist**, p.50.

2:8 *And then shall that Wicked be revealed*

“Wicked”, Gk: “anomos”, “lawless, without law” (Yg).

“Be revealed”, Gk: “apokalupto”, signifies to uncover, unveil (Yg).

*whom the Lord [‘Jesus’, most manuscripts] shall consume*

“Consume”, Gk: “katangesei”, “slay”, R.S.V.; “bring to nothing”, Nestle.

*with the spirit [‘breath’, R.S.V.] of his mouth*

“The LORD spoke and it was done” (Psa. 33:9). “By the word of the LORD were the heavens made, and all the host of them by the breath of his mouth” (Psa. 33:6).

*and shall destroy with the brightness of his coming [Gk: ‘parousia’]*

“Destroy”, Gk: “katargeo”, “to make of none effect”, (Yg).

“Brightness”, Gk: “epiphaneia”,<sup>48</sup> “manifestation” (Yg); “outshining”, Nestle; “appearing”, R.S.V.

This verse is an obvious allusion to Isa. 11:4: “. . . and he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked.” It is a parallel to the words of Rev. 19:15: “Out of his mouth goeth a sharp sword that with it he should smite the nations.”

The mere resplendence, the **brightness** of the appearing of the Lord — Yahweh’s Lion of the Tribe of Judah, is sufficient to utterly destroy the papal head.

2:9 *Even him*

This expression is not in the Greek text.

*whose coming [Gk: ‘parousia’] is after the working of Satan*

“Working”, Gk: “energia”, “activity”, R.S.V.; “operation”, Nestle.

This passage is better rendered: “The coming of the lawless one **by the activity** of Satan”, R.S.V.

What is the “working of Satan”? It is the work of an adversary. 2 Cor. 10:12-15 employs the same language: adversaries to the Apostle Paul assumed apostolic powers. They were, however, deceitful workmen, disguising themselves as servants of righteousness.

“To come by the activity of Satan”, therefore, is to disguise one’s true character.

47 Cardinal Newman, “Development, the Papacy”, p.151, quoted in Baron Porcelli, **The Antichrist**, p.52.

48 This word refers to Christ’s second coming, four out of the five times it occurs in the N.T.

The Roman Church claims to be the spouse of Christ manifesting his character, showing his love, reclaiming the sinner, glorifying God — this is the guise. There are many wicked deceptions taught by the Roman Church, the following serve as examples:

### **AFTER THE WORKING OF SATAN: WICKED DECEPTIONS TAUGHT BY THE ROMAN CHURCH**

#### **(1) Pure in doctrine**

“. . . [the Roman Church] opposes every heresy, as Christ obliges her to do.”<sup>49</sup>

“Her doctrinal code today is that of the Apostolic church of the first century. This identity of doctrine and practice places . . .”

“Because He [Jesus] has remained with her through the ages, protecting her from error, the Church remains today as she has been throughout the past 1900 years, the one true church of Jesus Christ on earth.”

#### **(2) Lamb-like in disposition**

“. . . the Catholic Church is . . . the most reasonable institution in the world. As an organization reflecting the mind of Christ and perpetuating His teaching, she would be bound to be the last word in kindness and reasonableness.”<sup>49</sup>

#### **(3) Holy and saintly leadership**

“The Church has suffered from kings and emperors, from the days of Nero to those of communist terrorism and persecution in our own; in every land her children have suffered martyrdom for the faith.”<sup>50</sup>

“Of the 261 popes from St. Peter to John XXIII, 78 are honoured as saints and 8 are blessed. They constitute a distinguished list of holy and saintly men,<sup>51</sup> linking the Church with Christ and constituting the title

49 O'Brien, *The Faith of Millions*, p.35.

50 *Ibid.*, p.45.

51 This conclusion is in conflict with the records of Catholic historians and the information which exists regarding the church councils. For Example:

“In 836 the council of Aix-la-Chapelle complained that many nunneries were brothels rather than houses of God, and it decreed that fornication was so prevalent among nuns that all nunneries built should have ‘no dark corners in which scandals may be perpetrated out of view’.”

“During the famous council of Trent, August Baumgartner told the assembled cardinals and bishops that ninety-six per cent of all priests were either married or had concubines.”

“Pope Gregory X, in dismissing the second council of Lyons, told the cardinals and bishops that because of their immorality they were the ruin of the world.”

McLoughlin, *Crime and Immorality in the Catholic Church*, pp.119, 124, 122.

deed of the Catholic Church — the one true Church of Jesus Christ on earth.”<sup>52</sup>

**(4) Divine in authority**

“ . . . an ecclesiastical hierarchy formed of bishops, priests and ministers is divinely constituted.”<sup>53</sup>

**(5) Her Church tradition equal in authority to the Bible**

“ . . . sacred tradition is a true source of divine revelation.”<sup>53</sup>

**(6) The Church, not the Bible is the source of authority**

“If she [the Roman Church] had not declared the books comprising the New to be the inspired word of God, we would not know it. The only authority which non-Catholics have for the inspiration of the Scriptures is the authority of the Catholic Church.”<sup>54</sup>

“She is not the child of the Bible, as many non-Catholics imagine, but its mother.”<sup>54</sup>

“If all the books of the Bible and all the copies thereof were blotted out, she would still be in possession of all the truths of Christ and could still continue to preach them as she did before a single word of the New Testament was written . . .”<sup>54</sup>

**(7) Encourages Bible reading<sup>55</sup>**

“Is it not a fact, however, that the Catholic Church today discourages her members from reading the Bible for themselves? On the contrary, she encourages them to read the Bible frequently, even daily.”<sup>56</sup>

52 O'Brien, *The Faith of Millions*, p.55.

53 *Ibid.*, p.26

54 *Ibid.*, p.129-130.

55 To the contrary:

- a) Innocent III forbade reading of the Bible in the common tongue.
- b) Gregory IX forbade laymen possessing the Bible.
- c) Translations among the Albigenses and Waldenses were burned and people burned for having them.
- d) Paul IV prohibited the possession of translations without the permission of the Inquisition.
- e) The Jesuits induced Clement XI to condemn the reading of the Bible by the laity.
- f) Leo XII, Pius VIII, Gregory XVI and Pius IX all condemned Bible Societies.

Henry Halley, *Bible Handbook*, (Grand Rapids, Michigan: Zondervan Publishing House, 1959), p.890.

56 O'Brien, *The Faith of Millions*, p.133.



## 2:9 *with all power*

Note the Roman claims and pronouncements:

(1) An appeal for the priesthood:

“Your hands will break Christ . . . [referring to the doctrine of transubstantiation] you will have the power of God on earth”.

(2) Pope Innocent III:

“The pontifical authority so much exceedeth the royal power as the sun doth the moon”.

(3) Pope Innocent III applied the words of Jeremiah to himself:

“See, I have set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy and to throw down.”

(4) Pope Pius IX (1864):

“The Church has the power to define dogmatically the religion of the Catholic Church to be the only true religion.”<sup>57</sup>

“The Church has the power to employ force and (to exercise) direct and indirect temporal power.”<sup>57</sup>

(5) The power of the Roman Catholic hierarchy is well illustrated in these quotations on seminary instruction from an ex-priest:

“Subconsciously we were living, not in the age of presidents and politicians, of labor unions and capitalists, but in the age of masters and slaves, of kings and serfs, of Popes, representing God, and the faithful, **who meekly acquiesced in their decisions as coming from the throne of God Himself**”.

“The vow of obedience is the most important of the three [obedience, poverty and chastity]. It identifies all ecclesiastical superiors with the Church, and it identifies the Roman Catholic Church with God. Every command by the Superior of a religious community or by a church pastor, no matter how petulant, how ill-advised, or how unjust, must be considered as a command from God Himself and must be obeyed as such under the penalty of sin.”<sup>58</sup>

57 Pope Pius IX, in “Syllabus of Errors” issued in 1864 and quoted in Boettner, **Roman Catholicism**, pp.40-41. It is ironical that Pius IX had his infallibility proclaimed so that the sun, reflected by mirrors would shed a halo of glory round his head as he sat on St. Peter’s throne arrayed in his jewels. However, a storm broke over Rome, smashing the window of the apse to which the throne of the Pope was attached. As a result papal infallibility was declared by candlelight. See **Watchman! What of the Night?**, p.60.

58 “The robe of every Franciscan monk is girded with a rope. One strand hangs from his side. It has three knots on it symbolizing the three vows . . . and (the bottom knot) obedience. The young Franciscan is trained that when the Provincial Superior greets him he must kneel on one knee and kiss the lowest knot on the Superior’s cord, and then his hand. It is the token of complete, abject, unreasoning obedience.”

See Emmett McLoughlin, **People’s Padre**, (Boston: Beacon Press, 1962), pp.13-15.

*signs and lying wonders* [*pretended signs and wonders*, R.S.V.]

“Signs”, Gk: “Semeion”, “a sign, mark, signal”.

“Lying”, Gk: “pseudos”, “a lie, falsehood” (Yg). “Wonders”, Gk: “teras”, “a prodigy, wonder” (Yg).

Pretended signs and wonders, wicked deceptions and false miracles checker the history of Catholicism. As an identifying mark of the apostasy, papal history affords so many examples that the following are only representative examples:

(1) **Alleged Miraculous<sup>59</sup> cures**

These are regarded by the Roman Church to be the mark <sup>60</sup> of the true Church.

a) St. Rosalia —

The delusion which pervades Catholicism is so strong that belief in relics often survives exposure. For example, the bones of “St. Rosalia” in Palermo, Sicily, were for many centuries effective cures, but when examined by an anatomist turned out to be the bones of a goat. Nevertheless the cures continued, a source of income to the Church!<sup>61</sup>

b) Bro. Andre — the “miracle worker” —

Until recently “Bro. Andre’s” heart was preserved by the Roman Church in an urn filled with formalin solution. The urn was located in St. Joseph’s Oratory in Montreal upon Mt. Royal, the city’s largest hill. “Bro. Andre” was a semi-literate French-Canadian who invoked the favours of St. Joseph, his patron “saint” and handed out bottles of burned sacramental olive oil. When he died in 1937 at the age of 91 he was put up for sainthood, since it was claimed he had effected 15,000 cures of crippled, blind, and dying pilgrims.<sup>62</sup>

Recently, thieves picked the three locks, opened a steel door and an iron grille, and then chiselled the urn off its marble pedestal. The church enjoys an active business however, selling bottles of “St. Joseph’s oil” and a booklet about “Bro. Andre” to the 3,000,000 pilgrims a year which file past his marble tomb.<sup>63</sup>

59 Romanist miracles tend to attest particular things, e.g., authenticate a relic, some place of pilgrimage, or to support a doctrine such as purgatory.

60 The Roman Catholic Church claims that there have been stigmatics among her followers. A stigmatic has wounds resembling those of Jesus at his crucifixion and occur in the body as a result of supernatural influence. Three notable claimants are: St. Francis of Assisi; St. Teresa of Avila and St. Catherine of Siena.

61 Bertrand Russell, **Religion and Science**, (New York: A Galaxy Book, 1961), p.83.

62 See Time, May 21, 1973, p.54.

63 Since the preparation of these notes a newspaper report indicates that the heart has been recovered.

## c) St. Takla —

Today villagers still dip their hands in a fountain at the Convent of St. Takla, built into the rock face in belief that the water has miraculous properties. Takla is alleged to have been a follower of the apostle Paul, who, pursued by evil-intentioned soldiers, prayed to the Virgin Mary, which resulted in the mountains splitting and providing a narrow passage for her escape.<sup>64</sup>

## d) Lourdes in France —

“The comparatively recent vision of Mary at Fatima in Portugal has attracted hierarchy and laity — with their money — and inspired a conducted tour by a statue of “Our Lady of Fatima” throughout the U.S. The French rallied and appealed in 1953 to American Catholics with a new favour from Mary — a rosary with beads filled with the miraculous water of the fountain of Lourdes. Catholic newspapers, such as **Our Sunday Visitor** and the **Register**, printed full-page and three-quarter-page advertisements offering money-back spiritual satisfaction:

**‘IMAGINE PRAYING TO OUR BLESSED MOTHER AND ACTUALLY TOUCHING BEADS CONTAINING WATER FROM THE MIRACULOUS SPRING GIVEN BY HOLY MARY!**

Imagine — actually holding in your hand, touching with your fingers, beads containing water from the Miraculous Fountain at Lourdes, France — the exact place where St. Bernadette saw the Vision of Our Blessed Mother . . .

Now YOU can say this special Rosary, with three beads filled with Lourdes water, to help you gain special favours, graces, blessings, to deepen your understanding of the Rosary and bring you closer to OUR BLESSED MOTHER . . .

**NEVER — NEVER BEFORE A ROSARY LIKE THIS!**

The special water filled beads are made of clear, transparent, polystyrene plastic, so that you not only FEEL the beads but actually SEE the water inside . . .

You must see, feel, examine, OWN this magnificent “Lourdes” Rosary. Only a limited supply of precious Lourdes water is available so we urge you to act quickly. Send no money now. Simply mail the coupon, stating colour of beads you desire. On arrival, pay only \$4.98 for each Rosary, plus small C.O.D. and handling charges. Or, to save delivery charges send remittance with coupon. You must be completely delighted or return it within 10 days for full refund.’ ”<sup>65</sup>

<sup>64</sup> Time, Dec. 25, 1972, p.40.

<sup>65</sup> McLoughlin, **People’s Padre**, p.193.

## (2) Miraculous Appearances and Revelations

Person	To whom	Place	Date	Message
Jesus	St. Margaret Mary Alacoque, a nun of the Visitation Monastery	Parayle-Monial, France.	1673 and 1675	<p>The Sacred Heart of Jesus was to be singled out for special worship. Jesus is reported to have said: behold this heart which has loved men so much and which receives in return for the most part, nothing but ingratitude, contempt, irreverence, and sacrilege. I ask you therefore to have the Friday after the octave of Corpus Christi set apart as a special feast in honour of My Heart."<sup>66</sup></p> <p>Roman Catholics celebrate this during the month of June.</p> <p>The Act of Consecration to the "Sacred Heart" was issued with the encyclical letter of Pope Leo, May 25, 1899. The feast has since been elevated in 1928 by Pius XI.</p> <p>Among the 12 promises made by Jesus are the following:</p> <p>"I will bless the houses in which the image of My Sacred Heart shall be exposed and honoured".</p> <p>"I will give to priests the power of moving the most hardened hearts."</p> <p>"I promise thee in the excess of the mercy of My Heart that all-powerful love will grant to all those who receive Communion on the first Friday of every month for nine consecutive months, the grace of final perseverance, and that they shall not die under My displeasure, nor without receiving the Sacraments, and My Heart shall be their secure refuge at that last hour."<sup>67</sup></p>

66 "Sister" M. Catherine Frederic, O.S.F., **The Handbook of Catholic Practices**, (New York: Hawthorne Books, 1964) and bearing the Nihil Obstat, James F. Rigney, S.T.D., Censor Librorum, and Imprimatur — Francis Cardinal Spellman, Archbishop of New York. p.201.

67 *Ibid.*, p.22, 23.

68 *Ibid.*, p.192.

Person	To whom	Place	Date	Message
	St. Gregory the Great			“Today the pope washes the feet of thirteen poor men [on Maundy Thursday]. Thirteen are taken for the ceremony because it is related that St. Gregory the Great was accustomed to feed twelve poor men in honor of the Apostles. Once Christ Himself was supposed to have joined them in the form of an angel and thereafter St. Gregory fed thirteen each day, and washed the feet of thirteen poor men on Holy Thursday.” <sup>68</sup>
Virgin Mary	St. Dominic		13th C.	Gave him the Rosary “as a means of checking the devastating influence of the Albigenses, when he was preaching to them in France.” <sup>69</sup>  A feast has been instituted in memory of the “Most Holy Rosary” — Oct. 7th.
Virgin Mary	6 visits to 3 children	Fatima, Portugal 60 miles from Lisbon	World War I	Part of the Message was: “O my Jesus, forgive us our trespasses, save us from the fires of hell and bring all souls to Heaven, especially those most in need of your mercy.”  “I promise to help at the hour of death, with the graces needed for salvation, whoever on the first Saturday of five consecutive months, shall confess and receive Holy Communion, recite five decades of the Rosary, and keep me company for 15 minutes, while meditating on the 15 mysteries of the Rosary, with the intention of making reparation to Me.” <sup>70</sup>

69 *Ibid.*, p.27.70 *Ibid.*, p.30.71 *Ibid.*, p.35.72 *Ibid.*, p.181.

Person	To whom	Place	Date	Message
Virgin Mary	St. Catherine Laboure, "sister" of the "Daughters of Charity" of St. Vincent de Paul			<p>The Virgin Mary ordered that a medal be struck of herself surrounded by the words in gold letters:</p> <p>"O Mary, conceived without sin, pray for us who have recourse to thee"</p> <p>"The vision reversed and revealed . . . the letter 'M' surmounted by a cross with a crossbar beneath it, and under all, the 'Sacred Hearts of Jesus and Mary', the first surrounded by a crown of thorns and the second transpierced by a sword. Many graces were promised to all who would wear such a medal."<sup>71</sup></p> <p>It is now celebrated as the feast of the "Miraculous Medal" — Nov. 27.</p>
Virgin Mary (appeared 18 times) <sup>72</sup>	Bernadette Soubirous	a grotto in Lourdes, France	Feb. 11 to July 16 1858	<p>18 apparitions.</p> <p>The Virgin Mary proclaimed: "I am the Immaculate Conception".</p> <p>She requested a church to be built there. The shrine has been the scene of many pilgrimages and cures said to have been effected.</p> <p>Romanists celebrate the apparitions in a feast — Feb. 11.</p>
Virgin Mary	"Two little shepherds"	A mountain in the French Alps, near La Salette, France	1846	<p>"A fountain, which until then had flowed only at rare intervals, has been flowing unceasingly on the holy mountain since her visit there."<sup>73</sup></p> <p>"Countless favours, both spiritual and temporal, have been obtained by the confident invocation of Our Lady of La Salette and by the use of the water from the fountain."<sup>74</sup></p> <p>An archconfraternity of "Our Lady Reconciler of La Salette" was established by Pope Pius IX (Sept. 12, 1852).</p>

### (3) Wonder Workers — “Holy Helpers”

There are in all “Fourteen Holy Helpers”. These are all “saints” said to have special powers of invoking help from God in times of sickness, want or peril.<sup>75</sup>

St. Anne intercedes to effect cures of bodily ailments.

St. Jude “the advocate of the impossible, in times of great affliction, or when one seems to be deprived of all visible help.”

St. Anthony finder of lost articles, a wonder-worker who “worked many miracles during his life-time.”<sup>76</sup>

St. Francis Xavier “all who would earnestly ask his intercession with God for 9 days in honour of his canonization would infallibly experience the effects of his great power in heaven, and would realize whatever they asked that would contribute to their salvation.”<sup>77</sup>

St. Blaise “He is said to have miraculously cured a boy who was choking on a fishbone. On his feast, Feb. 3, the faithful may have their throats touched with two blessed candles, while the priest invokes the intercession of St. Blaise on their behalf against diseases of the throat and also against all other evils.”<sup>78</sup>

St. Joseph (Step-father of Jesus) — “In 1870 Pope Pius IX proclaimed St. Joseph the Patron of the Universal Church. Tradition says that Jesus and Mary comforted Joseph in his last hours, and he is therefore invoked as the patron of a happy death. He is also invoked as the model of working men because of his trade.”<sup>79</sup>

St. Philomena One of the most revered saints, who was venerated for 150 years. When the saint was dropped in 1951 Cardinal Cushing, the Roman Catholic archbishop of Boston, had just distributed nearly 800 small statuettes of Philomena to parishioners and was about to dedicate the St. Philomena church. He said, “It is a difficult job” — explaining to these Roman Catholics that there never was a Philomena.

A nun who had devoted 45 years to St. Philomena’s cause and wrote a book about her (‘St. Philomena, Powerful with

75 Once canonized, a person is regarded as a saint irrevocably, but to be canonized is a long procedure and often expensive — costing as much as \$100,000 borne by the sponsors of the person.

76 *The Handbook of Catholic Practices*, p.38.

77 *Ibid.*, p.38.

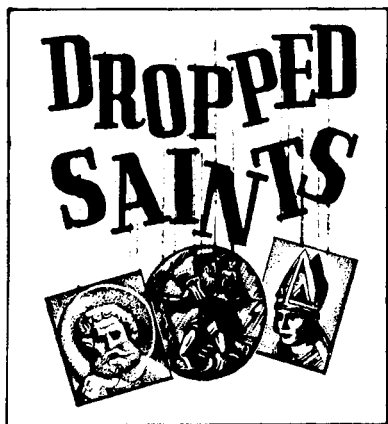
78 *Ibid.*, p.181.

79 *IBID.* p.182.

God’) and raised \$10,000 to build a shrine to the saint, only to learn that her favourite saint might never have existed.

Despite these facts, Romanists still say prayers to Philomena and her medals and statues are still sold.

In addition to this is the Roman Catholic belief in “bilocation” — the personal presence of the same saint in more than one location at the same time.



The Roman Church has dropped more than 200 from the list of saints whose feast days are celebrated by the whole church. As a result shock waves rocked the Catholic world. In Latin America a “saint’s” day is often observed rather than a birthday. Suspicion has been aroused that many of the 2,500 venerated persons through the church’s history may be mythical! This information made headline news in the New York “Times”, May 10, 1969.

#### (4) Exorcism of Demons

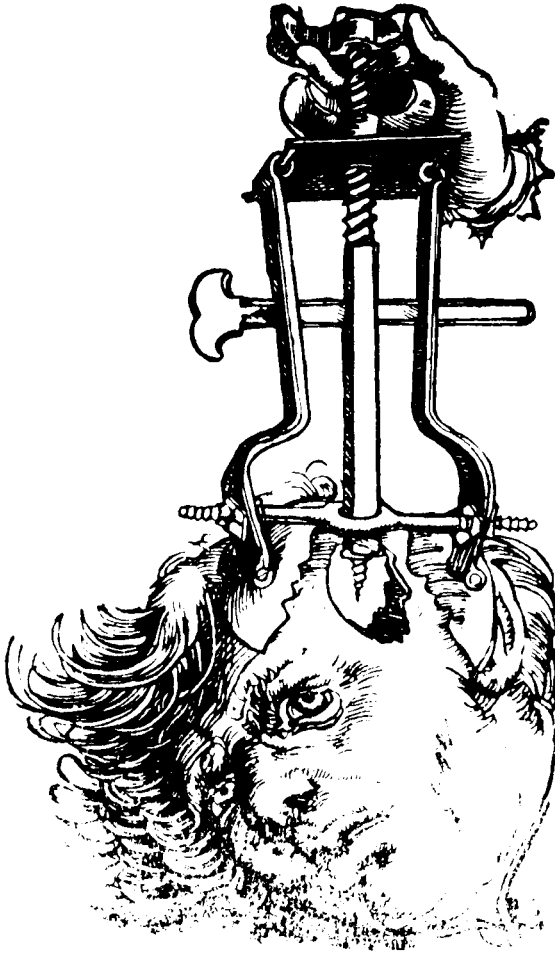
The Jesuits of Vienna in 1583 cast out 12,652 devils.<sup>80</sup> When mild methods of exorcism failed, patients were scourged and tortured. Prevention of sleep and beatings were recognized methods. For centuries innumerable helpless lunatics suffered the cruelties of superstitious religionists.

Belief of demons provided the theology for trepanning the skull to free the demons. 14th century anatomy texts contain instructions for similar operations. These operations were not often helpful to the patient. Many humans were permanently disabled.

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80 Witchcraft — Bulls were published against witches, the commonest charge at one time being bad weather. Pope Innocent VIII in 1484 appointed two inquisitors to punish it. Women especially were suspect, it being believed that witchcraft is more natural to women than to men. Suspects were often tortured on the rack until they gave the desired answers. It is estimated that in Germany alone between 1450 and 1550 a hundred thousand witches were put to death, mostly by burning. See Russell, *Religion and Science*, p.95.





WOODCUT OF 16th CENTURY TREPHINING  
FREEING THE DEMONS

(5) **Relic Veneration**

The power by which some of the saints effected miraculous cures is supposed to persist and emanate from their relics and articles which they had consecrated. Normally, indulgences are “attached” to the relics and can be gained by anyone possessing them, venerating them, or kissing them. Note the following:

- a) The blood of St. Januarius is supposed to liquefy three times every year.

Two phials of blood are preserved in a casket. Normally the blood is in the form of a fine powder, but three times a year it is said to liquefy. It is carried through the streets in a procession led by a cardinal. Those who worship the relic are promised deliverance from all calamities. No scientist has yet been permitted to examine the phials or their contents. Everything has to be taken on trust.

b) A picture of a Madonna (Mary and child) in Poland (1949) wept tears of blood for the sufferings of the church in that land. A priest, it is said, wiped away the tears, but others came — thousands came to pray before it and offer their gifts.

c) Romanists claim to possess the following:

- |                  |  |
|------------------|--|
| Jesus            | — relics of the crib <sup>81</sup><br>— his outer and inner garments. Jesus wore a seamless robe, but today there are three robes <sup>82</sup><br>— the shroud in which he was buried — “the Holy Shroud of Turin” — Linen cloth 14’ x 3’<br>— thorns from his crown<br>— the board on which the superscription was written<br>— the head of the soldier’s spear which was thrust in his side — four different spears!<br>— many <b>tons</b> of wood from the cross <sup>83</sup><br>— 14 nails from which he hung<br>— the soldier’s sop<br>— his tears<br>— the blood of Jesus<br>— parts of the table from the upper room (Basilica of St. John Lateran) |
| John the Baptist | — 2 heads, one at Rome and the other at Amien  |
| Others           | — part of the tables of the law given to Moses<br>— rods of Moses and Aaron<br>— the tables at which Jesus and his disciples sat <sup>84</sup>   |

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81 The Church of St. Mary Major in Rome.

82 Romanists believe that the seamless garment worn by Jesus was woven by Mary. It is said to have been brought to Treves by St. Helene in the 4th century. **Handbook**, p.276.

83 The “original ‘cross’ was miraculously recovered by the Empress Helena”, later seized by King Chosroes of Persia, recaptured by Heraclius, emperor of the Greeks, given to St. Louis, king of France and placed in a chapel which he had built. **Handbook**, p.206.

84 Basilica of St. John Lateran.

- skulls of the three wise men<sup>85</sup>
- finger and feather of the “Holy Ghost”<sup>86</sup>
- parings from the toenails of Peter
- feathers from the wings of angels<sup>87</sup>
- dirt left over from the fashioning of Adam<sup>87</sup>
- milk from the Virgin Mary<sup>87</sup>

**2:10 *deceivableness of unrighteousness* [‘wicked deception’, R.S.V.]**

“Deceivableness”, Gk: “apate”, “deceit” (Yg).

“Unrighteousness”, Gk: “adikia”, “injustice, unrighteousness” (Yg).

A representative sample of wicked deceptions of the Roman Church is set out as follows:

**(1) Falsehoods perpetrated to support Roman Catholic teaching:**

- a) The Pseudo-Isidorian Decretals<sup>88</sup> — forged documents purportedly written by ancient Bishops attributing primacy to the Bishop of Rome.
- b) “The Donation of Constantine” — a forgery in which the Emperor Constantine was represented as granting the city of Rome and all the Western Empire to the Pope.<sup>89</sup>

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85 Cathedral in Cologne.

86 Monastery in Jerusalem.

87 McLoughlin, **Crime and Immorality in the Catholic Church**, p.246.

88 Boettner, **Roman Catholicism**, p.319. See also **Popery in its Social Aspects**, p.46.

89 **Popery in its Social Aspects**, p.45.

# Crippled girl walking

**BLESSED BY POPE**

**SYDNEY, Today: A crippled girl, who was blessed in Sydney by the Pope, is walking again.**

She is Dianne Brennan, 8, of Villawood, who was held up for the Pope's blessing by her weeping father in a dramatic scene outside the Children's Hospital last December.

Mr. Leo Brennan, a council worker, had carried his daughter from her makeshift pram to the Papal motorcade.

The Pope ordered his driver to stop and prayed for the child, his hands held out over her plaster-encased body.

Only a month earlier doctors had told Dianne she could spend two years in plaster because of a fall from a bicycle which damaged her spine and hips.

Yet a month after the Pope's visit the same doctors found one leg was completely healed.

Although Dianne still uses crutches, her home-made wheelchair and her plaster lie discarded at home.

"I know it's a miracle," Dianne said today.

"I was told I wouldn't be able to walk for two years, but here I am walking to school and back every day.

Dianne's parents agree with their daughter that her recovery is a miracle.

"As soon as the Pope blessed me I knew I would be all right.

"I have written to him already—I have so much to thank him for."

## *Pretended Signs and Wonders*

Seven-year-old Paolo Techia — brain-damaged at birth, completely dependent on others and unable to walk — miraculously took his first steps at Lourdes.

### ***The Miracle Boy of Lourdes***

**... He Was Paralyzed and Helpless — Then He Walked Away From His Wheelchair**

The doctor examined the boy a few days after Paolo returned from the famous shrine in France, that draws the sick and the crippled from all over the world. There they bathe in the healing waters of a sacred spring, where miracle cures have been reported ever since 1858, when peasant girl Bernadette Soubirous had a vision of the Virgin Mary.

Pediatrician Antonio Tamburrini, Paolo's doctor, said: "It hardly seems possible he is the same boy. He can stand, walk, reason a little and basically communicate using gestures — all of which he couldn't do before."

(2) **Mistranslations of the Bible:**

e.g. the Bordeaux Testament (a New Testament published in 1686)<sup>90</sup>

<b>Bordeaux Translation</b>	<b>Authorized King James Translation</b>
“Now, as they offered unto the Lord <b>the Sacrifice of the Mass</b> ” (Acts 13:2)	“As they ministered to the Lord, and fasted” (Acts 13:2)
“But he shall be saved as to himself; yet so as by the fire of <b>purgatory</b> ”. (1 Cor. 3:15)	“But he himself shall be saved; yet so as by fire” (1 Cor. 3:15)
“Join not yourselves by the <b>sacrament</b> of marriage” (2 Cor. 6:14)	“Be ye not unequally yoked together with unbelievers” (2 Cor. 6:14)
“But they who are joined by the <b>sacrament</b> of marriage” (1 Cor. 7:10)	“And unto the married I command” (1 Cor.7:10)
“Now the Spirit distinctly says, in the latter times, some shall depart from the <b>Roman</b> faith” (1 Tim. 4:1)	“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith” (1 Tim. 4:1)
“There is a sin that is not mortal, but <b>venial</b> ” (1 John 5:17)	“There is a sin not unto death” (1 John 5:17)
“And not only that, but was also appointed by the Churches the companion of our <b>pilgrimage</b> ” (2 Cor. 8:19)	“And not that only, but who was also chosen of the churches to travel with us” (2 Cor. 8:19)

(3) **Distortion of the Ten Commandments to accommodate image veneration**

The second commandment reads: “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.” (Exod. 20:4,5). In Catechisms intended for Roman Catholic countries this commandment was deleted, and in order to make ten, the last commandment was divided into two<sup>91</sup>.

*in them that perish*

“Perish”, Gk: “apollumi”, “to loose, to loose away, to destroy”(Yg).

*because they received not the love of the truth*

“Received” implies a welcome. The love of the truth, however, comes from

<sup>90</sup> Cited from **Popery in its Social Aspects**, p.49-50.

<sup>91</sup> *Ibid.*, p.55-58. See also “National Catholic Almanac”, 1963, p.240 referred to in **The Road to Babylon**, 3rd edition, (The Simeon Society, 1953), p.5.

the word of God which is able to work effectually in those who believe (1 Thess. 2:13).

“Love of the truth” is an expression which only occurs here in the N.T. and is placed in an emphatic location.

While insisting on infallibility in matters of faith and morals the Roman Catholic Church has opposed many scientific discoveries on Biblical grounds. Not only did such erroneous interpretations cast aspersions on the Bible itself, but the “about turn” taken by the Church with the passage of time must be regarded as a slander on the Author of the Bible and an open evidence of the falsity of infallibility claims.

Note the following:

a) **Resisted anatomy** — on the basis that there is in the human body one indestructible bone which is the nucleus of the resurrected body.

b) **Resisted the use of anaesthetics** — to reduce pain in childbirth.

c) **Resisted smallpox inoculations** — because it was an attempt “to baffle a divine judgment”. This was especially the position of the Church in 1885 in Montreal. The Oblate Fathers, whose church was situated in the very heart of the infected district resorted to ordering a solemn procession to the Virgin. The use of the rosary was also carefully specified.

d) **Resisted lightning conductors** — since lightning was viewed as a special act of God.

e) **Resisted the study of astronomy** — Pope Urban VIII (1632) summoned Galileo before the Inquisition at which was invoked the “most holy name of our Lord Jesus Christ and His most glorious Virgin Mother Mary”. Although Galileo was an old and ailing man, he was forbidden to see his family or friends.<sup>92</sup>

Rather than Biblical in its orientation, the Apostasy which claims to be a defender of the Faith has little to offer other than organized ignorance.

*that they might be saved*

“Saved” in two senses:

a) from the vengeance to be inflicted on those who do not know God (2 Thess. 1:8).

b) from eternal destruction in the grave (2 Thess 1:9).

“God desires that all men would be saved and come to a knowledge of the truth” (1 Tim.2:4). It is for this reason that the urgent appeal of Scripture is “Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues”.

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92 Russell, **Religion and Science**, p.100-103.

2:11 *And for this cause God shall send them strong delusion [‘operation of error’, Nestle]*

“Strong”, Gk: “energeia”, “energy, inworking” (Yg).

“Delusion”, Gk: “plane”, “wandering, error” (Yg).

Therefore, “God **sends**”, R.S.V. not “shall send”, A.V.

No longer would there be only an indifference to truth, but a real influence of error upon their hearts. One of the great delusions of the Roman Church and her Protestant daughters is the belief that the Antichrist is a person who is to be revealed in the future. The attention is thereby directed away from the current existence of the Antichrist which characterizes the very doctrines which are held by them.

*that they should believe a lie*

There is a remarkable sequence through this chapter. The apostate perish because:

- a) they loved not the truth
- b) they believed not the truth
- c) they received a strong deception to believe a lie

The lie — what is it?

“Holy Mother Church teaches that the Bible was entrusted to her by her Founder, Jesus Christ; and the Holy Ghost dwells in her, protecting her from error; and that she is the divinely appointed guardian of the Bible, as well as its only authorized interpreter. Many passages in the Bible are obscure, and require notes of explanation. Therefore, it is not permissible for Catholics to read in any language any Bible which does not contain notes explaining such passages, and which does not bear the approval of the Church.”<sup>93</sup>

“Is it not a fact, however, that the Catholic Church today discourages her members from reading the Bible for themselves? On the contrary, she encourages them to read the Bible frequently, even daily.”<sup>94</sup>

“It must be abundantly clear that the Bible alone is not a safe and competent guide because it is not now and has never been accessible to all, and because it does not contain all the truths of the Christian religion. The simple fact is that the Bible, like all dead letters, calls for a living interpreter . . . She [the Church] has been the preserver and custodian of the Bible through the centuries, and she interprets it for us in the name and with the authority of Jesus Christ.”<sup>95</sup>

93 **Handbook**, p.112.

94 O'Brien, **Faith of Millions**, p.133.

95 **Ibid.**, p.139-140.

“We belonged to what we firmly believed to be the only enduring organization in the world — the Roman Catholic Church — and through it we belonged to God. The teachings of Catholic theology and Catholic philosophy, presented with all the finality of authoritarianism, seemed logical and proven. Interpretations of the scripture were right because the Church said so. The Church was right because God said so. After all, had not God granted infallibility to the Church and to the Pope? The scripture said so. It all became an easy, simple form of logic. It was so simple, direct, and apparently true that there was no need to disturb one’s mind arguing against it.”<sup>96</sup>

**2:12** *That they all might be damned who believed not the truth*

“Damned”, Gk: “krino”, “to judge” (Yg); “condemned”, R.S.V.

The adherents of the great apostasy are condemned because of their rejection of the truth. Persons who relinquish their own rights to inquire into truth and follow the Romanist teaching cannot be “sanctified in the truth”. On the other hand, the believers are sanctified by belief of the truth (2:13; John 17:17).

This condemnation for living rejectors of the truth when Christ returns is prophesied in 2 Thess. 1:8, 9: “. . . in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”

*but had pleasure in unrighteousness*

“Pleasure” Gk: “eudokeo”, “to think well” (Yg).

“Unrighteousness”, Gk: “adikia”, “injustice, unrighteousness”. Not only have the doctrines of the Roman Church been in error, but the effect of the falsehoods has been that the adherents find pleasure in unrighteousness. This is illustrated in the fund-raising activities of the Roman Church:

MICHAEL J. NALLY PHONE: 925-4368

Eternal Life Insurance

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TO YOUR SOUL  
PROBLEMS

- PRAYERS
- MASSES (LOW & HIGH)
- INDULGENCES
- EXORCISMS (SPECIAL FEE)
- EXPERT HEART REPAIRS

96 McLoughlin, *People's Padre*, p.30.



COME EARLY

**BINGO BINGO BINGO**

STAY LATE

WHERE ARE YOU GOING TO  
GO - E - O

COME TO

**OUR LADY OF THE AIRWAYS****EVERY TUESDAY NIGHT - 7.30****We will have you home  
in time for the 11 o'clock news**

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<p><b>EACH GAME WORTH \$30 MANY EXTRAS</b></p>
--

**SHARE THE WEALTH**

You get 50%  
We get 50%

<p><b>JACKPOT YOU GET \$300</b></p>
---

<p><b>LAS VEGAS \$100 MUST GO EVERY NIGHT</b></p>
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**HAVE A NIGHT OUT -****YOU COULD GO HOME RICHER THAN YOU CAME!!**

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MALTON**

**(Corner of Darcel and Morningstar)****TRY IT - YOU'LL LIKE IT**

## Quotations worthy of reflection . . .

“Christadelphianism is essentially militant in character: it is set for the defence of the Gospel and wars unceasing warfare against the Apostasy which has changed the truth of God into a lie. There can be no truce between the true Christadelphian and the exponents of clerical theology.”<sup>97</sup>

“With larger numbers in the ecclesias there is undoubtedly a tendency towards the development of a considerable body of ‘non-workers’ who leave the proclamation of the Truth and other features of the Truth’s warfare too exclusively to the duly appointed serving brethren. This development of a considerable proportion of ‘non-combatants’ renders the ecclesias more susceptible to influences antagonistic to spiritual and doctrinal well-being. There are many amongst who are unmindful of the enormous labours required of Dr. Thomas to rescue the Truth from the mountains of ecclesiastical rubbish under which it had been laid for centuries, and who had no knowledge of the bitter attacks made by clerical antagonists of the days of Brother Robert Roberts. These seek to tone down the uncompromising language of these Christadelphian pioneers, forgetting that the Holy Spirit brands apostate Christendom as ‘The Mother of Harlots’ and the ‘Mystery of Iniquity’.”<sup>98</sup>

“I have never heard a man yet, thoroughly imbued with the Truth and the love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe. Where men’s faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you will find them full of ‘charity’, and sensitively fearful of the Truth being too plainly spoken. All their sympathies are with the feeling of the corrupters and transgressors of the Word. They don’t want their feelings hurt lest it should do harm! The fact is they don’t want the Truth too plainly demonstrated, lest it should make them unpopular; or they should be themselves obliged to defend that of which they were not fully assured.”<sup>99</sup>

“I order that being dead I myself be not deposited in so-called ‘consecrated ground’ but in some portion of our common mother undefiled by the Episcopal or Presbyterial mummery of the Harlot Daughters of Rome on either side of the Tweed nor is any person popish priest or non-conformist minister ordained or unordained (all of them dealers in the merchandise of the Apostasy and traders in the ‘bodies and souls of men’) to be permitted to read pray preach or in any way officiate in committing me myself (not a fraction or part of me) to my temporary resting or sleeping in the ground.”<sup>100</sup>

“OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM” We much regret, as do other Christadelphians, that these words do not now appear every month on the outside front page, where every reader, friend or foe, could see the attitude of a **real Christadelphian**. It simply appears once a year on an inside page, to be bound up and put away on a bookshelf.”<sup>101</sup>

“For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in readiness to revenge all disobedience when your obedience is fulfilled.” 2 Cor. 10:3, 6.

Such a warfare seems strangely absent today. No one would say we are contending with principalities and the powers of darkness in the forceful way described by Paul. Our strength and courage generated by faith, are at a low ebb. Attacking an enemy with the sword of the spirit has little approval. It was different with our brethren of a previous generation. In the last century the brethren were willing to show their hostility to the institutions of the world around us, as the early literature of the Christadelphians shows. This is illustrated by two early pamphlets that were in print up to the 2nd world war: ‘Who are the Christadelphians?’ and ‘The sect everywhere spoken against’. The first half of ‘Who are the Christadelphians?’ is a reprint of a letter of Bro. Thomas to a bi-weekly paper *The Rock*, and the second half is a dialogue headed ‘Contending for the Faith, Jude 3’. The introductory note reads: ‘The following is a sample of the arguments by which Christadelphians have been converted, and by which, in turn, they seek to convert others from the “error of their ways”’. It is the substance of a correspondence that actually took place. ‘A’ is a well-meaning adversary — compare Paul’s case, Acts 22:19, 20, 1 Tim. 1:13 — and ‘C’ is the Christadelphian writer.’ An extract from page 2 of this dialogue is as follows:

A. — The peculiar views of the Christadelphians on which they lay so much stress, they are of course at liberty to believe; but why do they question everyone’s faith who does not see eye to eye with them? In all their printed documents there is an intolerable tone of hostility and uncharitableness towards those of a different faith from their own.

C. — You mistake the tone of the printed documents. It is a tone of hostility, doubtless, but not in a personal sense. It is hostility to unscriptural doctrines and principles as we conceive. We have no enmity to persons, but great enmity to principles and systems which we believe to be subversive of the truth which God has revealed to man for his salvation. Surely you would not object to this, if that belief is well founded?

Such boldness is disapproved by many today. But if we check ourselves against the pattern of the Master, and the other illustrations we have given, it is apparent which of the two attitudes is the correct one. It would be better for us if it could be said of us, as of our Master, that we are hated. But people will not hate us through our keeping silence.”<sup>102</sup>

“All the property in trust of ‘Elpis Israel’, ‘Eureka’ and any other meritorious works in harmony with their exposition of ‘The Word’ the profits of which publications shall augment the fund which shall become the nucleus in the hands of my executors as manager and treasurer of a publication society to be styled **THE CHRISTADELPHIAN SOCIETY** in the organisation and constitution of

which they may add to their two selves as many known tried and earnest Christadelphians as they may deem advantageous to the enterprise the object of which is the promotion of the Truth as preached by the Apostles and the emancipation of Society from the unhallowed and demoralising and God-dishonouring traditions of the Romish and Protestant Apostasy ministered by its 'priests', 'clergymen' and 'ministers'."<sup>103</sup>

<b>2 THESSALONIANS 1</b>	
<b>THE APOCALYPSIS</b>	
(revealing)	
<b>Son of God</b>	<b>Man of Sin</b>
1. REVEALED from HEAVEN (1:7)	REVEALED in APOSTASY
2. Glory of his might (1:9)	power (2:9); wicked deception (2:9)
3. mighty angels (1:7)	activity of Satan (2:9)
4. in flaming fire (1:7)	pretended signs and wonders (2:9); pleasure in unrighteousness (2:12)
5. inflicting vengeance upon those who	opposes, exalts self (2:4)
a) do not know God	pretends to be god, "taking his seat in the temple of God" (2:4)
b) do not obey the gospel	
c) refuse to love the truth (1:8)	
6. to be glorified in his saints and to be admired in all them that believe (1:10)	to be slain by Christ's appearing and coming with the "breath of his mouth" (2:8)

97 F. Jannaway, *Christadelphian Answers*, (Birmingham: C.C. Walker, 1920), p.iii.

98 *Ibid.*, p.iv.

99 Dr. J. Thomas quoted in F. Jannaway, *Christadelphian Facts*, (London: F.G. 1921.), p.24-25.

100 "Dr. Thomas's Last Will and Testament", cited in F. Jannaway, *ibid.*, p.31-32.

101 F. Jannaway, *ibid.*, p.42.

102 Graham Pearce, *Preaching Today*, (Northampton, England: Graham Pearce, 1974), p.17, 18.

103 The remainder of Dr. Thomas's will, quoted in Jannaway, *Christadelphian Facts*, p.32.

CHRISTADELPHIAN HALL

COLONEL LIGHT GARDENS

*Assess your stand by Bible Teaching*

# "The Papal System in Bible Prophecy"

**"The teachings and practice  
of the Papacy exposed . . .  
by the Bible"**

*"The day of the Lord so cometh as a thief in the night"  
"taking vengeance on them . . . that obey not the Gospel  
of our Lord Jesus Christ." 1 Thess 5: 2; 2 Thess. 1: 8.*

Sunday, February 21  
"THE HOLY ROMAN EMPIRE AND  
THE COMMON MARKET"

*The CHRISTADELPHIAN  
witness to those about to  
suffer the vengeance of  
the Almighty God*

**"The fall of the Papacy  
and the salvation of  
the World"**

Sunday, February 14  
"WILL CATHOLICISM OR COMMUNISM TRIUMPH?"

Sunday, February 28  
"PROTESTANTS NO LONGER PROTEST"

*An Appeal to Bible Students . . .*

*"Come out of her my people  
and be not partakers of her sins . . ." Rev. 18: 4*

**CHRISTADELPHIAN HALL**  
HAMILTON, ONTARIO

**FALSE CHRISTIANITY today --  
involves both ROMAN CATHOLICISM  
and her PROTESTANT DAUGHTERS**

A Monumental message contained in the **SCRIP-  
TURES OF TRUTH . . . THE BIBLE . . .** recording  
the unfolding development of the **PAPAL SYS-  
TEM**, by the might of men . . . until . . . it's final  
moment of **DESTRUCTION . . .** by the Power of  
God.

## 2 THESSALONIANS 2

The following guide questions have been prepared for discussion and personal reflection. They are intended to focus attention on important detail and issues in this chapter.

2:1 *by the coming* — The Greek word “parousia” translated “coming” is interpreted by Jehovah’s Witnesses to mean an invisible presence. Can you show from the use of this word in Scripture that such an interpretation is not supported?

*our gathering together* — Look up this expression in a concordance. Is there any significance implied as to the **reason** for the gathering together?

2:2 *soon shaken in mind* — What is the meaning of this clause?

*neither by spirit* — Does this refer to a ghost? Can you prove your answer from Scripture?

*neither by letter as from us* — Who would have anything to gain by sending a counterfeit letter to the Thessalonians? Are there any other examples of spurious letters referred to in the N.T.?

*the day of Christ* — Is there any difference between the “day of Christ” and “Christ’s return”?

*is at hand* — “has come”, R.S.V. Is there any difference between these translations? Which one conveys the sense better?

Why would the Thessalonians imagine “the Lord is now here” when there was no evidence of the clouds and “all his holy angels” (Matt. 24:31)?

Do you think young people are likely to have a premature expectation of Christ’s return? Or is the opposite the case that deep down there is a hope that he will not return until school is finished? marriage plans realized? or until we have “put ourselves right with God”?

2:3 *deceive you* — Did you notice that this is emphasized in the Greek text (**exapateo** = fully deceive)? Can you locate any other occurrence of this word which might serve to illustrate its meaning?

*for that day shall not come* — Why are these words italicized in the A.V.? What factors might account for the premature expectation of the day of the Lord among the Thessalonians?

*a falling away first* — The R.S.V. gives “the” rather than “a” falling away. Which is the better translation? Is there any difference between the two?

*falling away* — (Greek, ‘apostasia’) — This is a very important word in the understanding of this chapter. What meanings are associated with “apostasia”? Would the apostasy be political or religious? When would the apostasy begin and end? Is there any historical proof that such an apostasy did set in and still exists? How many false doctrines can you name which were introduced by the time the Emperor Constantine made nominal “Christiani-

ty” the state religion in the 3rd century? Are there any other predictions of the apostasy in the N.T.? How would you counter an argument which stated that the apostasy refers to paganism and emperor worship which existed in the first century?

*the man of sin* — Is there support for the R.S.V. translation “lawlessness”? Why is the personage referred to, spoken of as the “man of sin”? Is only one man of sin referred to in this chapter? or is he the **head** of a movement? Tabulate your evidence.

*be revealed* — This language suggests that the manifest character of the “man of sin” would only become manifest with the passing of time. Do you agree?

*the son of perdition* — What figure of speech is used here? How can perdition be a father and the “man of sin” his son? What other occurrences of perdition are found in Scripture? What association is there with perdition?

The remainder of these questions assume that you agree with us that the apostasy referred to can only be the one which ultimately became the Roman Catholic apostasy.

2:4 *opposes* — What examples of “opposing” can be found in the Roman Church?

*exalteth* — List the titles of the pope! Are there any other examples of self exaltation within papal history?

*sitteth in the temple of God* — Is there any special significance given by Roman Catholics to a “seat”?

Is the “temple of God” to be understood literally or figuratively? There are two words for “temple” in the Greek language, which one occurs here? Could “St. Peter’s Basilica” be termed the “temple of God”?

*shewing himself to be God* — In what ways has this been done?

2:5 **when I was yet with you, I told you these things** — How long did the Apostle Paul spend at Thessalonica? Would the probable duration suggest anything about the importance of this subject?

2:6 *ye know what withholdeth* — Can you give a synonym for “withholdeth”? If the withholding or restraining power was known to the Thessalonians, what might it have been? Do you know the answer suggested by John Thomas in ‘Elpis Israel’ and ‘Eureka’? What is the evidence for and against his interpretation?

*that he might be revealed in his time* — If the withholding power was known to the Thessalonians what is meant by its revealing “in his time”? Did God have a set time for the identity of the restraining power to become manifest?

2:7 **for the mystery** — What other words in English can convey the idea of the Greek word “mysterion”?

*of iniquity* — Check this word in a concordance. Did you notice that this word has occurred earlier in the chapter?

*doth already work* — Is there any evidence from the epistles and Acts of the Apostles that the apostasy had already set it? How many examples of lawlessness can you find?

*only he who now letteth* — These words have puzzled many Bible readers “What withholdeth” of vs.6 has become “he who letteth” (‘letteth’ is better rendered ‘restrains’). Is the restraining influence a person or a power?

*until he be taken out of the way* — When was or when will this be?

- 2:7 *that Wicked be revealed* — What is the Greek word for “wicked”? Is there any special significance attached to it?

When would the wicked be revealed? At the time when the restraining power is removed? or when the man of sin is destroyed by Christ?

*spirit of his mouth* — Do you think this expression is parallel to the “brightness of his coming”? Is this the N.T. example of O.T. parallelism? What passages in the O.T. and the N.T. are similar to this one in 2 Thess.?

*brightness of his coming* — Is there significance to the fact that the “man of sin” is destroyed by the **brightness** of Christ’s coming?

- 2:9 *whose coming is . . .* — The passage really presents a series of contrasts between the coming and revealing of the man of sin and the coming and revealing of the Son of God. How many points of contrast can you find in this chapter?

*the working of Satan* — What is the working of Satan? How would you answer someone who argued that this statement implies that Satan is really a personal being?

*with all power* — What examples of power does the Roman Catholic apostasy afford?

*signs and lying wonders* — What are these? How significant are these phenomena within the Roman Church today?

- 2:10 *with all deceivableness* — What does this description imply about the Roman system? How many deceptions can you list?

*in them that perish* — What is the meaning of perish? In view of this description what should the Christadelphian attitude be toward this apostate system? Can you prove your case Biblically?

*because they received not the love of the truth* — What is the meaning of “love”? What ideas would you associate with “receive”? What outward characteristics would you expect to see in those who **love** the truth? What inner characteristics?

- 2:11 *God shall send them a strong delusion* — How would this be accomplished — by God working supernaturally by His Holy Spirit or angels?

*that they should believe a lie* — Do you think that this refers to one specific lie? Or many lies incorporated within one lie? How would this description fit



the Roman Church? Has God already sent His strong delusion, or is this to happen in the future?

2:12 *That they might all be damned* — How would this take place?

*had pleasure in unrighteousness* — This is an important identifying characteristic of the apostasy. Can you document this clue historically?

## APPENDIX

### THE TRAGEDY OF RECENT CHRISTADELPHIAN CONFUSION

The two pictures accompanying this section were prepared by fundamentalist Protestants, not by Christadelphians. Yet they are of great interest to us. They depict the sinister progress of the futurist and Preterist views of "The Man of Sin" since their first launchings in 1585 and 1603 respectively. The stream of interpretation of the Apocalypse had been pure (in the cartoonist's eyes) and throughout the Reformation the Protestants had taught that the Papacy was the subject of Daniel 7; 2 Thessalonians 2 and Revelation 17 and 18. Then in the late 18th Century the German rationalists began to teach the original futurism and praeterism of the Jesuits, Ribera and Lacunza.

This influence became predominant until no rational-minded theological teacher or student would risk his reputation by standing up for the old (and basically correct) interpretation of the Man of Sin!

Today the original voice of Protestantism is hardly heard; the Jesuits through deceit, cunning and lies have blind-folded their opponents who now rush headlong to re-unite with the Romish harlot.

The Jesuits have prosecuted their cause very well! The Protestant cause has collapsed and Rome, that butchered their fathers and burnt their Bibles, is now warmly greeted in the smiling face of Pope John Paul II.

The Christadelphians need to have a long look at the significance of these things. Could the Protestant churches be interested in union with Rome if they held to the interpretation of "the Man of Sin" that their fathers taught? If they still knew that the Papacy was "the Mother of harlots" would they be seeking to invite her to their counsels? The great warnings of Jesus have lost their significance to them and the inevitable relapse into the Mother's arms has occurred.

Let us all sincerely appreciate the significance of these things for us.

Let the reader examine again the copious evidence provided in these notes as to the identity of "the Man of Sin". The Lord Jesus Christ did not provide these prophecies without purpose but that we, who have a love for the Truth, might not be deceived by the Apostasy (II Thess. 2:10-13).

The ultimate tragedy must surely be to see Christadelphian writers bending down and offering their new and untried interpretations into the confused stream of Apocalyptic interpretation. Some of these views are, essentially, those of the Jesuits Ribera and Alcasar. That must be the ultimate victory for the Jesuits!

Let sober exposition abound and may every brother and sister be careful before they put away the treasured expositions of our pioneering brethren and swallow down the flimsy arguments of recent years.

Will Christadelphia repeat the compromise of the Protestant churches? That would be the ultimate tragedy.

III.

# JESUITS TRYING IN VAIN TO DRAW THE FIRE.

RIBERA'S  
IMAGINARY FUTURE  
ANTI-CHRIST.



I am Jesus Christ  
Himself, hidden  
under the veil  
of the flesh.  
PIUS X.



DAN. XI  
8-20-26

II THESS. 2  
1-12

REV. XVII.

"Hi! fire behind. Antichrist and  
Babylon were in Pagan Rome."



ALCASAR'S JESUITS  
1603. A.D.

"Hi! fire higher, he's not  
Antichrist. Antichrist is  
away beyond at Jerusalem"



RIBERA'S  
JESUITS  
1585. A.D.

"There is the Antichrist!"



ALCASAR'S  
IMAGINARY  
ANTI-CHRIST  
IN  
PAGAN ROME

# POISONING THE RIVER OF TRUTH AND LIFE.

V.

WHAT HOME  
BIRKS  
Bishop, who  
founded the  
Futurist School  
in 1881. A.D.  
Alcasar, another  
Jesuit, founded  
the Praeterist  
School in 1841. A.D.  
See "The Bible  
and the Jews"  
BIRKS (1897).  
Woman Catholic  
'Truth' Society  
1911!

Gentlemen, is  
it reasonable to  
teach that the  
Holy Spirit  
revealed one  
interpretation to  
the Reformers,  
and the opposite  
to the Jesuits and  
the Germans?  
Come up here  
and see where  
Praeterism and  
Futurism  
originated.  
Alcasar the  
Jesuit invented  
Praeterism  
in A.D. 1603.

ALCASAR'S JESUITS INVENT-  
ING AND SETTING PRAETERISM  
A.F.L.O.A.T. A.D. 1603.

RIBERA'S JESUITS INVENT-  
ING AND SETTING FUTURISM  
A.F.L.O.A.T. A.D. 1585.

GELASIVS BISHOP  
OF ROME COMPILES  
THE MASS A.D. 492.

PURE TEACHING OF CHRIST.  
A.D. 50-96



2<sup>ND</sup> CENTURY  
A.D. 254  
Bishop of Rome claims  
to be successor of Peter.

RESEARCH  
Gentlemen, you should look  
back and see where the  
Praeterist interpretation  
originated. Alcasar the  
Jesuit invented it. The  
Jesuit Ribera of Salamanca  
invented Futurism.  
See HOME  
APOCALYPTIC  
17-48.

"The latest German  
invented interpretations"  
A.D. 1791  
EICHHORN'S REVIVED  
JESUIT PRAETERISM.

REFORMERS SENDING FORTH THE REVEALED  
HISTORIC INTERPRETATION OF DAN. MATTHEW & REV.

MINISTERS AND PROFESSORS  
DISCOVERING AND DEVOURING  
JESUIT - GERMAN  
PRAETERISM AND  
RATIONALISM.

- FUTURISM
- M. BAXTER
  - B.W. NEWTON
  - C. BRETHREN
  - S. P. AEGELTIS
  - BURGH
  - TODD
  - NEWMAN
  - MAITLAND

JESUIT  
RIBERA'S  
FUTURISM  
INTERPRETATION  
REVELATION

PROFESSORS MAKING YOUNG PRAETERISTS.

Illustration of a professor pointing to a group of young men sitting at desks, labeled 'PROFESSORS MAKING YOUNG PRAETERISTS'. The professor is labeled 'E. ELLIOTT' and 'EX-PROFESSOR OF THEOLOGY'. The young men are labeled with names like 'KLUENEN', 'EICHHORN', 'DRIVER', 'NEWMAN', 'WELLHAUSEN', 'DANWITZ', 'CONRADI', 'DILLMAN', 'SCHROEDER', 'KAMBERG', 'WELLS', 'VASSER', 'BERNARDI', 'MAYALD', 'UNIVERSITY OF CAMBRIDGE', 'AMERICAN AND SCOTLANDS', 'A.D. 1603-1916'.

- HISTORICAL  
REVEALED  
HISTORICAL  
INTERPRETATION
- GUINNESS
  - GORDON
  - WORDSWORTH
  - BIRKS
  - BARNES
  - ELLIOTT
  - KEITH
  - EDWARDS
  - FLEMING
  - FOXE
  - BRIGHTMAN
  - KNOX
  - TYNDALE
  - CALVIN
  - LUTHER
  - WYCLIFFE
  - BEVAN
  - Pierre d'Oliva
  - CORNILL
  - WALDENSES
  - JOSACHIM ABBAS
  - (DELITZSCH)
  - ANSBERT
  - HILGENFELD
  - PRIMASIVS
  - JEROME
  - HITZIG
  - LACTANTIUS
  - (KLUENEN)
  - VICTORINUS
  - BERTHOLDT
  - ORIGEN
  - EICHHORN
  - NIPOLYTUS
  - TERTULLIAN
  - IRENAEUS
  - JUSTIN-MARTYR  
A.D. 108-165.

The Spirit of God interprets as the Ages roll on.

Designed by Albert Close Drawn by D. Newhouse.

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These notes are interesting, logical and well illustrated. The evidence for the case they present is abundant, even overwhelming.

It is more than an interpretation of fact that comes to us from this work. The heart is stirred to action.

Centuries of inquisition, torture and the stake have been perpetrated by the Man of Sin. Let us not forget the Apostolic appeal,

*“Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our epistle”*  
*2 Thessalonians 2:15.*

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