

# The Historical View of Prophecy and Antichrist

*'It is the bounden duty of every Christian to pray against Antichrist and as to what Antichrist is no sane man ought to raise a question. If it be not the Popery in the Church of Rome, there is nothing in the world that can be called by that name.'*

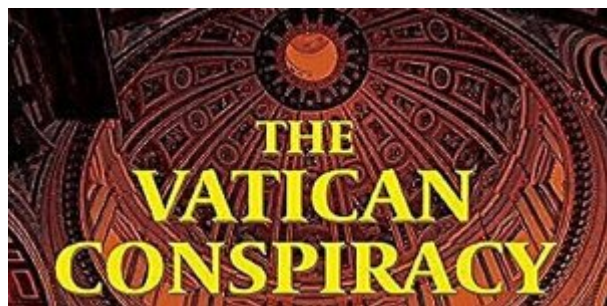
*-- Charles Spurgeon*



Two great truths that stand out in the preaching that brought about the Protestant Reformation—the “just shall live by faith” and the Papacy is the Antichrist.

---

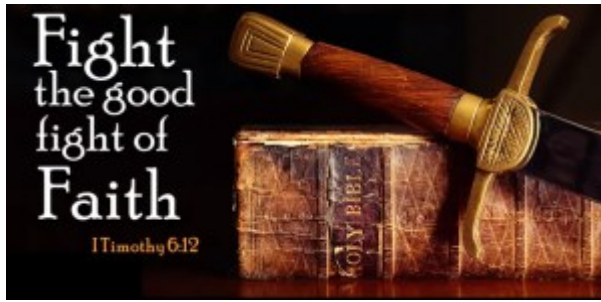
## “What is the Roman Catholic Church-State?” – By Darryl Eberhart



One of the top goals of the Roman Catholic Church-State is the elimination of its competition! That is why for many centuries it has waged relentless war.

---

## WANTED: More Christians with Backbone – By Darryl Eberhart



Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

---

## [WHO is the Real Antichrist? – By Darryl Eberhart](#)



John Wycliffe, Martin Luther, John Calvin, John Knox, Zwingli all preached that Jesus was the Christ and that the ROMAN PAPACY was the ANTICHRIST of Scripture.

---

## [Roman Catholicism By Lorraine Boettner](#) [Section Two Chapter VI The Papacy](#)



The word “pope,” and the word “papacy,” the system of ecclesiastical government in which the pope is recognized as the supreme head, are not found in the Bible.

---

## [“Plans to Destroy the American Constitutional Republic” – By Darryl Eberhart](#)



The popes of Rome hate liberty of conscience of democracies. Their goal is to bring the world back to a totalitarian society under the Catholic church as it was in the Middle Ages.

---

## [Roman Catholicism By Lorraine Boettner](#) [Chapter V Peter](#)



This is the continuation of the [previous chapter of Roman Catholicism](#) by Lorraine Boettner.

## 1 The Roman Catholic Position

The controversial passage in regard to Peter's place in the Church is Matthew 16:13-19, which reads as follows: "Now Jesus, having come into the district of Caesarea Philippi, began to ask his disciples, saying, 'Who do men say the Son of Man is?' But they said, 'Some say, John the Baptist; and others, Elias; and others, Jeremias, or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.' Then Jesus answered and said, 'Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed this to thee, but my Father in heaven. And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven" (Confraternity Version).

To this passage the Confraternity Version adds the following interpretation:

"The rock was Peter. ... *The gates of hell*: hostile, evil powers. Their aggressive force will struggle in vain against the Church. She shall never be overcome; she is indefectible. And since she has the office of teacher (cf. 28, 16-20), and since she would be overcome if error prevailed, she is infallible.

"Keys: a symbol of authority. Peter has the power to admit into the Church and to exclude therefrom. Nor is he merely the porter; he has complete power within the Church. 'To bind and to loose' seems to have been used by the Jews in the sense of to forbid or to permit; but the present context requires a more comprehensive meaning. In heaven God ratifies the decisions which Peter makes on earth in the name of Christ" (pp. 36-37).

And the late Cardinal Gibbons, a former archbishop of Baltimore and one of the most representative American Roman Catholics, in his widely read book, *Faith of our Fathers*, set forth the position of his church in these words:

"The Catholic Church teaches that our Lord conferred on St. Peter the first place of honor and jurisdiction in the government of His whole church, and that the same spiritual supremacy has always resided in the popes, or bishops of Rome, as being the successors of St. Peter. Consequently, to be true followers of Christ all Christians, both among the clergy and laity, must be in communion with the See of Rome, where Peter rules in the person of his successor" (p. 95).

The whole structure of the Roman Church is built on the assumption that in Matthew 16:13-19 Christ appointed Peter the first pope and so established the papacy. Disprove the primacy of Peter, and the foundation of the papacy is destroyed. Destroy the papacy, and the whole Roman hierarchy topples with it. Their system of priesthood depends absolutely upon their claim that Peter was the first pope at Rome, and that they are his successors. We propose to show that (1) Matthew 16:13-19 does not teach that Christ appointed Peter a pope; (2) that there is no proof that Peter ever was in Rome; and (3) that the New Testament records, particularly Peter's own writings, show that he never

claimed authority over the other apostles or over the church, and that that authority was never accorded to him.

## 2 The “Rock”

“And I say to thee, thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it” (Matthew 16:18, Confraternity Version).

Romanists quote this verse with relish, and add their own interpretation to establish their claim for papal authority. But in the Greek the word Peter is Petros, a person, masculine, while the word “rock,” petra, is feminine and refers not to a person but to the declaration of Christ’s deity that Peter had just uttered—“Thou art the Christ, the Son of the living God.”

Using Peter’s name and making, as it were, a play upon words, Jesus said to Peter, “You are Petros, and upon this petra I will build my church.” The truth that Peter had just confessed was the foundation upon which Christ would build His church. He meant that Peter had seen the basic, essential truth concerning His person, the essential truth upon which the church would be founded, and that nothing would be able to overthrow that truth, not even all the forces of evil that might be arrayed against it. Peter was the first among the disciples to see our Lord as the Christ of God. Christ commended him for that spiritual insight, and said that His church would be founded upon that fact. And that, of course, was a far different thing from founding the church on Peter.

Had Christ intended to say that the Church would be founded on Peter, it would have been ridiculous for Him to have shifted to the feminine form of the word in the middle of the statement, saying, if we may translate literally and somewhat whimsically, “And I say unto thee, that thou art Mr. Rock, and upon this, the Miss Rock, I will build my church.” Clearly it was upon the truth that Peter had expressed, the deity of Christ, and not upon weak, vacillating Peter, that the church would be founded. The Greek “petros” is commonly used of a small, movable stone, a mere pebble, as it were. But “petra” means an immovable foundation, in this instance, the basic truth that Peter had just confessed, the deity of Christ. And in fact, that is the point of conflict in the churches today between evangelicals on the one hand, and modernists or liberals on the other—whether the church is founded on a truly divine Christ as revealed in a fully trustworthy Bible, or whether it is essentially a social service and moral welfare organization which recognizes Christ as an example, an outstandingly great and good man, but denies or ignores His deity.

The Bible tells us plainly, not that the church is built upon Peter, but that it is “built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone” (Ephesians 2:20). And again, “For other foundation can no man lay than that which is laid, which is Jesus Christ” (1 Corinthians 3:11). Without that foundation the true Christian church could not exist.

If Matthew 16:18 had been intended to teach that the church is founded on

Peter, it would have read something like this: "Thou art Peter, and upon you I will build my church"; or, "Thou art Peter, and upon you the rock I will build my church." But that is not what Christ said. He made two complete, distinct statements. He said, "Thou art Peter," and, "Upon this rock (change of gender, indicating change of subject) I will build my church."

The gates of hell were not to prevail against the church. But the gates of hell did prevail against Peter shortly afterward, as recorded in this same chapter, when he attempted to deny that Christ would be crucified, and almost immediately afterward, in the presence of the other disciples, received the stinging rebuke, "Get thee behind me, Satan; thou art a stumbling block unto me, for thou mindest not the things of God but the things of men" (v. 23)—surely strong words to use against one who had just been appointed pope!

Later we read that Peter slept in Gethsemane, during Christ's agony. His rash act in cutting off the servant's ear drew Christ's rebuke. He boasted that he was ready to die for his Master, but shortly afterward shamefully denied with oaths and curses that he even knew Him. And even after Pentecost Peter still was subject to such serious error that his hypocrisy had to be rebuked by Paul, who says: "But when Cephas came to Antioch [at which time he was in full possession of his papal powers, according to Romanist doctrine], I resisted him to the face, because he stood condemned" (Galatians 2:11). And yet Romanists allege that their pope, as Peter's successor, is infallible in matters of faith and morals!

The Gospel written by Mark, who is described in early Christian literature as Peter's close companion and understudy, does not even record the remark about the "rock" in reporting Peter's confession at Caesarea Philippi (Mark 8:27-30). No, Christ did not build His church upon a weak, sinful man. Rather the essential deity of Christ, which was so forcefully set forth in Peter's confession, was the foundation stone, the starting point, on which the church would be built.

That no superior standing was conferred upon Peter is clear from the later disputes among the disciples concerning who should be greatest among them. Had such rank already been given, Christ would simply have referred to His grant of power to Peter. Instead we read:

"And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? But they held their Peace: for they had disputed one with another on the way, who was the greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all" (Mark 9:33-35).

And again:

"And there came near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them

unto him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you, shall be servant of all" (Mark 10:34-44).

It is interesting to notice that some of the church fathers, Augustine and Jerome among them, gave the Protestant explanation of this verse, understanding the "rock" to mean not Peter but Christ. Others, of course, gave the papal interpretation. But this shows that there was no "unanimous consent of the fathers," as the Roman Church claims, on this subject.

Dr. Harris says concerning the reference to the "rock":

"Mark's Gospel is connected with Peter by all early Christian tradition and it does not even include this word of Jesus to Peter. Likewise in the Epistles of Peter there is no such claim. In 1 Peter 2:6-8 Christ is called a rock and a chief cornerstone. But Peter here claims nothing for himself. Indeed he is explicit in calling all believers living stones built up a spiritual house with Christ as the head of the corner.

"Christ is repeatedly called a Rock. The background for this is that around thirty-four times in the Old Testament God is called a Rock or the Rock of Israel. It was a designation of God. In the Messianic passages, Isaiah 8:14; 28:16; and Psalm 118:22, Christ is called a Rock or Stone upon which we should believe. These passages are quoted in the New Testament and for that reason Christ is called a Rock several times. It designates Him as divine. For that reason, every Jew, knowing the Old Testament, would refuse the designation to Peter or to anyone except insofar as we are children of Christ. He is the Rock. We are living stones built upon Him. Ephesians 2:20 says this plainly. We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. Paul says of the Rock from which the Israelites drank that it typified Christ (1 Corinthians 10:4). In the New Testament there are twelve foundations and on them are the names of the twelve apostles—none of them are made pre-eminent" (The Bible Presbyterian Reporter, January, 1959.)

And Dr. Henry M. Woods says:

"If Christ had meant that Peter was to be the foundation, the natural form of statement would have been, 'Thou art Peter, and on thee I will build my church'; but He does not say this, because Peter was not to be the rock on which the church was built. Note also that in the expression 'on this rock,' our Lord purposely uses a different Greek word, Petra, from that used for Peter, Petros. He did this to show that, not Peter, but the great truth which had just been revealed to him, viz., that our Lord was 'the Christ, the Son of the living God,' was to be the church's foundation. Built on the Christ, the everlasting Saviour, the gates of hell would never prevail against the Church. But built on the well-meaning but sinful Peter, the gates of hell would surely prevail; for a little later our Lord had to severely rebuke Peter, calling him 'Satan'" (*Our Priceless Heritage*, p. 40).

### 3 The "Keys"

"And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:19, Confraternity Version).

Admittedly this is a difficult verse to interpret, and numerous explanations have been given. It is important to notice, however, that the authority to bind and to loose was not given exclusively to Peter. In the eighteenth chapter of Matthew the same power *is given to all of the disciples*. There we read:

"At that hour the disciples came to Jesus. ... Amen. I say to you, whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven" (vv. 1,18, Confraternity Version).

Consequently Matthew 16:19 does not prove any superiority on Peter's part. Even the scribes and Pharisees had this same power, for Jesus said to them: "But woe upon you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer them that are entering in to enter" (Matthew 23:13). And on another occasion He said: "The scribes and Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be born, and lay them on men's shoulders; but they themselves will not move them with their finger" (Matthew 23:2-4).

Here the expression clearly means that the scribes and Pharisees, in that the Word of God was in their hands, thereby had the power, in declaring that Word to the people, to open the kingdom of heaven to them, and in withholding that Word they shut the kingdom of heaven against people. That was Moses' function in giving the law. It was, therefore, a declaratory power, the authority to announce the terms on which God would grant salvation, not an absolute power to admit or to exclude from the kingdom of heaven. Only God can do that, and He never delegates that authority to men.

And in Luke 11:52 Jesus says: "Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Here, the key of the knowledge of the way of salvation, by which entrance into the kingdom of heaven is obtained, was in the hands of the Pharisees in that they had the law of Moses in their possession, and were therefore the custodians of the Word of God. In that sense they possessed the key to the kingdom. They took away that key in that they failed to proclaim the Word of God to the people. They were not entering into the kingdom of heaven themselves, and they were hindering those who wanted to enter.

Furthermore, we notice that in the words spoken to Peter, it was "things," not "persons," that were to be bound or loosed—"whatsoever," not "whomsoever"—things such as the ceremonial laws and customs of the Old Testament dispensation were to be done away with, and new rituals and practices of the Gospel age were to be established.



Thus the "keys" symbolize the authority to open, in this instance, to open the kingdom of heaven to men through the proclamation of the Gospel. What the disciples were commissioned to do, given the privilege of doing, was the opposite of that which the scribes and Pharisees were doing; that is, they were to facilitate the entrance of the people into the kingdom of heaven.

There was, of course, no physical seat which had been used by Moses and which now was being used by the scribes and Pharisees. But the scribes and Pharisees, who were in possession of the law of Moses, were giving precepts which in themselves were authoritative and good and which therefore were to be obeyed; but since they did not live up to those precepts the people were not to follow their example.

It is clear that the keys were symbolical of authority, which here is specified as the power of binding and loosing; and it is also clear that the consequences of what the disciples did in this regard would go far beyond earth and would have their permanent results in heaven. They were in a real sense building for eternity. In referring to the keys of the kingdom Jesus was continuing the figure in which He had been comparing the kingdom of heaven to a house which He was about to build. It would be built upon a solid rock (Matthew 7:24). Entrance into that house was through the door of faith. This door was to be opened, first to the Jews, and then to the Gentiles. And Peter, who had been the first of the disciples to comprehend the person of Christ in His true deity and to confess that deity before the other disciples, was commissioned to be the first to open that door. In this sense the keys were first given to him. To him was given the distinction and high honor among the apostles of being the first to open the door of faith to the Jewish world, which he did on the day of Pentecost when through his sermon some three thousand Jews were converted (Acts 2:14-42), and a short time later the distinction and high honor of opening the door of faith to the Gentile world, which he did in the house of Cornelius (Acts 10:1-48). And while the keys were in this respect first given to Peter, they were soon afterward also given to the other disciples as they too proclaimed the Gospel both to Jews and Gentiles. But while Peter was given the distinction and honor of being the first to open the kingdom to the Jews, and then to the Gentiles, he did not claim nor assume any other authority, and was in all other respects on precisely the same footing as were the other apostles.

Possession of the keys, therefore, did not mean that Peter had sovereignly within his own person the authority to determine who should be admitted to heaven and who should be excluded, as the Roman Church now attempts to confer that authority on the pope and priests. Ultimate authority is in the hands of Christ alone—it is He "that openeth and none shall shut, and that shutteth and none openeth" (Revelation 3:7). But it did mean that Peter, and later the other apostles, being in possession of the Gospel message, truly did open the door and present the opportunity to enter in as they proclaimed the message before the people. This same privilege of opening the door or of closing the door of salvation to others is given to every Christian, for the command that Christ gave His church was to go and make disciples of all the nations. Thus "the power of the keys" is a *declarative* power only.

It can almost be said that the Roman Catholics build their church upon these

two verses which speak of the “rock” and the “keys.” They say that the power given to Peter was absolute and that it was transferred by him to his successors, although they have to admit that there is not one verse in Scripture which teaches such a transfer. Under this “power of the keys” the Roman Church claims that “In heaven God ratifies the decisions which Peter makes on earth” (footnote, Confraternity Version, p. 37).

But it is interesting to see how Peter himself understood this grant of power. In his exercise of the power of the keys he says: “And it shall be, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:21). And at the house of the Roman centurion Cornelius he again gave a universal Gospel invitation: “To him [Christ] bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins” (Acts 10:43). So, in the preaching of Peter, as elsewhere in the New Testament, salvation is set forth as based on faith in Christ, and nowhere is obedience to Peter, or to the pope, or to any other man even hinted at.

Rome terribly abuses this “power of the keys” to insure obedience to her commands on the part of her church members and to instill in them a sense of fear and of constant dependence on the church for their salvation. This sense of fear and dependence, with constant references to “Mother Church,” goes far to explain the power that the Roman Church has over her members, even cowing them to the extent that they are afraid to read or to listen to anything contrary to what their church teaches. And since that teaching is drilled into them from childhood, the truly formidable power that the Roman Church exercises over the laity can be easily understood.

#### **4 Papal Authority Not Claimed by Peter**

The Roman Church claims that Peter was the first bishop or pope in Rome and that the later popes are his successors. But the best proof of a man’s position and authority is his own testimony. Does Peter claim to be a pope, or to have primacy over the other apostles? Fortunately, he wrote two epistles or letters which are found in the New Testament. There he gives his position and certain instructions as to how others in the same position are to perform their duties. We read:

“Peter, an apostle of Jesus Christ. ... The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock” (1 Peter 1:1, 5:1-3).

Here Peter refers to himself as an apostle of Jesus Christ, an elder (the word in the Greek is *presbuteros*), which of course has nothing to do with a sacrificing priesthood. He does not claim the highest place in the church as some would expect him to do or as some would claim for him. He assumes no ecclesiastical superiority, but with profound humility puts himself on a level with those whom he exhorts. He makes it clear that the church must be democratic, not authoritarian. He forbids the leaders to lord it over the

people, to work for money or to take money unjustly. He says that they are to serve the people willingly, even eagerly, and that by their general lives they are to make themselves examples for the people.

But the fact is that the Church of Rome acts directly contrary to these instructions. Can anyone imagine the proud popes of later times adopting such a role of humility? It was several centuries later, when the church had lost much of its original simplicity and spiritual power, and had been submerged in a flood of worldliness, that the autocratic authority of the popes began to appear. After the fourth century, when the Roman empire had fallen, the bishops of Rome stepped into Caesar's shoes, took his pagan title of Pontifex Maximus, the supreme high priest of the pagan Roman religion, sat down on Caesar's throne, and wrapped themselves in Caesar's gaudy trappings. And that role they have continued ever since.

In regard to the title Pontifex, the *Standard International Encyclopedia* says this was "the title given by the ancient Romans to members of one of the two celebrated religious colleges. The chief of the order was called Pontifex Maximus. The pontiffs had general control of the official religion, and their head was the highest religious authority in the state. ... Following Julius Caesar the emperor was the Pontifex Maximus. In the time of Theodosius [emperor, died A.D. 395] the title became equivalent to Pope, now one of the titles of the head of the Roman Catholic Church."

Peter refused to accept homage from men—as when Cornelius the Roman centurion fell down at his feet and would have worshipped him, Peter protested quickly and said, "Stand up; I myself also am a man" (Acts 10:25-26). Yet the popes accept the blasphemous title of "Holy Father" as theirs as a matter of right. And how the cardinals, bishops, and priests do like to set themselves apart from the congregations and to lord it over the people!

Surely if Peter had been a pope, "the supreme head of the church," he would have declared that fact in his general epistles, for that was the place of all others to have asserted his authority. The popes have never been slow to make such claims for themselves, or to extend their authority as far as possible. But instead Peter refers to himself only as an apostle (of which there were eleven others), and as an elder or presbyter, that is, simply as a minister of Christ.

## **5 Paul's Attitude toward Peter**

It is very interesting to notice Paul's attitude toward Peter. Paul was called to be an apostle at a later time, after church had been launched. Yet Peter had nothing to do with that choice, as he surely would have had, if he had been pope. Instead God called and ordained Paul without consulting Peter, as He has called and ordained many thousands of ministers and evangelists since then without reference to the popes of Rome. Paul was easily the greatest of the apostles, with a deeper insight into the way of salvation and a larger revealed knowledge concerning the mysteries of life and death. He wrote much more of the New Testament than did Peter. His thirteen epistles contain 2,023 verses, while Peter's two epistles contain only 166 verses. And if we ascribe the Epistle to the Hebrews to Paul, as does the Roman Catholic

Church (Confraternity Version, p. 397), he wrote an even larger proportion. Peter's epistles do not stand first among the epistles, but after those of Paul; and in fact his second epistle was one of the last to be accepted by the church. Paul worked more recorded miracles than did Peter, and he seems to have established more churches than did Peter. Apart from the church at Rome, which we believe was established by laymen, Paul established more prominent and more permanent churches than did Peter. And, so far as the New Testament record goes, Paul's influence in the church at Rome was much greater than was that of Peter. Paul mentions Peter more than once, but nowhere does he defer to Peter's authority, or acknowledge him as pope.

Indeed, quite the contrary is the case. Paul had founded the church at Corinth, but when some there rebelled against his authority, even to the extent of favoring Peter, he does not give even an inch on his own authority. Instead he vigorously defends his authority, declaring, "Am I not an apostle? have I not seen Jesus our Lord?" (1 Corinthians 9:1), and again, "For in nothing was I behind the very chiefest apostles" (2 Corinthians 12:11), or, as translated in the Confraternity Version, "In no way have I fallen short of the most eminent apostles." He declares that he has been "intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision" (Galatians 2:7). He therefore put himself on a level with all the other apostles. Certainly those ideas were incompatible with any idea of a pope in Paul's day.

But beyond all that, on one occasion Paul publicly rebuked Peter. When Peter at Antioch sided with the "false brethren" (v. 4) in their Jewish legalism and "drew back and separated himself" from the Gentiles and was even the cause of Barnabas being misled, Paul administered a severe rebuke. We read:

"But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?" (Galatians 2:11-14).

He then impressed upon Peter some good, sound, evangelical theology, declaring that:

"...a man is not justified by the works of the law but through faith in Jesus Christ... because by the works of the law shall no flesh be justified" (v. 16).

In other words, Paul gave the "Holy Father" a "dressing down" before them all, accusing him of not walking uprightly in the truth of the Gospel. Surely that was no way to talk to a pope! Imagine anyone today, even a cardinal, taking it upon himself to rebuke and instruct a real pope with such language! Just who was Paul that he should rebuke the Vicar of Christ for unchristian conduct? If Peter was the chief it was Paul's duty and the duty of the other apostles to recognize him as such and to teach only what he approved.

Obviously Paul did not regard Peter as infallible in faith and morals, or recognize any supremacy on his part.

## **6 Attitude of the Other Apostles toward Peter**

The other apostles as well as Paul seem totally unaware of any appointment that made Peter the head of the church. Nowhere do they acknowledge his authority. And nowhere does he attempt to exercise authority over them. The only instance in which another man was chosen to succeed an apostle is recorded in Acts 1:15-26, and there the choice was made not by Peter but by popular choice on the part the brethren who numbered about one hundred and twenty, and by the casting of lots.

On another occasion Peter, together with John, was sent by the apostles to preach the Gospel in Samaria (Acts 8:14). Imagine the pope today being sent by the cardinals or bishops on any such mission. It is well known that today the popes seldom if ever preach. They do issue statements, and they address select audiences which come to them. But they do not go out and preach the Gospel as did Peter and the other apostles.

The important church council in Jerusalem (Acts 15) reveals quite clearly how the unity of the church was expressed in apostolic days. Differences had arisen when certain men from Judaea came down to Antioch, in Syria, where Paul and Barnabas were working and insisted that certain parts of the Jewish ritual must be observed. Had the present Roman Catholic theory of the papacy been followed, there would have been no need at all for a council. The church in Antioch would have written a letter to Peter, the bishop of Rome, and he would have sent them an encyclical or bull settling the matter. And of all the churches the one at Antioch was the last that should have appealed to Jerusalem. For according to Roman Catholic legend Peter was bishop in Antioch for seven years before transferring his see to Rome! But the appeal was made, not to Peter, but to a church council in Jerusalem. At that council not Peter but James presided and announced the decision with the words, "Wherefore my judgment is..." (v. 19). And his judgment was accepted by the apostles and presbyters. Peter was present, but only after there had been "much questioning" (v. 7) did he even so much as express an opinion. He did not attempt to make any infallible pronouncements although the subject under discussion was a vital matter of faith. In any event it is clear that the unity of the early church was maintained not by the voice of Peter but by the decision of the ecumenical council which was presided over by James, the leader of the Jerusalem church. Furthermore, after that council *Peter is never again mentioned in the book of Acts.*

It is an old human failing for people to want to exercise authority over their fellow men. We are told that the disciples disputed among themselves which was to be accounted the greatest. Jesus rebuked them with the words: "If any man would be first, he shall be last of all, and servant of all" (Mark 9:35). On another occasion the mother of James and John came to Jesus with the request that her two sons should have the chief places in the kingdom. But He called the disciples to Him and said, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become

great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:25-28). And even on the night in which Christ was delivered up to die they contended among themselves "which of them was accounted to be greatest" (Luke 22:24). In each instance Jesus taught them that they were not to seek to exercise lordship, but rather to excel in service. But in no instance did He settle the dispute by reminding them that Peter was the Prince of the Apostles. In fact they could not have argued that question at all if Peter had already been given the place of preeminence, as the Roman Church holds.

Christ alone is the Head of the church. "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Corinthians 3:11). The church is "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone" (Ephesians 2:20). Paul says that God "gave him [Christ] to be head over all things to the church, which is his body" (Ephesians 1:22-23). Besides Him there can be no earthly foundation or head of the church. Only a monstrosity can have two heads for one body.

## **7 Was Peter Ever in Rome?**

According to Roman Catholic tradition Peter was the first bishop of Rome, his pontificate lasted twenty-five years, from A.D. 42 to 67, and he was martyred in Rome in A.D. 67. The Douay and Confraternity versions say that he was in Rome before the Jerusalem council of Acts 15, and that he returned to Jerusalem for that council, after which he went to Antioch, and then returned to Rome. In the Confraternity Version we read:

"After the resurrection the primacy was conferred upon him and immediately after the ascension he began to exercise it. After preaching in Jerusalem and Palestine he went to Rome, probably after his liberation from prison. Some years later he was in Jerusalem for the first church council, and shortly afterward at Antioch. In the year 67 he was martyred in Rome" (Introduction to the First Epistle of St. Peter).

The remarkable thing, however, about Peter's alleged bishopric in Rome, is that the New Testament has not one word to say about it. The word Rome occurs only nine times in the Bible, and never is Peter mentioned in connection with it. There is no allusion to Rome in either of his epistles. Paul's journey to that city is recorded in great detail (Acts 27 and 28). There is in fact no New Testament evidence, nor any historical proof of any kind, that Peter ever was in Rome. All rests on legend. The first twelve chapters of the book of Acts tell of Peter's ministry and travels in Palestine and Syria. Surely if he had gone to the capital of the empire, that would have been mentioned. We may well ask, if Peter was superior to Paul, why does he receive so little attention after Paul comes on the scene? Not much is known about his later life, except that he traveled extensively, and that on at least some of his missionary journeys he was accompanied by his wife—for Paul says, "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas" (1 Corinthians 9:5). (The Confraternity Version here reads "sister" instead of "wife"; but the Greek word is *gune*, wife, not *adelphē*, sister.)

We know nothing at all about the origins of Christianity in Rome. This is acknowledged even by some Roman Catholic historians. It was already a flourishing church when Paul wrote his letter to the Romans in A.D. 58. Quite possibly it had been founded by some of those who were present in Jerusalem on the day of Pentecost and heard Peter's great sermon when some 3,000 were converted, for Luke says that in that audience were "sojourners from Rome, both Jews and proselytes" (Acts 2:10). In any event there is nothing but unfounded tradition to support the claim that Peter founded the church in Rome and that he was its bishop for 25 years. The fact is that the apostles did not settle in one place as did the diocesan bishops of much later date, so that it is quite incorrect to speak of Rome as the "See of Peter," or to speak of the popes occupying "the chair" of St. Peter.

Legend was early busy with the life of Peter. The one which tells of his twenty-five years' episcopate in Rome has its roots in the apocryphal stories originating with a heretical group, the Ebionites, who rejected much of the supernatural content of the New Testament, and the account is discredited both by its origin and by its internal inconsistencies. The first reference that might be given any credence at all is found in the writings of Eusebius, and that reference is doubted even by some Roman Catholic writers. Eusebius wrote in Greek about the year 310, and his work was translated by Jerome. A 17th century historian, William Cave (1637-1713), chaplain to King Charles II of England, in his most important work, *The Lives of the Apostles*, says:

"It cannot be denied that in St. Jerome's translation it is expressly said that he (Peter) continued twenty-five years as bishop in that city: but then it is as evident that this was his own addition, who probably set things down as the report went in his time, *no such thing being found in the Greek copy of Eusebius.*"

Exhaustive research by archaeologists has been made down through the centuries to find some inscription in the Catacombs and other ruins of ancient places in Rome that would indicate that Peter at least visited Rome. But the only things found which gave any promise at all were some bones of uncertain origin. L. H. Lehmann, who was educated for the priesthood at the University for the Propagation of the Faith, Rome, tells us of a lecture by a noted Roman archaeologist, Professor Marucchi, given before his class, in which he said that no shred of evidence of Peter's having been in the Eternal City had ever been unearthed, and of another archaeologist, Di Rossi, who declared that for forty years his greatest ambition had been to unearth in Rome some inscription which would verify the papal claim that the Apostle Peter was actually in Rome, but that he was forced to admit that he had given up hope of success in his search. He had the promise of handsome rewards by the church if he succeeded. What he had dug up verified what the New Testament says about the formation of the Christian church in Rome, but remained absolutely silent regarding the claims of the bishops of Rome to be the successors of the apostle Peter (cf., *The Soul of a Priest*, p. 10).

And, after all, suppose Peter's bones should be found and identified beyond question, what would that prove? The important thing is, does the Church of Rome teach the same Gospel that Peter taught? Succession to Peter should be claimed, not by those who say they have discovered his bones, but by those

who teach the Gospel that he taught—the evangelical message of salvation by grace through faith.

Furthermore, if mere residence conferred superiority, then Antioch would outrank Rome; for the same tradition which asserts that Peter resided in Rome asserts that he first resided in Antioch, a small city in Syria. It is well known that during the time of the apostles and for generations later the Eastern cities and the Eastern church had the greatest influence, and that the Roman church was comparatively insignificant. The first councils were held in Eastern cities and were composed almost altogether of Eastern bishops. Four of the patriarchates were Eastern—Jerusalem, Antioch, Constantinople, and Alexandria. Rome did not gain the ascendancy until centuries later, after the breakup of the Roman empire. If any church had a special right to be called the Mistress of all the churches, it surely was the church in Jerusalem, where our Lord lived and taught, where He was crucified, where Christianity was first preached by Peter and the other apostles, where Peter's great Pentecostal sermon was delivered, and from which went forth to Antioch and Rome and to all the world the glad tidings of salvation. Long before the Reformation Rome's claim to be the only true church was rejected by the eastern churches, which were the most ancient and in the early days much the most influential churches in the world.

Another interesting and very important if not decisive line of evidence in this regard is the fact that Paul was preeminently the apostle to the Gentiles while Peter was preeminently the apostle to the Jews, this division of labor having been by divine appointment. In Galatians 2:7-8 Paul says that he "had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles)." Thus Paul's work was primarily among the Gentiles, while Peter's was primarily among the Jews. Peter ministered to the Jews who were in exile in Asia Minor, "to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Peter 1:1), and in his journeys he went as far east as Babylon, from which city his first epistle (and probably his second) was addressed to the Jewish Christians in Asia Minor: "She that is in Babylon, elect together with you, saluteth you" (1 Peter 5:13). As most of Paul's letters were addressed to churches he had evangelized, so Peter wrote to the Jewish brethren that he had evangelized, who were scattered through those provinces. While there is no Scriptural evidence at all that Peter went west to Rome, here is a plain statement of Scripture that he did go east to Babylon. Why cannot the Roman Church take Peter's word to that effect?

But his testimony, of course, must be circumvented by those who are so anxious to place him in Rome, and they take a curious way to do it. The Confraternity edition has an introductory note to 1 Peter which reads: "The place of composition is given as 'Babylon'... a cryptic designation of the city of Rome."

But there is no good reason for saying that "Babylon" means "Rome." The reason alleged by the Church of Rome for understanding Babylon to mean Rome is that in the book of Revelation Rome is called by that name (Revelation 17:5, 18:2). But there is a great difference between an apocalyptic book such



as the book of Revelation, which for the most part is written in figurative and symbolic language, and an epistle such as this which is written in a straightforward, matter-of-fact style.

In regard to Peter's assignment to work among the Jews, it is known that there were many Jews in Babylon in New Testament times. Many had not returned to Palestine after the Exile. Many others, such as those in Asia Minor and Egypt, had been driven out or had left Palestine for various reasons. Josephus says that some "gave Hyrcanus, the high priest, a habitation at Babylon, where there were Jews in great numbers" (Antiquities, Book XV, Ch. II, 2). Peter's assigned ministry to the Jews took him to those places where the Jews were in the greatest numbers, even to Babylon.

## **8 Paul's Epistle to the Romans**

The strongest reason of all for believing that Peter never was in Rome is found in Paul's epistle to the Romans. According to Roman Church tradition, Peter reigned as pope in Rome for 25 years, from A.D. 42 to 67. It is generally agreed that Paul's letter to the Christians in Rome was written in the year A.D. 58, at the very height of Peter's alleged episcopacy there. He did not address his letter to Peter, as he should have done if Peter was in Rome and the head of all the churches, but to the saints in the church in Rome. How strange for a missionary to write to a church and not mention the pastor! That would be an inexcusable affront. What would we think of a minister today who would dare to write to a congregation in a distant city and without mentioning their pastor tell them that he was anxious to go there that he might have some fruit among them even as he has had in his own community (1:13), that he was anxious to instruct and strengthen them, and that he was anxious to preach the Gospel there where it had not been preached before? How would their pastor feel if he knew that such greetings had been sent to 27 of his most prominent members who were mentioned by name in the epistle (Ch. 16)? Would he stand for such ministerial ethics? And if he were the most prominent minister in the land, as allegedly was the bishop of Rome, such an affront would be all the more inexcusable. This point alone ought to open the eyes of the most obdurate person blinded by the traditions of the Roman Church.

If Peter had been working in the church in Rome for some 16 years, why did Paul write to the people of the church in these words: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (1:11)? Was not that a gratuitous insult to Peter? Was it not a most presumptuous thing for Paul to go over the head of the pope? And if Peter was there and had been there for 16 years, why was it necessary for Paul to go at all, especially since in his letter he says that he does not build on another's foundation: "making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation" (15:20)? This indicates clearly that Peter was not then in Rome, and that he had not been there, that in fact Paul was writing this letter because no apostle had yet been in Rome to clarify the Gospel to them and to establish them in the faith. At the conclusion of this letter Paul sends greetings to the 27 people mentioned above, including some women, also to

several groups. But he does not mention Peter in any capacity.

And again, had Peter been in Rome prior to or at the time when Paul arrived there as a prisoner in A.D. 61, Paul could not have failed to have mentioned him, for in the epistles written from there during his imprisonment—Ephesians, Philippians, Colossians, and Philemon—he gives a complete list of his fellow workers in Rome, and Peter's name is not among them. He spent two whole years there as a prisoner, and received all who came to visit him (Acts 28:30). Nor does he mention Peter in his second epistle to Timothy, which was written from Rome during his second imprisonment, in A.D. 67, the year that Peter is alleged to have suffered martyrdom in Rome, and shortly before his own death (2 Timothy 4:6-8). He says that all his friends have forsaken him, and that only Luke is with him (4:10-11). Where was Peter? If Peter was in Rome when Paul was there as a prisoner, he surely lacked Christian courtesy since he never called to offer aid. Surely he must have been the first absentee bishop on a big scale!

All of this makes it quite certain that Peter never was in Rome at all. Not one of the early church fathers gives any support to the belief that Peter was a bishop in Rome until Jerome in the fifth century. Du Pin, a Roman Catholic historian, acknowledges that "the primacy of Peter is not recorded by the early Christian writers, Justin Martyr (139), Irenaeus (178), Clement of Alexandria (190), or others of the most ancient fathers." The Roman Church thus builds her papal system, not on New Testament teaching, nor upon the facts of history, but only on unfounded traditions.

The chronological table for Peter's work, so far as we can work it out, seems to be roughly as follows:

Most Bible students agree that Paul's conversion occurred in the year A.D. 37. After that he went to Arabia (Galatians 1:17), and after three years went up to Jerusalem where he remained with Peter for 15 days (Galatians 1:18). That brings us to the year A.D. 40. Fourteen years later he again went to Jerusalem (Galatians 2:1), where he attended the Jerusalem council described in Acts 15, in which Peter also participated (v. 6). This conference dealt primarily with the problems which arose in connection with the presentation of the Gospel in Jewish and Gentile communities. Paul and Barnabas presented their case, and were authorized by the council to continue their ministry to the Gentiles (Acts 15:22-29); and this quite clearly was the occasion on which Paul was assigned to work primarily among the Gentiles while Peter was assigned to work primarily among the Jews (Galatians 2:7-8), since this same Jerusalem council is spoken of in the immediate context (Galatians 2:1-10). So this brings us to the year A.D. 54, and Peter still is in Syria, 12 years after the time that the Roman tradition says that he began his reign in Rome.

Sometime after the Jerusalem council Peter also came to Antioch, on which occasion it was necessary for Paul to reprimand him because of his conformity to Judaistic rituals (Galatians 2:11-21). And the same Roman tradition which says that Peter reigned in Rome also says that he governed the church in Antioch for seven years before going to Rome. Hence we reach the year A.D. 61, with Peter still in Syria! Indeed, how could Peter have gone to Rome,

which was the very center of the Gentile world? Would he defy the decision reached by all the apostles and brethren from the various churches who met in the famous first Christian council in Jerusalem? Clearly the Scriptural evidence is that Peter accepted that decision, and that his work was primarily among the Jews of the dispersion, first in Asia Minor, and later as far east as Babylon—that in fact his work took him in the opposite direction from that which Roman tradition assigns to him! And even if Peter had been the first bishop of Rome, that would not mean that the bishops who followed him would have had any of the special powers that he had. The apostles had the power to work miracles and to write inspired Scripture. Even if Peter had been granted special powers above those of the other apostles, there is nothing in Scripture to indicate that those powers could have been transmitted to his successors. In his second epistle he makes a reference to his approaching death (1:14), and surely that would have been the appropriate place to have said who his successor should be and what the method of choosing future bishops should be. But he gives no indication that he even thought of such things. Peter as an apostle had qualifications and gifts which the popes do not have and dare not claim. The fact of the matter is that with the passing of the apostles their place as guides to the church was taken not by an infallible pope but by an inspired and infallible Scripture which had been developed by that time, which we call the New Testament, through which God would speak to the church from that time until the end of the age.

We may be certain that if the humble, spiritually-minded Peter were to come back to earth he would not acknowledge as his successor the proud pontiff who wears the elaborate, triple-decked, gold bejeweled crown, who wears such fabulously expensive clothing, who is carried on the shoulders of the people who stands before the high altar of worship, who is surrounded by a Swiss military guard, and who receives such servile obedience from the people that he is in effect, if not in reality, worshipped by them. The dedicated Christian minister who serves his people faithfully and humbly, and not the pope, is the true successor of Peter.

## **9 Conclusion**

Let it be understood that we do not seek to minimize or downgrade but only to expose the preposterous claims that the Roman Church makes for its popes and hierarchy. Peter was a prince of God, but he was not the Prince of the Apostles. He, together with the other apostles, Mary, and the early Christians, turned from the religion in which they were born, Judaism, and became simply Christians, followers of Christ. Not one of them was a Roman Catholic. Roman Catholicism did not develop until centuries later.

The doctrine of the primacy of Peter is just one more of the many errors that the Church of Rome has added to the Christian religion. With the exposure of that fallacy the foundation of the Roman Church is swept away. The whole papal system stands or falls depending on whether or not Peter was a pope in Rome, and neither the New Testament nor reliable historical records give any reason to believe that he ever held that position or that he ever was in Rome.

(Continued in [Roman Catholicism By Lorraine Boettner Section Two Chapter VI The Papacy.](#))

## **All chapters of Roman Catholicism By Lorraine Boettner**

- [Roman Catholicism By Lorraine Boettner Chapter I Introduction](#)
- [Roman Catholicism By Lorraine Boettner Chapter II The Church](#)
- [Roman Catholicism By Lorraine Boettner Chapter III The Priesthood](#)
- [Roman Catholicism By Lorraine Boettner Chapter IV Tradition](#)
- [Roman Catholicism By Lorraine Boettner Chapter V Peter](#)
- [Roman Catholicism By Lorraine Boettner Section Two Chapter VI The Papacy](#)
- [Roman Catholicism By Lorraine Boettner Chapter VII Mary Part 1](#)
- [Roman Catholicism By Lorraine Boettner Chapter VII Mary Part 2](#)
- [Roman Catholicism By Lorraine Boettner Chapter VIII The Mass](#)
- [Roman Catholicism By Lorraine Boettner Chapter IX The Confessional](#)
- [Roman Catholicism By Lorraine Boettner Chapter X Purgatory](#)
- [Roman Catholicism By Lorraine Boettner Section Three Chapter XI The Infallibility of the Pope](#)
- [Roman Catholicism By Lorraine Boettner Chapter XII Penance, Indulgences: Salvation by Grace or by Works?](#)
- [Roman Catholicism By Lorraine Boettner Chapter XIII Ritualism](#)
- [Roman Catholicism By Lorraine Boettner Chapter XIV Celibacy](#)
- [Roman Catholicism By Lorraine Boettner Chapter XV Marriage](#)
- [Roman Catholicism By Lorraine Boettner Section Four Chapter XVI The Parochial School](#)
- [Roman Catholicism By Lorraine Boettner Chapter XVII By What Moral Standard?](#)
- [Roman Catholicism By Lorraine Boettner Chapter XVIII Intolerance, Bigotry, Persecution](#)
- [Roman Catholicism By Lorraine Boettner Chapter XIX A System Tested by its Fruits](#)

---

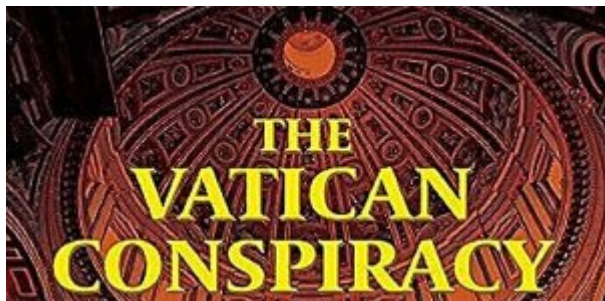
## **[Roman Catholicism By Lorraine Boettner Chapter I Introduction](#)**



The best book to share with your Catholic relatives and friends to witness to them as to the unbiblical, unscriptural doctrines and practices in their church.

---

## Rome's Attack on the British Empire and the United States



The World Powers assembled recognized Rome as the real Power behind the Great War (WW I). Not one Roman Priest was allowed at the Paris Peace Conference in 1919.

---

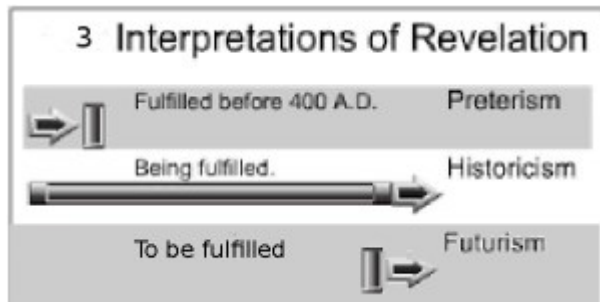
## British Government Hides Vatican War Treachery From Empire



During the world wars the British Foreign Office was filled with Roman Catholics who were taking orders from the Vatican and undermining Britain's war tragedies!

---

## False Interpretations of Divine Prophecy



Two Jesuits published their respective but quite counter interpretations, Ribera in 1591 published *Babylon and Antichrist*, the Futurist scheme; the other, Alcasar, the Preterist; that the prophecies have all been fulfilled in the fall of Pagan Rome.

---

## [The Meaning of 666 in Revelation Chapter 13](#)



When the name LATEINOS is written in Greek letters, and their values added up, the total is 666, the number of the beast or empire of Revelation chapter 13.

---

## [The Influence of Thomas Aquinas – By Former Priest Richard Bennett](#)

**Thomas Aquinas (1225-1274)**

- Joined Dominican order against the wishes of his family
- Considered the most learned man of his day, much in demand as teacher and lecturer.
- Strongly influenced by Aristotle
- *Summa Theologica* never finished, following his 'ecstasy' in Deo. 1273

Thomas Aquinas, the most learned man in the 13th century, combined Aristotle's pagan philosophy with Roman Catholic Church teaching.

---

## Liberty of Conscience in Italy



The King opposes the Pope and gives the Waldenses who were much persecuted by the Roman Catholic Church their civil rights!

---

## The Pope And World Peace



The ultimate aim of the Roman Catholic church is to reestablish its dominion over all nations.

---

## Biblical Unity or Papal Conformity?





By Michael de Semlyen and Richard Bennett

## Papal Penitence

On Sunday, March 12, 2000, the first Sunday of Lent, the Pope presided over a solemn ceremony called "The Day of Pardon" in St. Peter's Basilica, Rome, in which he asked God for forgiveness for the historical wrongs of the Roman Catholic Church (RCC). The ceremony was presented as another profoundly significant event in the RC Church's "Millennium Jubilee Holy Year" and a further step, unprecedented but necessary, in the process of unity. It was a modern media event staged for maximum impact to encourage "unity". The impression given is that it is a genuine attempt to wipe the slate clean and to apologize for the past wrongs of the Church.

Careful examination, however, shows that the Pope's "Day of Pardon" was in fact not an apology, but rather a day of deception. In this service, the Pope continually prayed, purportedly as a Christian, while never admitting any of the horrendous sins of the Church of Rome. An egregious example from the prepared text that was used is found in Section III, "Confession of Sins Which Have Harmed the Unity of the Body of Christ".<sup>1</sup> The set prayer of the representative of the Roman Curia was as follows, "Let us pray that our recognition of the sins which have rent the unity of the Body of Christ and wounded fraternal charity will facilitate the way to reconciliation and communion among all Christians." This was followed by silent prayer, and then the prayer of "The Holy Father" addressed to the "Merciful Father",

Merciful Father, on the night before his Passion your Son prayed for the unity of those who believe in him: in disobedience to his will, however, believers have opposed one another, becoming divided, and have mutually condemned one another and fought against one another. We urgently implore your forgiveness and we beseech the gift of a repentant heart, so that all Christians, reconciled with you and with one another will be able, in one body and in one spirit, to experience anew the joy of full communion. We ask this through Christ our Lord."

If the Pope and the Roman Curia were really serious about their prayer offered to Holy God, they must face the fact that condemning curses of their Council of Trent were not mentioned nor repented of, including the condemnation of the Biblical Gospel and historical biblical Christianity, which led to the wholesale slaughter of millions of Christians during the 667 years of the Inquisition, and which have never been revoked, Vatican Council II notwithstanding. If this prayer were answered, it would be necessary to



dismantle the RCC with its false gospel, papal infallibility, and “irreformable”<sup>2</sup> ways, which clearly the Pope and his Curia have no intention of doing.

## **“The Week of Christian Unity”**

The gathering of mainstream churches at St. Paul’s Basilica in Rome earlier this year is thought to have been the largest assembly of Christian leaders with a Pope since the Vatican Council II in the early 1960s. On January 18th, the Tuesday of the week which had been designated ‘The Week of Christian Unity’ in the ‘Holy Year, 2000’, leaders representing four fifths of Eastern Orthodoxy gathered alongside Anglicans, Lutherans, Methodists and Pentecostals. They were participating in celebration of the opening of the ‘Holy Door at St. Paul Outside the Walls’. Archbishop George Carey, Primate of the Church of England, and Metropolitan Athanasius, representing Bartholomew, Patriarch of Constantinople and head of the Orthodox Church, knelt on either side of Pope John Paul II before the newly opened door. Only one cushion had been provided as it was thought that only the Pope would kneel, but when they both fell to their knees, too, the Pope called out, “Unity! Thank you!” It was a highly symbolic moment.

The Pontiff had every reason to express his gratitude to the Churches represented and the two men flanking him. After all, in May 1999, the joint Anglican Roman Catholic International Commission (ARCIC) had issued a statement “recognizing the Pope as the overall authority in the Christian World” and describing him as “a gift to be received by all Churches”, (a gift yet to be accepted by the Synod of the Church of England and the wider Anglican Communion, however). Five months later in October, 1999, on Reformation Day, the Roman Catholic and Lutheran Churches had signed a joint declaration announcing that their opposing views on justification have been reconciled.<sup>3</sup> With this declaration of reconciliation and unity, the way seems clear for the Lutherans to join the Anglicans in accepting Papal primacy. The frosty relationship of earlier years with the Russian Orthodox Church has warmed up, and a Papal visit to Moscow and a meeting with Patriarch Alexy II is being discussed. Pentecostals and Charismatics have accelerated their Rome-ward journey and Evangelical leaders who have signed ECT (“Evangelicals and Catholics Together”) have led very large numbers of Evangelicals to kneel before the open “holy” door that the Roman Catholic Church offers them.

The Pope’s words that day were couched in the language associating equality with freedom. Carefully concealed in his response was the non-negotiable agenda of the Roman Catholic Church, for rather than looking for unity based on truth, the Papacy, as ever, is seeking to secure conformity through compromise. The “ecumenical dialogue” referred to by the Pope during the January 18th ceremony, is clearly governed by a special set of rules. Vatican Council II’s postconciliar Document No. 42 on ecumenism states that “...dialogue is not an end in itself...it is not just an academic discussion.”<sup>4</sup> Rather,

“ecumenical dialogue...serves to transform modes of thought and behavior and the daily life of those [non-Catholic] communities. In this way, it **aims at**

**preparing the way for their unity of faith in the bosom of a Church one and visible.”<sup>5</sup>**

That the papacy expects this process of dialogue to take time to accomplish its stated aim of bringing all Christian churches under its authority is clear when she says,

**“...little by little, as the obstacles to perfect ecclesial communion are overcome, all Christians will be gathered, in a common celebration of the Eucharist [the Mass] into that unity of the one and only Church....This unity, we believe, dwells in the Catholic Church as something we can never lose.”<sup>6</sup>**

The “little by little” approach of the Vatican II document are now giant steps.

How many present at the January 18th gathering understand what is really happening? The Pope’s official position is that “ecumenical encounter is not merely an individual work, but also a task of the [RC] Church, **which takes precedence over all individual opinions.**”<sup>7</sup> Thus the opinions of others present on January 18th are “individual opinions” and worthless. The final goal of any dialogue with the RCC is, first and foremost, “unity” in a visible and specific ritual. Under the authority of the Roman Catholic Church, “all Christians will be gathered, **in a common celebration of the Eucharist** into that unity of the one and only Church....unity we believe dwells in the Catholic Church as something she can never lose.” She could hardly state it more clearly.

## **Unity: True and False**

Very different from this man-made spurious unity is the true unity of believers in Christ. The foundation of Christian unity is the position of believers *“in God the Father and in the Lord Jesus Christ.”*<sup>8</sup> The Lord’s prayer in John 17:21 for unity is answered in the life of an individual who is justified by God’s saving grace alone through faith alone in Christ alone. The fact that the Lord Jesus Christ prayed for unity means that unity of believers is actual. God, the Father of His people, Who before the world existed chose the believers to be in Christ His Son, justified them through His righteousness, and upon saving them, places them in Him, and will preserve them in that unity unto the culmination of all things. Believers are placed into the unity which is in Christ Jesus, a unity which they themselves did not establish, but which they are commanded to maintain. In the words of the Apostle Paul, they are *“to keep the unity of the Spirit in the bond of peace.”*<sup>9</sup>

## **True Ecumenism**

The same Apostle shows clearly the ground of true unity. *“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.”*<sup>10</sup> Believers, therefore, who adhere to God only and His Written Word, as did the Lord and the Apostles after Him (‘Sola Scriptura’) are one in body, in Spirit, and in truth. They are saved before

the all-Holy God by grace alone ('Sola Gratia'), through faith alone ('Sola Fide'), and in Christ alone ('Solo Christo'), and all glory and praise is to God alone ('Soli Deo Gloria'). These five biblical principles together show the foundation of true unity in the Lord. They have helped the persecuted church through the centuries to hold fast to the simplicity of the Gospel. True ecumenism is fellowship or working together in adherence to the five basic biblical principles that maintain the foundation of true unity in the Lord. To the degree to which these key basic biblical standards are embraced, true unity will be evident.

## **False Ecumenism**

On the other hand, false ecumenism, typically institutionalised, is the joining together for common causes of professing Christian groups, when in fact one or more of the parties involved are unconverted. While purporting to confess the Lord Jesus Christ according to the Scriptures, for the most part the five biblical principles that display the basis of true unity in the Lord are compromised. The extent to which these principles are not upheld usually shows the inclination of the church or group to submit to Rome.

The World Council of Churches is such an institution. Within it, there is no agreement on any of the five principles that demonstrate the fact that the foundation of true unity is in the Lord Jesus Christ alone. The Pope and his Church, likewise in apostasy from the true Gospel, are also without any of the five biblical standards. Counterfeiting the body of the Lord Jesus Christ, they are intent on finding successful ways to bind all to the very visible, active and attractive pontifical throne.

## **Pope Defines Conformity**

In his official letter, "That they May Be One", the Pope defines full unity,

"The Catholic Church, both in her praxis and in her solemn documents, holds that the communion of the particular Churches with the Church of Rome, and of their Bishops with the Bishops of Rome is, in God's plan, an essential requisite of full and visible communion."<sup>11</sup>

To arrive at that point of full unity, a different set of five principles must be adopted—principles that actually deny all five parameters of biblical truth. According to the Pope, "It is already possible to identify the areas in need of fuller study before a true consensus of faith can be achieved:

- (1) the relationship between Sacred Scripture, as the highest authority in matters of faith, and Sacred Tradition, as indispensable to the interpretation of the Word of God;
- (2) the Eucharist, as the Sacrament of the Body and Blood of Christ, an offering of praise to the Father, the sacrificial memorial and Real Presence of Christ and the sanctifying outpouring of the Holy Spirit;
- (3) Ordination, as a Sacrament, to the threefold Ministry of the episcopate, presbyterate and diaconate;
- (4) the Magisterium of the Church, entrusted to the Pope and the Bishops in communion with him, understood as a responsibility and an authority exercised

in the name of Christ for teaching and safeguarding the faith;  
(5) the Virgin Mary, as Mother of God and Icon of the Church, the spiritual Mother who intercedes for Christ's disciples and for all humanity."<sup>12</sup>

The Pope's objective in declaring his five principles is that a ubiquitous visible conformity to the Church of Rome should be forged in accordance with and manifested through her institution alone. Thus the Pope decrees,

"...it is now necessary to advance towards **the visible unity** which is required and sufficient and which is manifested in a real and concrete way, so that the Churches may truly become a sign of that full communion in the one, holy, catholic and apostolic Church **which will be expressed in the common celebration of the Eucharist.**"<sup>13</sup>

The RCC is attempting to forge a man-made unity, visible by means of an institution to which all must conform. Such a conception stands in direct contradiction to the reality of believers who, having been placed invisibly in Christ by God, are to maintain the bond of unity given them by the Holy Spirit.

### **External Unity to be Attained by Power and Penalty**

What is this conformity now so passionately advocated by the Pope? How would it be applied in practice? From all previous experience, and the official teaching of the same Pope in his Canon Law, those fully participating will be obliged to submit their faculties of both mind and will to 'the Holy Father' [the Pope], to his decrees, and to the dogma of his Church. Thus present day Roman law decrees,

Canon 752 "A religious respect of intellect and will, even if not the assent of faith, is to be paid to the teaching which the Supreme Pontiff or the college of bishops enunciate on faith or morals when they exercise the authentic magisterium even if they do not intend to proclaim it with a definitive act..."

In this official law Rome enunciates, in clearer terms than any cult states, the necessity of suppressing one's God given faculties, that of mind and will. This is not only demanded, the new Canon Law, the 'Papal Code' codified by the present Pope, includes a section entitled "Punishment of Offenses against Ecclesiastical Authorities and the Freedom of the Church". Under the heading, "The Punishment of Offenses in General", the Inquisition appears again as from old times, for Canon 1311 states,

"The Church has an innate and proper right **to coerce** offending members of the Christian faithful by means of penal sanctions."<sup>14</sup>

A brief acquaintance with history readily reveals that coercion is a term that the Roman Church understands very well. Naturally, when ushering all comers into her big tent, she makes light of its implications; but when once again in direct control of the levers of political power (which may well be provided by the fast advancing European super state), Canon 1311 could acquire that same notoriety as those that have so darkened the pages of

history.

It is important to remember always that the Roman Papacy is an absolute monarchy and also a secular government. Enormously wealthy, it has territorial sovereignty, its court, nobles, and diplomatic corps; its detective force and secret service; its laws, advocates, and system of jurisprudence as well as prison; taxes, bank, foreign treaties and concordats, enormous political influence, ambitious plans and policies, all as much as any secular kingdom. And it still has the Inquisition, now styled the Office of the Doctrine of the Faith, headed by Joseph Cardinal Ratzinger.

## **Bride of the Lamb Understands Apostate Church**

Believers of old were clear to call the Roman Catholic Church's imposed conformity "Satan's seat" or the Antichrist. This was known and spoken of even through the Middle Ages by Dante Alighieri (d. 1321), John Wycliff (d. 1384), John Huss (d. 1415), Savonarola (d. 1498), and William Tyndale (c. 1536). So Rome's conformity was described as Antichrist from the time of Reformation by Martin Luther (d. 1546), Nicholas Ridley (d. 1554), John Bradford (d. 1555), and John Foxe (d. 1587), and in more recent times by Isaac Newton (d. 1727) and Jonathan Edwards

(d. 1758). Now as the "Holy" Roman Empire revives in the European Superstate, can believers afford to remain ignorant of both history and Biblical prophecy as understood throughout the centuries? Confident believers of old saw that unity is in Christ and, consequently, warned of the conformity with Rome. They both knew the true church in Christ, and recognised the apostate Church in Rome. Understanding that unity with the Roman Catholic Church always meant submission to her traditions and finally obedience to her Pope, they rejoiced that their unity was in the Beloved, rather than dallying with sin.

## **Pope Identified**

Extravagantly, apparently without trembling, the Pope has again fulfilled the Lord's prophetic Word (II Thessalonians 2:3-12) depicting the Man of Sin and Son of Perdition. The sitting Pope purports to take for himself a Divine position. Thus in Section III of the prepared program for the "Day of Pardon", "The Holy Father" is mentioned eight times. Nonetheless in the RCC, this title does not denote the All Holy One in heaven, but rather the sitting Pope. Seen in the light of Scripture, the RCC Pope who claims to be Christian, clearly is one "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (v. 4). The Pope of the RCC goes further when by taking to himself the title of "The Vicar of Christ", he presumes to take the place of Christ Himself, teacher, shepherd, and priest. This also is clearly tantamount to "as God sit[ting] in the temple of God, showing himself that he is God." The assertion is not simply made, for the Pope's law gives it teeth in exacting submission of mind and will and promising punitive action against those who fail to obey, as Canon 752 and 1311 document. He is the worst and greatest enemy of Christ who under the pretence of service to Christ, presumes to undermine His unique offices by covertly usurping His position and power.

C. H. Spurgeon clearly understood these things. His timely words still apply,

Since he was cursed who rebuilt Jericho, much more the man who labours to restore Popery among us. In our fathers' days the gigantic walls of Popery fell by the power of their faith, the perseverance of their efforts, and the blast of their gospel trumpets; and now there are some who would rebuild that accursed system upon its old foundation. O Lord, be pleased to thwart their unrighteous endeavours, and pull down every stone, which they build. It should be a serious business with us to be thoroughly purged of every error which may have a tendency to foster the spirit of Popery; and when we have made a clean sweep at home we should seek in every way to oppose its all to rapid spread abroad in the church and in the world.<sup>15</sup>

Permission is given by the authors to print and copy this article if it is done in its entirety without any changes. Permission is also given to place it on WebPages in its entirety without any changes.

1 [www.vatican.va/jubilee\\_2000/jubilevents/events\\_day\\_pardon](http://www.vatican.va/jubilee_2000/jubilevents/events_day_pardon)

2 "This infallibility, however, with which the divine redeemer wished to endow his Church in defining doctrine pertaining to faith and morals...the Roman Pontiff...enjoys...when...he proclaims in an absolute decision...For this reason his definitions are rightly said to be irreformable by their very nature..." No. 28, Lumen Gentium, in Vatican Council II The Conciliar and Post Conciliar Documents, Austin Flannery, Ed., 1981 ed. (Northport, NY: Costello Publ. Co., 1975) p. 380.

3 See Richard Bennett's analysis, "The Roman Catholic-Lutheran 'Joint Declaration on the Doctrine of Justification': A Denial of the Gospel and the Righteousness of Christ".

4 Flannery, No. 42, "Reflections and Suggestions Concerning Ecumenical Dialogue", S.P.U.C., 15 August 1975, p.549.

5 Ibid., pp. 540-1. Bolding in any quotation indicates emphasis added in this paper.

6 Ibid., p. 541.

7 Ibid., p. 545.

8 1 Thessalonians 1:1.

9 Ephesians 4:3.

10 Ephesians 4:4-6.

11 Ut Unum Sint, "That They May Be One: On Commitment to Ecumenism", John Paul II (Washington, DC: United States Catholic Conference) Publ. No. 5-050, Para. 97.

12 Ibid., Para. 79.

13 Ibid., Para. 78.

14 Code of Canon Law, Latin-English Edition (Washington, DC: Canon Law Society of America, 1983).

15 Morning and Evening, on Joshua 6:26

---

## **Billy Graham and His Friends – A Hidden Agenda? By Dr. Cathy Burns**



A friend recommended me to check out a book by Dr. Cathy Burns, *Billy Graham And His Friends – A Hidden Agenda?*. I never heard of her or her book before. I found her website, [Liberty to the Captives](http://libertytothecaptives.com). The titles of the articles look very very good! Her bio on the site says:

Dr. Cathy Burns has a degree in Bible Philosophy and has spent the past 19 years doing extensive research on the New Age movement and related subjects. She has written many articles, tracts, and booklets on various subjects, including nine other books: *Hidden Secrets of Masonry*; *Hidden Secrets of the Eastern Star*; *A One World Order Is Coming*; *Mormonism, Masonry and Godhood*; *A Scriptural View of Hell*; *Alcoholics Anonymous Unmasked*; *Pathway to Peace*; *Secure in Christ*; and *Masonic and Occult Symbols Illustrated*. Her name is listed in *Who's Who in Religion*, *Two Thousand Outstanding Intellectuals of the 20th Century*, *Five Hundred Notable Women*, *Outstanding People of the 20th Century*, *Who's Who in the East*, *Who's Who in America*, *World Who's Who of Women*, *Dictionary of International Biography*, *Two Thousand Notable American Women*, etc. She has also done radio interviews in the United States and Canada.

(Ref: [https://libertytothecaptives.net/about\\_dr\\_burns.html](https://libertytothecaptives.net/about_dr_burns.html))

Cathy Burns' bio is also on the [Chick Publications website](#). I believe she is a sincere Bible believing follower of Jesus Christ. Just reading the first chapter of her book tells me so.

The emphasis in **bold** are from the author, and taken from the [the PDF file I got the text from](#).

This is only *part* of chapter one of her book. I don't want to violate the copyright law. You can [buy the book from Amazon](#).

## 1 . LETS MEET SOME OF BILLY'S FRIENDS

Billy Graham is one of the best-known as well as one of the best-loved individuals of the 20th century. He has been in the listing of "most admired men" for 36 consecutive years—more than any other person. Chuck Colson states that he is the "greatest evangelist of this century—perhaps the greatest since Paul...." Others refer to him as "the world's best-known evangelist," "the world's most beloved evangelist," "the most honored evangelical alive," "the nation's pastor," or "America's pastor."

Knowing that Graham was so well respected and revered, and hoping to help our community hear the gospel of Jesus Christ, I took the responsibility for trying to bring Graham's films to our school— and succeeded. Even though I was still in high school, I felt a burden to reach out to others and tell them about Jesus. At that time, I thought Graham's films would be one of the best methods available and I was even one of the counselors after the film was aired. Since that time, Graham's popularity has only increased.

Little by little I started hearing about some aspect of Graham's ministry with which I didn't agree, but I'd just shrug my shoulders and ignore it. Eventually, those "little things" started to add up to quite a large number of difficulties. As I started to research some of these issues, I found more and more—and even more problems— problems far worse than I could have possibly imagined. I started noticing Graham's own words in his autobiography and compared that with other sources. I read many biographies on Graham—most of which were authorized by Graham himself and/or published by Graham's ministry (under World Wide Publications). Since I'd been researching the New Age and related movements for the past 19 years, I noticed some names with which I was familiar. As I continued to dig and research, unbelievable associations were uncovered— and some things started to fall into place. I started to understand many things I had not comprehended before. I am now sharing this extensive research with you—and hope you will continue to **do your own research** as well.

This first chapter, especially, may be a little difficult to read and digest, but I feel it is necessary in order to lay a framework for the succeeding chapters. This was not an easy book to write but, as I think should be evident, it has been extensively researched and documented. Many people will not like what has been uncovered— but I believe the truth should be shared



with others. Many will want to hold to their cherished beliefs (no matter how false they are)– but I just ask you to read it and then check out the facts for yourself.

Remember, it is better to be disturbed by truth than to be deceived by falsehood. Proverbs 27:6 notes: “Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.” Galatians 4:16 asks: “Am I therefore become your enemy, because I tell you the truth?”

Since he is esteemed and revered in the eyes of so many, I think it’s very important to look at Billy Graham himself, some of his close friends, as well as some of those he invited to share the platform with him at his Crusades. While I’m sure that Graham would not be in agreement with the views (political, spiritual, or even otherwise) of all those encouraged to sit on his platform, his words of praise for many of them certainly give the impression that he considers these people to be fellow Christians and individuals to be respected and admired. It is one thing not to make a disparaging remark about someone; it is quite another thing to heap praise on a person.

It is obvious that someone in Graham’s position does not want to be “negative” about people because he would lose many friends, but does he need to unnecessarily brag up people who are flaunting open sins? For instance, on *Larry King Live*, Graham said that although he has been friends with Bill Clinton for years, he has not and would not bring up the issues of homosexuality or abortion to him. Graham said that if he did that, he “would not be invited back to the White House.” (As John 12:43 says: “[T]hey loved the praise of men more than the praise of God.”) Silence in a case like this is bad enough, but a few months later, in an interview with *U. S. News and World Report* on May 3, 1993, he said about Clinton: “I am quite impressed with his charisma and with some of the things he believes. If he chose to preach the gospel instead of politics, he would make a great evangelist.” He also said: “From a biblical point of view, we should be **headed in the direction of goodness and righteousness, away from crime and immorality** and towards one’s neighbors who are in need. **I’m encouraged by the emphasis President Clinton and Hillary are putting on that.**”

Graham says Bill and Hillary are leading us in the direction of goodness and righteousness, yet Clinton was recently photographed at a Democratic fundraiser with Hugh Hefner, the founder of *Playboy*. The photo then appeared in the May 2000 issue of *Playboy*. This is hardly a righteous influence! Clinton had also “appointed over a score of homosexuals to his staff.”

Graham also said that he forgives (and seems to excuse) Clinton’s sexual misconduct: “I forgive him. Because I know the frailty of human nature, and I know how hard it is, and especially a strong, vigorous, young man like he is; he has such a tremendous personality. I think the ladies just go wild over him.” It’s great to have man’s forgiveness, but that is not sufficient. Clinton needs to ask for God’s forgiveness for only God can cleanse the heart.

In Graham’s autobiography, *Just As I Am*, he mentions that he was with

President Clinton on May 1, 1996. He states: "It was a time of **warm fellowship** with a man who has not always won the approval of his **FELLOW CHRISTIANS** but who has in his heart a desire to serve God and do His will." [Emphasis mine throughout.]

"At a luncheon for 500 newspaper editors at their annual convention in Washington, D.C., Graham said that the President's personal life and character are 'irrelevant.' At the luncheon...**he promoted Clinton as a man of God**. He explained that he and Clinton had been close friends for many years and stated, 'I believe Bill has gone to his knees many times and asked God to help him.'"

The praises flow both ways, however. At a dinner in Washington with about 650 people in attendance, Clinton praised both Billy and Ruth Graham.

When people consider someone like Clinton (who is a sex pervert, pro-homosexual, pro-abortion, etc.) to be a Christian, we are in desperate spiritual trouble! When someone like Graham does so, we are even in a more profound dilemma since multiplied thousands look up to Graham as a spiritual advisor and man of God.

## **JOHN FOSTER DULLES**

Let's meet another one of Graham's friends: John Foster Dulles. It was **Dulles who was involved in helping to open doors for the 1954 Graham Crusade in London**.

In *A Prophet with Honor*, which Billy Graham had asked William Martin to write, we find: "Secretary of State John Foster Dulles...would also be 'using his considerable prestige to help by writing letters to all of his friends and contacts in England.' Perhaps at Dulles's recommendation, American ambassador to Great Britain, **Winthrop Aldrich, promised his assistance as well**."

Aldrich, by the way, was a brother-in-law to John D. Rockefeller, Jr.

Many people know who John Foster Dulles was but for those who don't, **Dulles was a founder of the Council on Foreign Relations (CFR)** (Note from me: According to Myron Fagan, [the CFR is the American branch of the Illuminati](#)) and a relative (through marriage to Janet Pomeroy Avery) to the Rockefeller family. He served as a **chairman of the board of the Rockefeller Foundation and the Carnegie Endowment**. It was Dulles himself who chose **Communist Alger Hiss** to be president of the Carnegie Endowment for International Peace. We need to remember that the kind of peace the Carnegie Endowment has in mind is different from the peace that you have in mind. This organization said: "[W]e shall have peace through constant warfare!" Not a very peaceful peace, is it?

Dulles and Hiss were friends for a long time. Furthermore, **"Mr. Dulles and Mr. Hiss worked together in The Federal Council of Churches** and...both were chairmen of important committees of the Council."

"In September 1916, [President Woodrow] Wilson appointed a 'brain trust' of

150 to draw up a charter for **world government**. The League of Nations Covenant was prepared for a new **socialist one-world** to follow WWI. The group included college professors, graduate students, lawyers, economists and writers. Individuals on the committee included Walter Lippman (columnist), Norman Thomas (head of the American **Socialist** Party), Allen Dulles (later head of CIA), **John Foster Dulles** (later Secretary of State) and Christian A. Herter (former Secretary of State)."

**Dulles advocated "global interdependence" and was also a founding member of the United Nations (UN)** and helped to prepare the United Nations Charter which states: "The present Charter represents a conscientious and successful effort to create the best **world organization** which the realities permit." Dulles wrote: "I have never seen any proposal made for collective security with 'teeth' in it, or for '**world government**' or for 'world federation,' which could not be carried out either by the United Nations or under the United Nations Charter."

"The founders of the UN were 16 Communists led by Alger Hiss, and 43 members of the Council on Foreign Relations (CFR).

"Since the UN was founded, to produce peace for all the world, there have been 157 wars [up to 1991 ]. The UN has yet to prevent a war, stop a war or win a war. On key issues the UN has voted against the U. S. about 85% of the time."

The story of the land where the UN is situated is interesting, too.

"The UN stands on a piece of land called by the **Manhattan** Indians, Turtle Bay. Their legend was that **floods of blood would drench that place** but that there would come a time when many tribes will meet here to make peace. It happens that for many years the slaughter houses of Manhattan stood here and floods of blood were lost by hundreds of thousands of animals. When Mr. John Rockefeller bought the land, he got the slaughter houses destroyed and offered the grounds to the UN, the meeting place of many tribes. One could also add that the UN was bom from the blood of the 30 million humans who died in World War II. These are the Earth vibrations noticeable at the UN."

**Dulles had been hired by Joseph Stalin** to act as Russia's legal council in the United States and he was also closely associated with J. R Morgan. Morgan "was instrumental in forcing our country into World War I. He and his associates funded the Bolsheviks and the Nazis, and he helped organize the Council on Foreign Relations. Occult writers tell us he based his investment strategy on astrology."

"John Foster Dulles and Allen Dulles became senior partners of Sullivan and Cromwell. That firm was chief legal counsel to J. Henry Schroeder Bank **which helped finance Hitler's rise to power** initially aided by the Warburg-controlled Mendelsohn Bank of Amsterdam. Chase National, Equitable Trust, Mechanics and Metals, Bankers Trust and Kuhn Loeb & Co. financed Germany's launching of World War I on the basis of a deal made with Kaiser Wilhelm through their agents- the Warburgs."

## SIX PILLARS OF PEACE

It was **John Foster Dulles** who dominated the **Federal Council of Churches** (FCC) which had been founded, in part, by the **Communist Harry Ward** in 1908. In fact, **John D. Rockefeller, Jr.** was among those who **helped to finance the Federal Council of Churches**. For many years no conference or meeting of the Council was complete without an address by Dulles or one of the Rockefellers.

Since Dulles was involved in both the United Nations and the FCC (later renamed the National Council of Churches), it's no surprise to see the following news item: "Christians should vigorously support efforts to strengthen the United Nations—even at the risk of leaving the United States outvoted, the National Council of Churches decided last night."

In Dulles' book, *War or Peace*, he stated:

"The churches took a strong lead in favor of international organization. The Federal Council of Churches of Christ in Commission on a Just and Durable Peace, of which I [Dulles] was chairman. Our Commission held its first full meeting in September, 1941, just after the promulgation of the Atlantic Charter. We immediately launched a campaign to educate United States public opinion to the **need for world organization**. Most of the Protestant churches of the country set up 'study groups' on **world order**. The Commission conducted 'national missions on world order' which took leading ministers and laymen to the principal cities of the United States. It issued a 'Six Pillars of Peace' statement which set out briefly and cogently the **need for world organization** and the tasks it should assume."

"John Foster Dulles and his many supporters in the church now took their case to the nation. Beginning with a convocation in the **Cathedral of St. John the Divine** in New York, they fanned out across America, ultimately visiting 102 cities."

The report:

"**called for a world government** of delegated powers, strong immediate limitations on national sovereignty, international control of all armies and navies, an international court with adequate jurisdiction, a **universal system of money**, progressive elimination of all tariff and quota restrictions on world trade, **an international bank, and worldwide freedom of immigration.**"

It was **Dulles** who was instrumental in getting the FCC to support the United Nations as well as its UNESCO (United Nations Educational, Scientific and Cultural Organization) program. "Skull and Bones member Archibald MacLeish wrote the UNESCO Constitution and several Freemasons helped create the organization." MacLeish belonged to the Council on Foreign Relations. He, along with Adlai Stevenson, "worked to establish the United Nations and drafted the preamble to its charter." "A fervent international, MacLeish strongly advocated One Worldism...." He was also cited for being involved in at least 12 Communist front organizations and/or activities. In fact, his "FBI file ran to over six hundred pages." He "argued vigorously for a left-wing press in the United States, if only because it advanced views contrary to

those of the majority.”

Dulles was former President Eisenhower’s Secretary of State and in 1950, when the Federal Council of Churches changed its name to the National Council of Churches, **Rockefeller** donated a large parcel of land for its headquarters. It was Eisenhower who laid the cornerstone for the National Council of Churches (NCC) in Masonic style.

Interestingly, President Eisenhower read a prayer at his inauguration in January 1953. When copies of the prayer were checked it was discovered that he had not mentioned the name of Jesus Christ in the entire prayer (just like in Masonry). In the Masonic Lodge the chaplains are repeatedly told not to pray or end their prayers in the name of Jesus.

By the way, the NCC just happens to be across the street from the Rockefellers’ Riverside Church and the two buildings are connected by an underground tunnel. Also, Rockefellers gave a \$50 million endowment to Riverside Church. “To symbolize the interdenominational spirit and its further reconciliation of religion and science, the tympanum arching the main portal contained the figures of non-Christian religious leaders and outstanding heroes of secular history, Confucius and Moses, Hegel and Dante, Mohammed and even the dread Darwin.” Also, this “church building sports stone statues of Gargoyles on its Cathedral as well as statues of the Merovingian King Clovis....John D. Rockefeller, Jr. is chairman of the Building Committee.”

Another famous building with gargoyles is **St. John the Divine Church**. One author reveals:

“Grotesque-looking gargoyles are chiseled from stone and set in place on the Cathedral, jeering down and sticking tongues out at the onlookers. Funding for the two-century-long project has been supplied through gifts, including some quite large—like the one for over a million dollars from international financier and philanthropist **J. P. Morgan**.”

Gargoyles “are weird stone figures, half-human and half-animal or half- bird, placed on the edges of cathedrals, palaces, and other buildings.”

“Riverside was previously pastored by **Harry Emerson Fosdick**. This was the same Fosdick who was accosted by William Jennings Bryan for heresy—denying the virgin birth.” Fosdick declared: “**Of course I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does.**”

“Bryan and the fundamentalists tried to excommunicate Fosdick but who do you suppose came to Fosdick’s defense?—none other than John Foster Dulles!”

## **GRAHAM FOLLOWS NCC WITH GREAT INTEREST**

Fosdick belonged to at least **7 Communist** front groups. He claimed that “Jesus was as much ‘divine’ as his own mother.” He was also a leader in the **National Council of Churches**. Additionally, Fosdick wrote articles for Margaret Sanger’s Birth Control Review.

In spite of the apostasy in the leadership of the NCC, **Graham** visited the NCC headquarters on August 27, 1991 and remarked: "There's no group of people in the world that I would rather be with right now than you all. Because I think of you, I pray for you, and **we follow with great interest the things you do.**" Graham's connections to the NCC go back to at least **1958**.

Getting back to John Foster Dulles: Not only did Dulles play a large role in the Federal Council of Churches, but he was also involved with the World Council of Churches (WCC). At one of the WCC's meetings, Dulles said: "There is no inherent incompatibility between the Christian view of the nature of man and the practice of economic communism or state socialism."

"It should be recognized, he suggested, that the long-range social ends which Soviet leaders professed to seek were in many respects similar to the ends which Christian citizens sought—'a higher productivity of labor, abolition of exploitation of man by man, **"from each according to his abilities, to each according to his needs."**' There was nothing in these long-term ends, he thought, irreconcilable with what Christians wanted. 'Most of them have been sought by Christians long before there was a Communist party,' he declared."

## **REDISTRIBUTION OF WEALTH**

As early as 1939 **Dulles said** that there must be **"some dilution of sovereignty,"** and **"the establishment of a common money."**

On October 28, 1939 Dulles proposed "that America lead the transition to a new order of less independent, semi-sovereign states bound together by a league or federal union."

As mention, in 1942 **he was the chairman of a meeting of the Federal Council of Churches (FCC)** **"which called for a world government,"** etc.

"The report also called for **world-wide redistribution of wealth**. It held that a 'new order of economic life is both imminent and imperative.' **It accepted Marxian concepts** by denouncing various defects in the profit system as being responsible for breeding war, demagogues, and dictators."

Dulles also stated:

**"The fundamental fact is that the nationalist system of wholly independent, fully sovereign states is complete in its cycle of usefulness....Today, more than ever before, are the defects of the sovereign system magnified, until now it is no longer consonant with either peace or justice. It is imperative that there be a transition to a new order. This has, indeed, become inevitable; for the present system is rapidly encompassing its own destruction. The real problem is not whether there will be a transition, but how can transition be made, and to what"** [Emphasis in the original.]

In one of the statements he authored for the Federal Council of Churches, Dulles wrote:

**"...Communism as an economic program for social reconstruction has points of contact with the social message of Christianity as in its avowed concern for**

the underprivileged and its insistence on racial equality...neither state socialism nor free enterprise provide a perfect economic system; each can learn from the experience of the other...the free enterprise system has yet to prove it can assure steady production and employment...."

In *War or Peace*, Dulles wrote: "Fundamentally, world peace depends upon world law, and world law depends upon a consensus of world opinion as to what is right and what is just."

Dulles, along with John D. Rockefeller III, "created the Population Council, in November 1952. They warned of the need to stop expansion of the world's non-white population." Dulles was also among several Council on Foreign Relations members who **knowingly brought Communist Fidel Castro to power in Cuba.**

Remember, this is the same **John Foster Dulles** who was instrumental in getting **Billy Graham** open doors for a crusade in London in 1954 and "**who designated himself a Christian Communist.**" Could Dulles have sincerely been interested in having the Gospel preached? It doesn't seem likely! I might add that Dulles "also gave him a bit of political advice, perhaps hoping Graham would not make statements that ran counter to U. S. foreign policy."

## TEMPLETON PRIZE

Billy Graham is so popular that he was selected as the recipient of the Templeton Prize in 1982. In the address that Templeton gave during this ceremony he said: "Every person is created by God, is a child of God and the Holy Spirit dwells within **each** human being." He continued:

"This afternoon, His Royal Highness Prince Philip presented the Templeton Prize for 1982 to the Reverend Dr Graham, founder of the Billy Graham Evangelistic Association. Evangelism is a duty for every person who worships **God in any form.** Dr Graham has originated more new ideas in evangelism than any living person. He has given the Church around the world a new hope and has contributed vastly to the wider vision and meaning of evangelism. **His co-operation with all denominations** to involve the statesmen of the world in evangelism has left an indelible mark on Christian history."

---

## [The Roman Catholic Agenda Embedded in the Manhattan Declaration](#)



The Roman Catholic Church-State's primary goal is to make enforceable its claim that it is the only true church of Jesus Christ and its pope, the claimed "Vicar of Christ" has the right to judge everybody, as he did during the Middle Ages.

## [An Overview of the History of the Papacy – By Richard Bennett](#)



Because of the fascination of the world with the office of the Pope and his power, it is important to study the topic historically and in the light of Biblical truth. This article is an overview of the history of the Papacy from its inception to rule of Pope John Paul II. A biblical analysis of the basis on which the Office of the Papacy claims to be the Rock of Matthew 16:18 is found on our Webpage: [www.bereanbeacon.org](http://www.bereanbeacon.org)

### **Early church at Rome**

The church at Rome was in the beginning a community of brothers and sisters, guided by a few of the brothers. The four Gospels and letters of the Apostles



settled the great questions of doctrine. A pompous title and position of one man lording it over the others did not exist, as such is forbidden by the Holy Scriptures. The lives of the believers and the doctrine taught were in accord with the Lord's words, *"One is your Master, even Christ; and all ye are brethren."*<sup>1</sup> The Scriptures, however, warned that from the midst of the brotherhood would arise a power that would attempt to destroy the Gospel and the simple brotherhood of believers. This was nowhere more graphically fulfilled than in the rise of the Office of the Papacy out of the church that had been established in Rome.

## **Gradual rise of Papal Rome**

The respect enjoyed by the various Christian elders in the second century was roughly proportionate to the rank of the city in which they resided. At that time, Rome was the largest, richest, most powerful city in the world, the queen of the Imperial Roman Empire. If Rome was the queen of cities, why should she not be the one to have a bishop to be the king of bishops? Thus, even when pagan Rome fell to the barbarian nations, some of the political esteem that she had won from the nations of the earth remained. The Barbarian overthrow of the Western Roman Empire was succeeded by the gradual rise of Papal Rome. Gradually, bishops from different parts of the empire, seeing themselves as above ordinary elders, yielded to the bishops of Rome some portion of the honor similar to that which the world gives to a prince. From this approbation, the Bishops of Rome began to demand submission as the third, fourth, and fifth centuries passed. In these centuries also, as the true Gospel was watered down, there came in its place the growth of ritualism in the churches, in which true worship of God and the inner conviction of the Holy Spirit was replaced by ceremonialism and idolatry. Pagan practices took on a veneer of Christianity. The clergy-laity division of the people of God became the accepted base. This further devolved into a hierarchy of the ruling clergy. By the end of the fifth century, the early ministers of the Gospel, who had taught the Scripture, had become replaced by a sacrificing priesthood in which the priest presumed to mediate between God and men. The church was no more the fellowship of believers under Christ Jesus, but rather an institution dominated by a hierarchy, with the most powerful individual being the Bishop of Rome.<sup>2</sup>

## **Bishop of Rome becomes the Pope**

The power of the Bishop of Rome ascended as the imperial power of the Emperor declined. Edicts of the Emperor Theodosius II and of Valentinian III proclaimed the Roman bishop "as Rector of the whole Church." The Emperor Justinian, who was living in the East in Constantinople, in the sixth century published a similar decree. These proclamations did not create the office of the Pope but from the sixth century there was such advancement of power and prestige that from that time the title of "Pope" began to fit the one who was Bishop of Rome.<sup>3</sup>

## **Fraudulent documents aid rise of Papacy**

It was not until the middle of the eighth century that serious contentions

were made claiming the transfer of power and authority from the Emperor Constantine to the Bishop of Rome. The *Donation of Constantine* was purported to be the legal document in which the Emperor Constantine donated to Sylvester, the Bishop of Rome (314-335), much of his property and invested him with great spiritual power and authority. The vastness and splendor of the inheritance allegedly given by Constantine to Sylvester in the spurious document is seen the following quotation from the manuscript,

"We attribute to the See of Peter all the dignity, all the glory, all the authority of the imperial power. Furthermore, we give to Sylvester and to his successors our palace of the Lateran, which is incontestably the finest palace on the earth; we give him our crown, our miter, our diadem, and all our imperial vestments; we transfer to him the imperial dignity. We bestow on the holy Pontiff in free gift the city of Rome, and all the western cities of Italy. To cede precedence to him, we divest ourselves of our authority over all those provinces, and we withdraw from Rome, transferring the seat of our empire to Byzantium; inasmuch as it is not proper that an earthly emperor should preserve the least authority, where God hath established the head of his religion."<sup>4</sup>

The *Donation of Constantine* was probably forged a little before A.D. 754. Of it, Wylie says, "In it Constantine is made to speak in the Latin of the eighth century, and to address Bishop Sylvester as 'Prince of the Apostles, Vicar of Christ'. During more than 600 years Rome impressively cited this deed of gift, inserted it in her codes, permitted none to question its genuineness, and burned those who refused to believe in it. The first dawn of light in the sixteenth century sufficed to discover the cheat. In the following century another document of a like extraordinary character was given to the world. We refer to the Decretals of Isidore. These were concocted about the year 845. They professed to be a collection of the letters, rescripts, and bulls of the early pastors of the Church of Rome...The writer, who professed to be living in the first century, painted the Church of Rome in the magnificence which she attained only in the ninth, and made the pastors of the first age speak in the pompous words of the Popes of the Middle Ages. Abounding in absurdities, contradiction, and anachronisms, it affords a measure of the intelligence of the age that accepted it as authentic...It became the foundation of the canon law, and continues to be so, although there is not now a Popish writer who does not acknowledge it to be a piece of imposture."<sup>5</sup>

As early as 865, Pope Nicholas drew from these forgeries a way to demand submission from bishops and princes. The arrogance of the popes grew from this time onward. Popes became intoxicated with their own pride; some in their teens and twenties lost their senses in drunken immorality.<sup>6</sup> The infamous women of history, Theodora and Marozia, for many years governed the papal throne. That unholy See, pretending to rise above the majesty of kings and bishops, was sunk in the dregs of sin. Theodora and Marozia installed and deposed at their pleasure those who sat in the pretended chair of St. Peter. For two centuries, the Papacy was one wild arena of disorders as the most

powerful families of Italy disputed and fought over it like a possession.

## **Lusts of the mind**

The year 1073 was a turning point from the centuries of gross immorality. Rigorous discipline filled the papacy. Reaching above the lusts of the flesh, the lusts of papal minds began to clutch at the things of God. Pope Gregory VII, the noted Hildebrand, ambitious beyond all who had preceded him, took to himself the idea that the reign of the Pope was but another name for the reign of God. He resolved never to rest until he had subjected all authority and power, both spiritual and temporal, to the "chair of Peter". Hildebrand's successors continued his project, and strove by trickery, by arms, by crusades and by anathemas, to place the world under the scepter of the papal throne. For two centuries from the time of Hildebrand's reign, the papacy increased in power and glory, and was maintained by thousands of destroyed lives, many deposed kings and princes, many sacked cities, and many fields deluged with blood.

Popes Innocent III (1216) and Boniface VIII (1303) put the final touches to Papal triumph in spiritual and temporal power. Seventy-five popes, one after another, from Pope Innocent Pope Pius VII, approved of torture, murder, and burning at the stake, and the confiscation of property of believers in the horrific centuries of the Inquisition.<sup>7</sup> Many of those slain were true Bible believers.

"The most ghastly abomination of all was the system of torture. The accounts of its cold- blooded operations make one shudder at the capacity of human beings for cruelty. And it was decreed and regulated by the Popes who claim to represent Christ on earth. In 1252 Pope Innocent IV solemnly authorized it. Confirmatory or regulatory decrees about it were issued by Alexander IV, Clement IV, Urban IV and Clement V."<sup>8</sup>

The Papacy had become "*drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*"<sup>9</sup> No other kingdom or power has ever drunken so deeply of this blood as had Papal Rome. Thus as streams are traced to the fountain, so is the Papacy traced to the prophecies of Scripture, which correctly interprets the Papacy. This is "*the same horn [that] made war with the saints, and prevailed against them.*"<sup>10</sup> "*And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*"<sup>11</sup>

## **The Papacy and Modern Times**

A partial list of the successes of the Papacy under Roman Catholic dictators in twentieth century includes: Adolf Hitler in Germany, 1933-1945; Benito Mussolini in Italy, 1922-1943; Francisco Franco in Spain, 1936-1975; Antonio Salazar in Portugal, 1932-1968; Juan Peron in Argentina, 1946-1955; Ante Pavelic in Croatia, 1941-1945; and Engelbert Dollfuss and Kurt von Schuschnigg in Austria, 1932-1934. The Vatican's legal agreement with those

nations is well known; few, however, see the Nazism of Germany and the Fascism of Italy, Spain, Portugal, Croatia, and Latin America as consequences of the Papacy's economic and social teachings, and legal agreements between the Vatican and these nations.<sup>12</sup> The Crusades and the 605 years of the Inquisition have stopped, but the power of the Papacy to influence and to control governments, social, economic, political life and the destinies of peoples, has continued.

## Power through law

What had looked like a mortal wound to Papal power took place in 1798.<sup>13</sup> A general of Napoleon's army entered the Vatican, removing Pope Pius VI from his throne; and so it was that Popedom lost its basis as a civil power. Pope Pius IX, not having territorial or civil power, sought to re-establish the Papacy. An internally important part of his design brought about the declaration of Papal infallibility. With remarkable ingenuity against not only the Scriptural absurdity of the concept, but also in spite of the historical fact of heretical popes, this was made doctrine at Vatican Council I in 1870. Further, the Papacy re-established itself internally by re-organizing Roman Catholic law into the 1917 *Code of Canon Law*.<sup>14</sup> The apparent mortal wound of 1798 was to be healed in 1929 when under Mussolini, the Vatican was again recognized as a civil power and seated on all seven hills. The concordat with Mussolini was just the beginning of many civil concordats, one of the most infamous being that between Pope Pius XII and Adolf Hitler.<sup>15</sup> The Papacy had again consolidated its power from within by the 1917 *Code of Canon Law* and from without by legal concordats with the various nations. Thus the Vatican, with its own citizens as part of sovereign nations across the world and with her civil agreements with the same nations, has a double cord of power. The individual Catholic, fearing for his salvation, and laden with his first allegiance being to "holy Mother Church" is a pliable pawn in the hand of the Papacy.<sup>16</sup>

The major change of direction made visible by Vatican Council II (1962-1965). That council moved from separation from other religions to false ecumenism, not only with the religions of the world, but also with Bible believers in particular. "Separated brethren" was a new term for those always considered heretics, while the pagan religions of Islam, Buddhism, and Hinduism now became accepted ways to God.<sup>17</sup> This new approach was established by the RCC to win the world to herself by means of dialogue, the rules and goal of which she has carefully spelled out in her post-Conciliar Document No. 42 on ecumenism, which states that "dialogue is not an end in itself...it is not just an academic discussion."<sup>18</sup> Rather, "ecumenical dialogue...serves to transform modes of thought and behavior and the daily life of those [non-Catholic] communities. In this way, it **aims at preparing the way for their unity of faith in the bosom of a Church one and visible.**"<sup>19</sup>

The Pope's official position is that "ecumenical encounter is not merely an individual work, but also a task of the [RC] Church, **which takes precedence over all individual opinions.**"<sup>20</sup> The Papacy expects this process of dialogue to take time. The Roman Catholic Church's stated aim of bringing all Christian churches under her authority is clearly her goal. She says,

“...little by little, as the obstacles to perfect ecclesial communion are overcome, **all Christians will be gathered, in a common celebration of the Eucharist [the Mass] into that unity of the one and only Church...**This unity, we believe, dwells in the Catholic Church as something we can never lose.”<sup>21</sup>

Pope John Paul II, while initially having been thought to be liberal and modern, consolidated further the dictatorial powers afforded him by the 1917 Code of Canon Law and by his purported infallibility, bequeathed him by Vatican Council I. This he did by revising the 1917 Code, making it even more conservative than it had been, and has been careful to appoint new bishops in line with his centralized way of thinking.

Like another Hildebrand, John Paul II is determined to build, by both Church and civil law, the structure by which the Papacy can again at the appropriate time wield might and power among the nations.<sup>22</sup> This same Pope John Paul II has been adamant in his efforts to update the laws of the Roman Catholic Church. Since the days of Hildebrand, popes have seen the necessity of making iron and inflexible church laws before attempting to control her subjects and those not Catholic by compulsion and violence, if necessary. In 1983, John Paul II's revision of the 1917 *Code of Canon Law* added to the Roman Catholic laws, for example, “The Church has an innate and proper right to coerce offending members of the Christian faithful by means of penal sanctions.”<sup>23</sup> Examination of these laws shows them to be even more absolute and totalitarian than those of the past. If one rejects submission of his intellect and will to the Pope, or some of the other laws of the Papacy, Canon 1371, Para. 1 states that “The following are to be punished with a just penalty: 1 a person who...teaches a doctrine condemned by the Roman Pontiff...” Canon 1312 outlines specified penalties that are to be carried out, “Para. 2. The law can establish other expiatory penalties which deprive a believer of some spiritual or temporal good and are consistent with the supernatural end of the Church.” The perverse vindictiveness of these laws contravenes the repeated Scriptural commands to be not despotic, as are the rulers of this world. From the creation of the Papacy in the sixth century, its heart has been that of law and force. Grace and the Gospel have been superseded by decrees and coercion. A veneer of Christianity has always been upheld, yet this surface ritual religion has always repressed and persecuted true godliness. The history of the Papacy shows that unequivocally it is a power structure built on forgeries, craft, persecution, a false gospel, church law, civil power, and concordats. Nonetheless, the Papacy for most of its history has succeeded in deluding millions. Present day Catholicism continues to insist that its Papal Office is of God, and the world for the most part bows down before her shrine and her Christ, the Pontiff himself.

## References

1. Matthew 23:8.
2. See J. A. Wylie, *The History of Protestantism*, originally published in 1878 (Kilkeel, N. Ireland: Mourne Missionary Trust, 1985) Vol. I, Book I, pp. 3-14. See also J. H. Merle D'Aubigne, *History of the Reformation in the*

Sixteenth Century, A New Translation (New York: John B. Alden, Publisher, 1883) Book I, pp.1-34.

3. D'Aubigne, Book I, p. 81.

4. Quoted from copy of the document in Pope Leo's letter in Hardouin's Collection, Epistola I., Leonis Papae IX; Acta Conciliorum et Epistolae Decretales, tom. 6, pp. 934; Parisiis, 1714. The English reader will find a copy of the pretended original document in full in Historical Essay on the Power of the Popes, Vol. II, Appendix, Tr. from French, London, 1838

5. Wylie, Vol. I, p. 29-30. See also Roman Catholic historian Ignaz Von Dollinger, The Pope and the Council, Auth. Tr. from German, 2nd ed. (London: Rivingtons, 1869) Sect. 7 "Forgeries", pp. 94-142.

6. Peter De Rosa, Vicars of Christ: The Dark Side of the Papacy (New York, NY: Crown Publishers, Inc., 1988) p. 47-56.

7. De Rosa, p. 175.

8. William Shaw Kerr, A Handbook on the Papacy (London: Marshall, Morgan & Scott Ltd., 1950) p. 239.

9. Revelation 17:6.

10. Daniel 7:21.

11. Revelation 13:7.

12. For fuller documentation of this see John W. Robbins, Ecclesiastical Megalomania: The Economic and Political Thought of the Roman Catholic Church (Unicoi, TN 37692-0068: The Trinity Foundation, 1999) ISBN: 0-940931-52-4.

13. "Edward King, insightful in 1800 wrote about this defeat as the mortal wound or end of Pontifical Power, "THIS IS THE YEAR 1798.—And just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the Empire, and Dominion of the Goths, at Rome...He had entered the City on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East: and had soon after made it tributary to him: leaving thenceforward from A.D. 538 NO POWER in Rome, that could be said to rule over the earth, excepting the ECCLESIASTICAL PONTIFICAL POWER." Remarks on the Signs of the Times (Philadelphia ed., 1800) pp. 18-19 in LeRoy Edwin Froom, The Prophetic Faith of Our Fathers (Washington, DC: Review and Herald, 1950) Vol. II, p. 767.

14. RC writer John Cornwell states, "At the turn of the century [1900], Pacelli [later Pope Pius XII]... collaborated in redrafting the Church's laws in such a way as to grant future popes unchallenged domination from the Roman center. These laws, separated from their ancient historical and social background, were packaged in a manual known as the Code of Canon Law, published and brought into force in 1917. The code, distributed to Catholic clergy throughout the world, created the means of establishing, imposing, and sustaining a remarkable new 'top-down' power relationship. As papal nuncio in

Munich and Berlin during the 1920s, Pacelli sought to impose the new code, state by state, on Germany....” Hitler’s Pope: The Secret History of Pius XII (New York, 10014: Viking, 1999) p. 6.

15. Cornwell, p. 7 “In 1933 Pacelli found a successful negotiating partner for his Reich Concordat in the person of Adolf Hitler. Their treaty authorized the papacy to impose the new Church law on German Catholics and granted generous privileges to Catholic schools and the clergy. In exchange, the Catholic Church in Germany, its parliamentary political party, and its many hundreds of associations and newspapers ‘voluntarily’ withdrew, following Pacelli’s initiative, from social and political action. The abdication of German political Catholicism in 1933, negotiated and imposed from the Vatican by Pacelli with the agreement of Pope Pius XI, ensured that Nazism could rise unopposed by the most powerful Catholic community in the world...”

16. See RC author Cornwell and Presbyterian author Robbins.

17. No. 56, Nostra Aetate, 28 October 1965, Austin P. Flannery, Ed., Vatican Council II: The Conciliar and Post Conciliar Documents (Grand Rapids, MI: Wm. B Eerdmans Publ. Co., 1975, 1984).

18. Vatican 11 documents, No. 42, “Reflections and Suggestions Concerning Ecumenical Dialogue”, S.P.U.C., 15 August 1975, p. 549.

19. Vatican 11 documents, No. 42, pp. 540-1. Bolding in any quotation indicates emphasis added in this paper.

20. Vatican 11 documents, No. 42, p.545.

21. Vatican 11 documents, No. 42, p. 541.

---

## [The History of the Counter-Reformation in a Nutshell](#)



True Protestantism is Bible based Christianity. The Jesuit Counter-Reformation is the effort to eliminate Protestantism and Bible based doctrines entirely.