

Appendix on the mark of the beast and meaning of 666 in Revelation 13.

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Brief Introduction to the Books of Daniel and Revelation.

I stand firmly on the principle that in propounding the Books of Daniel and Revelation, one should recognize a fundamental distinction between a basic inner core of fine-brush or detailed descriptions of the Antichrist in these books, and an outer body of broad-brush descriptions of the Roman Papacy as the Antichrist, which clearly require interpretation due to their lack of specific detail. On the one hand, I think this inner core of fine-brush descriptions will fit the Roman Papacy and none other, so that the historical school of prophetic interpretation is thereby clearly and powerfully established. On the other hand, I think this outer body of broad-brush prophecies constitutes an area where orthodox Protestants may agree to disagree, and remain in godly fellowship together.

For example, applying these principles with reference to the matters of Revelation 13 discussed in this appendix, I would hold on the broad historicist principles discussed below, that the first beast *must* represent the Roman Papacy. It is clearly described as under the power of Satan (Rev. 13:2, cf. 12:9); “wondered after” by “all the world” (Rev. 13:3); blasphemous (Rev. 13:1,5,6); idolatrous (Rev. 13:14,15); a persecutor and murderer of God’s saints (Rev. 13:7,15-17); ruling for a special period of “forty and two months” (Rev. 13:5), which on the well established day-year prophetic principles of historicism must be 1260 years (Num. 14:34; Ezek. 4:4-6; Dan. 9:24-27); and capable of performing miracles by Satanic power (Rev. 13:13,15).

In its imperial form, the Roman Empire literally was *Roman* i.e., a city state ran an empire. The Biblical focus for the fourth kingdom identified by the prophet Daniel (following Daniel’s Babylonian, Medo-Persian, and Grecian kingdoms,) is thus on Rome (Matt. 24:15), and so when the Imperial Roman Empire split into the Eastern Roman Empire (under Constantinople) and Western Roman Empire (under Rome) following the death of the Emperor, Theodosius the Great in 395, the Biblical focus on the fourth kingdom shifts to the Western Roman Empire in order to maintain the historicist’s Biblical focus on Rome (Rev. 17:9). With the fall of Rome in 476, this Western Roman Empire is then continued as a spiritual empire of Roman Catholicism under the Bishop of Rome, and later temporal holdings are included (756-1870, from 1929). He was gradually “revealed” (II Thess. 2:8), first as a semi-formal temporary universal titular primate under Justinian (533-65), then as a formal universal governing primate (607 A.D.), then in 642 the Pope assumed the title,

“Patriarch of the West,” and in 756 the first Papal state was established in Western Europe. These descriptors would mean all historicists would identify the first beast of Rev. 13 as the Roman Papacy, and agree on some matters¹.

Applying these broad principles, e.g., most historicists would agree that the 1260 years must be commenced somewhere between the Fall of Rome in 476 A.D., and the rise of the first Papal states in 756 A.D.; and in practice, most have used the dates 533, or 607, and a lesser number have used 756. My own view is that a lesser prophetic type is found, on inclusive reckoning, from 533 to 1792 (the French Revolution and judgement of the Protestant persecuting *Ancien Regime*); and the greater actual fulfilment from 607 to 1866 (“the judgment shall sit,” Dan. 7:26, with the loss of the Papal states, 1860-70, and this Divine sentence issued in 1866 taking a further four years to be fully implemented. I think this Divine judgment of 1866 also types the final judgement at the Second Coming. The martyrdom of Protestants at Barletta, Italy in 1866, types the martyrdom of Protestants at the end of time who refuse to get the mark of the beast.) Thus the 1860-1870 judgment of the Papal States at the terminus of the 1260 day-years, and lack of religious freedom to Protestants in these Papal States, was judged by God through the creation of Italy 1860-1870; and so the Barletta martyrs of 1866 at the precise terminus of 1260 days is a pointer to remind us that judgement was connected with fact that Rome did “wear out the saints of the most High” (Dan. 7:25,26).

All historicists would agree that Papal blasphemy includes the denial of justification by faith. Hence the propriety of the angel’s message in Revelation 14:6, where St. John the Divine sees an “angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,” i.e., “The just shall live by faith” (Rom. 1:17). All historicists would agree that Papal blasphemy includes the denial of Christ’s completed atonement on the cross, denied in the Romish “sacrifice of the mass.” All historicists would agree that the usage of “Holy” in the “Holy Roman Empire” was a blasphemy. All historicists would agree that Papal idolatry and blasphemy includes the Roman Mass, invocation of saints, and setting aside of the Second Commandment with its adoration of statues and relics. This thus stands in contrast to the saints who “keep the commandments of God” (Rev. 12:17).

The fact that like the NT, *Lateinos* is written in Greek, the antiquity of the recognition that *Lateinos* tallies “666” (Irenaeus, 2nd century), and the clear appropriateness of referring to the Pope as “the Latin man,” helps explain the fact that overwhelmingly, historicists have found “the number of the beast” (Rev. 13:18) in the Greek *Lateinos* (“the Latin man”). Historicists thereafter generally divide between those who use only *Lateinos*, and those who see *Lateinos* as one of a select number of fulfilments. Of those in the latter group, the fact that like the OT, *Romiith* is written in Hebrew, and the fact that the Roman Church has the name “Babylon” “upon her forehead,” to identify her as Rome (Rev. 17:5,9), helps explain the fact that a further fulfilment has often been found in the Hebrew *Romiith* (meaning “Romans” i.e., “the Roman Kingdom”). In the NT an important “title” might be a trilingual, “written in Hebrew, and Greek, and Latin” (John 20:20); and since the 1790s, there has been an increasing recognition among a group of historicists, that a fulfilment is also found in the Latin Papal title, *Vicarius Filii Dei* (“Vicar of the Son of God”).

¹ In saying “all historicists” here and in the immediately following paragraphs, I do not mean that all historicists have necessarily itemized all the matters I here mention, but rather that many have, and that they are harmonious with the general writings of all orthodox Protestant historicists.

All historicists would agree that while deceit and fraud have accompanied some Papist “miracles” said to be performed in front of a Romish idol, e.g., of a Saint, nevertheless, there are instances of genuine miracles of this kind in Romanism, that must therefore be attributed to the power of Satan. All historicists would agree that the persecution and murder of God’s saints (Rev. 13:7; 17:6), includes the martyrs Huss of Bohemia or Jerome of Prague, killed by the *Council of Constance*; or the Marian martyrs, killed for their faithfulness to Protestantism under the English Roman Catholic Queen, Bloody Mary. But diversity of opinion between orthodox Protestant historicists may well develop, to a greater or greater degree, on the precise fulfilments of much of the detail of Rev. 13. *When studying this commentary, the orthodox Protestant reader should be aware of such distinctions, and carefully and prayerfully make up his own mind on the more detailed interpretations that I here bring to Revelation 13, distinguishing them in his mind from the broad principles of historicism which are rock solid and will withstand any attack.*

I endorse the Historical School of Prophetic Interpretation for the Book of Daniel, written by Daniel in the 6th century B.C. (Ezek. 14:14,20; 28:3), and the Book of Revelation written near the end of the first century A.D. around 96 A.D. . The fact that Daniel’s prophecies first cover long periods spanning hundreds of years with the Empires of Babylon, Medo-Persia, Greece, and Rome (Matt. 24:15), acts to create a stylistic context in which a long Roman Empire, lasting contextually till the Second Advent (Dan. 2:40-44; 7:7-14; Rev. 18), is the natural and expected focus. This methodology ultimately leads us to cover the subsequent rise of the Roman Papacy and the Roman Church. That is because following the death of Emperor Theodosius the Great in 395, the Roman Empire was divided into the Eastern and Western Empires. But the *Imperial Roman Empire* was just that, *Roman*. It was centred around the City of Rome and nothing more. It did not e.g., include the areas of what later became Italy, which were in fact merely some of the areas of Rome’s Empire. It was a City State Empire, defined by the City of Rome. Since Rome was the capital of the Western Roman Empire, only the Western Empire was truly Roman, and thus the only possible continuator of the Roman Empire isolated in Daniel and Revelation. Following the fall of Rome in 476 A.D., the Bishop of Rome was left as “the last man standing,” and in his *spiritual* empire of Roman Catholicism came to replace and continue the Roman Empire of Daniel and Revelation.

Thus Papal Rome takes over after 476 A.D. from Imperial Rome in these apocalyptic prophecies, with Christ destroying the Roman Antichrist at his Second Coming; but as with other prophecies, a time gap may to some extent occur (e.g., Luke 4:19 has a gap in time in ending part of the Isa. 61:1,2 prophecies between “to proclaim the acceptable year of the Lord,” and “the day of vengeance of our God” at the Second Advent). Thus the transition is gradual and not immediate from Pagan Rome ending in the fourth century, transmuting to Papal Rome in prophetic type 533-565 (titular primacy of Bishop of Rome under Justinian) to fuller form from 607 (governing primacy over Constantinople given by Phocas). Otherwise, one has the gross stylistic incongruity of a very long period of *detailed* prophecy with the earlier empires, abruptly and suddenly ending with a long gap till the Second Advent. While this type of long gap may sometimes be found in Messianic prophecies, the context of these apocalyptic prophecies is different in that it seems to show a panoramic ongoing picture, and so the stylistic expectation is that while there may be some short-term gaps, there will be no long-term gaps, but that the description of the final empire, Papal Rome, will take one up till the Second Advent. Unlike e.g., the preterism of Alcazar or the futurism of Ribera (two shift and tricky sixteenth century Jesuit opponents of the Protestant historical school of

prophetic interpretation), the historical school alone does justice to the clear historical flow of Daniel up to the time of the Roman Empire, since this school alone follows the associated natural contextual progression of events focused on Rome from this time on through to the Second Advent.

There are clear descriptors based on detailed fine-brush descriptions in specific prophecies in Daniel and Revelation. They clearly identify the same Roman Antichrist as II Thessalonians 2. Let us further consider them. The Antichrist transmutes from Imperial Pagan Rome in the fourth century A.D., into another form over time, bit by bit, as Papal Rome in prophetic type 533-565 (titular primacy of Bishop of Rome under Justinian) to fuller form from 607 (governing primacy over Constantinople given by Phocas), and fullest form from the time of the Papal States from 756 to 1860-70, and from 1929; and lasts from 607 till the Second Advent (Dan. 2,7; Rev. 13; 17), when “the Lord” “shall destroy” him “with the brightness of his coming” (II Thess. 2:8). The Antichrist is a religious figure who speaks “against the most High” (Dan. 7:25), as he “exalteth himself above” or “against” “God” (Dan. 11:36; II Thess. 2:4). The Antichrist is clearly a religious apostate, for “Neither shall he regard the God of his fathers” (Dan. 11:37), when he “sitteth in the temple of God” (II Thess. 2:4). Hence God says, “Come out of her, my people” (Rev. 18:4). But the Antichrist is also clearly a political figure, who will use political power to persecute the saints (Rev. 13:11-18), and we cannot doubt that since the formation of the Papal states in the mid 8th century A.D., till 1870, and then from 1929 with the formation of the Vatican City State, the Roman Papacy is a political power. In her teaching of “the two swords,” Papal Rome is both a spiritual and temporal power.

The Antichrist engages in “iniquity” present in New Testament times (II Thess. 2:7), such as the martyrdom of God’s saints (Acts 7; II Tim. 4:6), as he “shall wear out the saints of the most High” (Dan. 7:25), and be “drunken with the blood of the saints” (Rev. 17:6). We cannot doubt that Papal Rome has historically persecuted and killed the saints of God. Idolatry was also an “iniquity” present in NT times (I Cor. 6:9; 10:14). The Antichrist is a “man of sin” (II Thess. 2:3) and “iniquity” (II Thess. 2:7), who shall “think to change” “laws” (Dan. 7:25), and this must specifically include the Second Commandment (Exod. 20:4-6), since “a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things” (Dan. 11:38); and the second “beast” that he works with will make “an image to the beast” and “cause that as many as would not worship the image of the beast should be killed” (Rev. 13:14,15). Papal Rome is deeply into idolatry, and in her Catechisms has often hidden the Second Commandment from her people altogether. Another form of “iniquity” present in NT times (II Thess. 2:7) was the promulgation of “another” “gospel” (Gal. 1:8,9) whose falsity denied the covenant of grace’s teaching, “The just shall live by faith” (Gal.3:12,14-29). Papal Rome is an idolatrous Roman power that is undone by the preaching of “the everlasting gospel” (Rev. 14:6-12).

The Antichrist’s “coming is after the working of Satan with all power and signs and lying wonders” (II Thess. 2:9), for demonic supernatural power is part of the Antichrist’s appeal (Rev. 13:13; 16:13,14a; 18:23). We cannot question the evidence of the many miracles connected with Roman Catholicism, such as various visions by Romish Saints, and the healings attributed to, various Romish Saints. “Neither shall” the Antichrist “regard” “the desire of women” (Dan. 11:37), for his doctrines require that clergy, including himself, are subject to laws “forbidding” them “to marry” (I Tim. 4:3). The Antichrist is clearly a figure with a large numbers of followers all over the world, for “the great whore” “sitteth upon many waters,” which “are peoples, and multitudes, and nations, and tongues” (Rev.

17:1,15). We cannot doubt that historically, very large numbers have held to the Roman obedience, and with about a billion Papists presently on the planet, that the Roman Antichrist still has such a large following.

Such fine-brush descriptions of Antichrist in the Books of Daniel and Revelation, make it clear that Papal Rome, and only Papal Rome, can be the final beast and focus of the Antichrist prophecies in the Books of Daniel and Revelation. Who else is based in Rome (Rev. 17:9), as both an apostate spiritual power (Dan. 7:25; 11:36,37) and a political power (Rev. 13:11-18)? What other Roman power has transmuted from Imperial Pagan Rome in the fourth century into another Rome, such as Papal Rome from the sixth century in a short-lived prophetic type from 533 to 565, and then a permanent type in the early seventh century from 607? What other Roman power has so endured which clearly grew out of the earlier Rome, being centered in the Bishop of Rome, and continued up till this time, showing all the signs of continuing up until the Second Advent (Dan. 2;7; Rev. 13; 17)? What other continuing power in Rome has maintained the usage of the old Imperial Roman colour of power, purple, and so is identifiable by “purple” (Rev. 17:4), which the Roman Church uses for the dress of her highest ranking official, the Pope? For when at a solemn requiem Roman Mass, the pope wears a red cope with a purple stole, because according to Roman tradition he should not wear vestments of the liturgical colour black², and so there is here a nexus between the colour purple and the Papal stole as one of the fraudulent grants in the *Donation of Constantine, infra*. And the Roman “Catholic Truth Society’s” publication, *The Election of a Pope*, states that once a pope is elected he puts on, among other things, “the scarlet shoulder cape” and then in “the Sistine Chapel, the Pope seats himself on a faldstool placed before the altar and receives the first homage of the cardinal electors, who come one by one in order of seniority³.” What other idolatrous (Dan. 11:38; Rev. 13:24,15) and martyring (Dan. 7:25; Rev. 17:6) power has been in Rome (Rev. 17:9) all this time? The “gospel” “is the power of God unto salvation,” for “The just shall live by faith” (Rom. 1:16,17). What other idolatrous power (Rev. 14:9,11) has been in Rome for a period of time, that in the context of Rev. 14 must span into the future with the Second Coming, which denies “the everlasting gospel” (Rev. 14:6)? What other Roman power can point to such a proven track record of miracles as must be required by Rev. 13:13; 16:13,14a; 18:23, than the Church of Rome, which generally requires three miracles before it will canonize one of her “Saints”? What other religiously apostate (Dan. 11:37) Roman power, practices celibacy (Dan. 11:37)? What other Roman power has such international support (Rev. 17:1,5)? “Who is like unto” the Roman Pope, “Who is able to make war with him?” (Rev. 13:4).

On the one hand, taken in overview, these type of fine-brush descriptors of Antichrist therefore make it clear that only the Roman Papacy can be the Antichrist in the Books of Daniel and Revelation. For what other power could itemize such clear descriptors as these? What power besides the Roman Papacy, historically sits on the seven hills of Rome (Rev. 17:9)? What power besides the Roman Papacy can be truly said to be a continuation of Imperial Rome up till the Second Advent (Dan. 2:40-44; 7:7-14; Rev. 17 & 18), having been the only Roman power which so transmuted from fourth century Pagan Rome, over time into sixth century Papal Rome in prophetic type from 533 to 565 and from the early seventh century Papal Rome itself from 607, going on to survive through to our day, and showing no

² *New Catholic Encyclopedia*, Vol 10, p. 973.

³ Burns, C., *The Election of a Pope*, Catholic Truth Society, Publisher to the Holy See, London, UK, 1997, pp. 52-53.

sign of disappearing before the Second Advent? What power besides the Roman Papacy can be said to be a *spiritual* power, that seeks and receives “worship” from men (e.g., Rev. 13:8), as the so called “Vicar of Christ.” What other Roman power besides Papal Rome from the seventh century, has for so long since the demise of Pagan Rome in the fourth century, continued the policy of martyring the saints of God (Rev. 17:6), than Papal Rome? Rome keeps the Second Commandment (Exod. 20:4-6) well hid from her people, what other Roman power besides Papal Rome, has for all this time been a clearly idolatrous power that has sought to impose its idolatry onto professing Christians (Dan. 11:36-39; Rev. 13:14)? What other Roman power besides Papal Rome, with its temporary titular rise to power from 533 to 565, and then its greater governing rise from 607 and 756, has for all this time following the demise of the Western Roman Empire with the fall of Rome in 476, been the Roman power who receives world-wide acclaim as both a great spiritual power, and also a political power (Rev. 13:4; 17:2). It is evident from such clear and unambiguous descriptors in the Books of Daniel and Revelation, that the Roman Antichrist, that is, the Roman Papacy, and only the Roman Papacy, can be viewed as the ultimate fulfillment of these prophecies. Thus it is clear that over a period of two to three centuries Papal Rome takes over from Pagan Rome. Only the historical school of prophetic interpretation does justice to these type of clear descriptors.

But on the other hand, there are a number of broad-brush descriptions of the Roman Papacy as the Antichrist in the Books of Daniel and Revelation which clearly require interpretation due to their lack of specific detail. At this point three possibilities present themselves.

Firstly, some good and godly men, like Charles Spurgeon on the Book of Revelation in *Spurgeon’s Devotional Bible (1870)*, have avoided detailed propounding of the Antichrist passages, and have merely stayed on broad historicist principles, with reference to selected passages⁴. Likewise, in Homily 21, Book 2, Article 35 of the Anglican *Thirty-Nine Articles*, we read that the “Bishop of Rome” receives “worship” (Rev. 13:4) as “the Babylonical beast of Rome” (Rev. 17). Certainly I consider that this non-committal approach is the appropriate one for church Confessions to take. I think the Anglican *Thirty-Nine Articles* were right to identify the Pope of Rome as the Antichrist of Daniel and Revelation, but not to go into great detail. I consider church Confessions should require the recognition that the Pope is the Antichrist, but should leave, and historically have left, the finer interpretations of Daniel and Revelation to private judgement. Historically, this was the wise policy of the major Protestant confessions, whether Lutheran, Anglican, Presbyterian, Congregational, or Baptist. I unequivocally support this policy for Church Confessions. I also recognize, that for some godly brethren, like Charles Spurgeon, who went into more detail than does Baptist Confession 26:4, broad-brush references to the Antichrist Pope are as far as they wish to go. Spurgeon’s type of *broad-brush only* approach satisfies some, but not others.

Secondly, some silly and foolish men, such as Alexander Hislop in *The Two Babylons*, or various cult writers, have exploited these broad-brush descriptions by reading into them pseudo-historicist interpretations, that promote their own more narrowly defined sectarian views, and attack orthodox Protestants who reject their sectarian beliefs. Of such the Apostle Peter spoke, saying “there shall be false teachers among you, who privily shall bring in damnable heresies,” “and bring upon themselves swift destruction. And many shall

⁴ *Spurgeon’s Devotional Bible, op. cit.* pp. 722 (II Thess. 2), 768 (Rev. 16), 769 (Rev. 17), 770 (Rev. 18).

follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of” (II Peter 2:1,2).

A third possibility, is to interpret these broad-brush prophecies subject to *appropriate* relevant qualifications. For example, on the one hand, a clear recognition that while the fine-brush descriptions of Daniel and Revelation clearly show the unique validity of the historical school of prophetic interpretation; on the other hand, there needs to be a frank admission that the broad-brush apocalyptic descriptions of these books require interpretation, and this has resulted in good and godly men disagreeing as to their precise meaning. It must also be said, that until the Lord returns, the passing of a historical events at a time after a historicist writer has written or even died, may throw such light on a section of these Biblical apocalyptic prophecies as to require its adoption by a later historicist. For example, I think the most likely meaning of the Roman Pope’s being “wounded to death” is the killing of his temporal power with the loss of the Papal States in 1870, and “his deadly wound was healed” (Rev. 13:3) is then the restoration of the Pope’s temporal power in 1929 when the Pope of Rome and Mussolini, that wicked and murderous fascist dictator of Italy, signed the Lateran Pacts, thereby reestablishing Papal temporal power with the Vatican City State. But what historicist writing before 1929, or 1870, would have realized this? The meaning of a broad-brush prophecy can sometimes be clearer after its fulfilment than before.

Moreover, to avoid theological error and maintain an *appropriate* level of *doctrinal interpretation* with regard to such broad-brush passages, *interpretation of these passages is surely required by this broad-brush context to likewise be within the confines of broad Biblical doctrinal teaching* found elsewhere in Holy Writ. That is, as with Biblical interpretations of the Antichrist in Matt 24; Mark 13; II Thess. 2, I Tim. 4; and I & II John, the broad-brush prophecies of Daniel and Revelation should be limited to the type of very clear Biblical teaching found at the first or Lutheran stage of the Reformation; together with those matters of the second stage of the Reformation shown by fine-brush passages dealing with the Antichrist or his prophetic types in I & II John, requiring rejection of Lutheran sacramentalism with respect to consubstantiation, baptismal regeneration, and the so called “sacrament” of confession. Thus I maintain that *broad Protestant understandings of Scripture should be used when dealing with broad-brush descriptions in Daniel and Revelation.*

Thus e.g., while it is clear that the Roman Antichrist is idolatrous, it would be wrong to use this fact, as e.g., did the Puritan republican revolutionary of the 1640s and 1650s, Samuel Rutherford, to claim that his virulently anti-Anglican and extremist Puritan view that Anglicans kneeling to take Communion was a so called fulfillment of the idolatry prophecies of Revelation. E.g., when in 1637 the Anglican Protestant, Lord Craighall said he had no such intention to idolatrously adore the Communion bread when he knelt to take Communion, Rutherford said to His Lordship, “Your intention to honour Christ is nothing, seeing that religious kneeling ... doth necessarily import religious and divine adoration.” To this, Rutherford also added the element of pseudo-historicism, claiming those who knelt to receive the Lord’s Supper were in “communion with great Babel, the mother of fornications. ... Will ye, then, go with them, and set your lips to the whore’s golden cup, and drink of the wine of the wrath of God Almighty with them? ... Oh cursed pleasure!” (Rev. 17 & 18) (Rutherford’s Letter 174 / 86). This type of thing is not only bad Protestant theology, it is bad “historicism,” and constitutes the type of pseudo-historicism that has been one factor unnecessarily and unjustifiably bringing historicism into disrepute among some Protestants.

Therefore, unless the text itself is very specific e.g., the “seven mountains” of Rev. 17:9 must lead to a specific interpretation of the whore being geographically located in Rome, the city of seven hills; then only if one can present a clear and strong *contextual need for greater detail*, should one, with great hesitancy, reluctance, care, and caution, go beyond these parameters. For example, I note that the need to interpret the millennium of Rev. 20 constitutes such a qualified exception, since it is a passage which itemizes some fine-brush specifics. (Though I am not a Presbyterian, I note the *Bible Presbyterian Church* elevated this issue to the status of a twentieth century fifth stage reform in 1938, by modifying their *Westminster Confession* 32:3; 33:1 to require Presbyterians of that denomination to be pre-millennialists.) If this methodology is employed, one avoids the misuse of Daniel and Revelation by pseudo-historicists, who go looking for passages with broad-brush descriptors e.g., the Roman Antichrist shall “think to change ... laws” (AV) or “the law” (ASV) (Dan. 7:25), or seek to impose his idolatry (Rev. 13:1-18). Into such passages the pseudo-historicist inject their unique teachings that lack support in historic broad-Protestant doctrine, by e.g., including their views under an expansive meaning of “idolatry,” or what they claim to be “the law” of God. Thus they find in such broad-brush and obscure passages, claimed support for their views e.g., Rutherford, *supra*.

As previously discussed in Part 1, section “*Commentary mainly at first stage of Reformation, but sometimes necessary to go to second stage of Reformation,*” another qualified exception occurs where what a denomination regards as a later stage reform, is the repudiation of a teaching that clearly formed part of the broad Biblical Protestant teaching of the first two stages of the Reformation. For example, in what the *Presbyterian Church in the USA* (PCUSA) regarded as part of a fifth stage twentieth century reform in 1903, they amended *Westminster Confession* 24:4 to remove the final sentence “The man may not marry any of his wife’s kindred nearer in blood than he may of his own; nor the woman of her husband’s kindred nearer in blood than of her own” (Lev. 20:19-21). While it remained possible for a conservative PCUSA member to argue this clause was redundant, and this type of incest still prohibited by the general words of the revised 24:4; it also became possible for a liberal PCUSA member to argue that this clause was erroneous, and bring an unnatural interpretation to the incest laws that allowed such incest in relationships of affinity. I.e., this is the same type of moral ambiguity and plurality of moral practice found in the Congregationalists’ *Savoy Declaration* 25:4 and Baptist’s *London Confession* 25:4.

Therefore what PCUSA regarded as a later stage reform, in fact facilitated a denial of the Biblical truth of the early stages of the Reformation in the British Isles, as recognized by the historic (Anglican) *Church of England* in England and Wales, (Anglican) *Church of Ireland*, and (Presbyterian) *Church of Scotland*. But this was the very issue used to manifest the principle of *Biblical authority not Papal authority* that was foundational to the English Reformation with Henry VIII’s break with Rome in 1534, since Henry VIII and his Protestant Archbishop, Thomas Cranmer, upheld Biblical authority prohibiting such unions under Christian monogamy laws, whereas the Roman Catholics claimed that the Pope could “change ... laws” (Dan. 7:25) and *allow a little bit of incest* under a Papal “dispensation.” Without this stand there would have been no English Reformation, and so to deny it is to attack the very foundations of the English (and Irish) Reformation.

Therefore, I maintain that such unchastity may still be used in Biblical interpretation with respect to relevant broad-brush descriptions of the Antichrist, for it acts to expose the Pope as a man of “iniquity” (II Thess. 2:7), and can fairly be used as an example of how, by contrast, the saints “keep” the “commandments” (I John 2:3; Rev. 14:12) of God prohibiting,

among other things, incest. I thus consider one can use the Romish teaching of a “Papal dispensation” to allow such incest, which sets aside a very specific Biblical law (Lev. 18:16; 20:21; Mark 6:18), as an example of the broad-brush descriptor that the Roman Antichrist shall “think to change ... laws” (Dan. 7:25). That is because there is historically a broader Protestant support among Lutherans, Anglicans, and Presbyterians in the first and second stages of the Reformation, that the incest laws of Lev. 18 & 20 binding on Christians, prohibit marriage with a deceased brother’s wife in the Christian era under Christian monogamy (Matt. 19:9) which thus repeals the OT Levirate marriage rule, which was one factor designed to make polygamy unpopular so as men would rejoice to see polygamy go under the Messiah; even though this truth has been abandoned by some churches which claim that sexual permissiveness towards such incest is a “later stage reform.”

Thus notwithstanding such necessary qualifications, *I maintain that as a general guiding principle*, no interpretations of the broad-brush and non-specific apocalyptic passages can ever be said to warrant so fine an interpretation of theology, as to go beyond the areas of the Lutheran Reformation, or the second stage of the Reformation with respect to rejecting Lutheran sacramentalism on consubstantiation, baptismal regeneration, and the so called “sacrament” of penance; and into the areas of Protestant sectarian beliefs in what different denominational histories may regard as “third” or “later stages” of reform. Another qualification is that a person so interpreting these broad-brush passages should remain open to the possibility of modifying or changing his interpretation at a future time if necessary.

Moreover, the reader of such apocalyptic interpretations should exercise prayerful caution and reflection in considering such an interpretation, and as necessary, modify or reject it, as seems best to him. *A fellow godly Protestant reader should himself recognize this difference between broad-brush descriptors of Antichrist that require interpretation, as opposed to the fine-brush descriptors that clearly identify the Roman Papacy as the Antichrist of the Books of Daniel and Revelation. Certainly some passages give very specific details e.g., the Kingdom of Antichrist shall use the colour “scarlet” (Rev. 17:3,4); seek to unite people via racially mixed marriages (Dan. 2:43) as seen e.g., in southern Europe or South America; and will martyr the saints (Rev. 17:6). Thus when reading a commentary such as this, the godly Protestant reader should be mindful of such distinctions, and make his own assessment, based on the merits of the arguments, as to whether or nor he agrees, partially or fully, with what is being said by the Bible commentator.*

A good example of interpreting a specific Antichrist passage through broad Biblical and so broad-Protestant tenets can be found in the interpretation of Dan. 11:38 in Homily 2, Book 2, Article 35 of the Anglican *Thirty-Nine Articles*. This Homily first identifies the Antichrist as Romish, and therefore the Pope, by referring to his teachings of “Latria and Dulia,” which is a Romish doctrine. (This is more plainly stated in other Homilies, e.g., Homily 10, Book 1 says, The “bishop of Rome” “ought” “to be called Antichrist”). Reference is then made to “idolaters” who “burn incense, offer up gold to images, hang up crutches, chains, and ships, legs, arms, and whole men and worship men of wax before images, as though by them or Saints (as they say) they were delivered from lameness, sickness, captivity, or shipwreck. Is not this” “*to worship images*, so earnestly forbidden in God’s word? If they deny it, let them read the eleventh chapter of Daniel the Prophet; who saith of Antichrist, *He shall worship god whom his fathers knew not with gold, silver, and with precious stone, and other things of pleasure*” (“Dan. 11:38”). Thus what Article 22 of the Anglican *Thirty-Nine Articles* calls the “Romish doctrine concerning” “worshipping and adoration” of (among other things) saints, “as well” as “of images” of (among other things)

saints, “and also invocation of Saints,” is in this Homily 2, Book 2, Article 35 of same the Anglican Articles, seen as a prophetic fulfillment of the Antichrist prophecy of Dan. 11:38. The combination of Articles 22 & 35 thus here identify the Antichrist with the Roman Catholic Church.

Thus with the type of important qualifications I have made, I now seek to interpret some sections of Rev. 13. In doing so, I am mindful of the fact that there are diverse and at times rival interpretations by different orthodox Protestant historicists of these sections, who have sought to make more plain that which is not so plain in the text of these Biblically apocalyptic Scriptures. While I do not claim infallibility of interpretation, or anything like it, my views in the section on Revelation 13 have been formulated on what I consider to be the best Biblical and historical evidence available to me. Certainly the reader should consult other historicist writings for diverse views, e.g., the nineteenth century Anglican clergyman, Edward B. Elliott’s *Horae Apocalypticae* (“*Hours with the Apocalypse*,” final edition, 1862), which in Charles Spurgeon’s *Commenting on Commentaries* is described as “the standard work” on the Book of Revelation.

Though there are some differences between my views and those of Elliott in his well-known and celebrated historicist classic, *Horae Apocalypticae* (1862), there are also some points of interesting intersection or similarity. Notably, Elliott, considers that unlike the first beast of Rev. 13 which is the Papacy, the second beast refers to “the Papal clergy, united under the Pope” “as the *Western Patriarch*.” This is part of his wider opinion, that “the image of the beast” (Rev. 13:15) is “the Papal General Councils of Western Europe,” that is, the Ecumenical or General Councils in Western Europe convened by, and under the presidency of, the Pope from the *First Lateran* (1123) to the *Trent* (1545) Councils, to which, on his view, must also now be added the *Vatican I* (1869-70) and *Vatican II* (1963-5) Councils⁵. Elliott thus considers that “the image of the beast” has been set up since 1123, though is developed every time there is another “ecumenical” council called and presided over by the Pope. By contrast, I consider “the image of the beast” awaits a future fulfillment. While Elliott’s view is not my understanding of “the image of the beast” in Rev. 13, it is surely notable that Elliott finds “the image of the beast” to be linked to the so called “ecumenical” councils since 1123, which he calls “Papal General Councils,” since they have been called, and presided over, by the Pope. This has some important similarities to, though is not the same as, my own view that the greater fulfillment of the false prophet of Rev. 13:11-18, is the “ecumenical” councils from 1123 on.

Moreover, Elliott saw a “double parallelism between the prophetic symbol, here shown to St. John, and the body symbolized as long afterwards distinguishable before the eyes of men.” For the “mitre was cleft anciently from front to back, so as to give to the elevated points on either side the appearance of *horns*,” and he further notes that Papist writers themselves recognize that the mitre (or miter) has two horns⁶. This, together with his views on the Papal pallium, also finds some areas of important common ground with my own view of the description, “two horns like a lamb” in Rev. 13:11.

Thus the orthodox Protestant reader should be aware, that while all historicists generally identify the first beast of Rev. 13 as the Roman Papacy, diversity of view exists as

⁵ Elliot, Vol. 3, pp. 106,195,210-39; compare the pseudo-historicists, Hislop, p. 260 and Porcelli, pp. 107-11.

⁶ Elliott, Vol. 3, p. 209.

to the identity of the second beast of this chapter. Moreover, diversity likewise exists as to what constitutes the “image” and “mark of the beast.”

A growing view since 1854 that the “image” and “mark of the beast” is Mariolatry.

The Roman Church’s claim to be “*semper eadem*” (Latin, “always the same”) requires qualification. E.g., anyone who knows the history of Popery, knows that before the Romish Counter-Reformation, which was a response to the Protestant Reformation, Romish prelates from the Pope down, would openly commit fornication and have bastard children; but as a result of pressure from the Protestant Reformation, they abandoned such overt practices of sexual immorality. There has also been changes on issues of the definition of incest. On the one hand, as seen by the changes in Roman Catholicism since the *Vatican II Council*, the Roman Church will change when it suits the Devil to change it. For instance, it has now reversed its previous positions *on matters of faith* in, e.g., condemning outright Monophysitist heretics (Oriental Orthodoxy), or Montanist heretics (now accepted in the form of Pentecostals and Charismatics inside Romanism); and *on matters of morals* by e.g., endorsing sex role perversion (feminism), or allowing cremation. But on the other hand, there is a core area of Popish dogma that does not change. This core area includes Papal authority, justification by works, and associated Mariolatry.

I am not the only writer to find references to Marian devotion foretold in Rev. 13. There has been a growing view since 1854, that the “image” and “mark of the beast” in Rev. 13 is connected with Mariolatry. In recent times, Ian Sadler in *Mystery, Babylon the Great* (1999), has endorsed certain elements of Alexander Hislop’s *The Two Babylons* (1858) on this matter. In discussing “The image of the beast,” Sadler says that after “the fall of the pagan religions in the 4th and 5th centuries, the Church of Rome set up the Virgin Mary” in “the place of Isis, Diana, and other forms of the mother goddess.” He rightly; notes that in “the Babylonish worship of the Church of Rome,” “Mary has taken on” the Divine “attributes of Jesus. She is supposed to be sinless, she is a mediator for sinners, she is to be prayed to, she reigns in heaven, and so on.” Sadler refers to the Romish teaching of Mary as co-redeemer. He then says, “Hislop states concerning the Papal decree of 1854, ‘we read in the Pope’s decrees of the Immaculate Conception, that the same Madonna, for this purpose <wounded with the sword [Luke 2:35],> rose from the dead, and being assumed up on high, became Queen of Heaven.’ Hislop concludes that from this point in time the Romish Madonna combined all the features of the Babylonish ‘image of the beast’.”

Hislop overstates the Roman Catholic teaching of the *Assumption of Mary* when he says Mary, like Christ, “rose from the dead,” since this is generally understood as a *translation* of the aged, but still living Mary, into heaven. However his basic recognition that the 1854 Papal decree on *the Immaculate Conception of Mary* in the womb of her mother Anne, is relevant to understanding “the image of the beast” (Rev. 13:15), is surely correct. While my own views on Mariolatry on Rev. 13 are in many ways different from those of either Hislop or Sadler⁷, there are nevertheless some points of intersecting agreement, or similarity of thinking.

In the first place, we both see Mariolatry under Papal Rome as replacing in practical

⁷ Sadler, I., pp. 280-1,288, quoting Hislop’s *The Two Babylons*, 1858, Partridge reprint, 1989, p. 267.

⁸ *Ibid.*, pp. 279-84.

form, though not in theory and specific pagan substance, the mother-goddess worship of Imperial Rome. We both find in the 1854 Papal Decree of the Immaculate Conception of Mary, a teaching of Romanism directly relevant to the issue of “the image of the beast” in Rev. 13. We both find some relevance in the Marian prophecies of Fatima about the conversion of Russia to Romanism, and “the recent supposed appearance and prophecies of the Virgin Mary at Medjugorje in Bosnia-Herzegovina.”

I also agree with Sadler that the spiritual confusion of a female deity in a mother goddess image, with the male God image of Christ; finds a moral sequel in the confusion of male and female” in many “professed churches.” Hence he says, “many are turning away from the clear Biblical distinctions between a man and a woman in marriage (Eph. 5:22-33), in dress (Deuteronomy 22:5), in the length of hair (I Corinthians 11:14,15), in the head covering in worship (I Corinthians 11:3-16), and positions of authority within the church (I Timothy 2:11,12).” Sadler sees this manifested spiritually in apostate “Methodist” worship, “which includes the blasphemous prayer, ‘God our Father and our Mother’⁹.” While I agree with Sadler’s basic point here, I go further than Sadler on this matter. I find in the hankering for Mariolatry evident in e.g., ARCIC’s *Mary*, a manifestation by apostate Anglicans of a search for this type of strong female figure, which is a spiritual consequence in their theological views, at least to some extent, emanating from their moral confusion of male and female roles resulting from the infection of feminist ideology.

Rome herself has also been setting the agenda on Mariolatry connected with Papal primacy as a key issue. This is significant since it is clear from Rev. 13 *that Rome selects the issue of the “image” and “mark of the beast,”* for the false prophet says “to them that dwell on the earth, that they should make an image to the beast” (Rev. 13:14). Papal Rome, which is far gone in Mariolatry, started “cranking up” the “engine” of Mariolatry in connection with Papal primacy *even further from 1854*. With this intensification, the matter of Mariolatry in connection with Papal primacy has been set before Protestant Bible commentators of Rev. 13 after 1854, in a new and more intense way that it was ever set before them prior to 1854. This occurred when the issue was further intensified in 1870, at which time the Pope claimed “infallibility,” and his first “infallible” decree was retrospective so as to endorse the earlier 1854 Marian decree on the so called “Immaculate Conception of Mary” in the womb of her mother, Anne.

A so called “prince” of the Roman Church, the Cardinal Archbishop of Westminster, London, England, Cardinal Manning, wrote *The Temporal Power of the Vicar of Jesus Christ*. Manning claimed in the first 1860 edition of his book, produced before he was a Cardinal, and then reiterated through different editions of his book, up to, and including his final and third edition of 1880, produced after he was Cardinal, and after he had sat on the *First Vatican Council* (1869-70), that “the temporal power of the Vicar of the Son of God,” “stands by the side of the Immaculate Conception [of Mary], as a theological certainty¹⁰.” Thus the Cardinal allied his belief that the Pope was “the Vicar of the Son of God,” with his belief in “the Immaculate Conception” of Mary. For Protestant historicists who have long seen in this Papal claim to be “Vicar of the Son of God” (Latin, *Vicarius Filii Dei*), an identifier of the Antichrist, and are concerned at the prospect of Papal “temporal power” in

⁹ *Ibid.*, p. 282; quoting from the *Methodist Worship Book* (Daily Telegraph, 18 Fe 1999, p. 6).

¹⁰ Manning, H.E., *The Temporal Power of the Vicar of Jesus Christ*, 3rd edition, *op. cit.*, p. 231.

connection with “the mark” “of the beast” (Rev. 13:17), the Cardinal’s statement in its linking of these three issues, Papal “temporal power,” the Papal title, “Vicar of the Son of God,” and the Romish teaching of 1854 and 1870 of “the Immaculate Conception” of Mary, is clearly significant.

Then, the matter was intensified yet even further again by Rome when the old Antichrist made his second, and to date, last, “infallible” decree in 1950, with the “Assumption of Mary.” These matters were then reiterated by the old false prophet himself in 1962-5, when the *Vatican Two Council* said, “the Immaculate Virgin preserved free from all stain of original sin (... Pius IX, Bull *Ineffabilis*, 8 Dec. 1854 ...), was taken up body and soul into heavenly glory (... Pius XII, Const. Apost. *Munificentissimus*, 1 Nov. 1950 ...), when her earthly life was over, and exalted ... as Queen over all things ... (... Pius XII, Encycl. *Ad coeli Reginam*, 11 Oct. 1954 ...)” (*Dogmatic Constitution of the Church* 59)¹¹. The role of Mariolatry in “ecumenical” relations between Rome and apostate churches, has also been itemized together with issues on “the real presence” in the Mass and Papal primacy, as a key issue by the Roman Church. This is strikingly evident in the ARCIC (*Anglican Roman Catholic International Commission*) documents (discussed below), seen in ARCIC’s document, *Mary* (2004).

Moreover, in 2007 ARCIC issued “Growing Together in Unity and Mission” which said, “The Roman Catholic Church teaches that the ministry of the Bishop of Rome as universal primate is in accordance with Christ’s will for the Church and an essential element of maintaining in it unity and truth.” It further says, “We urge Anglicans and Roman Catholics to explore together how the ministry of the Bishop of Rome might be offered in order to assist our Communion to grow toward full, ecclesial Communion¹².” This is a clear attempt to expand the claims of a Papal “universal” jurisdiction back into the Anglican Church in antithesis to the removal of all such powers at the time of the English (and Irish) Reformation.

I do not wish to claim a greater degree of agreement between myself and the learned historicist, Edward Elliott in his *Horae Apocalypticæ*, on the broad-brush prophecies of Rev. 13 requiring interpretation, than is reasonably warranted. I refer to his view that I do not share, that “the image of the beast” (Rev. 13:15) has already been set up, and is “the Papal General Councils of Western Europe” since 1123 (rather, I find that these Papal General Councils are the greater fulfilment of the false prophet after 1123). However, this means that since 1870, Elliott’s understanding of “the image of the beast” includes the *First Vatican Council*. Though the Papal General Councils were linked to some forms of Mariolatry before 1870 through reference to e.g., the *Council of Trent* (1545-63), nevertheless the developments linking the Mariolatry of 1854 and 1950 to these “Papal General Councils” dates from 1870, and so occurred after Elliott wrote the final edition of his *Horae Apocalypticæ* (1862). On Elliott’s view, the *Vatican I Council’s* claim of Papal “infallibility,” as applied to the Marian teachings of 1854 and 1950, creates an important area of overlap with my own view on the issue of Mariolatry and “the image of the beast.” Though Elliott’s view is not the same as my view since I find in Mariolatry *the* future “image of the beast,” if one follows Elliott’s logic, then one must nevertheless link these two issues of Mariolatry and “the image of the beast,” far more strongly after the Papal General Council

¹¹ *Vatican Council II Conciliar and Post Conciliar Documents*, pp. 417-8.

¹² Cf. “Churches back plan to unite under Pope,” *The Sunday Times*, *The Times*, 19 Feb. 2007.

of 1870, than before the Vatican Council of 1870; and yet more strongly again, after the 1950 “infallible” Papal Marian declaration than before it; and even more strongly again after the *Vatican II Council* (1962-5) linked all three together in its *Dogmatic Constitution of the Church*, 59, as above.

Likewise, on the one hand, the differences between the views on Rev. 13 of myself, and those of Hislop (1858) or Sadler (1999) are certainly real. But on the other hand, we all find some form of Mariolatry related to “the image of the beast” and “the mark of the beast,” in this chapter dealing with the Papal Antichrist. These points of intersecting agreement between my own views and those of Hislop (1858), Elliott (1862), and Sadler (1999), means that since the Pope’s 1854 decree on Mary, ascribing to her Christ’s attribute of sinlessness with a sinless human nature from the time of her so called “immaculate conception” in the womb of her mother Anne, a view has been forming and growing steadily stronger, that the Rev. 13 issues of the Papal Antichrist’s “image” and “mark,” are connected with Mariolatry.

Brief Overview: Factors indicating that the “mark of the beast” will be Mariolatry.

No-one who studies the false religious system of Roman Catholicism can ignore the important place Romanist theology gives to Mary in soteriology as “co-redeemer” (sometimes put in the feminine form, “co-redemptrix,”) with Christ, with notions of Marian “graces” said to be assisting supplicants in their popular Marian devotions to Mary as “co-mediator” (sometimes put in the feminine form, “co-mediatrix,”) with Christ. In considering the removal of the Second Commandment from numerous Roman Catholic catechisms evident e.g., in Broderick’s *Catholic Concise Encyclopedia* (and associated splitting of the Tenth Commandment into, “Thou shalt not covet thy neighbour’s wife” as the “9th commandment,” and “Thou shalt not covet thy neighbour’s goods” as the “10th commandment,” in order to get “Ten” rather than Nine Commandments¹³), it is difficult to doubt that one of the chief forms of idolatry, though admittedly not the only form of idolatry that the Roman Church is thereby seeking to protect, is Mariolatry. Notably, when Cardinal Ratzinger conducted the funeral of John-Paul II in 2005, in his homily he blasphemously invoked Mary as “Saviour,” saying, “Mary our Lady, the Saviour of the Roman people, intercede for him [John-Paul II]. May the Blessed Virgin Mary, Queen of Apostles, and Saviour of the people of Rome, intercede to God for us.¹⁴” Shortly afterwards, Cardinal Ratzinger became Pope John-Paul II’s successor as Pope Benedict XVI. In his inaugural address from the balcony of St. Peter’s Basilica overlooking St. Peter’s Square in Rome, Benedict XVI said, “After the great Pope John Paul the Second, the Cardinals have elected me.” “The Lord will help us; and Mary, his most holy mother, will be alongside us.” The crowd responded by chanting, “Benedict!” “Benedict!” and “Long Live the Pope!” The Pope then gave his first Papal benediction (blessing) to this sea of “peoples, and multitudes, and nations, and tongues,” all crowding in to St. Peter’s Square (Rev. 17:15)¹⁵.

¹³ See e.g., Broderick, *The Catholic Concise Encyclopedia, op. cit.*, p. 100, under “COMMANDMENTS OF GOD also DECALOGUE or TEN COMMANDMENTS” which so *changes the law* (Dan. 7:25, ASV). This point has been noted by a number of Protestant writers see e.g., “Romish treatment of the Second Commandment” in Blakeney’s *Manual of the Romish Controversy*, p. 208.

¹⁴ “News and Current Affairs Special: Pope John Paul II Funeral” (live broadcast), ABC TV, Sydney Australia, 8 April, 2005.

¹⁵ *Newshour*, With Jim Lehrer (USA TV News), 19 April, 2005; *Sydney Morning Herald*, 22 April 2005, p. 8.

As more fully discussed below, I think the most likely possibility is that the image of Rev. 13 will be a miracle working idolatrous image of Mary, the mother of Jesus, that men will be asked to worship as a symbol of their allegiance to the Pope as “Vicar of Christ.” I broadly base this conclusion on six relevant factors. The first three are general descriptors compatible with such a possibility, and the last three are specific descriptors relevant to Mariolatry.

Firstly, a Marian image meets all the broad descriptors of Rev. 13 & 14. E.g., it undermines “the everlasting gospel” (Rev. 14:6) of justification by faith through the atoning merits and redemption of Christ, our mediatorial great high priest. This is done through the idea of Marian “graces,” with Mary as “co-redeemer” and “co-mediator,” together with so called “good works” such as pilgrimages to Marian shrines. Mariolatry is one form of Rome’s or “Babylon’s” spiritual “fornication” (Rev. 14:8; 17:5), since idolatry is one form of spiritual “whoredom” (Jer. 3:8,9), and we cannot doubt that Mariolatry involves idols of Mary, contrary to the second commandment (Exod. 20:4-6; James 2:12; Rev. 11:19). It must be admitted that these three broad descriptors would also allow other possibilities, namely, the idolatrous worshipping, adoration, or veneration of any Romish “Saints” or angels, relics e.g., certain crucifixes, or the idolatrous adoration of the Roman Mass. Thus, for instance, the Biblical teaching of Article 22 of the Anglican 39 Articles says, “The Romish doctrine concerning” “adoration, as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.” E.g., the “Basilica of the Holy Blood” at Brugges in Belgium has what it claims is a “relic” of “Christ’s blood” that was “collected by Joseph of Aramathea.” Like other “relics” (old English form, “reliques,”) this “relics” at Brugge is idolatrously venerated. The Roman Catholic element of Brugge is also remembered for the fact that in 2010, the Roman Catholic Bishop of Bruges, Bishop Vangheluwe, resigned over his homosexual abuse of sodomizing a boy. But of these multiple idolatrous possibilities, Mariolatry is clearly included on this short list of possibilities admitted by the broad descriptors of Rev. 13 & 14.

Secondly, Roman Catholic theology clearly meets the descriptors of the “image” in Rev. 13 & 14 through Mariolatry. The relevant “image of the beast” has animation, being able to “speak, and cause that as many as would not worship the image of the beast should be killed” (Rev. 13:15). Animation of idolatrous Marian images is historically condoned through e.g., the so called “weeping Madonnas.” Or miracles in support of Papal authority, claiming the so called “immaculate conception” of Mary (1854,1870), can be found in the claims of Bernadette Soubirous, whose Satanically inspired visions led to the founding of the Marian cult at Lourdes, in France. Her feast day on the Roman Calendar is 11 February, and in the last vision given to her by Satan, she testified that she saw Mary saying to her, “I am the immaculate conception.” There is thus a proven track record in Romanism, of *miracles* in which an idolatrous Marian image shows animation with “weeping,” and in which *miracles* are used to give the appearance of authority to Marian teaching promulgated by the Papal “beast” (Rev. 13:14). E.g., in Australia, *The Weeping Madonna of Rockingham* in Western Australia from 2002; or in Italy, *The Weeping Madonna of Syracuse* in Sicily from 1953¹⁶. It must be said that the matching of Roman Catholic theology with these further two

¹⁶ See “Weeping Madonna of Rockingham” (www.weepingmadonna.org/); & “Visions of Jesus Christ.com/ – Weeping Madonna of Syracuse Sicily” (www.visionsofjesuschirst.com/weeping/.htm).

descriptors of animation and miracles would also allow other possibilities, namely, the idolatrous worshipping, adoration, or veneration of any Romish “Saints” or angels, or relics that are images e.g., certain crucifixes. But the requirement of animation acts to rule out relics other than those relics that are images i.e., of saints, or Christ such as certain crucifixes. Animation also rules out the possibility that the idolatrous adoration of the Roman Mass is intended, since the Romish communion bread is not formed in the image of Christ, and so there is not any possible animation of the Eucharistic wafer. Thus Mariolatry is clearly included on this reduced short list of possibilities.

Thirdly, Mariolatry connected with a recognition of Papal power, has a clear historic precedent with the killing of the saints. While proto-Protestants before the Reformation, or Protestants after the Reformation, have been killed under Papal power for other reasons, this clearly remains *one* such reason. The best indicator of future behaviour of someone, the Antichrist included, is past behaviour. Notably then, the types of issues raised by invocation of the Saints with respect to Mary, and associated submission to Papal power, has a number of precedents in the history of Papal persecutions of the saints. One such example is the 16th century killing of the Waldensian Protestants in the Piedmont region of north-west Italy. Documented in Bramley-Moore’s edition of *Foxe’s Book of Martyrs*, Bramley-Moore notes that this well known persecution of Protestants, gave rise to Sonnet 18 of the poet, John Milton (1608-1674). The usage in this sonnet of “the Babylonian woe” in reference to the Papist killers of these Protestants is clearly historicist in interpretation of Papal Rome as Babylon (e.g., Rev. 17:5).

Milton’s sonnet “On the Late Massacres in Piedmont” of Waldensian Protestants
<p>Avenge, O Lord, thy slaughtered saints, whose bones Lie scatted on the Alpine mountains cold; Even them who kept thy truth so pure of old, When all our fathers worshipped stocks and stones, Forget not; in thy book record their groans, Who were thy sheep, and in thine ancient fold, Slain by the bloody Piedmontese, that rolled Mother and infant down the rocks. Their moans The vales redoubled to the hills, and they To heaven. Their martyr’d blood and ashes sow O’er all the Italian fields, where still doth sway The triple tyrant: that from these may grow A hundredfold, who, having learned thy way Early, may fly the Babylonian woe.</p>

Bramley-Moore records the martyrdom of many of the Protestant saints in this bloody ordeal of Papist persecution of the 1650s. But in particular, I find the martyrdom of Daniel Rambaut of Villaro, to be relevant. Jailed in Paysana, several Popish priests offered him his life if he would “subscribe his belief to the following articles: 1. The real presence in the host. 2. Transubstantiation. 3. Purgatory. 4. The Pope’s infallibility. 5. That masses said for the dead will release souls from purgatory. 6. That praying to saints will procure the remission of sins.” These six “articles” can be grouped under three broad heading: invocation of saints, who are said to be able to “procure the remission of sins” (no. 6); Papal “infallibility” and associated power (no. 4); and matters dealing with the Roman Mass, since even though the belief in “purgatory” includes more issues than just the Roman Mass (no. 3), in these particular “articles” it was specifically linked to “masses said for the dead” in

“purgatory” (no. 5).

Daniel Rambaut rejected all six “articles.” For example, he said of “article” “2,” that “what the Papists call transubstantiation” was “ridiculous,” because the “body and blood of Christ” “ascended into heaven,” and so could not now be on earth. Of “article” “5,” that “Saying masses for the dead is ridiculous, and only meant to keep up a belief in the fable of purgatory, as the fate of all is finally decided in the departure of the soul from the body.” Of “article” “4,” “The infallibility of the Popes is an impossibility, and the Pope arrogantly lays claim to what can belong to God only, as a perfect being.” (This also reminds us of claims to Papal Infallibility long before the *Vatican I Council* of 1870.) Or of “article” “6,” “Praying to saints for the remission of sins is misplacing adoration, as the saints themselves have occasion for an intercession in Christ; therefore, as God only can pardon our errors, we ought to sue to him alone for pardon.”

Bramley-Moore then records, “Filled with rage at these answers, the priests determined to shake his resolution by” a “most cruel method.” They “ordered one joint of his fingers to be cut off every day, till all his fingers were gone.” Then “they” “proceeded in the same manner with his toes; afterwards they alternatively cut off, daily, a hand and a foot.” Then, “finding that he bore his sufferings with the most unconquerable fortitude, and maintained his faith with steadfast resolution, they stabbed him to the heart, and then gave his body to be devoured by dogs¹⁷.”

In this account of Daniel Rambaut’s martyrdom, we find a number of important elements. But in particular, the fact that he was asked to accept, “The Pope’s infallibility” (no. 4), a cover-all which would ultimately require him to believe everything Popish; and *so as a manifestation of this acceptance*, “That praying to saints will procure the remission of sins” (no. 6), surely provides us with a *clear precedent* for my interpretation of the final great events depicted in Rev. 13. That is, this contains similar basic elements to the proposition that people will be asked to accept as a symbol of Papal authority, a miracle working Marian statue, with the natural corollary of invocation of the saints with special reference to Mary. The fact that in Daniel Rambaut’s martyrdom, “praying to saints” was linked to the claim that this “will procure the remission of sins” (no. 6), also shows a fundamental attack on “the everlasting gospel” (Rev. 14:6), and associated free grace and forgiveness of sins by God alone.

I now consider three specific descriptors.

Fourthly, Dan. 11:38,39 highlights Papal usage of “Saint” mediator “forces” in particular, and the “strange god” of Mary in particular. In Dan. 11:38 we read that the Antichrist “shall honour the God of forces,” and “the God of forces” here can also mean *God’s protectors*. This has special reference to the spiritual “forces” claimed in Popery i.e., the multitude of “Saint” mediators (a description which includes “worshipping of angels,” Col. 2:18). Such spiritual “forces” are invoked by Papists who seek their “protection.” (I also consider this refers to Papal ambitions of temporal “forces.”)

In particular, “a strange god” (AV) i.e., a “foreign god” (ASV) is then mentioned (cf. below the Babylonian word *sag-zur* meaning “mother-goddess,” and so also pointing to the

¹⁷ Bramley-Moore’s *Foxe’s Book of Martyrs*, pp. 190-218, at pp. 199-200,207 (events in the year “1655”), 211.

idea of a “foreign” god). This particular “god” receives much greater “honour with gold, and silver, and with precious stones, and pleasant things.” With reference to its power, “shall he do in the most strong holds,” and “he shall acknowledge and increase” this god “with glory.” Of the many Saint mediator “forces,” who in fact act like the many pagan “gods” of ancient times in their purported powers of e.g., answering prayer, we cannot doubt that the one which above all others is signalled out in Popery for special treatment, is Mary. For the other saints their is so called “dulia” worship. But for Mary there is so called “hyperdulia” worship.

Daniel says, the Antichrist “shall cause them” i.e., “the God of forces” in saint mediators, and the “strange god” of Mary, “to rule over many, and shall divide the land for gain” (Dan. 11:39). A clear example of this is the way that the world-wide spiritual empire of Roman Catholicism sets about to “the divide the land for gain” in every country it goes into, by establishing Romish Churches with designated parish areas, so that in each of these Romish parish areas there is a Romish Church under a particular “patron saint¹⁸.” Even where the odd Romanist Church is not dedicated to such a saint, but to e.g., “Christ the King,” the Roman Church still divides the land, and causes them to rule over many, through the so called “patron saints” of e.g., that diocese or country. There are also “patron saints” of individual matters e.g., historically, Romanists have said Saint Christopher is the “patron saint” of travellers such as motorists, Saint Giles the “patron saint” of cripples, and Saint George the “patron saint” of Papist armies. But of these many “Saint “mediators,” the most numerical common one used is clearly Mary. Thus the Antichrist has *caused the “patron saint” of Mary and other “patron saints” to rule over many, and has divided the land under them for gain.*

A long Protestant tradition of historicism has understood the “forces” of Dan. 11:38 to refer to saint mediator “forces;” and a long Protestant tradition of historicism, evident in Article 35 of the Anglican Homilies of the *39 Articles*, has understood Dan. 11:38 to apply to Popish saints and idols of saints (Homily 2, Book 2). Some Protestant historicists have taken a different view, e.g., applying this to the Roman Mass. But I think the requirement that the Antichrist “shall cause them” i.e., *both* “the God of forces” and the “strange god,” “to rule over many,” cannot really be applied to the Roman Mass. Specifically, Papists do not actually pray to the Roman Mass as a “force,” or seek its “protection,” in such a way that one could say that by it the Antichrist “shall divide the land for gain,” and “cause them to rule over many.” By contrast, these associated words of Dan. 11:39 are met with “Saint” mediators in general, and Mary in particular, with the practice of “patron saints” in Romish dioceses and parish churches which “divide the land” into areas, and allocate different saint mediators, always including Mary, “to rule over many” in the designated area. Therefore, I think that the most likely and natural interpretation of Dan. 11:38,39, includes within its meaning, a clear reference to “Saint” mediators in general, and Mary in particular.

I thus consider Dan. 11:38,39, is a specific descriptor of Romish “Saint” “mediator” spiritual forces, and associated Romish idols of them in general, and Mariolatry in particular.

¹⁸ This should not be confused with the Protestant tradition, historically found in Reformed Anglican churches, and some Lutheran and Presbyterian churches, of having a church dedicated to the glory of God, and in memory (or honour) of a Saint. Likewise Protestants sometimes use a national (motif) saint, such as St. George, the national saint of England. Such a tradition recognizes a universal sainthood of all believers from which these saints are drawn, and does not in any sense regard these as “patron saints,” and so does not e.g., pray to them, nor worship idols of them.

Therefore, this specific descriptor of Mariolatry in Dan. 11:38,39, is very compatible with the general descriptor of idolatry in Rev. 13, if this is also taken to be Mariolatry. In view of this specificity in Dan. 11:38,39, and the fact that the Antichrist makes “patron saints” in general, and the “saint-mediator” of Mary in particular “to rule over many,” Mariolatry in Rev. 13 would match these specifics highlighted in Dan. 11:38,39, which is clearly a very overt form of making a Popish idol to *rule over many* (Rev. 13:14-18). This again makes Mariolatry a likely possibility in Rev. 13.

Fifthly, a Marian image meets the specific descriptor that the idolatrous “image” of Rev. 13 is to be “of” or “to” the Papal “beast.” The idolatrous “image” is said to be “of the beast” (Rev. 13:14,15) or “to the beast” (Rev. 13:14). *Prima facie*, the genitive (used for ownership) i.e., “of the beast” (Rev. 13:14, once & 13:15, twice, *theriou*, neuter singular genitive noun, from *therion*) could mean either the “image” is a depiction “of the beast” i.e., a statue (or picture) of the Pope (a genitive of description); or that the depiction is not of the beast himself, but it is *the beast’s image* because it belongs to him (a possessive genitive)¹⁹. The first possibility is ruled out because while on the one hand, Roman Catholic theology allows pictures of incumbent Popes; on the other hand, miracles, animation, and the other properties of worshipping images, might theoretically occur in Romanism only for some *dead* Popes. A great deal of Roman Catholic theology and practice would have to change for this first possibility to transpire, and so on present data, it can be safely ruled out. The second possibility means that the relevant image in some sense especially belongs to the Pope, and manifests his power and purported authority. This second possibility is also consistent with the usage of the dative in Rev. 13:14, “an image *to the beast* (*therio*, neuter singular dative noun, from *therion*).” I.e., an image made “to the” authority of the Pope’s “infallible” decrees of “the Immaculate Conception of Mary” (1854) and “the Assumption of Mary” (1950), would in this sense be an image “of the” Pope’s authority and so an “image of the beast” and also an “image to the beast” (Rev. 13:14,15).

The Papal doctrine of infallibility (1870), has only been applied twice. Notably, in both instances it was used to bolster unBiblical Marian doctrine. It was applied retrospectively to the Papal claim of “the immaculate conception of Mary” (1854), and also later to the Papal claim of “the Assumption of Mary” (1950). Thus while it remains possible that “Papal infallibility” will be used in future for some other Romish doctrine, on the present data, this close nexus between the ultimate Papal power claim of “infallibility” and an “image,” strongly points to a Marian image, which among other things represents the Pope’s “infallible” Marian teachings of 1854 and 1950. Mariolatry is thus an example of an “image to” the falsely claimed authority “of the beast,” and to date, the only example of this which includes the claims of ultimate Papal power in “Papal infallibility.”

Sixthly, a Marian image meets the specific descriptor that the idolatrous “image” of Rev. 13 is to be connected with the number “666” in a specific way, not just a general way through reference to the Pope’s number of “666.”

The Babylonian word *sag-zur* means “mother-goddess,” and one form of this word is *satur*, which adds up to 666 on Hebraic reckoning. As further discussed below, Romish Mariolatry ascribes mother-goddess type powers and devotion to Mary. The mark of the beast, “666” is clearly connected with both Papal power and “the image” in Rev. 13, and as

¹⁹ Wallace’s *Greek Grammar*, pp. 78-83; Young’s *Greek*, pp 23-25.

further discussed below, both Mariolatry can be seen to tally “666” in the Hebrew *satur* (“mother-goddess”), and the Pope’s name can be seen to tally “666” in the Greek *Lateinos* (Latin man), Hebrew *Romiith* (Romans), and Latin *Vicarius Filii Dei* (Vicar of the Son of God). Thus Mariolatry is connected to the number “666” not just in the general sense that it is a manifestation of Papal power and the Pope’s number is “666,” but also in a very specific sense that the Hebrew *satur* meaning “mother-goddess” also tallies “666.” To my mind, this strongly indicates that the last great drama of Rev. 13 will involve Papal power manifested in Mariolatry.

Thus these last three specific descriptors, together with the earlier three general descriptors in Rev. 13 & 14, in my opinion, require *on the presently available data*, that *the most likely scenario is* that the idolatrous “image of the beast” will take the form of Mariolatry. Mariolatry meets all the Biblical requirements, and will be connected with bolstering Papal power. To the best of my knowledge, nothing other than a form of Mariolatry connected with Papal power, can meet all these relevant requirements. Therefore I make the important qualifications that, historically different orthodox Protestant historicists all recognizing the Papal Antichrist in Rev. 13, have taken different views on what constitutes “the mark of the beast;” that this is not a fundamental of the faith and orthodox Protestant Christians may reach different historicist views on it; and there is no absolute certainty about my identification of the “image” in Rev. 13 & 14 as that of a Marian image, and I allow that I might be wrong. Nevertheless, I conclude that the *most likely possibility* is that this will be a miracle working and speaking image of Mary, which says something like, “The Pope of Rome is the *Vicarius Jesu Christi*, the Vicar of Jesus Christ. Listen then to the Vicar of God’s Son.” For those who think this is the wrong identification, I think the onus is on them to show why my above chain of logic is wrong, which if they do to their satisfaction, will result in a different view to mine; and which if they do to my satisfaction, I shall happily change my position. Ultimately, each individual Christian reader must consider the arguments for himself, and ask God to guide him by his Holy Ghost on this matter.

Ecumenical Marian Developments with special reference to ARCIC.

In its present form, the Ecumenical Movement dates from the twentieth century²⁰, and seeks to bring churches together in some vague, woolly, religiously liberal way, that thoroughly repudiates the teaching of Christ that any unity among believers must be on the basis that God will “sanctify them through” his “truth,” in which God’s “word is truth” (John. 17:11,17). The Ecumenical Movement derives in its modern form from the World Missionary Conference of 1910 held in Edinburgh, Scotland. When the apostate Anglican Bishop from the Episcopal Church of the USA (ECUSA), Bishop Brent, returned from this conference, he condemned the Protestant Reformation as a *sinful schism*. Of men like Bishop Brent, the prophet Isaiah says, “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Isa. 5:20). Brent proposed that a conference be held in which the Protestant, Eastern Orthodox, and Roman Churches come together under the presidency of the Pope of Rome. (Bishop Brent’s approach has been further developed, so that ECUSA continues to use the term “sin” for that which God’s Word condones. ECUSA has degenerated even further, e.g., ordaining women priests and sodomite (or homosexual) priests, and more recently woman bishops and a sodomite (or homosexual) bishop. These gender-benders and race-breakers love to pervert nature, by putting the woman over the man contrary to the natural order (Gen.

²⁰ See McPherson, A. (Editor), *op. cit.*, pp. 344-8

2:22,23; 3:16; I Cor. 11:3,8,9; I Tim. 2:3-3:1); putting the coloured over the white contrary to the natural order, Gen. 9:27; Matt. 8:8-10; 15:22,26-28; and elevating the homosexual whose acts are contrary to the natural order (Gen. 19:5; Rom. 1:26,27; Jude 7)²¹. In 1989, a mixed race woman with black African ancestry, Barbara Harris, was made first female bishop of ECUSA, as a suffragan bishop in Massachusetts. In 2002, a mixed race woman with Red Indian ancestry, Carol Gallagher, was made an ECUSA suffragan bishop in South Virginia.

In 2003, an openly homosexual man, the sodomite Gene Robinson, was made ECUSA's Diocesan bishop in New Hampshire. The ECUSA Diocese's official internet home-page, says Robinson is the "co-author of three AIDS education curricula for youth and adults," "has been an advocate for anti-racism," and he "now lives with his partner, Mark." Homosexual bishop, "Vicki" Gene Robinson, said at the 2005 "Planned Parenthood's" annual Conference in Washington D.C., "I am so grateful for this experience of being" homosexual. "It's my little window into what it must be like to be a woman," or "to be a person of colour." He then said homosexual sodomites and bloodthirsty abortion advocates should unite together as one. In June 2006, ECUSA elected a woman, Katharine Schori as Presiding Bishop i.e., primate of ECUSA²². In 2006 Katharine Schori voted to confirm the openly sodomite Gene Robinson as a bishop, and to allow for "blessings" of male and female homosexual unions in her Diocese of Nevada. A number of Anglican Primates have said they do not recognize Katharine Schori as Primate, and eight USA ECUSA Dioceses have rejected her claims to authority and asked Archbishop Rowan Williams of Canterbury to assign them another leader²³. As early as 1976 ECUSA claimed in its "1976 General Convention that homosexuals are 'children of God' who deserve acceptance and pastoral care from the church. It also called for homosexual persons to have equal protection under the law. This was reaffirmed in 1982 In 2009 the General Convention" told "the Standing Committee on Liturgy and Music to develop theological and liturgical resources for same-sex blessings and to report back to the General Convention in 2012." This followed its 1994 General Convention statement that ECUSA membership would not be determined on "marital status, sex, or sexual orientation." "The General Convention also discourages the

²¹ Anti-miscegenationist lust denies racial traits of different groups e.g., higher creative and inventive genius in Caucasians, lower IQS for Negroes, or higher propensity to violence in the Arabs (a Hamite-Semite mixed race). It also attacks a racial family unit as the basic unit of a society; regarding a lone individual as the basic unit, and so feeds into an ideology of "born equal and the same." Such thinking naturally flows into anti-sexist feminist lusts, which denies male-female traits e.g., making men better suited to leadership and women to domestic duties; and also attacks the notion of a family unit as the basic unit i.e., an ideology of "born equal and the same." Fundamentally, sexual perversion (homosexuality) is simply one form of sex role perversion (feminism), and so ECUSA's practices are a philosophically consistent manifestation of French Revolution derived "human rights" ideology. But such thinking is in warring antithesis both with the natural law, and the Divine law revealed in Holy Writ.

²² "Our Bishop - Diocese of NH - The Episcopal Church" (home-page as at June 2006) (www.nhepiscopal.org/bishop/bishop.html); Brown, J. & Francer, W., "Pro-Aborts & Homosexual Bishop ..." *Agape Press* 15 Nov 2005 (www.headlines.agapepress.org/archive/4/152005d.asp). See my comments on ECUSA in *English Churchman* 22 Feb & 1 March 2002 (No 7579), p. 2 ("worshipping" should read "worship in").

²³ Episcopal Church United States, *Wikipedia* (http://wikipedia.org/wiki/Episcopal_Church_United_States), citing, "Episcopal Diocese of Quincy seeks alternative oversight," (episcopalchurch.org. Retrieved 2008-11-16)

use of conversion therapy to ‘change’ homosexuals into heterosexuals²⁴” On 14 July 2009, ECUSA’s House of Bishops voted that “any ordained minister is open to” male or female homosexuals; although in commenting on this, the *New York Times* said this was “likely to send shock waves through the Anglican Communion²⁵.” Indeed it did. E.g., the *Church of England’s* Bishop Tom Wright, Bishop of Durham (since 2003), wrote in *The (London) Times* that the vote “marks a clear break with the rest of the Anglican Communion,” and formalized the Anglican Schism²⁶. The first openly sodomite priest, Robert William, was ordained by ECUSA Bishop John Shelby Spong in 1989. The 1998 Lambeth Conference said, “This Conference ... in view of the teachings of Scripture, upholds faithfulness in marriage between a man and woman in lifelong union, and believes that abstinence is right for those who are not called to marriage²⁷.” In 2009 the *Anglican Church of North America* was formed with former ECUSA church leader, Bishop Robert Duncan as Primate, and to date it has received the formal support of about one-third of the Anglican Communion²⁸.

The (jocular) story goes, that upon entering an ECUSA Church, a man asked, “Are there any white, heterosexual, males left in this church?” ... After a pause, finally at the back of the room, just *one* lone hand went up But this lone man then stood up, and said in a strong American accent, “Yea, but I’m married to a Negress!”

In views continued by the *Faith and Order Movement*, the apostate Anglican Archbishop of York, who later became the apostate Archbishop of Canterbury, William Temple, claimed in 1937 that the Protestant Reformation could have been avoided if a “more conciliatory temper and synthetic mind” had been adopted. (The gross apostasy into which the *Church of England* has now descended, started in the mid nineteenth century with an attitude of tolerance towards Popery seen e.g., in the rise of semi-Romanist Puseyism, and a failure to recognize and submit to the authority of God’s Word evident in e.g., religious liberalism.) The Life and Work Movement first met in Stockholm, Sweden, in 1925, and later in Oxford, England, in 1937. It was a liberal group that embraced so called “social gospel” issues. These early forerunners of the ecumenical movement cut their anchor ropes with the Biblical authority of historic Protestantism, and went adrift on the stormy high seas of heresy. Such persons “cannot cease from sin; beguiling unstable souls,” having “an heart they have excused with covetous practices,” being “cursed children: which have forsaken the right way, and are gone astray” (II Peter 2:14,15). These heretical strands were then knit together by the sinful lusts of man, no doubt aided and abetted by Satanic support, to form the World Council of Churches (WCC) which first met in Amsterdam, Holland, in 1948. Its inauguration guests included the religiously liberal and apostate theologian, Karl Barth, and the apostate Anglican Archbishop of Canterbury, Geoffrey Fisher. This 1948 conference pledged to continue the work of the earlier apostate Faith and Order Movement and Life and Work Movement. (If any wish to see the corruption into which Barth would lead a man, let him look at the wreck he made of Bernard Ramm!)

²⁴ *Ibid.*, citing “The Archives of the Episcopal Church, Acts of Convention: Resolution #2003-C004. Oppose Certain Therapies for Sexual Orientation, 2008-10-31.”

²⁵ Goodstein, L., “Epsicoapl Vote reopens a door to” Sodomite “Bishops” *The New York Times*, 14 July, 2009.

²⁶ *The Times*, 15 July, 2009.

²⁷ The 2004 Windsor Report Appendices (Anglicancommunion.org).

²⁸ E.g., it is in communion with the Anglican Churches of Nigeria and Uganda in Africa.

The WCC accepts within its umbrella both Trinitarians and Unitarians. Since it embraces Unitarians who “confess not that Jesus Christ is come in the flesh,” the WCC necessarily embraces Trinitarian heresy, “For he that biddeth” “God speed” to such persons, “is partaker of his evil deeds” (II John 7,11). They embrace the Eastern Orthodox Churches e.g., the Russian Orthodox Church which is the largest of all Eastern Orthodox Churches. Like Unitarians, the Eastern Orthodox do not accept the Gospel message, “The just shall live by faith” (Gal. 3:11). Thus on authority of God’s holy Word, the World Council of Churches binds itself in the bonds of God’s holy “anathema” (ASV) i.e., is “accursed” (AV), for the Word of God says, that “if any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal. 1:9). Thus God himself has declared the World Council of Churches to be “accursed” (Gal. 1:8,9). The WCC is happy to embrace religious liberals who e.g., deny the virgin birth, the bodily resurrection of Christ, or the literal Second Coming of Christ. Of such God has said, “Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them” (Rom. 16:17). Though God says to “avoid them,” the World Council of Churches says to *embrace them*. “How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him” (I Kgs 18:21). “Choose you this day whom ye will serve,” “but as for me and my house, we will serve the Lord” (Josh 24:15).

Eastern Orthodox and Oriental Orthodox Churches are already deeply into Mariolatry, so a Marian speaking image that asks them to acknowledge Papal primacy would immediately strike a sympathetic cord with them. But as a consequence of the apostasy of once sound Protestant churches in the post World War Two “ecumenical” compromise, many apostate Protestants now claim that the Church of Rome preaches the Christian “gospel,” and so differences on issues such as Marian prayers and devotions are not regarded as particularly important. These apostate Protestant Churches therefore give a religious “greeting” (ASV & NASB), or “bid” “God speed” (AV), to “a deceiver and an antichrist,” and thus become a “partaker of his evil deeds” (II John 7,10,11), which includes among other things, Mariolatry. “For if the trumpet give an uncertain sound, who shall prepare himself to the battle?” (I Cor. 14:8), taking up “the sword of the Spirit, which is the Word of God” (Eph. 6:12-17). As a consequence of the apostasy of the Churches in the Anglican Communion, Mariolatry has regained a foothold among Puseyite infected Anglican Churches from about the mid-nineteenth century onwards. E.g., the idolatrous Marian image known as “our Lady of Walsingham” in East Anglia (East of England), which was demolished during the time of the Reformation, was reintroduced by the erection of a Papist idol to “our Lady of Walsingham” in 1897, and then more idolatrous abominations were committed when in 1921 Puseyite Anglicans set up a second idol to “our Lady of Walsingham.” Puseyites have circulated small wooden replicas of the “our Lady of Walsingham” idol, thus increasing popular Puseyite devotions to this ugly and religiously offensive idol.

ARCIC (*Anglican Roman Catholic International Commission*) documents do not constitute authoritative teaching in either the Roman Church or Anglican Communion. Rather, they are offered to the Roman Church and Churches of the Anglican Communion for their study and consideration, in the hope of fostering ecumenical dialogue and movement towards unity. In May 2005, the ARCIC document, *Mary: Grace and Hope in Christ (2004)* was released in St. James’ Roman Catholic Cathedral in Seattle, USA, and Westminster Abbey in London, UK.

The Roman Catholic Church formally endorsed sex role perversion at the *Vatican II Council*. Pandering to French Revolution type “Rights of Man,” the old false prophet

embraced the feminist ideology for so long kept alive in witch's black coven of a female high priestess over a male high priest, and the witch's white coven of female leadership. Such imagery had also been used and condoned with the glorification of the 15th century witch, Joan of Arc. She was a sex role pervert who wore male clothing (Deut. 22:5), and clearly adopted the moral values of witchery in perverting the natural order of patriarchy (I Cor. 11:14,15; 14:33-35). Like "Jezebel and her witchcrafts" (II Kgs 9:22), she claimed "prophetess" type powers "to teach" (Rev. 2:20), saying she was guided by "voices" from heavenly saints. Such a witch-like claim to "teach" (Rev. 2:20), further exhibited her sex role perversion (I Tim. 2:8,11-15). She was justly burnt as a witch in France in 1431.

Mademoiselle D'Arc was clearly a witch. The revisionist rehabilitation of her in Romanist theology and secular feminism which depicts her as a pre-modern history feminist, is essentially correct, although this picture detaches her from the driving spiritual force in her life, which were devils masquerading as "Saints" one could "invoke" and speak to. Feminism is simply a secularized form of the values of witchery which presents witchcraft without its spiritual element, such as the spiritual revelations of "a prophetess" who seeks to "seduce" people "to eat things sacrificed to idols" (Rev. 2:20). Historically, witches are matriarchs, e.g., seeking teaching roles (Rev. 2:20), as are feminists. Historically, witches are prepared to persecute God's people (I Kgs 18:4,13), as feminists do with "anti-discrimination" laws and the imposition of forced matriarchy in the workplace, to the great discomfort and hurt of the godly. They do not stop at killing unborn children in abortion, to further their ends (cf. I Kgs 18:4,13; II Kgs 11:1). Historically, witches are known to "seduce" men "to commit fornication" (Rev. 2:20), and feminism has embraced the modernist "sexual liberations" (although inconsistently, one group of feminists do not support pornography). Historically, witches were sometimes connected with bestial sodomy, and feminism is connected with tolerance towards lesbian sodomy. Historically, witches were involved in a misuse of drugs e.g., "love potion" aphrodisiacs, hence the usage of the Greek *pharmakeia* (hence the English word, "pharmacy") for "witchcraft" in Gal. 5:20. Though feminism is not pro-drugs in its modernist form, it is notable that the forerunner feminist writer of the nineteenth century, John Stuart Mill, supported both feminism and the free sale of drugs. Moreover, in practice, both the misuse of drugs and feminism have come together in the post World War Two era.

The rehabilitation of Joan of Arc in Roman Catholic theology, manifested, and was a syncretism with, the French Revolution type "Rights of Man" (or "human rights") values. It was a revisionist presentation of Joan of Arc in modernist terms, acceptable to the ungodly, unholy, modernist secular society. The process always had a strong French connection, starting with an appeal to the Pope in 1869 by Bishop Dupanloup, the Bishop of Orleans in France. Declared "Venerable" in 1904 and Beatified in 1909 by Pope Pius X (Pope 1903-1914), she was canonized and made a "Saint" in 1920 under Pope Benedict XV (Pope 1914-1922). She was made the "Patroness Saint of France." Such moves put the Rome Church at the cutting edge of promoting feminist images in the wider society, even though, inconsistently, they remained opposed to women in their priestly orders. We cannot doubt that the image of Joan of Arc was used by sex role perverts to promote the ugly philosophy of feminism in the wider Western society, and was a forerunner to the feminist values of the Vatican II Council.

Such feminist values create a hankering for witch-like strong female figures in all areas of life, including the spiritual area, and so act to underpin and promote a form of Mariolatry in the Roman Church. They also lead religious apostates such as Anglicans who

support women priests, and anti-patriarchal or feminist language, to look for a strong female spiritual figure, a journey that readily leads them into a desire to promote some form of Marian devotion.

In harmony with the condonation of such witchery, and contrary to the natural order, Vatican II said, “forms of social or cultural discrimination” “on the grounds of sex,” “must be curbed and eradicated.” And “women are involved in nearly all spheres of life; they ought to be permitted to play their part fully.” “It is up to everyone to see to it that woman’s” “participation” “be” “fostered” (*Pastoral Constitution on the Church in the Modern World*, 29,61). The *Church of England* has gone even further, and also endorsed sex role perversion, evident e.g., in its ordination of women priests, which thing, though known in the ancient Greco-Roman world through priestesses, was rightly rejected by the Ante-Nicene church, since to “ordain women priests” would “abrogate the order of creation,” and “the constitutions of Christ” (*Constitutions of the Holy Apostles* 3:1). The *Church of Rome* also has a serious problem with homosexual priests rapping boys i.e., covert homosexual acts.

The *Church of England* also has a serious problem with homosexuals, and has gone even further with the present Archbishop of Canterbury, Rowan Williams, initially being appointed precisely because he did endorse such sexual perversion; with known sodomites holding positions such as Dean i.e., overt homosexual acts. But following protests from throughout the Anglican Communion, in 2006 he changed his position and “told homosexuals that they need to change their behavior if they are to be welcomed into the church Rowan Williams has distanced himself from his one-time liberal support of ... [sodomite] relationships.” His latest position is that persons with a homosexual orientation can be clergy but they must remain celibate²⁹. While this is a substantial improvement on his former position, it still fails to recognize that the Bible teaches that a homosexual orientation results from God’s judgment on certain, though not all, idolaters (Rom. 1:20-28; cf. I Kgs 14:23,24; 15:12,13; II Kgs 23:7). Such causal idolatry may be found in Popery, Puseyism, and Semi-Puseyism, with e.g., the idolatrous adoration of the consecrated Communion elements condemned in the Final Rubric of The Communion Service of the Anglican *Book of Common Prayer* (1662). Williams needs to address this underpinning issue, not merely the symptom of a homosexual orientation and associated lustful desire for homosexual acts that such people have.

All these type of factors are relevant in understanding the Mariolatry tolerance of the Roman and Anglican Churches in ARCIC’s *Mary* (2004). The apostasy evident in the endorsement of sex role perversion or feminism by these churches, both underpins and is manifested in, their desire to focus on a strong female spiritual figure, contrary to the pure patriarchy of the Holy Trinity. Christianity is a patriarchal religion, and so those influenced by some form of sex role perversion, may seek a syncretism with non-Christian values in order to produce a strong female spiritual figure, such as occurs with Mariolatry. Hence their emphasis on Mary as the one who “holds the pre-eminent place within the communion of saints” (*Mary*, 58), is not only contrary to the teaching of Luke 8:19-21; 11:27,28, which places Mary on an equality with every other believer; but also manifests the wider sex role perverted ideology and theology of these two churches.

This is also evident in the fact that ARCIC’s *Mary* usually takes Biblical quotations from the *New Revised Standard Version* (1989), a translation that uses gender-bender

²⁹ *Telegraph* (UK), 27 Aug. 2006; & *The Guardian* (UK) 25 Sept. 2010.

language of “he or she,” etc., in perversions of Holy Writ; denial of the fact that the woman should reflect the glory of the man (I Cor. 11:3,7-9); and that the identity of the human race should generally be seen in masculine gender generic terms such as “mankind,” a fact also reflecting man’s origins from Adam³⁰. In the Reformation Anglican tradition, when some saints are used to show a goodly example of life, Mary the mother of Jesus certainly shows virtues such as submission. But ARCIC’s *Mary* rejects this Biblical view, stating instead that, “Issues of justice” (their perverted sense of right and wrong, in which they “call evil good, and good evil,” Isa. 5:20; leading them to describe these wicked and unjust so called “human rights” falsely under the name of “justice,”) “for women and the empowerment of the oppressed,” means they reject the idea that “the witness of her obedience and acceptance of God’s will” should be “used to encourage passivity and impose servitude on women” (*Mary*, 74).

The matter is also relevant to homosexuality. For is not homosexuality i.e., sexual perversion, simply a sexual form of sex role perversion? The notion of an ever-virgin Mary in ARCIC’s *Mary*, receives a favourable treatment not generally known in Protestant circles since the second stage of the Reformation in the mid-seventeenth century, generally swept aside this idea with the replacement of the Augustinian notion of original sin by the Federalist understanding of original sin. This erroneous idea of an “ever-virgin Mary” is thus underpinned by an Augustinian notion that all sex is sinful, and is only permissible for procreation. Paradoxically, this notion can suit the purposes of those promoting homosexuality, since they can equate it with other so called “minor sins” such as the usage of contraceptives by married couples, and by downplaying the seriousness of sodomy, in fact promote it. Idolatry, such as Mariolatry, is contrary to nature, and those who engage in it may be given over to homosexuality (Rom. 1). This is an old story, for we also read in the OT of how the worship of a goddess, Asherah, was accompanied by “sodomites” (compare the AV & NASB translation of I Kgs 14:23,24; 15:12,13; II Kgs 23:7).

In the case of the Roman Catholic Church, sexual perversion, and sex role perversion with female priests and female deities existed in Imperial Rome. When Papal Rome took over and continued the Roman Empire as the spiritual empire of Roman Catholicism, she kept the pagan Roman notion of a goddess by paganizing Christianity to, among other things, include an unBiblical Mary with Divine Attributes. However in this syncretism of paganism and Christianity, she retained the Christian and natural law teachings of patriarchy and opposition to homosexuality. In this hybrid and inconsistent form for about one and a half millennia, her Mariolatry has preceded, and helped to produce her modern form of sex role perversion evident in the Vatican II support of feminism, and the homosexuality evident in her covertly sodomite priests (Rom. 1). On the one hand, Romish idolatry and images such as Mary and Joan of Arc foster and promote homosexuality as part of Roman Catholicism’s paganized element; so that God may give various Papists over to a homosexual orientation as a judgment on their idolatry (Rom. 1:20-28), and hence these images may help to catapult them inexorably into the filthy vortex of sodomite acts. But on the other hand, the Roman Church condemns homosexuality as part of its Christian element.

In the case of apostate Anglicanism, while some similar dynamics have operated as a

³⁰ Some occasional and minimal usage of e.g., “servants” “of their masters” (male) and “a maiden” “of her mistress” (female) (Ps. 123:2), or “sons and daughters” (II Cor. 6:18) is appropriate. But not when it is used to overturn the general and common usage of patriarchal generics.

consequence of Puseyism. Here the most common form of idolatry cutting across both Puseyism and semi-Puseyism is the idolatrous adoration of the consecrated Communion elements e.g., noddings or pauses at the Communion elements (semi-Puseyism), or genuflecting and adoration of a Communion wafer in a monstrance (Puseyism). This notwithstanding the fact that the Final Rubric of The *Communion Service* in the Anglican *Book of Common Prayer* (1662) rightly says, “no adoration” “ought to be done, either unto the sacramental bread or wine, ... or unto any corporal presence of Christ’s natural flesh and blood ... for that were idolatry, to be abhorred of all faithful Christians” But among apostate Anglicans, there has also been a simultaneous push coming from those who have already gone into sex role perversion with e.g., women priests, and sexual perversion with homosexual practices; from those who are then looking for a strong female spiritual power to create the type of male and female “balance” one finds in such pagan images as Baal (male deity) and Asherah (female deity). After all, if the very language of Scripture itself is perverted by such constant gender-bender terminology as “he or she,” and the excessive use of “humanity,” with no usage of male generics, as occurs in the *New Revised Standard Version* (1989), which is the “translation” of choice in ARCIC’s *Mary*, is it not also logical to look for male and female deities?

On this quest, some have played around with changing the Lord’s Prayer to, “Our Father and Mother.” In this context of sex role perversion, some find the answer to their quest in the Romish notion of juxtaposing Christ (male deity) with Mary (female with Divine Attributes). Since the Romish image of Mary is seen as manifesting their sex role perverted desire for a strong female spiritual power, “to balance” against the patriarchal power of the Trinity, the idea of a “re-reception” of Mariolatry is an “icon” that they can favourably relate to in their sex role perverted and/or sexually perverted states. While I would not wish to reduce Anglican hankering after Mariolatry exclusively to these two issues, I regard them as both relevant. *Thus it is only when one understands that both the Roman Church and Anglican Communion are far gone in apostasy with feminism (sex role perversion) and homosexuality (sexual perversion), that certain elements of the contemporary spiritual push for the type of focus on Mary produced by ARCIC’s “Mary” becomes intelligible, being at least to some extent, undergirt by, and manifesting, these apostasies.*

Since the Vatican II Council, the Pope of Rome, has been playing down the Biblically sound condemnation of monophysitism by the *Council of Chalcedon* (451), and reaching out to give spiritual recognition to monophysitist heretics. There was a *Joint Declaration on Unity* (1970) between Pope Paul VI, and Vasken I, the Catholicos, Supreme Patriarch of the Armenian Orthodox Church, an Oriental Orthodox which embraces the monophysitist heresy. In this Declaration, Paul VI and Vasken I refer to “our common Saviour,” and express their “hope that close collaboration will develop in all possible areas of the Christian life;” describing this as “prayer in common” for “reciprocal spiritual aid.” “Pope Paul VI and Catholicos Vasken I,” “in the name of that” “truly Christian brotherhood,” then made “a solemn appeal³¹.”

ARCIC’s *Mary* continues this trend, and likewise shows a clear desire to embrace one element of the teaching of “antichrist,” which “confesseth not that Jesus” “is come in the flesh” (I John 4:2,3; II John 7). It refers favourably to the *Common Declaration between the Roman Catholic Church and the Syrian Orthodox Church concerning the definition of the Council of Chalcedon* (Mary 63). This *Common Declaration* (1984), was signed by the

³¹ *Vatican Council II Conciliar and Post Conciliar Documents*, pp. 533-4.

Pope of Rome, John-Paul II, and the Oriental Orthodox Patriarch of Antioch, the Patriarch of the Syrian Orthodox Church, Zacca I, which adheres to the monophysitist heresy denying Christ's full humanity, rightly condemned by the *Council of Chalcedon* (451). This *Common Declaration* (1984) is a continuation of "our profession of common faith" made by the Roman Catholic "Pope Paul VI and" a predecessor of Zacca I's, the former Syrian Orthodox Patriarch of Antioch, "Patriarch" "Jacob III" "in 1971." In this 1984 document, the two state, "We find" "no real basis for" "divisions and schisms" "between us concerning the doctrine of incarnation;" and "we confess the true doctrine concerning Christ our Lord, notwithstanding the differences of interpretation of such a doctrine which arose at the time of the Council of Chalcedon" (3)³². Thus the Pope of Rome "biddeth" monophysitists "God speed," and "is partaker of his evil deeds," for they "confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (II John 7,10,11).

It might be reasonably asked why an ARCIC document about Mary, would wish to draw attention to the *Common Declaration between the Roman Catholic Church and the Syrian Orthodox Church concerning the definition of the Council of Chalcedon* (*Mary* 63). But it should also be remembered that "in Adam all die" (I Cor. 15:22), *not* "in Adam and Eve all die." For "by one man sin entered the world" (Rom. 5:12). This patriarchal fall in *one* human being, Adam, means that the human race can also be redeemed in *one* human being, the second Adam, Christ (Rom. 5:12-21; I Cor. 15:22,23,45,49). To deny this, is a devaluation of Christ's humanity as the second Adam. But Mariolatry does just this. The notion of Mary as "co-redeemer" links her to the idea of a "second Eve," and (as further discussed below), ARCIC's *Mary* tries to portray Mary as the Second Eve, who matches Christ the Second Adam (*Mary*, 27,29,33,36,72).

This matter is not greatly developed in ARCIC's *Mary*, and it would not have been necessary for them to overtly condone a document like the *Common Declaration between the Roman Catholic Church and the Syrian Orthodox Church concerning the definition of the Council of Chalcedon*, in order to achieve their ends. Nevertheless, it is noteworthy that they took the opportunity in ARCIC's *Mary*, to remind people that the religious spirit of ARCIC is one of getting away from Biblical authority, one in which both sides are happy, even desirous, to "bid" "God speed" to the Syrian Orthodox Church, which "is a deceiver and an antichrist," "who" via the monophysitist heresy, "confess not that Jesus Christ is come in the flesh" (II John 7,10). It is a statement by ARCIC, that they do not want Biblical teaching such as the orthodox doctrine of the Trinity, to inhibit them in achieving their "ecumenical" goals. The heretical Nestorian Bishop of Cyrus, Theodoret (393-460), has been rightly condemned, because in his *Ecclesiastical History* he glorifies the Nestorian heretic, Theodore of Mopsuestia (Antioch) (c. 350-428). Gregory the Great (Epistles, Book 6:31), says Theodoret's *Ecclesiastical History* was not liked because of his positive comments on Theodore of Mopsuestia³³. He further said, "I spurn" "the writings of Theodoret, in which the faith of blessed Cyril is condemned with audacious madness." "And so let whoever thinks otherwise be anathema"³⁴. Why is the heretical Nestorian, Theodoret of Cyrus

³² *Acta Apostolicae Sedis* 85, 3 (1993) 238-41; & *Information Services* 55 (1984/II-III) 61-3. For a copy of the *Common Declaration of Pope John Paul II and Zacca I*, see (www.vatican.va/roman_curia/pont.../rc_pc_christuni_doc_198410623_jp-ii-zakkai_en.htm).

³³ *A History of the Church* by Theodoret from 322 to 427, and by Evagrius to 594 A.D., Henry G. Bohn, London, UK, 1854, p. 248.

³⁴ Gregory the Great to John of Constantinople, Eulogius of Alexandria, Gregory of Antioch, John of Jerusalem, and Anastasius the ex-patriarch of Antioch, February 591 A.D.,

condemned, by Gregory the Great, a pious Bishop of Rome from before the formation of the Roman Papacy in 607; and ARCIC's *Mary* not condemned by e.g., the incumbent Bishop of Rome, when both Theodoret of Cyrus and ARCIC's *Mary* glorify overtly Trinitarian heretics? It is clear that the incumbent Bishop of Rome (and indeed all Bishops of Rome between 533 and 565 and from 607), are part of a "falling away" in which they did "depart from the faith" (II Thess. 2:3; I Tim. 4:1), that Gregory the Great was not a part of, so that such Bishops of Rome do not "regard the God of" their "fathers" (Dan. 11:37) such as St. Silvester (Bishop of Rome: 314-335) or St. Gregory the Great (Bishop of Rome: 590-604).

ARCIC's *Mary* also shows a clear anti-Protestant Reformation sentiment. It refers favourably to the *Joint Declaration on the Doctrine of Justification between the Roman Catholic Church and the Lutheran World Federation* (1999) (*Mary*, 63), a document which was wickedly signed on the 482nd anniversary of Luther's 95 theses. It strikes like a poisoned-tipped dagger into the glorious gospel of Jesus Christ recovered by Martin Luther at the time of the Reformation. E.g., the *Joint Declaration* says, "The justified" "must ask God daily for forgiveness," and "are ever again called to conversion and penance, and are ever again granted forgiveness" (28). The term "conversion" is not generally used in Protestant theology as a synonym for "repentance," even though it is occasionally³⁵. By "conversion" a Lutheran could understand "restoring" i.e., after repentance (cf. Rev. 2:5,16,21,22; 3:3,19; and compare "converting the soul," AV, and "restoring the soul," ASV & NASB in Ps. 19:7; cf. Jonah 3:10; Luke 22:32); whereas a Roman Catholic could understand "conversion" to mean he lost his salvation by some sin, and then regained it. By "and penance," a Lutheran could understand the fruits of penance (compare, "with all contrition and meekness of heart; bemoaning and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance," *Commination*, *Anglican Book of Common Prayer*, 1662); whereas a Roman Catholic could understand doing a penance as a "good work" prescribed for him by a Popish priest after he had been to auricular confession with that priest. Thus the Lutheran interpretation of section 28 is that, "Despite sin, the Christian is no longer separated from God, because in the daily return to baptism, the person who has been born anew by baptism and the Holy Spirit has this sin forgiven" (29). By contrast, the Roman Catholic interpretation of section 28 is that, "when individuals voluntarily separate themselves from God, it is not enough to return to observing the commandments, for they must receive pardon and peace in the sacrament of reconciliation" i.e., auricular confession to a priest (30).

But why strain the language to try and create a terminology that both Lutherans and Romanists can understand quite differently? Is such unity of teaching real or imagined? I consider that at this point the Lutheran's were trying to be *too smart by half*. For "what accord hath Christ with Belial" Or what part hath he that believeth" the gospel of justification by faith "with an infidel? And what agreement hath the temple of God with idols?" Better by far was the response of Luther, who being in Romanism, heeded the call of the Spirit, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye

in Martyn, J.R.C. (translator), *The Letters of Gregory the Great*, Pontifical Institute of Medieval Studies, Toronto, Canada, 2004, 3 volumes, Vol. 1, Book 1, section 24, p. 146. The reference to "Cyril" in this letter is to Cyril of Alexandria (Bishop of Alexandria, 412-444), whose anathemas of Nestorius were approved at the Council of Ephesus (431) (Bettenson's *Documents*, pp. 46-8).

³⁵ Berkhof's *Systematic Theology*, pp. 482-4.

shall be my sons and daughters, saith the Lord Almighty” (II Cor. 6:15-17).

The *Joint Declaration*, contrary to Luke 17:10 says, “When [Roman] Catholics affirm the ‘meritorious’ character of good works, they wish to say that, according to the Biblical witness, a reward in heaven is promised to these works” (38). “The understanding of the doctrine of justification set forth in this Declaration shows that a consensus in basic truth of the doctrine of justification exists between Lutherans and [Roman] Catholics,” and “remaining differences” “are acceptable” (40). “The condemnations in the Lutheran Confessions do not apply to the teaching of the Roman Catholic Church presented in this Declaration” (41). *What about the condemnations of the Council of Trent against Protestants?* “The teachings of the Lutheran Churches presented in this Declaration does not fall under the condemnations from the Council of Trent” (5:4), i.e., these Lutherans are presenting some “other gospel” (Gal 1:8) than that presented by Reformation Lutherans, “The just shall live by faith” (Gal. 3:11). Indeed, this *Joint Declaration* 4:6 favorably cites “The Council of Trent” which “emphasizes that” concerning being “‘forgiven’” “‘sins’,” “that we must not doubt ‘the mercy of God,’ the merit of Christ and the power and efficacy of the sacraments [i.e., justification by works]” (Council of Trent, Session 6, Chapter 9, DH 1534).

By contrast, the Apostle Paul says, “I know that in me (that is, in my flesh,) dwelleth no good thing” (Rom. 7:18). Martin Luther in his Lectures on Romans, said, “An infallible sign that one truly has the word of God is that one should find nothing pleasing in oneself, for the word of God destroys and crucifies and leaves in us nothing save that which is pleasing, that our pleasure, joy, and trust should be in God alone.³⁶” The Lutheran *Augsburg Confession* (1530) says in harmony with e.g., Luke 17:10, “it is necessary to do good works, not in order to trust to merit grace thereby, but because of the will of God” (20B) i.e., *we do good works not in order to be saved, but because we are saved*. The Lutheran *Formulae of Concord* (1576 & 1584) says: “We repudiate” “and condemn all the false dogmas, which we will now recount” “That faith in the matters of justification holds, indeed, the first place, but that renewal and charity also appertain to our righteousness before God; so that renewal and charity, indeed, are not the principal cause of our righteousness, but yet that our righteousness before God (if renewal and charity be wanting) is not whole and perfect” (8:8) (cf. Article 14 of the Anglican *Thirty-Nine Articles*³⁷).

Indeed, the ridiculous claim is made in the *Joint Declaration* that Roman “Catholics can share the concern of the Reformers to ground faith” “and” “trust in Christ’s forgiving words alone,” “with the Second Vatican Council,” which said, “to have faith is to entrust oneself totally to God” (DV 5)” (36). The relevant section in Vatican II’s *Dogmatic Constitution on Divine Revelation* (abbreviated “DV” from the Latin, *Dei Verbum* i.e., “The Word of God”), is an expansion, “Following,” “in the footsteps of the Councils of Trent and Vatican I,” “on divine revelation and its transmission” (DV 1). Among other things, this includes the belief that Romish “Tradition transmits in its entirety the Word of God.” “Hence, both Scripture and Tradition must be accepted and honoured with equal feelings of

³⁶ Bainton, R.H., *op. cit.*, p. 96.

³⁷ “Voluntary works besides, over and above, God’s commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.” (Luke 17:10).

devotion and reverence” (DV 9). “But the task of giving an authentic interpretation of the Word of God,” “has been entrusted to the living teaching office of the Church alone. Its authority in this matter is exercised” by the Romish “Magisterium” (DV 10). “It is for the bishops” of the Roman Church, “‘with whom the apostolic doctrine resides,’ suitably to instruct the faithful entrusted to them in the correct use of the divine books” (DV 25). Therefore, when the Vatican II Council said, “By faith man freely commits his entire self to God” (DV 5), it meant by this a submission to the teaching authority of the Roman Church based on both Scripture and Romish Tradition³⁸.

By contrast, when the Reformers referred to “faith” “and” trust in Christ’s forgiving words alone,” they meant by this *faith alone, Christ alone, grace alone, Scripture alone* (Rom. 1:17; Eph. 2:5,8,9; Philp. 3:8,9). Thus once again, the *Joint Declaration* finds a formulae of words that both can agree on, namely, “faith” “and” “trust in Christ’s forgiving words alone;” but which both can then understand quite differently. But by then making the additional claim that therefore “the Second Vatican Council” “share[s] the concern of the Reformers,” the *Joint Declaration* is part of a mischievous fraud seeking to falsely claim the Roman Church changed on this matter in Vatican II, when in fact this Joint Declaration fails to adequately explain what the Reformers meant by such words. The *Joint Declaration* thus reminds us of how the Roman Papacy and his minions work “with all deceivableness” (II Thess. 2:10), as the Pope “sitteth in the temple of God” (II Thess. 2:4), gaining recognition as a “Christian” by apostate Lutheran and Papist alike. What a contrast this is to Martin Luther who in his *Smalcald Articles* (1537) (4:9-11), which are upheld in the Lutheran *Formulae of Concord* (1576 & 1584) (Epitome 3), said, the Pope “exalteth himself above all that is called God” because he subverts justification by faith; and “the Pope” “is the true Antichrist,” “who hath raised himself over and set himself against Christ.” “This is” “‘setting oneself over God and against God,’ as St. Paul saith” (II Thess. 2:4).

The Reformation Lutherans recognized the incompatibility of the true gospel with that of Rome. E.g., the *Augsburg Confession* (1530), states, “They teach that men cannot be justified in the sight of God by their own strength, merits, or works, but that they are justified freely on account of Christ through faith, when they believe that they are received into grace and that their sins are remitted on account of Christ who made satisfaction for sin on our behalf by his death. God imputes this faith for righteousness in his own sight (Romans 3 & 4).” (4). “Our people are falsely accused of forbidding good works. For their writings on the Ten Commandments and other matters of similar import bear witness that they give useful teaching concerning all kinds of life and the various duties - what kinds of life and what works” “are pleasing to God.” By contrast, “in former times” i.e., before the Lutheran Reformation, certain Romish “preachers” “stressed” e.g., “fixed holidays and fasts,” “pilgrimages, worship of saints, rosaries, monasticism and suck-like” (20)³⁹.

Far from the ensuring Luther’s teaching of the Biblical gospel of justification by faith is defended, Rome’s false gospel of justification by faith and works is surrendered to, by the apostate Lutheran body in the *Joint Declaration* (1999). E.g., the declaration claims, “the subscribing Lutheran Church and the Roman Catholic Church” “articulate a common understanding of our justification by God’s grace through faith in Christ,” and that “differences in its explication are no longer the occasion for doctrinal condemnation” (5).

³⁸ *Vatican Council II Conciliar and Post Conciliar Documents*, pp.750,752,755-6,764.

³⁹ Bettenson’s *Documents*, pp. 210,212.

This means the false gospel of Popery is regarded as a valid form of the Christian gospel compatible with the true Gospel found in e.g., the NT Book of Romans or Book of Galatians. This constitutes the denial of truth recovered by Luther, “The just shall live by faith” (Gal. 3:11), and “if any man preach any other gospel,” “let him be accursed” (AV), or under “anathema” (ASV) (Gal. 1:8).

When I visited St. John Lateran Basilica in Rome in 2001, the sign remained in one of the porches for the Jubilee Indulgence of the previous Year, 2000, issued shortly after this *Joint Declaration* (31 October 1999) was signed. This sign claimed “A pilgrimage is a path of conversion,” and stated the “CONDITIONS FOR JUBILEE INDULGENCE IN THE PATRIARCHAL BASILICAS.” These included “Sacramental confession (within one month) and Holy Communion,” “Participation in the” “Mass or other liturgical celebration (the Rosary, Stations of the Cross etc); or Eucharistic worship or meditation, and the recitation of the Our Father, the Creed, a Marian prayer (Ave Maria, Hail the Queen, etc.)” Luther realized that justification by faith meant an end to such pilgrimages, Marian prayers, and indulgences. Exactly 482 years earlier, his 95 theses said, e.g., “Every Christian who is truly contrite has plenary remission both of penance and of guilt as his due, even without a letter of pardon” (36). Or “Confidence in salvation through letters of indulgence is vain,” “even if the Pope himself, should pledge his soul as a guarantee” (52)⁴⁰.

This matter is not greatly developed in ARCIC’s *Mary*, and it would not have been necessary for them to overtly condone a document like the *Joint Declaration on the Doctrine of Justification between the Roman Catholic Church and the Lutheran World Federation* (1999) (*Mary*, 63), in order to achieve their ends. Nevertheless, it is noteworthy that they took the opportunity in ARCIC’s *Mary*, to remind people that the religious spirit of ARCIC is one in which both sides are happy, even desirous, to reject the Pauline injunction, that “though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you,” namely, “The just shall live by faith,” then “let him be accursed” (AV) or under “anathema” (ASV) (Gal. 1:8; 3:11). For those in such “heresies,” “shall not inherit the kingdom of God” (Gal. 5:20,21).

The reason for ARCIC’s *Mary* endorsing this *Joint Declaration* which subverts both Biblical authority and justification by faith, must surely relate to the fact that Mariolatry is one way of undermining Biblical authority and justification by faith. That is because Mariolatry requires belief in an authority outside of Scripture to justify it, and contrary to justification by faith maintains the notion of Mary having “merits” she can bestow on those who invoke her. The attack on Biblical authority and justification by faith in ARCIC’s *Mary*, by endorsing this *Joint Declaration* is thus understandable. That is because only if the Biblical and Reformation doctrine of justification by faith is first dispensed with, can real “agreement” on Mary occur.

ARCIC’s *Mary* also takes a revisionist history of the Reformers opposition to invocation of saints in general, and Mariolatry in particular. It says, “Confronted with exaggerated devotion” “of Mary,” the “English Reformers” produced “Article XXII” of the Thirty-Nine Articles (1562), which says, the “Romish Doctrine of ... the Invocation of Saints” is “grounded upon no warranty of Scripture, but rather repugnant to the Word of God.” But they then make the Puseyite claim that this was corrected one year later by the “Council of Trent” (1545-63), which “affirmed that seeking the saints’ assistance to obtain favours from

⁴⁰ *Ibid.*, pp. 188-9.

God is ‘good and useful’: such requests are made ‘through ... Jesus Christ...’ (DS 1821)” (67). It is clear from any historical contextual analysis of the Protestant objection to invocation of saints evident in Article 22 of the Anglican *Thirty-Nine Articles*, and elucidated upon in the Homilies of Article 35, such as the Homily entitled, “Against Peril of Idolatry” (Book 2, Homily 2); that Protestant objections were not overcome by the *Council of Trent*. But the absurd Puseyite claim, first advanced in the mid-nineteenth century that the *Thirty-Nine Articles* and the *Council of Trent* make compatible statements on invocation of saints, thus endorses the Puseyite type revisionist view of the Anglican Reformation. Yet it is clear from, e.g., the Homilies of Article 35 of the Anglican *Thirty-Nine Articles* (referred to below), that this is a truly ridiculous interpretation of Article 22.

It is certainly true that some change occurred in the Roman Church as a consequence of the Second Vatican Council. E.g., its craving after “worldly lusts” (Titus 2:12) and “fleshly wisdom” (II Cor. 1:12), led it to adopt French Revolution type “human rights” opposing discrimination “on the grounds of sex, race, color,” or “language” (*Pastoral Constitution on the Church in the Modern World* 29)⁴¹. Non-discrimination on the basis of race and sex are typical of the anarchic freedoms of libertinism and French Revolution derived “Rights of Man” that have swamped the Western World in the post World War Two era; some of which the Church of Rome inconsistently opposes e.g., fornication “rights” with non-discrimination against *de facto* couples, adultery “rights” with non-discrimination against those living in sin after a cheap unBiblical divorce, homosexual “rights” with non-discrimination against sodomites, or abortion “rights” with non-discrimination against women murdering their unborn children. Though inconsistent with her opposition with some of these anarchic freedoms, her adoption of these so called “rights of man” with respect to race and sex, means the Church of Rome has been part of the process seeking to destroy the racial and linguistic integrity of various Caucasian or Japhetic nations, contrary to God’s holy Word (Gen. 10:2-5). For when godly men, filled with holy boldness, are found to have “contended with” Babelists⁴², or seek to have their white lands ethnically “cleansed” “from

⁴¹ *Vatican Council II Conciliar and Post Conciliar Documents*, p. 929. Before Vatican II, the Roman Church left the issue to private judgment. Many Papists practised Babelism unchecked by their Roman Church, evident in e.g., the miscegenationist mess of South America, southern Europe, or the cruel desegregationist push of US Papist President, John F. Kennedy (Dan. 2:43). Other Papists such as Hitler, adopted a mix of good and bad racism, which was therefore ultimately an unBiblical form of racism, and practised extremes of violence and mass murder unchecked by their Roman Church. Other Romanists, particularly where influenced by godly white Protestants, through common grace (Rom 1 & 2) supported Caucasian race based nationalism e.g., in Australia, the Roman Church including her highest prelates, supported the *White Australia Policy* till the mid 1960s. This allowed both Roman Catholic and Protestant to share a bond of common nationalism as part of their shared patriotic identity in a Caucasian racial and cultural family, which recognized Nature’s God (Rom. 1) in national documents such as the constitution and national anthem; and the agreed view of religious liberty did not require the later ecumenical compromise.

⁴² If as I think is the case, the “Nimrod” of the Tower of Babel Story (Gen. 10:8-12; 11:1-9) is Sargon I, then he was half-negro and half-Semitic. This occurred long after the race and linguistic diversity of Noah’s three sons (Gen. 10:32), and so this means for “the whole earth” to be “of one language” (Gen. 11:1) requires that this was a regional or local earth in the Middle East (cf. Gen. 41:36,56), and the language creation in Genesis 11:1-9 is limited to some Middle East tongues such as Hebrew, Aramaic, and Babylonian. But the moral message from the Tower of Babel of segregation, is more general, indeed, universal.

all” coloured “strangers” (Neh. 13:25,30), they find that various “princes and rulers hath been chief in this trespass” (Ezra 9:2), and in the post Vatican II era, they find that the spiritual empire of Roman Catholicism is clearly part of the forces opposing them (Dan. 2:43). Likewise, the Roman Church has also been part of the process of gross social injustice that occurs when women, who were designed by God to be subservient to men, to whom they should give deferential respect, are put in positions of power over men in the work-place, and other positions of power in society. “As for my people,” saith “the Lord of hosts,” “children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths” (Isa. 3:1,12).

Yet it is also the case that Vatican II’s changes did not reduce most of the core issues between Papists and Protestants, other than its movement to allowing the vernacular rather than Latin, or a Latin based English translation such as the Douay-Rheims Version; and translating the Scriptures from the original languages of Hebrew and Aramaic (OT) and Greek (NT), although to this must be made the important qualification that the Roman Church still does not use the Received Texts of the Old and New Testaments, but rather uses inferior texts, for example, the New Testaments of their Jerusalem Bible (1966) and New Jerusalem Bible (1985) are based on neo-Alexandrian texts, rather than the neo-Byzantine Received Text. The Roman Church has also sometimes allowed Communion in both kinds, although in practice most Roman Catholics still seem to take only the bread (wafer) and not the wine, most, if not all the time.

This *Joint Declaration* also contains the stock standard propaganda claim that *the Church of Rome has changed since Vatican II in such a way that it is now doctrinally acceptable to Protestants*. E.g., “Anglicans and Roman Catholics” “recognize that following the Second Vatican Council and the teaching of recent Popes, the Christological and ecclesiological context for the Church’s doctrine concerning Mary is being re-received within the Roman Catholic Church.” “Our hope is that the Roman Catholic Church and the Anglican Communion will recognize a common faith in” “Marian teaching and devotion within our respective communities, including differences of emphasis,” which “would be seen to be authentic expressions of Christian belief” (*Mary*, 63). Of course, if the previously mentioned claim of ARCIC’s *Mary* were correct that the Anglican *Thirty-Nine Articles* and Roman Catholic *Council of Trent* were compatible, it might be reasonably asked why it is necessary to then argue that the Church of Rome has changed its Marian teaching as a consequence of the *Vatican II Council*? In fact, what ARCIC’s *Mary* calls “Marian” “devotion” with “differences of emphasis” (*Mary*, 63), includes Mariolatry, and as Homily 21, Book 2, Article 35 of the Anglican *Thirty-Nine Articles* observes, “If they had known of God’s Word but as much as the Ten Commandments, they should have found that the Bishop of Rome was” “an horrible blasphemer;” and “lest the poor people should know too much,” “the Bishop of Rome” “would not let them have as much of God’s Word as the Ten Commandments wholly and perfectly, withdrawing from them the Second Commandment, that” reveals “his impiety, by” “sacrilege.” (See e.g., the anti-idolatry and associated anti-Mariolatry of Article 35 of the Anglican 39 Articles, Homily 2, Book 2, entitled, “Against peril of idolatry,” with regard to the Romish “our Lady of Walsingham,” *infra*.)

The idea of an “ever-virgin Mary” relates to an Augustinian understanding of original sin, in which sex is regarded as intrinsically sinful and only allowed for procreation (some advocates of this view, even go so far as to claim that the story of Adam and Eve eating the forbidden fruit is an allegory meaning that “they had sex” for pleasure rather than procreation, a view at radical variance with Biblical teaching). The Augustinian view of

original sin was held by all Protestants held till most were liberated by the Federalist understanding of original sin, attained near the end of the second stage of the Reformation in the mid sixteenth century. That is because Mary is used as an example of sanctity as an “ever-virgin” figure who purportedly fulfilled the requirements of this Augustinian view of original sin. *Hence the notion of an “ever-virgin Mary” tends, in turn, to feed into the idea of a “sinless” Mary, and thus the notion of the “immaculate” conception, even though this is not a necessary “chain of logic” always followed by those claiming an “ever-virgin Mary.”*

With respect to the Romish teaching of the immaculate conception of Mary promulgated in 1854, the ARCIC document says, “In view of her vocation to be the mother of the truly Holy One (Luke 1:35), we can affirm together that Christ’s redeeming work reached ‘back’ in Mary to ... her earliest beginnings Roman Catholics can recognize in this what is affirmed by the dogma - namely ‘preserved from all stain of original sin’ and ‘from the first moment of conception’” (*Mary*, 59). Concerning the Romish teaching of the Assumption of Mary promulgated in 1950, ARCIC says, “when Christians from East and West through the generations have pondered God’s work in Mary, they have discerned in faith ... that it is fitting that the Lord gathered her wholly to himself.” Thus “we can affirm together the teaching that God has taken the Blessed Virgin Mary in the fullness of her person into his glory as consonant with Scripture” (*Mary*, 57,58).

Having thus put Mary on a pedestal, the conclusion they reach is, “We together agree in understanding Mary as the fullest human example of the life of grace” (*Mary*, 65). This type of teaching in which both Anglicans and Roman Catholics in ARCIC “agree” that “Mary” is “the fullest human example” and so the best example, necessarily fosters some level of cultic focus on Mary, which is contrary to the clear Biblical teaching of Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21; 11:27,28; that in fact Mary shares no special place to Christ because of her role as God-bearer (*Theotokos*) and mother of Jesus. In the words of Christ, “Woman, what have I to do with thee?” (John 2:4).

ARCIC further concludes, “we affirm that the asking saints to pray for us is not to be excluded as unscriptural” (*Mary*, 70). Thus “the practice of asking Mary and the saints to pray for us is not communion dividing ... we believe that there is no continuing theological reason for ecclesial [or church] division on these matters” (*Mary*, 75). This conclusion is also repugnant to Holy Writ, which states that Christ alone is the mediator between God and man (I Tim. 2:4); and forbids any attempt to communicate with dead human beings as a Devilish “abomination” (Deut. 18:11,12). It is thus “blasphemy against God,” “and them that dwell in heaven” (Rev. 13:6).

What a contrast there is between ARCIC’S *Mary* and the words of the Anglican *Thirty-Nine Articles*, which in Article 22 states, “The Romish doctrine concerning” “invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.” Or Homily 7, Book 2, Article 35, says, “prayer” is made for a number of reasons, including to look to “he” that “will help us,” as “a one” who “may hear our prayers,” for “he understand better than we ourselves what we lack and how far we have need of help.” “But what man is so gross but he well understandeth that these things are only proper to him which is omnipotent and ‘knoweth all things’ (I John 3:20), even ‘the very secrets of the heart’ (Ps. 44:21), that is to say, only and to God alone? Whereof it followeth, that we must call neither upon angel nor yet upon saint, but only solely upon God.” For “that we should pray unto Saints, neither have we any commandment in all the Scripture, nor yet example which we may safely follow. So that, being done without

authority of God's Word, it lacketh the ground of faith, and therefore cannot be acceptable before God. 'For whatsoever is not of faith is sin' (Rom. 14:23): and the Apostle saith, that 'faith cometh by hearing, and hearing by the word' (Rom. 10:17)." "Let us not therefore put our trust or confidence in the Saints" "that be dead. Let us not call upon them, nor desire help at their hands: but let us always lift up our hearts to God in the name of his Son Christ; for whose sake" "God hath promised to hear our prayers."

This ARCIC document is like the erroneous teaching of "ever-virgin Mary" found in the *Second Council of Constantinople* (553), in that it puts an unBiblical, and indeed in ARCIC's instance, an idolatrous focus, on Mary. Among other things, it tries to portray Mary as the Second Eve, who matches Christ the Second Adam (*Mary*, 27,29,33,36,72). E.g., it claims, "Christian believers acknowledge Mary to be the mother of God incarnate. As they ponder our Saviour's dying word to the beloved disciple, 'behold your mother' (John 19:27) they may hear an invitation to hold Mary dear as 'mother of the faithful:' she will care for them as she cared for her son in his hour of need. Hearing Eve called 'the mother of all living' (Gen. 3:20), they may come to see Mary as mother of the new humanity, active in her ministry of pointing all people to Christ, seeking the welfare of all the living. We are agreed that, while caution is needed in the use of such imagery, it is fitting to apply it to Mary, as a way of honouring her distinctive relationship to her son, and the efficacy in her of his redeeming work" (*Mary*, 72).

This is a thorough-going perversion of Holy Writ! When Jesus said to the Apostle John, "Behold thy mother!", he also said to Mary, "Woman, behold thy son!" (John 19:26,27). Is the Apostle John the Church's "son"? I.e., are we each to think of John as in some sense "our son"? It is clear that Jesus was doing the very opposite of what ARCIC's *Mary* claims he was doing. Christ was establishing an adoptive relationship between Mary and John, so that John would look after him in his physical absence. For we do not read that, "from that hour the church beheld Mary as the mother of the faithful," but rather we read, "from that hour that disciples took her unto his own home" (John 19:27). The Apostle John makes it very clear that Mary did not enjoy any special access to Christ's spiritual powers or ministry by virtue of her being his earthly mother, for when she sought to influence him, he rebuked her for what Polycarp's disciple, Bishop Irenaeus of Lyons (c. 130- c. 200) rightly calls, her "excessive haste" in "seeking to push her son into performing a miracle before his hour had come" (*Against Heresies* 3:16:7)⁴³, saying in his holiness and righteousness, "Woman, what have I to do with thee?" (John 2:4).

The claim of ARCIC's *Mary* that Mary is the Second Eve, is "blasphemy against God," and also Mary as one of the redeemed "that dwell in heaven" (Rev. 13:6). It is contrary to the Scriptural teaching that Christ's Lady is the Church, and she is the Second Eve (II Cor. 11:2,3; Eph. 5:31,32). As Archbishop Thomas Cranmer rightly said in the *Matrimony Service* preserved in the *Book of Common Prayer* (1662), "holy matrimony" between a "man and" "woman," "is an honourable estate," "signifying unto us the mystical union that is betwixt Christ and his Church." The significance of describing Mary as *Theotokos* or God-bearer, is the Christological truth that Christ became man, "not through changing [his] Divinity into humanity, but through taking humanity into [his] Divinity" (*Athanasian Creed*). Thus he was always Divine when in Mary's womb, and thus she was a

⁴³ These comments of Irenaeus's written c. 180 A.D., are referred to in ARCIC's *Mary*, 38, as an example of "some early exegetes" who "thought that Mary was not wholly without sin."

“God-bearer” (*Theotokos*) (Isa. 7:14; 9:6). To translate *Theotokos* as “Mother of God,” and then try to use this to put Mary on a pedestal is repugnant to Holy Writ, and a perversion of the theological reason for coining the term, “God-bearer.” Mary said to “the angel,” “Behold the handmaid of the Lord; be it unto me according to thy word” (Luke 1:35,38), and so simply submitted herself to God’s will in this matter, in exactly the same way that every believer should submit himself to God’s will. Scripture makes it clear that in God’s eyes, Mary is no more, or less important, than any other saved person. Mary is “blessed” (Luke 1:48), but she is no more, and no less “blessed,” than any and every believer who shall “hear the word of God, and keep it” (Luke 11:27,28). Christ responded to those who thought Mary or his brethren had some special right of access to him, by looking “round about on them which sat about him,” and saying, “Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother” (Mark 3:33-35).

Certainly not all Anglicans inside the Anglican Communion have accepted this disturbingly unBiblical ARCIC document on Mary. E.g., the *Sydney Morning Herald* reported its correct rejection by Evangelical Anglicans from the Diocese of Sydney, Australia. They observed that it fails to “portray Mary as a broken human being. An influential member of the Sydney diocese, and theologian at Moore theological College, Dr. Robert Doyle, has described the document as a disaster and said that the goal of shared communion” between the Roman and Anglican Churches “could never be realised because Papal doctrine and the Scriptures were fundamentally incompatible.⁴⁴” In the Diocesan newspaper, *Southern Cross*, Robert Doyle said, “They’ve produced a picture of Mary who doesn’t in any meaningful way need the ministry of her son. Any notion that we need intercessors reduces the sufficiency of Christ.⁴⁵”

The Anglican Archbishop of Sydney, Peter Jensen, also rejected the document. Writing in the Diocesan newspaper, *Southern Cross*, Archbishop Jensen called attention to the fact that 2005 “sees the 450th anniversary of the burning at the stake of Bishops Hugh Latimer and Nicholas Ridley at Oxford. They perished because of their embrace of Protestantism and their strong rejection of Papal authority and Roman Catholic doctrine.” “Their principles are our principles, and although they conflict with Roman Catholic doctrine” “we must retain them.” “In particular, we accept the supreme and unique authority of Scripture even over Councils and traditions of the church and the teaching of the clergy, including the Pope. This commitment to Scripture leads to highly significant differences in areas such as the power of sin, the meaning of atonement, justification by faith, the function of ordained and lay ministry and the nature of holiness. Latimer and Ridley dared to differ strongly from Roman Catholic beliefs about the Holy Communion, and this was one of the things which cost them their lives. One of the continuing problems which Protestants have with Roman Catholicism is in the areas of doctrines or practices,” “such” “as the veneration of saints, belief in purgatory, and devotion to Mary.” “Last month,” “the Anglican-Roman Catholic International Commission produced a study of the role played by the Virgin Mary.” “I am far from convinced that it is possible to reconcile Anglican and Roman Catholic teaching on a range of key issues, for example the status of Mary, and in particular the traditional Roman Catholic view of her which has been endorsed in the report.⁴⁶” On another

⁴⁴ *Sydney Morning Herald*, 18 May, 2005, p. 18, “Doctrine Rejected: Anglicans object to Mary compact.”

⁴⁵ “Condemnation for Anglican stance on Mary,” *Southern Cross*, Newspaper of the Anglican Diocese of Sydney, June 2005, p. 5.

⁴⁶ Jensen, P., “Archbishop Writes,” “Dying for daring to differ,” *Southern Cross*,

occasion, the Archbishop quite properly described ARCIC's *Mary* as a "fudge."⁴⁷

Likewise, the *British Church Newspaper* reported that Reverend Rod Thomas of the Evangelical Anglican "Reform" Group, said this ARCIC report was trying to "shoehorn" Romish dogmas into Scripture, and rejected the report as a "fudge."⁴⁸ It is clear from the ARCIC statements that the apostate Anglicans involved with ARCIC, have gone a long way from Biblical teaching, and the doctrine of the Church of England's *Book of Common Prayer (1662)* and *Thirty-Nine-Articles*.

But it is also clear that at least to date, not all, or even most Anglican Churches of the Anglican Communion, have echoed or shared its rejection by the Low Church Evangelical Australian *Diocese of Sydney* and UK Evangelical Anglican "Reform" Group. E.g., Rev. Joel Edwards of the UK "Evangelical Alliance," said, "The extensive study recognizes that despite huge difference between the two churches there is potential progress in aligning their views on Mary and her right to intercede on our behalf."⁴⁹ This claim from a so called "Evangelical" that "Mary" has a "right to intercede on our behalf," is a disturbing departure from true Evangelical teaching. The fact that ARCIC made these statements shows that a number of key Anglicans are prepared to make horrendous concessions towards Mariolatry.

This favourable attitude towards Mariolatry in ARCIC's *Mary (2005)* is part of ARCIC's wider hope, expressed seven years earlier in *Gift of Authority (1998)*, and repeated in ARCIC's *Growing Together in Unity and Mission (2007)*, that the Roman Pope would become "universal primate" of the Anglican Communion (61). But this process of universal Papal primacy has stalled because while apostate Anglicans wanted a titular and ceremonial form of Papal primacy, comparable to the Archbishop of Canterbury's formal titular primacy over the Anglican Communion (or something like the Bishop of Rome's semi-formal titular primacy over Constantinople from 533 to 565 under Justinian); by contrast, the Roman Catholics wanted a governing form of Papal primacy, comparable to the Roman Papacy's governing primacy over the Patriarchate of Constantinople from 607 (till the *Great Schism* of 1054, with the split of the Eastern Orthodox Church under the Patriarch of Constantinople; and the further ending of such powers in Western Europe by e.g., the English and Irish Reformation in which Henry VIII broke with Rome in 1534). But ARCIC expressed a desire for such primacy beyond even the Anglican Communion, saying with respect to "universal primacy," "that Roman Catholics be open to and desire a re-reception of the exercise of primacy by the Bishop of Rome and the offering of such a ministry to the whole Church of God" (62).

Notably, the two issues were joined together in ARCIC's *Mary*, since this document recommends "a re-reception" of "Marian" "devotion within" the Anglican Communion,

Newspaper of the Anglican Diocese of Sydney, June 2005, p. 6. Jensen's article was marred by his adherence to the ecumenical compromise with Romanists, e.g., he said that in his desire "to celebrate the memory of the martyrs" "Latimer and Ridley," he did not wish to "inflame old quarrels which have run their course." But he considered that "while there is a danger in talking about the martyrs, there is a much greater danger in forgetting them." In this context, he clearly did not agree with ARCIC's *Mary (2005)*.

⁴⁷ "Condemnation for Anglican stance on Mary," *Southern Cross*, *op. cit.*, p. 5.

⁴⁸ *British Church Newspaper* 27 May 2005, in *Faith & Freedom*, P.O. Box 88, Para Hills, South Australia, 5096, No. JM468, June 2005, p. 2.

⁴⁹ *Ibid.* .

saying that “such re-reception would have to take place within the context of a mutual re-reception of an effective teaching authority in the Church, such as that set out in *The Gift of Authority*” (Mary, 63). In *The Gift of Authority* (1998), ARCIC recommended, “that Anglicans be open to and desire a recovery and re-reception” “of the exercise of universal primacy by the Bishop of Rome” (62). With such trends clearly visible in these ARCIC documents, preparatory processes are clearly underway, that could be later exploited by a Satanically controlled Marian speaking image that asks men to acknowledge Papal primacy.

Clearly, any such acceptance of Papal primacy in conjunction with a Marian speaking and miracle working image would at some point have to involve mass conversions into the Roman Church. Resistance would lead to death (Rev. 13:15), as e.g., it did to the Serbs killed under the World War Two Nazi Ustashi who refused to accept forced conversions to Popery. Upon admittance to the Church of Rome, a second act of idolatry would be clearly required, in that these new Roman Catholics would need to take partake of the idolatrous Roman Mass, and through the doctrine of transubstantiation they would thus “confess not” “that Jesus Christ is come in the flesh” (I John 4:1,2). With such widespread idolatrous adoration of the consecrated elements, is it any wonder that God has given so many of them over to sodomy (Rom. 1:20-28)?

It is therefore surely notable that ARCIC has also been seeking to prepare the way for apostate Protestants to feel comfortable about taking the Roman Mass. In their earlier *Final Report* (1981)⁵⁰, among other things, ARCIC is tolerant to “adoration of Christ in the reserved sacrament” “as an extension of eucharistic worship.”⁵¹ What a contrast to the words of the Final Rubric of *The Communion Service* in the Anglican *Book of Common Prayer* (1662)! This rightly says, “no adoration” “ought to be done, either unto the sacramental bread or wine, there bodily received, or unto any corporal presence of Christ’s natural flesh and blood. For the sacramental bread and wine remain still in their very substances, and therefore must not be adored; (for that were idolatry, to be abhorred of all faithful Christians;) and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ’s natural body to be at one time in more places than one.”

Some Interfaith Developments.

On the one hand, the Devil is behind, and has worked with man’s sinful nature and lusts, to produce every false religious system in the world. But on the other hand, to make them work, he has generally had to rely on God’s common grace with respect to *some* morals e.g., “Thou shalt not kill,” “Thou shalt not commit adultery,” “Thou shalt not steal,” “Thou shalt not bear false witness,” and “Honour thy father and mother” (Exod. 20). Moreover while the Devil controls his Devil-possessed Pope like a puppet on a string; such control is abnormal and unusual. Unlike the Pope who is “the son of perdition” (II Thess. 2:3) and possessed by the Devil himself; all other devil-possessed persons are possessed by one of Satan’s minions, rather than Satan himself. Unlike the Pope, most devil-possessed people can still be exorcised if they repent. Moreover, most people are not devil-possessed, even if, due to their living in lusts under God’s permissive will, they are more susceptible to devilish / demonic suggestions than they would be if they were submitted to God under God’s directive will.

⁵⁰ ARCIC’s *The Final Report*, Windsor, 1981, *op. cit.*, pp. 1-25,99-100.

⁵¹ “Eucharistic Doctrine: Elucidation,” section 8, in *Ibid.*, pp. 23-4.

This means that the Devil cannot simply give a command for all those involved in the world's false religions to suddenly become Papists. He must in some way trick them into such a "conversion." Since the *Vatican II Council*, the Devil has been preparing the groundwork to ultimately unite all the false religious belief systems that he is behind, under the umbrella of Roman Catholicism. Then, when men hail the Pope as "Vicar of Christ," i.e., a vice-God, they will in fact be falling down in adoration to Lucifer who controls the Pope, as he seeks to fulfil his desire to "be like the most High" (Isa. 14:14).

Of course, the Devil does not "play fair." He will tell these people anything to first get their defences down, and "feeling" that Romanism is "one of the world's great religions," and let that kind of sentiment first take root over time, before advancing the cause of his Church of Antichrist further. The *Vatican Two Council* (1963-5), initiated an inter-faith movement with "non-Christian religions." In different world religions, the Devil has implanted elements that he can use to draw them to Popery at a time of his choosing. E.g., notions of an "earth-mother" in pagan Aboriginal religions of Australia that he has been resuscitating among persons of Aboriginal descent in more recent years, or the goddess Shiva in Hinduism, can at the right time be channelled into Marian devotion, thus making Mariolatry the route to Romanism.

While examination of all these false systems of religion is beyond the scope of this work; the religion that is generally regarded as "the toughest nut to crack," is Mohammedanism. Indeed, Scripture tells us that in the Pope's Final Crusade (Dan. 11:40-45), which equates in time the events of the mark of the beast in Rev. 13; that a group in "Edom, and Moab, and the chief of the children of Ammon" (Dan. 11:41) i.e., Arab Mohammedans in modern day Jordan, though not being saved persons, will nevertheless hold out against the Pope's idolatry.

But let the reader carefully consider the following facts, in understanding how, at the time of the Devil's own choosing, he can draw most, though evidently not all Mohammedans (Dan. 11:41), to Popery through Mariolatry. In the *Koran*, Mohammed repeatedly refers to Christ as "Jesus, son of Mary" (Sura 4:168; Sura 5:77,79,82), thus making a strong connection between Christ and Mary; and seeking to elevate Mary.

In the *Koran*, much is made of the conception and birth of Mary. It is said that her birth resulted from a "vow" to God, making the "female" "in" the "womb" of Anne "for" God's "special service." And at her birth, it is said by her father, "I have named her Mary, and I take refuge with thee for her and for her offspring, from Satan the stoned." So with goodly acceptance did he Lord accept her, and with goodly growth did he make her grow" (Sura 3:31,32). Thus while Mohammedans believe that every new-born child is touched by Satan; they consider that there were two exceptions to this, namely, Mary and Jesus; between whom it is said God interposed a veil. Thus Rodwell in his translation of the *Koran*, says that "this passage *may* imply the immaculate conception of the Blessed Virgin Mary.⁵²" In this "immaculate conception" context, Rodwell also refers to Sura 3:37, which claims, "the angels said, 'O Mary! Verily hath God chosen thee, *and purified thee*, and chosen thee above the women of the worlds!'" Here it is possible, though not necessary, to give "purified" an immaculate conception interpretation.

While Mohammed does not claim Mary is a goddess (Sura 5:79), in Sura 19, entitled,

⁵² Rodwell, J.M. (translator), *The Koran*, 1909, *op. cit.*, p. 389.

“Mary,” Mary is given the status of “a prophet” (Sura 19:31); i.e., the same standing as Christ who is also said to be *only* a prophet (Suras 6:84,85; 61:27). She is “blessed” (Sura 19:32) as a virgin who conceived Christ by supernatural means (Sura 19:21). Thus Mohammed taught that Mary “kept her maidenhood” (Suras 21:91; 66:12); and placing Mary and Christ on a par, Mohammed says God “made her and her son a sign to all creatures” (Sura 21:91). Mary it is claimed by Mohammed, referred to “the day I was born, and” “the day I shall die, and the day I shall be raised to life (Sura 19:33). While this stops short of the Roman Catholic doctrine of the Assumption, it puts an emphasis on the day of Mary’s death and her bodily resurrection, that is thoroughly unBiblical, and which can at the right time, be channelled into the teaching of the Assumption.

It is surely significant that in the *Koran*, we have the elements of Christ and Mary put on a par with each other as prophets. Relative to each other, the status of Mary is elevated, and the status of Christ is diminished, so that in a co-equal manner, it can be said by Mohammed, “we appointed the son of Mary, and his mother, for a sign” (Sura 23:51). Given that the *Koran* allows for, though does not require, an immaculate conception interpretation of Mary in Anne’s womb; and allows for, though does not require a doctrine of the Assumption; and given that the strong emphasis on Mary’s birth and death puts a bias in favour of such views if there is any external pressure to accept them; it follows that the Devil appears to have implanted in Mohammedanism, the mechanisms for bringing it to Popery through Marian devotion when he thinks the time is opportune for him to do so.

Clearly any such action would require strong supernatural signs by the Devil; but if his Roman Pope were to put the emphasis on portraying Christ and Mary in an essentially co-equal manner; with Papal declarations focusing on the teachings of the immaculate conception of Mary and Assumption of Mary (both of which have been made the recipients of “infallible” Papal declarations), then one can see how (like other world religions,) the religion of Mohammedanism appears to have been set up by the Devil for a final mass conversion to Popery via Marian devotion ideas.

It is also surely notable, that in its inter-faith pronouncements on Mohammedanism, the *Vatican II Council* put a focus on Mariolatry. In its “declaration on the Relation of the [Roman] Church to non-Christian Religions,” the false prophet declared, “The [Roman] Church has” “a high regard for the Muslims [Mohammedans].” “Although not acknowledging him as God, they worship Jesus as a prophet, his virgin mother they also honour, and even at times devoutly invoke.⁵³”

This reference to Mohammedans that “invoke” Mary requires the qualification that Mohammedanism (Islam) varies internally, and while some Mohammedans invoke Mary, others do not. Nevertheless, it is surely notable that Romanism recognizes in the Mohammedan devotion to their essentially co-equal figures of Jesus and Mary, and the fact “at times” “Muslims [Mohammedans]” are prepared to “invoke” Mary, i.e., pray to Mary, there is an important basis for inter-faith relations. It should also be remembered, that “our Lady of Fatima” Portugal, is historically a major Marian shrine connected with Romish desires to convert people to Popery; and that “Fatima” is an Mohammedan (or Islamic) name, referring to one of Mohammed’s daughters.

⁵³ *Vatican Council II Conciliar and Post Conciliar Documents*, pp. 738-42, at 739-40.

The “mark of the beast” - World-wide Marian worship’s coming.

On the one hand, working through his legions of fallen angels, the Devil seeks to work with men’s lusts, and by evil suggestion lead men into sin (sometimes called, “whispering in the ear,” although not actually a detectable audible sound, it is generally used by devils to plant an idea in a mind, and is to be resisted the same type of way a lust originating in one’s mind would be). While men’s sinful natures leads them into lust; sometimes a devil whispers an idea in their head; to aid and abet this process; but even here, a person must accept the idea, and is still capable of resisting and rejecting it; in the same way he can resist and reject suggestions in his mind that come about from his own sinful nature. The Devil thus hopes to get men focused on anything but what really matters; anything but the true God and the Holy Bible. He seeks to focus men on their lusts, such as gluttony, drunkenness, gambling, sporting idols, and sexual immorality. He has been greatly aided in this process in the post World War Two era by “human rights” anti-discrimination legislation, which uses French Revolution “Rights of Man” thinking to replace God’s moral code; and also by the rise on rock’n’roll idols and music, which has now evolved into the Big Beat Popular Music (i.e., a variety of genres such as rock’n’roll, pop, metal or heavy metal, R & B, Rap or Hip Hop, and Punk).

But on the other hand, by God’s common grace, all men to some degree, turn towards God’s law. E.g., they have a sense that there is “a right” and “a wrong,” even when that is so warped that they “call evil good, and good evil” (Isa. 5:20). But they are also capable by God’s common grace of discerning right and wrong in various moral areas if they so wish. E.g., when I was studying at Moore Theological College, I recall how in one lecturer, Peter O'Brien who had formerly been a missionary in India, said that at one stage a tribal group of Indians were “discovered” behind a mountain that were not Hindu and seemingly cut off from mainline Indian culture for some time; but among other things, they had a moral code that considered adultery and murder were wrong. Thus the Devil is waiting there with a host of false religions, that seek to harness some elements of the Christian morality, spoken by God himself on Mount Sinai, such as “Honour thy father and mother,” “Thou shalt not kill,” “Thou shalt not commit adultery,” “Thou shalt not steal,” and “Thou shalt not bear false witness.” These false religion are frequently connected with ethnic religions that a person is culturally attached to, however loosely. The gross practice of racial Babelism in the post World War Two Western World, has additionally brought with it religious Babelism, through this mechanism of ethnic religions.

However, while the Devil will channel people towards numerous false religions, such as Eastern Orthodoxy, Mohammedanism, Hinduism, and Buddhism; his grandest, greatest, and most daring deception is the religion of Romanism. For the last 1,400 years since 607, Roman Catholicism always has been, and always will be, his number one religion. Its head, the Roman Pope, is personally devil-possessed by the god of this world, Lucifer (II Thess. 2:3,9; Rev. 12:3; 13:1,2), and from its headquarters in Rome, he organizes his legions of devils or demon-spirits across the globe (Rev. 17:9; 18:2). In the final great drama foretold in Dan. 11:40-45 and Rev. 13; this religion of Romanism will come to the fore, as the Devil seeks by an ultimatum of forced conversion or death, to draw all the world under the religion of Popery.

Since the Garden of Eden, when Satan devil-possessed a serpent to entice our first parents into sin (Gen. 3), the Devil’s goal in his dealings with man has been to entice men into false religious beliefs and sins. In attaining this goal, he has been prepared to work with

man's now fallen and sinful lusts, and so he has tailored many false religious belief systems in cooperation with men's desires. These false belief systems include a heretical denial of the true faith e.g., Eastern Orthodoxy; an infidel denial of the true faith e.g., Mohammedanism; a pagan denial of the true faith e.g., Hinduism or Buddhism; or a system of religious unbelief such as agnosticism or atheism. The Devil has been remarkably successful in achieving this goal.

But while the Devil desires men to have false religious beliefs in general, he desires that they subscribe to Roman Catholicism in particular. Thus his ultimate goal is to bring all the world under the umbrella of the Roman Catholic Church. As at present, Satan has about a quarter of the world's population, i.e., about one billion people, in his masterpiece of deception, the Church of Antichrist. The Devil is not, like God, omnipresent. He can only be in one geographical place at once, and must leave the execution of most of his work to his minion devils. The Devil is usually physically present in Rome, where he devil-possesses the incumbent Pope. Their form is the same (Rev. 12:3; 13:1), and to worship one, is to worship the other (Rev. 12:9,4).

Satan's minion devils must usually go in transit to and from Rome, in order to communicate with Lucifer himself. Rome is thus "the hold of every foul spirit" (Rev. 18:2). The Devil wants world-wide worship and acclaim, and to achieve his ultimate power-play, to "be like the Most High" (Isa. 14:14), he must have the world worship the Pope whom he devil-possesses, as their spiritual lord and master; for the Pope as Vicar of God "sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:4) as a Vice-God. In achieving this end, the Devil has had only mixed success, since while about 1 billion of the world's 6.5 billion are Papist (c. 15%), the greater part are not (c. 85%). The Devil's attempt at forced "conversions" of Serbs to Romanism under the World War Two Nazi Ustashi of Greater Croatia (i.e., Croatia, Bosnia-Herzegovina, and Belgrade), had some success with about a quarter of a million "conversions." The Devil's glee over these forced "conversions" was clearly evident with the beatification of Archbishop Stepinatz in 1998. But ultimately Satan wants much more. Ultimately, he wants the whole world in the Church of Antichrist, the Roman Catholic Church. The yet unfulfilled sections in Rev. 13 on the mark of the beast tell of Satan's final, and yet future attempt, to secure that, his ultimate goal.

On the World War II Nazi Ustashi figures, to get a quarter of a million "converts" to Roman Catholicism, about three-quarter of a million Serbs were killed who refused to convert i.e., 75% killed to get 25% converted (although the overall figures also included deportations i.e., c. 20% deported, c. 20% converted, and c. 60% killed). If these kill to conversions ratios were applied globally, then on a present global population of c. 6.5 billion, in which about one billion are already Papist, the Devil would be prepared to have c. 4.1 billion killed on the planet (85% of non-Papists), in order to get c. 1.4 billion converts (25% of non-Papists "converted"). If so, the future events of "the mark of the beast" in Rev. 13 may be very bloody indeed. But to this it must be said that the indications are that this last great drama to be played out just before Christ's Second Coming, will be executed with much greater finesse, since it will involve "the image of the beast" that can "both speak, and cause as many as would not worship the image of the beast" to "be killed" (Rev. 13:15). Thus the number of those killed will in all probability be much less than 75%. Nevertheless, these World War II Nazi Ustashi figures show us the extent to which the Devil is prepared to go in order to achieve his ultimate goal.

Since I consider the issue of *the mark of the beast* associated with worshipping *the*

image of the beast is a still future element in the prophesy of Rev. 13, I reiterate that one must be very careful about predicting what it will be. While unqualified dogmatism is unwise and we cannot now be certain as to the exact specifics, it seems to me that the *most likely possibility* is that this will be a miracle working and speaking image of Mary, the mother of Jesus, that all the world will be asked to worship as a symbol of their spiritual allegiance with Papal Rome. This will be harmonious with the declarations of *the false prophet* (Rev. 13:11-18; cf. 16:13; 19:20; 20:10) (i.e., “general” or “ecumenical councils,” in lesser fulfilment starting from the *Second Council of Constantinople* in 553 which regarded as under “anathema” anyone who did not accept its claims that Mary was “ever-virgin,” and the *Third Council of Constantinople* in 680-1 which claimed “inspiration” and thus the status of a prophet⁵⁴; and greater fulfilment from the *First Lateran Council* in 1123, from which time it was the Pope who called and presided over such councils). Relevant declaration by the false prophet about Mary, include those spoken by him in 787 (*Second Council of Nice*), 869-70 (*Fourth Council of Nicea*), 1545-63 (*Council of Trent*), and 1962-65 (*Second Vatican Council*), and the false prophet’s declarations about Papal authority and infallibility spoken in 1869-70 (*First Vatican Council*) and 1962-65 (*Second Vatican Council*)⁵⁵.

Moreover, in 1179 the false prophet spake, saying, “We decree that the Albigenses, with their defenders and harbourers, be subject to anathema, and we forbid, under the pain of anathema, anyone presuming to have them in their homes or on their land, or to support them, or to do business with them” (*Third Lateran Council*). In 1215 the false prophet further said. “We decree that [the Albigensians] and their supporters and abettors lie under an anathema, and we prohibit, under pain of anathema, anyone to dare to keep them in his house or on his land, or to support them or to have dealings with them” (*Fourth Lateran Council*). Likewise, Pope Martin V (Pope 1417-31) had his Papal *Bull of the Damnation of Errors of Wycliffe and Huss* added to the Acts of the *Council of Constance* (1415) and so endorsed by the false prophet. This prohibited Roman Catholics to permit “men of this kind” to have any houses in their countries, or raise families, or to make contracts, or to engage in any trade or business, or to perform any civil offices.

Great indeed is the power claimed by these “ecumenical” or “general councils,” for the false prophet speaking in the *Council of Constance*, also decreed in 1415 that as “a General Council,” “all men, of every rank and condition, including the Pope himself, is bound to obey it in matters concerning the Faith,” and so if “any one” “shall” “refuse to obey” “this” “Council, or” “any other” “General Council,” he shall “be subjected,” “if need be,” “to the” “sanctions of the law⁵⁶.” Whether Rev. 13:17 is fulfilled in the future by simply reactivating these type of pre-existing provisions that prohibit buying and selling, which have already been stated by the false prophet, or whether another ecumenical council that is

⁵⁴ These fifth (553) and sixth (680-1) general councils were a cunningly wrought mixture of truth and error, since they simultaneously upheld good Trinitarian doctrine, rightly condemning the Nestorians (553) and Monothelites (681). On the need to distinguish between truth and error in such councils, see Article 21 of the Anglican 39 Articles.

⁵⁵ We know of no Pope (“the son of perdition,” II Thess. 2:3), nor any Romish Prelate who has sat in a Romish “ecumenical” council (the false prophet), who has ever been able to repent and come to the true faith of Protestantism. Cf. Rev. 20:10.

⁵⁶ Re: Lateran III and Constance Councils, see Poole, M., *A Commentary on the Holy Bible*, 1685, at Rev. 13:17; Turretin, p. 69; Bettenson’s *Documents*, pp. 132-3, quoting chapter 27, Mansi 22:231, Denzinger, Number 401 (Lateran IV Council); p. 135 (Council of Constance).

attested to with all kinds of lying signs and wonders is specially convened for these purposes, is not now clear and is not the issue. It is nevertheless noteworthy that Pope John Paul II's revision of the 1917 Roman Catholic *Code of Canon Law* in 1983, included the following canons. Canon 1311, "The [Roman] Church has an innate and proper right to coerce offending members of the Christian faithful by means of penal sanctions." Canon 1371 (Para 1), "The following are to be punished with a just penalty: a person who teaches a doctrine condemned by the Roman Pontiff." Canon 1312 (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 [Roman] Church."⁵⁷

Since the formation of the Papal states in 756 A.D., the "two swords" of temporal and spiritual power in the Roman Pontiff became inseparable in Romanist theology. Thus e.g., the Roman Catholic Cardinal Archbishop of Westminster, Cardinal Manning, made the point that one cannot reject the temporal power of the Pope, without simultaneously rejecting his spiritual power. He says, "As in treating of human nature we may contemplate the body and the soul," "so it is with the sovereign pontificate of the Vicars of Jesus Christ," "in whom all the inheritance of the Vicariate of the Son of God, both as Pontiff and as sovereign, resides in full. It is one of the tactics of our adversaries to profess that they do not attack the spiritual supremacy, but only the temporal supremacy of the Pope." Thus on the one hand, Henry Cardinal Manning, refers with favour to the greater temporal power that Popes previously enjoyed, saying e.g., "Men have learned from the history of modern Europe that the law which is called the law of nations," "has become weak and powerless. And why? Because the nations have broken the bonds which bound them to the centre of obedience." "*It was a dignified obedience to bow to the Vicar of the Son of God, and to remit the arbitration of their griefs to one whom all wills consented to obey.*" Cardinal Manning expresses the view in his 1880 edition of *The Temporal Power of the Vicar of Jesus Christ*, that while "the temporal power of the Vicar of Jesus Christ" now "seems weak," in fact "the Vicar of the Son of God is renewing the passion of his Master upon earth."⁵⁸ (Some further significance to this Papal title, "Vicar of the Son of God," is referred to below.)

The Psalmist declares, "The idols of the heathen, are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they but they see not: they have ears, but they hear not; neither is there any breath in their mouths" (Ps. 135:15-17). This is the normative type of idol. But in Rev. 13:15 we are told of a less usual idol, for "the image of the beast" will be given a degree of "life" that allows it to "both speak, and cause that as many as would not worship the image of the beast" to "be killed." Roman Catholic theology already allows for such idols. For example, on my third trip to Barletta, Italy, in April 2002, I carefully inspected the Basilica of Santo Sepolcro. (The Basilica had the smell of death on my first trip to Barletta in 2001, when a funeral was being held in it.) Originally built in the 1100s A.D., and linked to the Popish Crusades for which ships left from Barletta Harbour, it is located on the old "pilgrim's" pathway to "the Holy Land." It was raised from the status of a church to basilica in 1726. Outside this basilica stands a famous bronze colossus brought to Barletta from Constantinople (Istanbul) in the thirteenth century, and which then became the symbol of Barletta in 1491.

⁵⁷ Bennett, R., "The Papacy: An Outline," *English Churchman*, 21 & 28 Feb, 2003, p. 10; quoting, *Code of Canon Law*, Canon Law Society of America, Washington, D.C., USA, 1983.

⁵⁸ Manning, H.E., *The Temporal Power of the Vicar of Jesus Christ*, 3rd edition, *op. cit.*, pp. xxviii-xxix, 141,232.

An Adriatic sea port with picturesque palm-trees along the beach-front, Barletta is known for its famous “challenge” of 1503 against the French invaders, featured in *Ettore Fieramosca o la disfida Barletta* (1833), by the Italian novelist, Ettore Fieramosca (1798-1866), a former prime minister of Piedmont. Barletta’s rich history includes the interesting Barletta Castle, but my primary interest in visiting Barletta related to the fact that on St. Joseph’s Day, 1866, Roman Catholics under “Father” Ruggerio Postiglione, first met for a service in the Basilica of Santo Sepolcro, and then proceeded to kill five Protestant martyrs and make confessors of many more Protestants. (In their blood-lust, they also mistakenly thought a Roman Catholic visitor to Barletta from nearby Trani was a Protestant, and so accidentally made him their sixth victim to be killed.) Significantly, Roman Catholic tradition in Barletta says that during an earthquake at Barletta in the fifteenth century, the fourteenth century crucifix above the main altar of Santo Sepolcro, *opened its eyes and saved the city of Barletta*. Given that the persecution and martyrdom of Protestants at Barletta, Italy in 1866 (a special focus year in the greater fulfillment terminus of the 1260 years that foretold the judgment of God on the temporal power of the Popes in the Papal States from 1860 to 1870), types the martyrdom of Protestants at the end of time who refuse to get the mark of the beast; the fact that the Church of Santo Sepolcro has both a tradition of an image that can come to life, and a tradition of killing Protestants, is surely noteworthy.

This type of thing in which Romanists accept that it is possible “to give life” to an “image” which can then “cause” things to supernaturally happen (Rev. 13:15), is also found in Marian form with the Papists’ weeping Madonnas (or “our Lady of Tears”). For example, in Italy is the *Weeping Madonna of Syracuse* in Sicily, which in 1953 wept tears authenticated to be “human,” and was connected with miraculous cures. After examining Roman Catholic Archbishop Bronzini’s Report on this phenomena, the Sicilian Roman Catholic Bishops unanimously recognized the *Weeping Madonna of Syracuse*. Their Report was issued on 12 December 1953, and on that day the Weeping Madonna again wept twice. The *New Catholic Encyclopedia* (2003) states that in the “1957 competition,” “a large number of talented architects” “produced impressive designs” for the “design of the shrine of the ‘Weeping Madonna’ in Syracuse.”⁵⁹ But whatever one thinks of this shrine’s artistic qualities, the fact that this type of *Weeping Madonna* shows both the “power” of “life” (Rev. 13:15) with the *weeping of tears*, and the “power” of “miracles” (Rev. 13:14) with the *weeping of tears and miraculous cures*, means that these kind of Romish graven images are a miniature *type* of what I think will be the *greater* fulfillment in a *differently animated* and *much greater miracle working* image of Mary.

Furthermore, the *Saint Andrew Daily Missal* (1962) includes “*Mater Admirabilis*” or “Mother Most Admirable” day (20 Oct). The *Introit* for the Roman Mass says, “Hail, holy Mother, thou who didst bring forth the King who ruleth heaven and earth for ever and ever,” and then falsely attributes some of the words of Ps. 45:1 to Mary, “My heart hath uttered a good word: I speak my works to the King.” The missal refers to a fresco of Mary in the *Trinita dei Monti Convent* at Rome. This shows the so called “Mother Most Admirable” at work in a temple court. The picture was “blessed” by Pope Pius IX in 1846. “Pilgrims come from all over the world to venerate it, and extraordinary conversions and cures continually take place.” This is significant for showing the nexus between miracles attributed to Mary and resulting “extraordinary conversions.” I think this element is also a miniature *type* of what I consider will be the *greater* fulfillment with both *more miracles* and

⁵⁹ *New Catholic Encyclopedia* (2003), Vol. 3, pp. 712-3.

mass conversions to Popery, resulting from the *much greater miracle working* image of Mary depicted in Rev. 13.

Moreover, the *Saint Andrew Daily Missal* includes “Our Lady of the Miraculous Medal” day (27 Nov). St. Catherine Laboure was canonized by Pope Pius XII in 1947, and her feast day is celebrated in the *Saint Andrew Daily Missal* on the following day, 28 November. In 1830, this Romish nun (a Sister of Charity), saw a vision of Mary. In this vision, she saw Mary showing her the pattern of an image, known as the “Miraculous Medal,” through which various miracles have been performed, including the conversion of the Jew, Alphonse Ratisbonne, at Rome in 1842. A depiction of this medal is found in Broderick’s *Catholic Concise Encyclopedia*. On one side is an image of Mary standing over the year “1830” with the words, “O Mary conceived without sin, pray for us who have recourse to thee.” On the other side of this image is the letter “M” for Mary, together with a cross, depictions of the “Sacred Heart” of Jesus and “Immaculate Heart” of Mary, together with twelve stars. Here we have four keys elements coming together: “an image” depicting Mary of supernatural origin (Rev. 13:15); supernatural powers evident in “miracles” (Rev. 13:14); the usage of this to bring about conversions to Romanism; and given the later purportedly “infallible” statement by the Pope on the “immaculate conception” of Mary (1854,1870); the words “Mary conceived without sin” with the picture of Mary’s so called “Immaculate Heart,” act to make this an “image” that bolsters and endorses Papal power (Rev. 13:15-18) and claims to universal spiritual jurisdiction in the church of those who profess and call themselves “Christians.” Thus once again, I find in these elements a miniature *type* pointing forward to the still future *greater* fulfilment that will one day be found in a miracle working image of Mary.

In the first place, these miniature *types* show how Roman Catholic theology already accommodates the necessary elements to proceed with the still future greater fulfilment. In the second place, this also helps us to understand why the spiritual forces of darkness have been promoting religious liberalism, “ecumenical” tolerance to Rome by other churches, “inter-faith” tolerance to Rome from religions that do not even claim to be “Christian,” religious universalism, agnosticism, and atheism. That is, the promotion of religious liberalism, agnosticism, and atheism, acts to sever people from their Protestant religious roots and spiritual defences in Western countries, and in other lands they disconnect them from other religions, thus leaving them ripe for picking by Satan’s masterpiece, the Church of Rome, when this animated and miracle working Marian image is brought into play. They are first made spiritually defenceless, so that when in the future they behold the miracle working Marian image, saying something like, “The Roman Pontiff is the *Vicarius Christi*, the Vicar of Christ; so hear and obey the vicar of God’s Son,” upon clear evidence that this is not the naturalist work of a ventriloquist projecting a voice onto the Marian statue, but rather, a supernatural work, they will in the first place realize that their religious skepticism was foolish and wrong, and being caught off balance, then be sucked into the vortex of Romanism. (This factor also helps to explain the spiritual forces behind the desire of communists to promote atheism in other countries, that is, to help sever persons in, for example, China, from their pagan religions, and so in the longer term make them more susceptible to accept the message of this miracle working Marian image.)

Moreover tolerance towards, and a generally favourable view of, Romanism, whether in the form of religious universalism, the “inter-faith,” or “ecumenical” movements, likewise leaves people defenceless against the power of such a miracle-working image of Mary, since their favourable disposition to Romanism means they will refuse to believe that the power of

such an image is from Satan, who in fact is its real source of its power (II Thess. 2:9; Rev. 18:23). Thus they too can be sucked into the vortex of Popery when they hear this Marian image saying something like, “The Roman Pope is the Vicar of the Son of God. Hear then him, who is the *Vicarius Christi*, the Vicar of Christ.” *Thus only when we consider the end-game found in Rev. 13:11-18, can we begin to better understand the reason for the Devil’s contemporary promotion of religious liberalism, atheism, agnosticism, religious universalism, the “inter-faith” movement, and the “ecumenical” movement.* In the interim, these examples of heresy and unbelief send people to hell. But they also constitute a preparatory work of breaking down peoples resistance to the idea that a Marian speaking image could *manifest Satanic power*. Thus in the end-game, the Marian image will become *the Devil’s carrot* to attract people to a belief in “God’s” power with the Pope as “Christ’s vicar,” and then the death sentence will be the *stick*, so that the union of *the carrot and the stick* will be the Devil’s fatal attraction in this great final deception.

Homily 5, Book 1, Article 35 of the Anglican *Thirty-Nine Articles*, list as the teachings of “Antichrist,” “Papistical superstitions and abuses,” such as “Lady Psalters and Rosaries.” Homily 2, Book 2, of this Anglican Article says, “What meaneth it, that they,” “burn incense, offer up gold to images, hang up crutches, chains, and ships, legs, arms, and whole men and women of wax before images, as though by them or Saints (as they say) they were delivered from lameness, sickness, captivity, or shipwreck?” “Is not this” “so earnestly forbidden in God’s Word? If they deny it, let them read the eleventh chapter of Daniel the prophet; who saith of Antichrist, *He shall worship [a] god whom his fathers knew not with gold, silver, and with precious stones, and other things of pleasure.*” This Homily then refers to the “images” of these “idolaters,” such as images that “wept” (including various weeping madonnas), and “an image of our Lady” said to have been “painted by St. Luke.” This image is featured at Great Saint Mary’s Basilica in Rome, and so once again the Church of Rome is identified. Miracles, for example, attributed to those who “in a tempest” had “vowed to St. Christopher,” and escaped, or “by St. Leonard’s help brake out of prison,” are also referred to. Though regarding some of these miracles as fakes, it is also “to be admitted that some miraculous acts were by illusion of the Devil done where images be.” “For the Scriptures have, for a warning hereof, foreshowed (Matt. 24:24; II Thess. 2:9-12; Rev. 13:13,14) that the kingdom of Antichrist shall be mighty in miracles and wonders to the strong illusion of the reprobate.”

The Homily also refers to “the decrees of the second Nicene Council” (787), and “the Roman Council under Gregory the Third” (Pope 731-741), “in which” “they teach that images are to be honoured and worshipped,” describing this as “blasphemous.” Moreover, reference is also made to “the plain blasphemy of” the sixteenth century Roman Catholic Bishop of Chioggia (ancient Clugium), south of nearby Venice, “James Naclantus⁶⁰.” In his work of “blasphemous idolatry” (1557, 2nd edition 1567), Naclantus said, “‘it is not only ... that the faithful ... do worship before an image, ... but also do worship the image itself, ...and they worship the image with the same kind of worship wherewith they worship the copy of the image’ (or the thing whereafter the image is made). ‘Wherefore, if the copy itself is to be worshipped with divine honour,’ (as is God the Father, Christ, and the Holy Ghost,) ‘the image of them is also to be worshipped with divine honour; if the copy ought to be worshipped with inferior honour or higher worship, the image also is to be worshipped with the same honour or worship’.” Thus for example, in an artistic image of the Nativity

⁶⁰ Quoting Naclant. *Enarratt. in Epist. ad Rom. cap. I, fol. 42a, ed. 1557; Opp. I, 204 ed. 1567* in: Griffiths’ *Two Books of Homilies, op. cit.*, pp. 234-237.

showing Mary holding Christ, surrounded by Joseph and some angels, the lower form of Romish *dulia* worship would go to the images of Joseph and the angels, the higher form of Romish *dulia* worship known as *hyperdulia* would go to the image of Mary, and the highest form of Romish worship, *latria*, would go to the image of the Christ-Child. Since this “kingdom of Antichrist” described by the Homily includes Great Saint Mary’s Basilica in Rome, “the Roman Council” under Gregory III, and the Roman Catholic Bishop of Chioggia, the Papal Antichrist is clearly identified.

Furthermore, this same Homily makes reference to the old Romish pilgrimage to Walsingham in England, and the associated cult of “our Lady of Walsingham.” This idolatrous shrine was close to the priory grounds, and the cult was abolished under Henry VIII in the 1530s. (It was tragically revived by a second shrine to “our Lady of Walsingham” erected by the Roman Church in 1897, and further horribly revived by a third shrine to “our Lady of Walsingham” erected by Puseyite Anglicans in 1921.) The Homily notes that Divine Attributes are given to Mary and other Saints comparable to those “of the Gentile idolaters.” For example, “were one Saint hath images in” different “places, the same Saint hath” diverse “names.” “When you hear of our Lady of Walsingham, our Lady of Ipswich, our Lady of Wilsdon, and such other, what is it but an imitation of the Gentile idolaters’ Diana Agrotera, Diana Coryphea, Diana Ephesia,” and so, or “Venus Cypria, Venus Paphia, Venus Gnidia?” “Terentius Varro showeth that there were three hundred Jupiters in his time; there were no fewer Veneres and Dianae: we had no fewer Christophers,” Marian “Ladies, and Mary Magdalenes, and other Saints.” “And they have not only spoiled the true living God of his due honour in temples, cities, countries, and lands by such devices and inventions, as the Gentile idolaters have done before them, but the sea and waters have as well special Saints with them as they had gods with the Gentiles, Neptune, Triton, Nereus, Castor and Pollux, Venus, and such other; in whose places be come St. Christopher, St. Clement, and diverse other, and especially our Lady, to whom shipmen sing.” Having identified these and other idolatrous practices concerning the Saints, “especially our Lady,⁶¹” reference is then made to the Romish distinction of “Latria” (worship of God) “and *Dulia*” (worship of angels and saints), of which the higher form of the latter is *Hyperdulia* and refers to worship of Mary.

The Homily then later says “concerning the outrageous decking of images and idols with painting, gilding, adorning with precious vestures, pearl, and stone what is it else but, for the further provocation and enticement to spiritual fornication, to deck” such “spiritual harlots?” “Which the idolatrous Church understandeth well enough. For she, being indeed not only an harlot (as the Scriptures calleth her) but also a foul, filthy, old, withered harlot, (for she is indeed of ancient years,)” “that she, shining with outward beauty” “may please the foolish fantasy of fond lovers, and so entice them to spiritual fornication with her: who, if they saw her, I will not say naked, but in simple apparel, would abhor her as the foulest and filthiest harlot that ever was seen; according as appeareth by the description of the garnishing of *the great strumpet* of all strumpets, *the mother of whoredom*, set forth by St. John in his Revelation (Rev. 17,18), who by her glory provoked the princes of the earth to commit whoredom with her.” “Surely the prophet Daniel, in the eleventh chapter, declareth such sumptuous decking of images with gold, silver, and precious stones to be a token of Antichrist’s kingdom, who as the prophet foreshoweth, shall worship God with gorgeous

⁶¹ *Ibid.*, p. 225. On the Anglican usage or “our Lady” for Mary here (p. 225), i.e., “our (example of a) Lady” and earlier in referring to “an image of our Lady” (p. 234), see my remarks in the Preface.

things.” Thus in this Homily, the Church of Rome which established such shrines as “our Lady of Walsingham,” and uses the distinction of “Latria and Dulia,” is first isolated through reference to miracle working Popish idols fulfilling Matt. 24:24; II Thess. 2:9-12; Rev. 13:13,14; the Pope of Rome is identified as the Antichrist; and then the Roman Church is described as the “harlot” of Revelation 17 and “Antichrist’s kingdom” depicted in Dan. 11:38. Since this latter reference requires the conclusion that the Pope is the head of “Antichrist’s Kingdom,” once again the Pope is identified as the Antichrist.

This means that in Homily 2, Book 2 of the Anglican Article 35, Dan. 11:38 is twice used, once in connection with Matt. 24:24; II Thess. 2:9-12; Rev. 13:13,14, and once in connection with Rev. 17 & 18, for the purposes of identifying the Pope as the Antichrist. In both instances, the idolatrous usage of images, invocation of saints, and the miracles sometimes associated with these graven images, are regarded as fulfilments of Biblical prophecies identifying the Pope as the Antichrist. Though Homily 5, Book 1, also refers to the Pope as the Antichrist, this description found of the Papal Antichrist in Homily 2, Book 2, with its usage of such well known historicist passages as Dan. 11:38; Matt. 24:24; II Thess. 2:9-12; Rev. 13:13,14; Rev. 17 & 18, makes this Homily the most Biblically comprehensive exposure and denunciation of the Pope as the Antichrist in the Anglican *Thirty-Nine Articles*. On the one hand, it must be said that this Homily is clearly finding a historicist fulfilment of prophecy in *various types* of Popish idolatry, connected with the worship or veneration of graven images of God or saints, the idolatrous cult of invoking such saints, and the associated miracles of such saints. This is therefore *much wider than Mariolatry* and includes the idolatrous worship of images of God, angels, and “Saints” other than Mary. But on the other hand, it is also clear that *Mariolatry is included* as one type of example of this idolatry in Homily 2, Book 2, and also as one type of example of the teachings of the “Papistical” “Antichrist” in Homily 5, Book 1. Since through reference to the Anglican Church’s treatment of the Antichrist in the Homilies of their Article 35 of the *Thirty-Nine Articles*, the Papal Antichrist is identified through reference to the idolatrous practices of Rome, which *includes* Mariolatry, this means that the usage of Dan. 11:38; Matt. 24:24; II Thess. 2:9-12; Rev. 13:13,14; Rev. 17 & 18 to identify the Roman Antichrist’s Mariolatry, is historically supported at a confessional level by the Anglican Church through reference to Homily 5, Book 1, entitled, “Of good works annexed unto faith,” and Homily 2, Book 2, entitled, “Against peril of idolatry.”

So too, before 1910 section 2 of the *Act of Settlement* (1701), required that at their coronation, every sovereign of Great Britain must “make, subscribe, and audibly repeat” the following “Declaration” (my emphasis) “I ..., do solemnly and sincerely, in the presence of God, profess and testify and declare that I do believe that in the Sacrament of the Lord’s Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that *the invocation or adoration of the Virgin Mary* or any other Saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, *are superstitious and idolatrous*. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without evasion, equivocation, or mental reservation, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever shall dispense with or annul the same or declare

that it was null and void from its beginning.” This oath was required to be taken by all Members of Parliament under the *Test Acts* (against English and Irish Puritans, and Roman Catholics), but following the 19th century repeal of the *Test Acts* it was limited to the monarch till 1910. Thus before 1910 the Supreme Governor of the *Church of England* rightly declared under this Act of 1701, that “the invocation or adoration of the Virgin Mary” “are superstitious and idolatrous” “in the plain and ordinary sense of the words” “as” “commonly understood by English Protestants.”

This oath was then modified in 1910, and as first taken by George V in 1910 it now reads simply, “I ..., do solemnly and sincerely, in the presence of God, profess, testify and declare that *I am a faithful Protestant*, and that I will, *according to the true intent of the enactments to secure the Protestant Succession to the Throne* of my realm, uphold and maintain such enactments to the best of my power⁶².” But this religious declaration “I am a faithful Protestant” is still taken in the context of the monarch being “Supreme Governor of the Church of England” and “Defender of the Faith.” This therefore still contextually means the monarch upholds e.g., Article 22 of the 39 Articles which says, “The Romish doctrine concerning ... images ..., and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.”

Counting the number of the beast's image, “666” (Satur).

In Rev. 13:13 we read that the false prophet “maketh fire come down from heaven on the earth.” This clearly alludes to the story of Elijah and the false prophets of Baal and Asherah found in I Kgs 18-20. At that time, “four hundred” “prophets of” the pagan god “Baal,” and “four hundred” “prophets of the groves” (AV), that is, “of the” pagan goddess “Asherah,” (NKJV) (I Kgs 18:19), were unable to make fire come down from heaven to consume their sacrifice, whereas Elijah was able to show that God could do this since the Lord Jehovah is the true God. Thus the false prophet of Rev. 13:13 is a more powerful deceiver than the false prophets of I Kgs 18-20, since he “doeth” such “great wonders” (Rev. 13:13). “Asherah” (NKJV) was considered to be “the mother” of some seventy gods, including, Baal (cf. Exod. 34:13; Deut. 7:5; I Kgs 16:33; II Chron. 24:18; Isa. 17:8; Jer. 3:6; 17:2). The male god Baal, and female god Asherah, were depicted together as a male-female duo of mother and son. For example, the “witchcrafts” of “Jezebel” (II Kgs 9:22) included the worship Baal and Asherah, and her husband King Ahab was thus enticed into this idolatry (I Kgs 16:29-33). Jezebel is mentioned in Rev. 2:20. It is thus contextually appropriate in Rev. 13 for the false prophet who is compared to, and held to be more powerful than the false prophets of Baal and Asherah, to hold allegiance both to a male Deity figure in the form of a religiously perverted and false depiction of Christ (like Baal), and also a female deity figure that constitutes his mother in the form of a religiously perverted and false depiction of Mary (like Asherah, the mother of Baal). E.g., Roman Catholic Churches sometimes have a side altar on one side of the church with a statue of Mary (in blue) that Papists bow down and pray to; and a corresponding side-altar on the other side of the church with a statue of “the Sacred Heart of Jesus” (in red) that Papists bow down and pray to.

The Babylonian word *sag-zur* means “mother-goddess” and one form of this word is

⁶² “Accession Council,” *Wikipedia* (as last modified 21 April 2010) (http://en.wikipedia.org/wiki/Accession_Council).

*satur*⁶³. “Satur” can be transliterated into Hebrew a number of ways, including STVR. In Hebrew some vowels are put under the letters, and some vowels have a letter provided for them as a vowel pointer. Sometimes the word is written without vowels. The eighteenth century Baptist Minister, John Gill of London (1697-1771), was pastor of the Metropolitan Tabernacle congregation from 1720 to 1771, which supported the preaching of George Whitfield and the Great Awakening, and this congregation was later pastored by Charles Hadden Spurgeon from 1853 to 1891⁶⁴. Using the Hebrew STVR in which the Vav (V) is a vowel pointer, Gill observed that when “e” is placed under the “S” and the vowel pointer “V” used for “u” this is the given name “Sethur,” and so the Hebrew word *STVR* “is the name of a man” (Num. 13:13). Since “Sethur” means *hidden* or *secret* it “signifies *mystery*,” and so in this sense it resembles the “mystery” to do with “the whore of Babylon” in Rev. 17:5⁶⁵. But if the Babylonian Satur is vowelled on STVR with the “a” under the “S,” and the vowel pointer “V” used for the “u,” then this “Satur” refers to the pagan mother-goddess.

In Bible times different Hebrew letters were used for different numbers. Showing these in the English transliterated letters used for the Hebrew letters, these are as follows.

A (Aleph) = 1	L (Lamedh) = 30
B (Beth) = 2	M (Mem) = 40
G (Gimel) = 3	N (Nun) = 50
D (Daleth) = 4	Samekh = 60
He = 5	Ayin = 70
Vav (used as vowel pointer for various vowels) = 6	Pe = 80
Zayin = 7	Tsadhe = 90
Heth = 8	Qoph = 100
Teth = 9	R (Resh) = 200
Jod / Yod = 10	Shin = 300
K (Kaph) = 20	Tav (T or Th) = 400
	Qoph + Tav = 500

Using Hebrew numbers STVR (Satur, in Hebrew letters סטור) contains the fatal number, 666.⁶⁶

⁶³ Lieberman, S.J., *The Sumerian Loanwords of Old-Babylonian Akkadian*, Scholars Press for Harvard Semitic Museum, University of Montana, USA, 1977, p. 473.

⁶⁴ Masters, P., *About the Tabernacle*, Metropolitan Tabernacle, Elephant and Castle, London, UK, 1999, pp. 2-3.

⁶⁵ Gill, J., *Commentary on the Bible*, Matthew and Leigh, London, UK, 1810, p. 797; referred to by Sadler, *op. cit.*, p. 276.

⁶⁶ Hislop, A., *The Two Babylons*, 1858, reprint 1916, 2nd edition, 1921, 3rd edition 1926, 4th edition 1929, reprint: 1965, S.W. Partridge, London, Great Britain. (Hereafter called “Hislop”) pp. 269-70; Sadler, *op. cit.*, p. 276. While “Saturn” is found in the form “Satur” in “Saturday” (rather than “Saturnday”), this is due to its etymological derivation from the Anglo-Saxon *Saeterdaeg*, which originally comes from the Latin *Saturni dies*. Neither the Old Testament Hebrew form of “Saturn” found in Amos 5:26 (Genesius’ *Hebrew and Chaldee Lexicon*, 1847, word 3594) nor the modern Hebrew word for “Saturn” (Alcalay’s *Complete English-Hebrew Dictionary*, Chemed Books, Massada, Israel, 1990, Vol. 2, p. 3231) is Hislop’s “Satur.” Unlike myself, both Hislop and Sadler link the

S (Samekh) = 60
 T (Tav) = 400
 U (on vowel pointer Vav) = 6
 R (Resh) = 200

Total 666

This may help us unmask the mystery of the *hidden* power in the “image” made “to the” Papal “beast,” which is said to belong to him as “the image of the beast” (Rev. 13:14,15). That is, while “the name of the beast” (Rev. 13:17) is not, “mother-goddess” (Babylonian *satur*), it is clear that worshipping the beast’s “image” (Rev. 13:14,15) results in receiving the beast’s “mark” (Rev. 13:16,17). That this “image” would therefore contain “the number of” “the beast” (Rev. 13:17), 666, though not necessarily required by the text of Scripture in Rev. 13, nevertheless is a logical and reasonable enough possibility, and if so, one that also therefore helps us to better identify the precise nature of the beast’s “image” (Rev. 13:14,15). Notably then, in a similar way to the fact that the Pope has been found to be “shewing” “that he is God” (II Thess. 2:4) in the form of a Vice-God or Vice-Christ as “Vicar of Christ” by claiming Divine Attributes, so likewise the Church of Rome has been *shewing* Mary as a *mother-goddess (satur)* by ascribing to her Divine Attributes. Let the reader consider the following examples.

<i>Christ’s Divine Attributes.</i>	<i>Mary’s purported Divine Attributes.</i>
Christ was fully God and fully man. As God it would not be appropriate for him to marry and have sex with a woman, and so he remained a virgin during his earthly life.	This is not necessarily a Divine Attribute since mortals like the Apostle Paul were celibate (I Cor. 7:7); and some orthodox Protestants opposed to Mariolatry also considered Mary was an “ever-virgin” in the earlier part of the Reformation, before this matter had been more carefully thought through. But Mary was married to Joseph and so if she had stayed a virgin after Christ’s birth she would have defrauded Joseph (I Cor. 7:5). She only remained a virgin till after Jesus’ birth (Matt. 1:18,25; Luke 2:7), but the Church of Rome claims Mary was “ever-virgin” her whole life; and the Church of Rome uses this as one element of trying to make her more like a female counter-part to Christ.
Christ bodily ascended into heaven (Acts 1:1-11).	While this is not necessarily a Divine Attribute since mortals like Enoch and Elijah have been translated; the Roman Church

Babylonian *satur* to the Roman god *Saturn*, for which I know of no justification (other than the broad idea that Satan and his demon spirits are behind all false gods - which is certainly not the argument advanced by these writers).

<p>Christ receives worship as God (Heb. 1:6; Rev. 5:12-14).</p>	<p>promulgated the “Assumption of Mary” in 1954. Once again, the Church of Rome does this as one element of trying to make her more like a female counter-part to Christ.</p> <p>Mary receives worship / adoration (<i>Second Council of Nicea, 787 A.D.</i>)</p>
<p>As the second Adam, Christ had a sinless human nature like Adam before the Fall. (Rom 3:23; Heb. 4:15; I Peter 1:19).</p>	<p>“Immaculate Conception” doctrine (1854) says Mary had a sinless human like Adam and Eve before the Fall.</p>
<p>Christ is the only mediator between God and man (Heb. 12:24; I Tim. 2:5).</p>	<p>Mary is “co-mediator” (sometimes put in the feminine form, co-mediatrix).</p>
<p>As mediator and God, Christ receives prayers (Pss. 31:5; 39:12; Acts 7:59,60). (This is also connected to Christ’s omnipresence since he can hear and answer prayers anywhere).</p>	<p>Mary receives prayers as “co-mediator,” e.g., “The Angelus.” (This is also connected to a notion of Marian omnipresence since she is said to be able to hear and answer prayers anywhere).</p>
<p>Christ is man’s redeemer (Gal. 3:13; I Peter 1:18; Rev. 5:9).</p>	<p>Mary is “co-redeemer” (sometimes put in the feminine form, co-redemptrix).</p>
<p>Christ is King (Rev. 19:16).</p>	<p>Mary is “Queen of heaven” (Pope Pius IX’s <i>Encyclical</i>, 8 Dec. 1864; Pope Pius XII’s <i>Apostolic Constitution</i>, 1950).</p>

When “his mother,” Mary, and “his brethren” sought special access to Jesus, which very thing the Church of Rome claims of Mary as “co-mediator,” Jesus denied it to them, saying of those “which sat about him,” “Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother” (Mark 3:31-35). By contrast, Romanist Mariolatry is an example of the Pope having “opened his mouth in blasphemy against God, to blaspheme his name,” “and them that dwell in heaven” (Rev. 13:6). This is clearly evident in the so called *Psalter of the Virgin*. This was composed by the Romish Saint Bonaventure (1221-1274). Known as the “Seraphic Doctor,” this bishop of Albano was made a Cardinal by Pope Gregory X (Pope 1272-1276), who also had him involved in the preparations for the Romish “ecumenical” *Second Council of Lyons* (1274), and he twice addressed these “council fathers.” He died before the council ended and was buried with great pomp in a ceremony including the Pope, Cardinals, and other members of the Council. He was canonized as a Romish Saint in 1482 by Pope Sixtus IV (Pope 1471-1484). The *Catholic Encyclopedia* (1913), says Bonaventure’s writings influenced the Roman Catholic “ecumenical” councils of Vienna (1311-12), Constance (1414-18), Florence (1438-45), Trent (1545-63), and Vatican I (1869-70). Bonaventure was also quoted as authoritative by the *Vatican II Council* (1962-5) (*Dogmatic Constitution of the Church* 44,49; *Decree on the Training of Priests* 16; and *Pastoral Constitution on the Church in the Modern World* 69).

Broderick’s [Roman] Catholic Concise Encyclopedia says that a “doctor” of the Roman Church, is regarded as one of the “eminent ecclesiastical writers,” and so “they are always canonized.” *This is significant because it means the extracts of Bonaventure’s psalter below are part of the reason for his canonization!* Like the most important “doctors,” Bonaventure has his own feast with a Mass and Office (annual service), rather than being celebrated in the Roman Church’s “Common of Doctors.” His feast day in the Roman Lectionary is 14 July, and in the *Saint Andrew Daily Missal*, includes, for example, such Romish petitions as, “May the yearly festival of blessed Bonaventure,” “we pray you, Lord, render us acceptable to your loving kindness,” or “O God,” “grant that we may obtain pardon through the intercession of blessed Bonaventure,” “whose” “feast we celebrate.”⁶⁷ Bonaventure’s blasphemous *Psalter of the Virgin* includes rearrangements of compilations of Scriptural verses, especially, though not exclusively from the Biblical Psalms, or ideas from such Scriptures, in which the name of Mary is substituted for that of God.

This is particularly pronounced in the introductory verse(s) of many of Bonaventure’s Marian psalms, which set the tenor of the Marian psalm by taking Divine Attributes of God and giving them to Mary, either by introducing Mary as a mediator between God and man (e.g., Bonaventure’s “Psalms 6:1; 14:1; 38:1”), or more commonly, blatantly and blasphemously ascribing to Mary the words Scripture ascribes to God himself⁶⁸. The godly Protestant reader may no doubt find the reading of the below Marian Psalms somewhat difficult and repulsive to his spirit (as indeed I do). *But the admitted pain of reading such blasphemous Mariolatry, is in my opinion warranted on the basis that the following selection of excerpts from Bonaventure’s Marian Psalter are important for showing how the Roman Church puts its own authority in direct antithesis to that of God’s authority as set forth in Holy Scripture, in order to promulgate its appalling teachings of Mariolatry.*

If the words of Scripture describe God himself, what can their application to Mary describe other than one who *in the covert form of Romish doctrine*, though *not in the overt admission of Romish doctrine*, is a mother-goddess figure? Thus they rob God of the glory due to him, for Mariolatry violates not only the first three commandments (Exod. 20:1-7): setting up what in covert form, though not in overt acknowledgment, is a mother-goddess (first commandment); resulting in idols of Mary (second commandment); and blaspheming the Lord’s name by claiming such Mariolatry is “Christian” (third commandment); but it also violates the eighth commandment (Exod. 20:15); robbing God the glory due his holy name (Isa. 42:5,8). For Christ is our redeemer and mediator, and so there can be no such thing as Mary “co-redeemer” and “co-mediator.” And there can be no place for devotions to any “saint” or angel, such as Mary, for we believe, “‘Thou shalt worship the Lord thy God,’ and him only ‘shalt thou serve’” (Matt. 4:10; quoting Deut. 6:10).

<i>The Word of God</i>	<i>Marian Psalter of Bonaventure</i>
“Lord, how are they increased that trouble trouble me!” (Ps. 3:1)	“Lady, how are they increased that trouble me” (<i>Bonaventure’s “Psalm 3:1”</i>)

⁶⁷ Broderick, *The Catholic Concise Encyclopedia*, op. cit., p. 134; Lefebvre’s *Saint Andrew Daily Missal*, op. cit., p. 1331; *Catholic Encyclopedia* (1913), Vol. 2, pp. 649-54; *Vatican Council II Conciliar and Post Conciliar Documents*, pp. 404, ftn 5; 410, ftn. 4; 719, ftn. 32; 975, ftn. 10.

⁶⁸ Unless otherwise stated, Bonaventure’s Marian psalm quotations are from King, R. (translator) *St. Bonaventure’s The Psalter of the Blessed Virgin Mary*, the first fifty psalms with selections from the remainder, Grant & Bolton, Dublin, Ireland, UK, 1840.

<p>“Hear me when I call, O God” (Ps. 4:1)</p>	<p>“Thou hast heard me when I called, O Lady” <i>(Bonaventure’s “Psalm 4:1”)</i></p>
<p>“Give ear to my words, O Lord” (Ps. 5:1)</p>	<p>“Hear my words, O Lady” <i>(Bonaventure’s “Psalm 5:1”)</i></p>
<p>“O Lord, rebuke me not in thine anger” (Ps. 6:1)</p>	<p>“O Lady, leave me not to be rebuked in the indignation of God” <i>(Bonaventure’s “Psalm 6:1”)</i></p>
<p>“O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me” (Ps. 7:1)</p>	<p>“O my Lady in thee have I put my trust: deliver me, O Lady, from my enemies” <i>(Bonaventure’s “Psalm 7:1”)</i></p>
<p>“I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High” (Ps. 9:1,2).</p>	<p>“I will give thanks unto thee O Lady, with my whole heart: and tell among the people thy praise and glory. For unto thee glory is due and the voice of praise” <i>(Bonaventure’s “Psalm 9:1,2”)</i>.</p>
<p>“Lord, who shall abide in thy tabernacle?” (Ps. 15:1)</p>	<p>“Lady, who shall dwell in the tabernacle of God?” <i>(Bonaventure’s “Psalm 14:1”)</i></p>
<p>“Preserve me, O God: for in thee do I put my trust” (Ps. 16:1)</p>	<p>“Preserve me O Lady, for in thee have I put my trust” <i>(Bonaventure’s “Psalm 15:1”)</i></p>
<p>“Unto thee, O Lord, do I lift up my soul. ... let not mine enemies triumph over me” (Ps. 25:1,2)</p>	<p>“Unto thee O Lady will I lift up my soul And let not my enemies triumph over me” <i>(Bonaventure’s “Psalm 24:1,2”)</i></p>
<p>“Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide” (Ps. 26:1)</p>	<p>“Be thou my Judge, O Lady, for I have not strayed from my innocence: my trust shall be in thee; therefore shall I not fail. <i>(Bonaventure’s “Psalm 25:1”)</i></p>
<p>“Plead my cause, O Lord, with them that strive with me: fight against them that fight against me” (Ps. 35:1)</p>	<p>“Please thou my cause O Lady with them that hate me: and rise against them” <i>(Bonaventure’s “Psalm 34:1”)</i></p>
<p>“O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure” (Ps. 38:1).</p>	<p>“Lady, let not the Lord put me to rebuke in thine anger: obtain thou for us pardon of sins” <i>(Bonaventure’s “Psalm 37:1”)</i></p>
<p>“I waited patiently for the Lord: and he ... heard me” (Ps. 40:1)</p>	<p>“I waited patiently for thy grace ... O Lady” <i>(Bonaventure’s “Psalm 39”)</i></p>
<p>“Judge me, O God, and plead my cause against an ungodly nation”</p>	<p>“Give sentence with me O Lady and defend my cause against the ungodly people”</p>

(Ps. 43:1)	(Bonaventure's "Psalm 42:1")
"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old" (Ps. 44:1)	"We have heard with our ears O Lady. Our fathers have told us. That thy merits are unspeakable: and thy wonders stupendous" (Bonaventure's "Psalm 43:1 & f")
"God is our refuge and strength, a very pleasant help in trouble" (Ps. 46:1)	"Lady thou art our refuge in all our trouble" (Bonaventure's "Psalm 45:1")
"O clap your hands, all ye people; shout unto God with the voice of triumph" (Ps. 47:1)	"O clap your hands together all ye people: O sing with exultation to the glorious virgin" (Bonaventure's "Psalm 46:1")
"Great is the Lord, and greatly to be praised in the city of our God" (Ps. 48:1)	"Great is the Lady and highly to be praised in the city of the God of heaven" (Bonaventure's "Psalm 47:1")
"Except the Lord build the house, they labour in vain that build it" (Ps. 127:1)	"Unless Lady thou shalt build the house of our heart: its building shall not endure" (Bonaventure's "Psalm 126:1")
"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of the saints" (Ps. 149:1)	"O sing unto our Lady a new song: let the congregation of saints praise her" (Bonaventure's "Psalm 149:1")

The above selections show relatively simple examples of locating Divine Attributes of God, and then blasphemously ascribing these attributes to Mary. But the broader picture of Bonaventure's *Marian Psalms* is more complex than this, since many of Bonaventure's Marian psalms additionally draw on verses or concepts from other Psalms or Scriptures which refer to God, but which are made to refer to Mary. This is seen in the following examples, which I admit, are very difficult and painful to read due to their wicked blasphemy against God.

<i>The Word of God</i>	<i>Marian Psalter of Bonaventure</i>
"How long wilt thou forget me, O Lord? (Ps. 13:1) "The Lord will deliver him in time of trouble" (Ps. 41:1)	"How long wilt thou forget me, O Lady: and not deliver me in the day of my trouble.
"How long shall mine enemy be exalted over me?" (Ps.13:2)	How long shall mine enemy triumph over me?" (Bonaventure's "Psalm 12:1,2")
"In thee, O Lord, do I put my trust; let me never be ashamed" (Ps. 31:1)	"In thee O Lady have I put my trust, let me never be put to confusion:
"the Lord will give grace" (Ps. 84:11),	in thy grace
"uphold me" "O God" (Ps. 51:12,14).	uphold me:
"God is our refuge and strength" (Ps. 46:1)	Thou art my strength and my refuge:
"the God of" "consolation" (Rom. 15:5), and	my consolation
"be thou my strong rock" (Ps 31:2; or "be	and

<p>thou to me for a protecting God,” Ps. 31:2, LXX).</p> <p>“I cried unto the Lord” (Ps. 3:4), “I cried with my whole heart,” “O Lord” (Ps. 119:45)</p> <p>“Reproach hath broken my heart; and I am full of heaviness” (Ps. 69:20)</p> <p>“I cried unto the Lord, and he heard me” (Ps. 120:1) “I will lift up mine eyes unto the hills, from whence cometh my help” (Ps. 121:1) (see “everlasting mountains” in Hab. 3:6)</p> <p>“Pull me out of the net that they have privily laid for me: for thou art my strength. Into thine hand I commit my spirit,” “O Lord God” (Ps. 31:4,5)</p> <p>“My heart is inditing a good matter” (Ps. 45:1),</p> <p>“the Lord” is “holy” (Ps. 103:1), “he removed our transgressions from us” (Ps. 103:12).</p> <p>“Against you, you only have I sinned,” “so that you may be in the right when you speak, and blameless when you judge” (Ps. 51:4, NASB footnote reading), “I was shapen in iniquity: and in sin did my mother conceive me” (Ps. 51:5),</p> <p>“Hide thy face from my sins, and blot out all mine iniquities” (Ps. 51:9)</p> <p>“O Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.</p> <p>Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.</p> <p>O come, let us worship and bow down: (Ps. 95:1,2,6)</p> <p>“I will confess my transgressions unto the Lord” (Ps. 32:5), and</p> <p>“my tears” (Pss. 39:12; 116:8; cf. Heb. 12:17)</p>	<p>protection.</p> <p>Unto thee have I cried O Lady when my heart was in heaviness: and thou hast heard me from the top of the everlasting hills.</p> <p>Draw me out of the net, that they have laid privily for me: for thou art my helper. Into thy hand O Lady I commend my spirit” (<i>Bonaventure’s “Psalm 30:1ff”</i>)</p> <p>“My hear O Lady is inditing a good matter: ...</p> <p>By thy [Mary’s] holiness, let my sins be done away:</p> <p>by thine righteousness: let my corruptible nature obtain pardon. (<i>Bonaventure’s “Psalm 44:1ff”</i>)</p> <p>O come let us sing unto our Lady: let us heartily rejoice in Mary the Queen of salvation.</p> <p>Let us come before her presence with thanksgiving: and shew forth her praise with psalms.</p> <p>O come let us worship and fall down before her: let us confess our sins unto her with tears. (<i>Bonaventure’s “Psalm 94:1ff”</i>)</p>
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Comprehensive detailed analysis of all of Bonaventure’s *Psalter of the Virgin* is beyond the scope of this work (a task that could justify a book in its own right). However I shall end this important analysis of Bonaventure’s Marian Psalter with some detailed analysis of three Marian Psalms. *Marian Psalm 50* from Robert King’s translation of Bonaventure’s *Psalter of the Blessed Virgin Mary* in an 1840 edition published at Dublin, Ireland, and *Marian Psalms 2 & 148* from Canon Blakeney’s *Manuel of Romish Controversy* drawn from

an 1834 edition published at Rome with an imprimatur. These Marian psalms (which like the Biblical Psalms in both the Roman and Anglican traditions, end with the *Gloria Patri*, “Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen”), give a better idea of what a completed Marian Psalm is like, and clearly show that the Divine Attributes of God ascribed by the Scriptures to God, are mother-goddess like attributes consistently ascribed by Bonaventure to Mary.

<i>The Word of God</i>	<i>Marian Psalter of Bonaventure</i>
<p>“Why do the heathen rage, and the people imagine a vain thing?” (Ps. 2:1). “O God,” “For they got not the land in possession by their own sword,” “but” by “thy right hand” (Ps. 45:1,3). “Jesus” “said,” “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:25,28). “The Lord knoweth how to deliver the godly out of temptation” (II Peter 2:9; cf. Ps. 34:17). “They shall walk, O Lord, in the light of thy countenance” (Ps. 89:15); “and” “the Lord our God” “establish” “us” (Ps. 90:17) “Bless the Lord” (Ps. 135:19); “I will praise thee with my whole heart” (Ps. 138:1) “The earth, O Lord, is full of thy mercy” (Ps. 119:64)</p> <p>“Have mercy upon me, O God” (Ps. 51:1). “God” is “the Father of mercies” (II Cor. 1:3) “according unto the multitude of thy tender mercies blot out my transgressions” (Ps. 51:1). The “Lord” “will pour” “upon the inhabitants” “the spirit of grace” (Zech. 12:8,10). “Take not thy Holy Spirit from me” (Ps. 51:11), “according to thy lovingkindness” (Ps. 51:1). “For I acknowledge my transgressions” “against thee, thee only have I sinned” (Ps. 51:3,4) “God was in Christ, reconciling the world unto himself” (II Cor. 5:19); and Elisabeth said, Christ “is the fruit of thy [Mary’s] womb” (Luke 1:42). “Peace from God our Father, and the Lord Jesus Christ” (Rom. 1:7), “the Creator” (Rom. 1:25).</p>	<p>“Why do our enemies rage: and imagine vain things against us? Let thy right hand protect us, Mother of God: as a terrible sword confounding and destroying them. Come unto her, all ye that labour and are heavy laden, and she will give rest unto your souls. Come to her in your temptations: and the benignity of her countenance shall establish you. Bless her with all your heart: for the earth is full of her mercy” <i>(Bonaventure’s “Psalm 2”)</i></p> <p>“Have mercy upon me, O Lady: who art called the mother of mercy. And according to the bowels of thy mercies: cleanse me from all my iniquities. Pour out thy grace upon me: and take not thy wonted lovingkindness from me. For I will confess my sins to thee: and I accuse myself before thee for my crimes.</p> <p>Reconcile me [i.e., addressed as a mediator between God and man,] by the fruit of thy womb; and make me to be at peace with my creator. <i>(Bonaventure’s “Psalm 50”)</i></p>

<p>“Praise ye the Lord from the heavens” “Praise him in the heights.” “Praise the Lord” “all people,” “beasts, and all cattle, creeping things, and flying fowl” (AV), “ye dragons, and all deeps” (AV) or “great sea creatures and all the depths” (NKJV) (Ps. 148:7,1,10,11,13). “Praise ye him, sun and moon,” “all ye stars.” “Praise him ye heavens of heavens” (Ps. 148:3,4). “Praise ye him, all his angels” (Ps. 148:2), “kings,” “princes,” and “judges” (Ps. 148:11; (cf. the terminology of Col. 1:16). “Praise ye him, all his angels: praise ye him, all his hosts” (Ps. 148:2). (Psalms 148:1)</p>	<p>“O praise our Lady of heaven: praise her in the height.” Praise her, all ye men and beasts: fowls of the heaven and fishes of the sea. Praise her, sun and moon, stars and orbits of the planets. Praise her, Cherubim and Seraphim: thrones, dominions, and powers. Praise her, all ye legions of angels: Praise her, all ye orders of spirits above. (<i>Bonaventure’s “Psalm 148:1”</i>)⁶⁹</p>
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Notably, in Psalm 148 the reason for praising God includes the fact that “he commanded, and they were created” (Ps. 148:5). To take the type of praise reserved for God in Ps. 148, and give it to Mary in *Bonaventure’s “Psalm 148,”* thereby undermines the Creatorship of God. It is therefore notable that in the trilogy of the three angels messages (Rev. 14:6-12), the first angel reminds men of “the everlasting gospel” that points to the salvation obtained *by Christ and none other*, and then tells men to “worship him that made heaven, and earth, and the sea, and the fountains of waters” (Rev. 14:6,7). Certainly such a message is apt to those in Mariolatry. “Thus saith God the Lord, he that created the heavens, and” “the earth,” “I am the Lord: that is my name,” and my glory will I not give to another,” for example, Mary, “neither my praise to graven images,” for example, those used in Mariolatry (Isa. 42:5,8).

For in the Holy Decalogue that God thundered from Mount Sinai, the Second Commandment he spake was, “Thou shalt not make, bow down to, nor serve, any graven image” (Exod. 20:4-6). So too the words of Rev. 13:1 that the Roman Papacy bears “the name of blasphemy” is relevant here; for in her false claim that such practices are “Christian,” Rome greatly violates the Third Commandment, “Thou shalt not take the Lord’s name in vain” (Exod. 20:7). And so we read that how in the judgment, “the temple of God” will be “opened in heaven, and there” will be “seen” “the ark of his testament” (AV) or “ark of his covenant” (ASV) (Rev. 11:19) i.e., the Ten Commandments (Exod. 31:18), which will be most relevant for “his judgments” (Rev. 19:1) against such idolatry and blasphemy (Rev. 13:1,5,6,14-17) when “he hath judged the great whore” of Rome (Rev. 19:1).

The Romish attempt to forge a perverse link between Mariolatry and the psalms is also found in the so called “great Rosary or Lady Psalter.” This consists of a Papist saying

⁶⁹ Blakeney’s *Manuel of the Romish Controversy*, pp. 176-7.

the *Ave Maria* (Hail Mary), 150 times, *according to the number of the psalms*, that is, they say, “Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.” This labourious task is divided into fifteen groups of ten “Hail Mary’s” at which point they say one *Pater Noster* (Our Father), that is, the Lord’s Prayer; and into a further three sections so that after each fifty they say a *Gloria Patri* (Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end, Amen). The *Gloria Patri* is also said at the end of each psalm by Roman Catholics (and Reformed Anglicans), and once again the injection of a formulae of words used *with the psalms* seeks to further link this *Lady Psalter* with the psalms. Rightly then, does Homily 5, Book 1, Article 35 of the Anglican *Thirty-Nine Articles* list as the teachings of “Antichrist,” “Papistical superstitions and abuses,” such as “Lady Psalters and Rosaries.”

So too, in the Romish *Saint Andrew Daily Missal* (1962), published at Brugge (the capital of West Flanders Province in northwestern Belgium), with an Imprimatur, and a Foreword by the Roman Catholic Archbishop of Westminster in London, England, we find this type of Mariolatrous perversion of Scripture in the “Second Vespers (Dec. 8),” in “Psalms from the Common of the Blessed Virgin Mary.” This Missal lists the major Romish feasts kept in USA Dioceses, and for this feast of “The Immaculate Conception of the Blessed Virgin Mary,” it is so kept where the “Immaculate Conception” of Mary makes Mary the “titular” patroness “of the metropolitan” diocese “or cathedral church” of the diocese. For example, this is said to include the “Cathedral Church of Portland (Oregon)” with its *Cathedral of the Immaculate Conception*. (See comments on this Cathedral below at number 6, “Worship of mother-goddess figure may accompany sexual immorality,” in the Table on “Goddesses figures” and “Mother-Goddess figure of Mary.”) Let the reader consider the following perversions of Holy Writ taken from the “Second Vespers” “Antiphons” in this Popish Missal⁷⁰.

<i>The Word of God</i>	<i>St. Andrew Daily Missal (1962) Second Vespers Antiphons for Immaculate Conception of Mary</i>
<p>[The Song of Solomon is about King Solomon and his bride, but in harmony with general prophetic principles (Acts 2:25-32), parts of it go beyond this to Christ and the Church, with Solomon who <i>types</i> Christ, and Solomon’s bride who <i>types</i> the Church.]</p> <p>“Because of the savour of thy good ointments thy name” (Christ) “is as ointment poured forth.”</p> <p>“Draw me, we will run after thee” (Christ) (Song of Sol. 1:3,4) (John 11:2,3,25,26; 12:3,7)</p> <p>“Thou” (the Church in Christ, Eph. 5:27) “are all fair, my love; there is no spot in thee”</p>	<p>“Draw us, O immaculate Virgin: We will run after thee in the odour of thy ointments.”</p> <p>“Thou are all fair, O Mary, and stain of original sin is not found in thee.”</p>

⁷⁰ Lefebvre’s *Saint Andrew Daily Missal*, *op. cit.*, pp. 1074,1925-6.

<p>(Song of Sol. 4:7).</p> <p>“The Ancient of days” (God the Father) “whose garment was white as snow” (AV) (Dan. 7:9).</p> <p>“His” (God the Son’s) “face was like the sun shining”(NASB) (Rev. 1:16).</p>	<p>“Thy vesture is white as snow” (Mary); and</p> <p>thy face is as the sun” (Mary).</p>
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Since taking Biblical descriptions of God, for example, God the Father (Dan. 7:9) and God the Son (Rev. 1:16), and then applying them to Mary denies God his rightful place, this semi-deification of Mary in which Mary is given the Attributes of Deity, but not the name of Deity, is *one* way that the Papal “antichrist,” “denieth the Father and the Son” (I John 2:22). This semi-deification of Mary is also *one* example of the Papal Antichrist’s “blasphemies against God,” “and them that dwell in heaven” (Rev. 13:6). In, for example, the application of Rev. 1:16 to Mary, these *Vesper Antiphons* both *takes away* the words of the Scripture which contextually refers to “his countenance” (AV) or “his face” (NASB) (Rev. 1:16), that is, Christ’s (Rev. 1:13), and also *adds unto them* by adding before it the words “O Mary.” And what saith the Word of God? “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it” (Deut. 4:2).

The Councils of Ephesus (431) and Chalcedon (451) rightly condemned the Nestorian heresy which claimed Mary was simply a man-bearer, by stating that Mary was the “God-bearer” (Greek *Theotokos*) (see “God” and “bear” in Isa. 7:14; 9:6, AV & NKJV; and “God” Greek *Theos* and “bear” Greek *teko* in Matt. 1:23, NKJV). But the Church of Rome first decontextualizes *Theotokos* (God-bearer) from its Christological Trinitarian context. Then Rome changes the *emphasis* on “God” in *God-bearer* which stresses the Son’s Deity while in the bearer’s womb, and puts the *emphasis* on the “bearer” making it *God-bearer* or *bearer* of God. Then Rome translates it not as *bearer* of God but *mother* of God. Next Rome changes this from the *description* of Mary as “the God-bearer,” to a *title* of Mary as “the Mother of God.” Rome then anachronistically claims that Marian devotion can be found back as far as the Councils of Ephesus and Chalcedon, as the Pope and his minions work “with all deceivableness” (II Thess. 2:10). Of course this decontextualization and mistranslation of *Theotokos* as “Mother of God” suits Rome’s purposes because “Mother of God” makes Mary’s title *sound like* a *Mother-goddess*. For example, the *Catechism of the Catholic Church* (1994) says, “The [Roman] Church’s devotion to the Blessed Virgin is intrinsic to Christian worship” (quoting Pope Paul VI, *Marialis Cultus* 56). “The [Roman] Church” “honours ‘the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honoured with the title <Mother of God,> to whose protection the faithful fly” (quoting *Lumen gentium* 66). “The liturgical feasts” “to the Mother of God, and Marian prayer, such as the rosary,” “express this devotion to” “Mary.”⁷¹

Though Rome is the *city of seven hills*, even by New Testament times Rome had expanded beyond the seven hills inside the old city walls. Outside the walls, but still part of Rome, stood the Vatican Hill, and on this hill stood the pagan *temple of the great mother of gods* known as Cybele. If in NT times one called Rome spiritual “Babylon” (Rev. 17:5), and

⁷¹ *Catechism of the Catholic Church*, United States Catholic Conference, Imprimatur: Joseph Cardinal Ratzinger [who later became Pope Benedict XVI], USA, 1994, section 971.

asked in the Babylonian tongue where *Satur* or the “mother-goddess” was, one could be reasonably be expected to be pointed to two places. One was the *Vatican Hill* (outside the city walls), and the other was the *Roman Pantheon* (inside the city walls). The Imperial Roman Pantheon was built by Marcus Agrippa between 27 and 25 B.C. . This was the pagan *temple of all the gods*, and its more than sixty pagan gods and goddesses contained about twice as many male deities as female deities. The fact that about one-third of these pagan deities were goddesses (for example, Flora, Fortuna, Roma, Venus, and Vesta), reflects the fact that goddess figures are found in many heathen religions, usually being connected with sexual reproduction and fertility. But one of the heathen goddesses in the *Roman Pantheon* was different. This was “the mother of gods” (Latin, *mater deum*), or “great mother of gods” (*mater deum magna*), whose full pagan name was the “Great Idaen mother of gods” (*mater deum magna Idaea*), that is, Cybele.

Her pagan cult originated in Phrygia (in west central Asia Minor or Turkey), where she seems to have been the Phrygian form of the pagan nature deity found throughout Asia Minor. The pagan “mother of gods” was regarded as the giver of life to all gods, men, and animals. She is thus relevant to a fuller understanding of the goddess’s Diana and Athena discussed below, since she was regarded as their ultimate “Great Mother,” and she was also regarded as man’s “Great Mother.” (The pagan Greeks identified “the mother of gods” with Rhea, who was the mother-god with the father-god Cronus, that gave birth to Zeus. Zeus was the father-god of both Athena and Diana.) The “mother of gods” was regarded as the *universal mother* over nature. She was attended to by celibate priests, the *galli*, who had castrated themselves. Throughout Imperial Rome, the “Great Mother” or “Mother of gods” had one of the most important pagan cults. In Imperial Roman art she is usually depicted with a crown and on a throne or in a chariot, thus giving her a queenly image (for example, British Museum terracotta statuette of Cybele from Camirus, Rhodes, early 5th century B.C.).

That Papal Rome took over the *Vatican Hill*, that ancient site of *The Temple of the Mother of gods*, making it since 1929 the temporal and spiritual centre of the empire of Roman Catholicism, is a matter of modern historical fact. Moreover, the Eastern Roman Emperor, Phocus, declared the Bishop of Rome, Boniface III (Bishop of Rome 607, and later first Pope, 607), “universal bishop” in 607 A.D., thus constituting him as the first Pope in the fuller sense of the word⁷². (In temporal power, Papal Rome retained a vice-roy appointed by the Eastern Roman Emperor in Constantinople till about 728, and about forty years later the first Papal state was formed.) Shortly thereafter, his immediate successor, the second Pope of Rome, Pope Boniface IV (second Pope, 608-615), in the words of the historicist John Trapp, “begged of the Emperor the Pantheon of Rome, which he consecrated to” “set up the Virgin Mary in the place of Cybele, the mother of the gods.”⁷³ Thus no sooner was the

⁷² Before the fuller formation of the Roman Papacy, some local Diocesan bishops were sometimes called “Popes;” but following 607 when the Bishop of Rome came to be “universal Bishop,” he considered the whole world was his Diocese, and in manifestation of this claim, the term “Pope” came to be reserved for just the Bishop of Rome. Hence when we say that Boniface III was “the first Pope” in 607, we use the terminology “the first Pope” in this qualified sense as being a “Pope” in the now normatively accepted sense of a bishop claiming a universal jurisdiction. The older usage of the term “Pope” has survived in the Coptic Orthodox Church, which as monophysitist heretics, never accepted the primacy of the Bishop of Rome, and continued the old tradition of calling their Patriarch, “Pope.”

⁷³ Trapp, J., *A Commentary or Exposition upon all the Books of the New Testament*, 1647, R.W., London, England, 1656, p. 774 (on Rev. 18:2; referring to *Alsted. Chron.*).

Roman Papacy created, than there was a transition from “the Mother of gods” and all pagan gods in the Roman Pantheon, to “the Mother of God” and all martyrs, since the Roman Pantheon then became known as the *Basilica of Saint Mary and the Martyrs* (although it has subsequently sometimes been called the *Church of Saint Mary Rotunda*, and is still quite commonly called the *Pantheon*).

Hence the worship given by Imperial Rome in the Pantheon to “the Mother of gods”, Cybele, and all pagan gods was changed to the worship given by Papal Rome in the Pantheon to “the Mother of God,” Mary (*hyperdulia* worship) and all saints (*dulia* worship) who were martyrs. As Horace Mann observes in his *Lives of the Popes*, “though Gregory the Great” (Bishop of Rome, 590-604), “sanctioned the conversion of” “pagan temples into churches, *there is no example before this of one in Rome being so treated,*” the first being when “Boniface consecrated the Pantheon” (emphasis mine). In addition to the similarity between the pagan Roman title of Cybele as “the Mother of gods” and the Papal Roman title of Mary as “the Mother of God,” the reference to Cybele as “the Great Mother” is echoed in the “Great” of the Marian title, “Great Saint Mary.” For example, “Great Saint Mary’s Basilica” in Rome (an extra-territorial holding of the Vatican City State); or “Great Saint Mary’s Cathedral” in Barletta, Italy, where the bastard-born, Ferdinand I, King of Naples in Italy (1458-94), was crowned king in 1459 (his first cousin, Ferdinand II, King of Aragon, Spain, was the father of Catherine of Aragon whose Papal sanctioned incest with Henry VIII of England produced the bastard Queen of England, Bloody Mary).

This continuation of elements of the pagan Roman cult of “the mother of gods” with the Papal Roman cult of “the Mother of God,” also touches on feast days. The “mother of gods” feast was celebrated from the 15th to the 27th of March, and the major Marian feast of *Annunciation of Mary* is celebrated inside this period on 25 March. On the one hand, I do not wish to endorse spying out the religious freedoms of orthodox Protestants such as Reformed Anglicans and Lutherans who keep certain holy days, for instance, Reformed Anglicans who keep the *Annunciation of the Blessed Virgin Mary*, for which the Anglican *Book of Common Prayer* (1662) provides a Communion Collect and Readings (Isa. 7:10-15; Luke 1:26-38). Reformed Anglicans keep the *Annunciation of Mary* in a manner harmonious with Holy Scripture since they look to her godly *example* as one of many Biblical “witnesses” (Heb. 12:1; I Peter 3:6). The Reformed Anglican’s liberty to do this, like other orthodox Protestants liberty not to do this, is guaranteed by none other than God himself, who declares through his holy Apostle, that “no man” is to “judge” an otherwise orthodox believer “in respect of an holyday” such as this (Col. 2:16). For “one man esteemeth on day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind” (Rom. 14:5). But on the other hand, in the context of Roman Catholicism (or semi-Romanists such as those in Puseyite Anglicanism or Eastern Orthodoxy), the *Annunciation of Mary* takes on ungodly elements of Mariolatry contrary to the clear words of God spoken through the same Apostle, “mortify” “your members which are upon earth” against “idolatry: for which things’ sake the wrath of God cometh on the children of disobedience” (Col. 3:5,6), and “flee from idolatry” (I Cor. 10:14).

For example, the *Saint Andrew Daily Missal* (1962), “Proper of the Saints” readings for “Annunciation,” says “Mary” is “the Mother of Christians,” and “we should venerate her and invoke her as Christ’s Mother and our Mother.” In the Collect she is called “the Mother of God⁷⁴,” and it is claimed that those invoking her are “helped by her intercession.” And the

⁷⁴ The correct teaching is that Mary is the *Theotokos* i.e., the “God-bearer” with the

Word of God is trampled upon, as Ps. 45:10-12 (using the Israelite king as a type of Christ and his consort as a type of the Church,) is perverted to apply to Mary. Moreover, the pagan “Mother of gods” consort was the celibate Attis who castrated himself, and whose cult also originated in Phrygia, and involved a festival of death and resurrection in the spring. Some of these elements of Attis have been applied by the Roman Church to Christ, so that *Christ the King* is depicted as having an Oedipus complex (albeit a non-sexual one), with *Mary the Queen*. But some of these elements of Attis have been applied by the Roman Church to St. Joseph. Inside this same period of “the mother of gods” festival of 15-27 March, the Roman Church added 19 March as St. Joseph’s day under Pope Gregory XV (Pope 1621-1623) in 1621, with Pope Pius IX (Pope 1846-1878) (who in 1854 also promulgated the heresy of the “immaculate conception of the Virgin Mary” in the womb of her mother Anne,) claiming Joseph was “patron of the universal church” in 1847. The late date for the addition of this festival to the calendar means it is not found in the Anglican *Book of Common Prayer 1662*, although some later Anglican lectionaries have included it in more recent centuries, and once again, I have no quibble with Reformed Anglicans who wish to keep it. But once again, in the Romish context (or semi-Romish contexts,) it is heavily associated with idolatry through the veneration of statues of Joseph, and invocation of saints. In the *Saint Andrew Daily Missal (1962)*, the Mass prayers include one that asks, “we be helped” “by the merits of the spouse of” Mary, and another one praying that “through the intercession of blessed Joseph, the spouse of” Mary, men would be preserved. At Vespers we find a Hymn praying to Joseph, for example, “O Joseph, heavenly hosts thy worthiness proclaim, and Christendom conspires to celebrate thy fame⁷⁵.”

Some elements of “the mother of gods” pagan priesthood, were also continued in Romish religious orders. The pagan priests and priestesses of Cybele engaged in acts of self-scourging and self-laceration (cf. I Kgs 18:28), of which a lesser form is *partially found* in some of the Romish “acts of penance,” since self-flagellation was at one time common among Romish religious orders. Though such self-flagellation is no longer common, one still hears of occasional reports of this type of thing, for example, South American *Opus Dei* monks who put barbed-wire around themselves hidden under their habits. Some elements of *castration* of the pagan priests and priestesses in the pagan “mother of gods” cult, seen in the castration of her consort, Attis, and associated class of eunuch pagan priests, are also *partially found* and used in the Roman Church’s concept of celibate priests, monks, and nuns, following, it is said, after the example of the celibate Christ, that is, Christ is thus misused in such thinking as an Attis figure (although no-one suggests the celibate Christ was castrated). Thus the Roman Pontiff and Church are “giving heed to seducing spirits,” like those associated with “the mother of gods,” Cybele, and her celibate consort, Attis, as they engage in “forbidding” priests “to marry” (I Tim. 4:1,3) contrary to the words of St. Paul that if either a church “bishop” (AV) or “overseer” (I Tim. 3:1, NKJV fn), or “deacon,” is married, he is to be “the husband of one wife” (AV) (I Tim. 3:2,12). I.e., the Bible recognizes that some Christians, like St. Paul, are called to a celibate Ministry; but that other Christians, like St. Peter, are called to a married Ministry (Mark 1:30; I Cor. 7:7,38; 9:5); and that for Christians

emphasis on “God” because contrary to the Nestorian heresy which claimed Mary merely bore a man, the orthodox position is that she is the “God-bearer” (Matt. 1:23). But Romanists Proper and semi-Romanists change the emphasis to Mary by “translating” this as “the Mother of God.” While as touching upon his humanity, Mary was the mother of Jesus; as touching upon his Divinity, she was “the *bearer* of God” and NOT “the Mother of God.”

⁷⁵ *Saint Andrew Daily Missal, op. cit.*, pp. 1164,1166,1168,1170,1177,1178.

marriage is the norm, celibacy the exception.

Furthermore, the priests and priestesses of the Imperial Roman pagan “mother of gods,” used wild music and engaged in associated dancing, going into frenzied excitement and delirium of worship. Though also found in other forms of pagan worship, some similar elements were also manifested in the later Montanist heresy, described by Eusebius with its phenomena of “ecstatic trance,” “babble in a jargon,” and “prophesying,” with these “false prophets” “thinking themselves possessed of the Holy Spirit and of the gift of prophesy⁷⁶.” Rome has clearly been “giving heed to” these type of Cybele and Montanist “seducing spirits, and doctrine of devils” (I Tim. 4:1), manifested in the post *Vatican II Council* Church of Rome’s endorsement of the so called “Charismatic” or “Pentecostal” members of the Popish church (and also regarding as “separated brethren” the form of these heretics found outside of Romanism), which she has now integrated into the Montanist congregations of her charismatic, ecstatic, and spasmodic, Roman Catholic Churches.

It is also notable that Scripture records a history of men being drawn after the figure of a goddess, namely, Ishtar, Asherah, Ashtoreth, Diana, and Athena. In Babylon the principal god was Marduk, and the goddess was Ishtar. A Hebrew form of Marduk is “Merodach” (Isa. 39:1; Jer. 50:2), and occurs in a personal name with the Babylonian king, “Evil-merodach” (II Kgs 25:27; Jer. 52:31). Both of these names are found in the personal names of two Jewish first cousins in the OT Book of Esther, Mordecai (Marduk) and Esther (Ishtar) (Esther 2:5,7). Scripture also refers to the Phoenician’s principal god Baal. In pagan sources Baal is sometimes depicted with one of three goddesses, Anath, Ashtaroah, or Asherah, and in the Bible the latter of these two are mentioned in conjunction with him. In the Bible, Baal is sometimes depicted with the goddess, Ashtaroah, for example, “the children of Israel” “forsook the Lord, and served Baal and Ashtaroah” (Judg. 2:11,13); or “the children of Israel did put away Baalim and Ashtaroah, and served the Lord only” (I Sam. 7:4). Indeed, in his religious apostasy, even King “Solomon went after Ashtoreth the goddess of the Zidonians” (I Kgs 11:5). In the Bible, Baal is also sometimes depicted with the goddess, Asherah, the main deity of the heathen Canaanites, and “the mother” of Baal.” For example, “Manaesseh” “did evil in the sight of the Lord” when he “erected altars for the Baals and made Asherim” (II Chron. 33:1-3, NASB).

We are specifically told that the mother of King Asa of Judah, Maachah, worshipped “an idol in a grove” (AV), that is, an “image as an Asherah” (NASB) (I Kgs 15:9,10,13). Jezebel also worshipped Baal and Asherah, hence when King Ahab of Israel married Jezebel, he “reared up an altar for Baal” and “made a grove” (AV) or “Asherah” (NASB) (I Kgs 16:29-33). And in the NT we also read of the “goddess Diana” (Acts 19:27,35). The NT also makes reference to Athens, named after the goddess Athena, and says that when the Apostle “Paul” was “at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry” (Acts 17:16). He addressed the Athenians from the “Areopagus” (Acts 17:19). When I inspected this area of Athens in 2002, it was clear to me that one can see the temple of Athena from the Areopagus, and so we cannot doubt that this reference to the “idolatry” “at Athens” includes that of the goddess Athena.

Notably, many of the issues connected with these five goddesses, Ishtar, Asherah, Ashtoreth, Diana (Artemis), and Athena, find sequels in the mother-goddess figure of Mariolatry.

⁷⁶ Bettenson’s *Documents*, pp. 77-8.

<i>Goddesses figures</i>	<i>Mother-Goddess figure of Mary</i>
<p>1) Reference to the “goddess” Ashteroth (I Kgs 11:5), or the “goddess” Diana (Acts 19:27). In the Greco-Roman concept of gods, a “mother of a god” like Athena was herself a goddess. E.g., the Titan Oceanus was the father-god and his wife Tethys was <i>the mother-god</i>, of their daughter god Metis. Zeus was the father-god and his first wife Metis was <i>the mother-god</i> of Athena, the patroness of Athens (Acts 17:15,16,22; 18:1; I Thess. 3:1); and Zeus was also the father-god and Latona the <i>mother-god</i> of Apollo and Diana (Artemis) (Acts 19:24,27,28,35,35).</p>	<p>1) Similar sounding title of Mary as “the Mother of God” (mistranslating and decontextualizing the meaning of <i>Theotokos</i> as “God-bearer.”) The Papal Roman title “Mother of God” makes it <i>sound like</i> Mary is herself a goddess who was then mother of another God. Papal Rome would admit that Mary is NOT such a mother-god, but given that the pagan mother-gods of Imperial Rome had this feature, and given that Papal Rome gives divine attributes to Mary, they seek to create <i>this type of mother-god aura</i> over Mary. E.g., the <i>Vatican II Council</i> referred to Mary as “the Mother of God” (<i>Dogmatic Constitution of the Church</i> 67).</p>
<p>2) From the Aeropagus that Paul preached from, the temple of Athena, the Parthenon, is visible and so constitutes some of the “idolatry” that upset Paul (Acts 17:16,19). “Parthenon” is from the Greek <i>parthenos</i> meaning “virgin,” since the goddess Athena was a perpetual virgin.</p>	<p>2) Mary is regarded as a perpetual virgin. E.g., the <i>Vatican II Council</i> said “the Blessed Virgin” (indicating she was <i>still</i> a virgin) “is Invoked under the title of Advocate, Helper, Benefactress, and Mediatrix” (<i>Dogmatic Constitution of the Church</i> 62).</p>
<p>3) “Solomon went after Ashteroth the goddess” and “his strange wives burnt incense” to her (I Kgs 11:5,8). The people “burned incense to” the mother-goddess Ishtar (Jer. 44:19).</p>	<p>3) The <i>Nicea II Council</i> (787) said that to “images” “of our undefiled Lady,” one could “accord the honour of incense;” and the <i>Vatican II Council</i> (1963-5) said, “This” “council” “proposes again the decrees of the Second Council of Nicea” (<i>Dogmatic Constitution of the Church</i> 51).</p>
<p>4) Idolatrous “images” were made of “Ashteroth” (II Kgs 23:13,14). The “groves” (AV) or “Asherim” (NASB) (e.g., Exod. 34:13; Deut. 7:5; Isa. 17:8) were idolatrous images of Asherah. Or “silver shrines” were made for the “goddess Diana” (Acts 19:24,27).</p>	<p>4) The <i>Council of Trent</i> (1545-63) said that [idolatrous] “images of” the “mother of God” “should be set up and kept, and” “due honour and reverence is owed to them” “because the honour showed to them is referred to the original;” “thus” “we kiss” “images” “and go down on our knees” “before” them. “And this has been approved by” “the Second Council of Nicea” (<i>Session</i> 25). And the <i>Vatican II Council</i> (1963-5) said, “This” “council” “proposes again the decrees of the Second Council of Nicea” “and” “the Council of Trent” (<i>Dogmatic Constitution of the Church</i> 51).</p>
<p>5) Temples or places of worship were</p>	<p>5) Many churches or chapels are dedicated to</p>

<p>dedicated to the goddess such as “the house” (AV) or “temple” (NASB) “of Ashtaroth” (I Sam. 31:10); or “the temple of the great goddess Diana” (Acts 19:27), or the Parthenos of Athens (for Athena).</p> <p>6) Worship of mother-goddess figure may accompany sexual immorality. E.g., God sometimes gives idolaters over to a homosexual orientation as a Divine Judgement on their idolatry (Rom. 1:20-28). Thus the cult of “groves” (AV) or “Asherim” (NASB) was accompanied by “sodomites” (I Kgs 14:23,24; 15:12,13). E.g., the “houses of the sodomites” had “hangings for the grove” (AV) or “Asherah” on them (II Kgs 23:7). Thus this mother-goddess cult was connected with such debasing practices as “sodomites” (AV) who were homosexual “male cult prostitutes” (NASB).</p> <p>7) Place names of patroness goddess e.g., people “dwelt at Ashtaroth” (Josh. 9:10; 12:4); “Diana of the Ephesians” (Acts 19:28,34); or “Athens” (Acts 17:16) was named after the patroness Athena.</p>	<p>Mary⁷⁷. E.g., “Notre Dame” (or “Our Lady”) in Paris, France; the Cathedral of the Immaculate Conception of Mary, Portland, Oregon, USA; or “Our Lady of Lourdes” Cathedral, Spokane, Washington, USA. The <i>Saint Andrew Daily Missal (1962)</i> provides 2-3 pages of special Marian antiphons, a reading, and a hymn for their feast of “The Apparition of our Lady at Lourdes” in “the Cathedral church of” “Spokane.”</p> <p>6) In 2004, the USA’s Romish Archdiocese of Portland, Oregon, with its Cathedral of the Immaculate Conception of Mary, and then the Diocese of Spokane, Washington, with its Cathedral of “Our Lady of Lourdes,” both filed for bankruptcy due to their large number of creditors and litigants arising from sexual abuse, usually homosexual, of children by Popish priests. This is surely connected to the fact that idolaters may be given over to sexual immorality in general, and homosexuality in particular (Rom.1:20-27); and Rome’s engages in idolatry e.g., Mariolatry.</p> <p>7) Place names of patroness Mary e.g., “our Lady of Walsingham” (England), “our Lady of Lourdes” (France), “our Lady of Fatima” (Portugal), or “the Patroness of Latin America,” “our Lady of Guadalupe” (Mexico). The Romish Feast of “Our Lady of Guadalupe” is declared in the <i>Saint Andrew Daily Missal (1962)</i> to be a second class feast in the USA Diocese of Tucson, Arizona. This same diocese has such churches as, “Our Lady of the Valley,” Green Valley, or “Our Lady of the Mountains,” Sierra Vista. This diocese filed for bankruptcy in 2004 due to their large number of creditors and litigants arising from sexual abuse, usually homosexual, of children by Popish priests. The Romish Feast of “Our Lady of Guadalupe” is declared in the <i>Saint Andrew Daily Missal (1962)</i> to be a first class feast on 12 Dec. in the USA Diocese of</p>
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⁷⁷ N.b. this is theologically quite different to Protestant Churches, most commonly Anglican, dedicated to the glory of God and in special thanks for the *example* of a saint’s life.

<p>8) Pagan deities could also be patrons of certain qualities, e.g., Ishtar was the patroness or goddess of sexual love and war; or in her Greek form, Artemis was the patroness or goddess of the chase, young animals, and children; but in her Roman form as Diana she was the patroness or goddess of women, childbirth, and woods.</p> <p>9) Feasts to honour the goddess, e.g., “the children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to” Ishtar, “the queen of heaven” (Jer. 7:18).</p> <p>10) Religious <i>service</i> to the goddess, e.g., the people “served” “Ashtaroth” (Judges 10:6); in “their wickedness,” the people “went to serve other gods” and made “vows” to Ishtar (Jer. 44:3,25); and “a worshipper” “worshippeth” “Diana” (Acts 19:27,35).</p> <p>11) “Asherah” or her “Asherim” images, were “worshipped” in conjunction with “all the host of heaven” (NASB) (II Kgs 17:16; 21:3; 23:4; II Chron. 33:3).</p>	<p>San Diego. (This Diocese is under the Romish Archdiocese of Los Angeles, which the <i>Saint Andrew Daily Missal</i> further says has a bizarre “feast” on 4 July called, “Commemoration of all ... Popes.”) This diocese filed for bankruptcy in 2007 due to their large number of creditors and litigants arising from sexual abuse, usually homosexual, of children by Popish priests.</p> <p>8) Mary is regarded as patroness of certain qualities, e.g., the <i>Roman Missal (1975)</i> (Australian edition) has: “Our Lady Help of Christians” (24 May); or the <i>Saint Andrew Daily Missal (1962)</i> has: “Our Lady of Good Counsel” (26 April); “Our Lady of Perpetual Succor” (27 June); “Our Lady of Refuge” (4 July); “Our Lady of Ransom” (24 Sept); & “Our Lady of Prompt Succor” (15 Jan).</p> <p>9) Feasts to honour Mary⁷⁸ e.g., <i>Roman Missal (1975)</i> has “Assumption of Mary” (15 Aug); “Immaculate Conception of Mary” (8 Dec); or the <i>Saint Andrew Daily Missal (1962)</i> has: “Queen of Peace” (9 July); “Queen of the Apostles” (Saturday after Ascension).</p> <p>10) Religious <i>service</i> to Mary, e.g., “invocation of the saints” with respect to Mary in the <i>Angelus</i>, especially evident in the rosary and doing of a “penance” after auricular confession to a Popish priest. The Church of Rome refers to three types of worship: <i>Latria</i> (of God), <i>Hyperdulia</i> (of Mary), and <i>Dulia</i> (of other saints, and angels).</p> <p>11) Mary or her Marian images, are given <i>hyperdulia</i> worship in conjunction with <i>dulia</i> worship to <i>all the host of heaven</i> in the form of other “saints” and angels. Daniel said the Antichrist would “honour the God of forces”</p>
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⁷⁸ N.b., this is theologically quite different to Reformed Anglican Saint’s days where the example of a saint such as Mary is remembered, and all glory goes to God NOT some saint.

⁷⁹ *Vatican Council II Conciliar and Post Conciliar Documents*, pp. 412,417-9,422; Tanner’s *Decrees of the Ecumenical Councils*, *op. cit.*, p. 775 (Trent); Homily 2, Book 2, “Against Peril of Idolatry,” Art. 35, Anglican *Thirty-Nine Articles*.

<p>12) Miraculous powers attributed to the goddess. E.g., Athena was said to be a protectress of agriculture, and a defender of heroes who worked for the good of man. Or the Philistines placed Saul's "armour in the house of Ashtaroth" (I Sam 31:10), indicating that they attributed their killing of him, at least in part, to her power.</p> <p>13) Juxtaposing a male and female deity together, e.g., the people "served Baal and Ashtaroth" (Judges 2:13).</p> <p>14) Artistic depictions of the mother-goddess from ancient Babylon show the picture of her nursing her child in her arms was a popular image (though not the only one), e.g., British Museum terracotta plaques of "mother and child" from the old Babylonian period. "Baalim and the groves" (Judg. 3:7, AV) or "the Baals and the Asheroth" (Judg. 3:7, NASB) are depicted together; and "Asherah" (NASB) was regarded as "the mother" of many pagan gods, including, Baal, which is why the two are sometimes depicted in a mother-son duo (Judg. 3:7, NASB; I Kgs 16:32,33, NASB; II Chron. 33:3, NASB).</p> <p>15) Monetary gain from the idolatrous worship of the "goddess Diana," acts to protect her cult which "brought no small gain unto the craftsmen" who made "silver shrines," such as "Demetrius, a silversmith" (Acts 19:24,27).</p>	<p>which refers to both <i>spiritual</i> and <i>temporal</i> forces, but the spiritual "forces" or <i>protectors</i> (Hebrew <i>mauzzim</i>) are <i>patrons</i> i.e., angels and saints. One in particular, he gives "honour to" i.e., Mary who receives <i>hyperdulia</i> worship, is a "strange god" in the foreign mother-goddess tradition, and "he shall cause" all of "them to rule over many" (Dan. 11:38,39).</p> <p>12) Miraculous powers attributed to Mary. E.g., the <i>Saint Andrew Daily Missal (1962)</i> has "Our Lady of the holy Rosary" (7 Oct), and claims "Our Lady as Queen of Heaven and of souls has a right to" "homage." "This feast" "was established to commemorate the victory over Islam [Mohammedanism]" in "1571, a favour due to the recitation of the Rosary."</p> <p>13) Roman Churches often juxtapose Mary and Jesus, e.g., on the left side of the church may be a Marian altar with a blue sanctuary lamp; and on the right side of the church in the same position, and in similar design, may be a "Sacred Heart of Jesus" altar with a red sanctuary lamp.</p> <p>14) Artistic depictions of "the Mother of God" whether as statuettes, stained-glass windows, or other pictures from Roman Churches, show the picture of her nursing Christ in her arms is a popular image (though not the only one). (N.b. this is different to Protestant usage of such pictures of Mary, especially at Christmas time, since there is no connected Marian devotion.)</p> <p>15) Monetary gain from the idolatrous worship of "the Mother of God," Mary, acts to protect her cult e.g., "holy water" from Lourdes, and the entire industry connected with "pilgrimages" to such places as Lourdes or Fatima, in picture cards and other</p>
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<p>16) Worship of a goddess by Israel resulted from religious apostasy, e.g., I Sam. 7:3,4 (Ashtaroth); Jer. 44:3,15-25 (Ishtar); or “Judah” “abandoned the house of the Lord, the <i>God of their fathers</i>,” (apostasy) “and served Asherim” (NASB) (II Chron. 24:18).</p> <p>17) Attempt to expand worship of the goddess to make it a phenomena throughout the entire known world, “the great goddess Diana,” “whom all Asia and the world worshippeth” (Acts 19:27).</p> <p>18) The Babylonian goddess, Ishtar, is called “the queen of heaven” (Jer. 7:14; 44:17,18,19,25).</p>	<p>memorabilia, transport, restaurants, accommodation, and so on.</p> <p>16) Worship of Mary resulted from religious apostasy (II Thess. 2:3; I Tim. 4:1). As Daniel said of the Papacy, “Neither shall he regard <i>the God of his fathers</i>” (apostasy). He shall work “with “a strange” (AV) or “a foreign god” (ASV) (Dan. 11:37,39), that is, the mother-goddess figure of Mary, who in essence is the “mother-goddess” (<i>saturn</i>) figure of “Babylon” (Rev. 14:8; 17:5).</p> <p>17) Attempt to expand worship of Mary to make it a phenomena throughout the entire known world by Roman Catholic missionaries, and a special attempt just before Christ’s return in connection with “the mark” “of the beast” (Rev. 13:17).</p> <p>18) Mary is called “the queen of heaven” (Pope Pius XII’s <i>Apostolic Constitution</i>, 1950), e.g., the <i>Vatican II Council</i> (1962-5) said, “Mary” is “exalted” “as Queen over all things” (<i>Dogmatic Constitution of the Church</i> 59)⁷⁹. The <i>Saint Andrew Daily Missal</i> (1962) has: “Queenship of the Blessed Virgin Mary” day 31 May), “instituted” by “Pius XII” in “1954.”</p>
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Furthermore, the OT refers to the demoness or she devil, Lilith, which can be translated as “screech owl” (AV) or “night monster” (NASB) in Isa. 34:14. This picture of an owl is also present in the goddess Athena, after whom “Athens” was named (Acts 17:15,16,22; 18:1; I Thess. 3:1), since in Athens, Greece, her epithet “galaucopis” meant “bright-eyed” or “owl-faced,” and in the *Odyssey* of the Greek poet Homer (c. 700 B.C.), she assumed the form of a bird. Scripture sometimes uses or connects certain unclean animals of Lev. 11 to devils, for example, Satan devil-possessed a serpent (Gen. 3:14), which at least after the fall “goeth upon the belly” (Lev. 11:42), or the devils begged Jesus to be sent into the herd of swine (Mark 5:11-16; Lev. 11:7), or St. John beheld “three unclean spirits like frogs” (Rev. 16:13; Lev. 11:12). (An unusual exception to this is that the king of the birds, the eagle, is sometimes used for the good unfallen angels, e.g., Lev. 11:13; Rev. 4:7.)

Hence when we read in Rev. 18:2 that Rome “is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird,” the artistic picture of unclean birds such as bats, vultures, and owls (Lev. 11:14,16,17,19), is being used to represent demon spirits. Since the OT makes mention of the she devil Lilith or the “screech owl,” and the NT refers to Athens named after the “owl-faced” goddess Athena, we should not be surprised that such a creature is found in Rome. In Rome the Vatican City State

consists of the Vatican surrounding St. Peter’s Basilica, together with the Vatican City State’s extra-territorial holdings of three basilicas, St. John Lateran, St. Paul’s outside the Walls, and Great Saint Mary’s. When one walks inside one of these three basilicas’ perimeters, one walks outside of Italian Rome and into Papal Rome. On 5 August the *Saint Andrew Daily Missal* of the Roman Church makes provision to celebrate “Our Lady of the Snow” day, since it is said that on the site of the present Great Saint Mary’s Basilica on the Esquiline Hill of Rome, Mary showed that a church should be built there by outlining its boundaries with a miraculous fall of snow. Though the first basilica was destroyed, the present one was built the following century and consecrated in 432 A.D. by Bishop Sixtus III (Bishop of Rome 432-440)⁸⁰.

When I inspected this Marian Basilica of Great Saint Mary’s in 2001, I found in the crypt a silver container holding what Roman tradition claims are the relics of Christ’s manger, and in its Chapel of Borgese a picture of Mary holding the Christ-Child that Roman tradition claims was painted by the Evangelist Luke. This artwork is referred to in the Homilies of Article 35 of the Anglican 39 Articles, which says in Book 2, Homily 2, (Part 3,) “Against Peril of Idolatry:” “And, to increase this madness, wicked men, which have the keeping of images, for their more lucre and advantage, after the example of the Gentile idolaters, have reported and spread abroad, as well by lying tales as written fables, divers[e] miracles of images” E.g., “such an image of our Lady was painted by St. Luke, whom of a physician,” the Romanists “have made a painter for that purpose.” “And ... some miraculous acts were by illusion of the Devil done where images be For the Scriptures have, for a warning hereof, forshewed (Matt. 24:24; II Thess. 2:9-12; Rev. 13:13,14), that the kingdom of Antichrist shall be mighty in miracles and wonders to the strong illusion of all the reprobate.” The Pope visits this Marian Chapel at Great Saint Mary’s Basilica for Mass once a year, on the Romish feast of the *Immaculate Conception of Mary* (8 December).

Against this backdrop, there are some startling similarities between the OT demoness Lilith and NT goddess Athena, and the Romish teaching about Mary.

<i>OT Lilith and NT Athena</i>	<i>Factors relevant to Romish Mary</i>
1) Lilith is found thriving in a desolate or “waste” place (Isa. 34:10,14).	1) Mariolatry’s spiritual power is found in the spiritual waste place of Rome, for this is “the habitation of devils” (Rev. 18:4).
2) Lilith is sometimes depicted as a “screech owl” (Isa. 34:14, AV); and Athena as “owl-faced.”	2) The “devils” of Rome are sometimes depicted as “a cage of every unclean bird” (Rev. 18:2) which therefore includes the owl (Lev. 11:16,17).
3) The owl is an ethereal figure of flight (and in Homer’s <i>Odyssey</i> Athena assumes the form of a bird).	3) Mary is pictured as an ethereal figure.
4) The owl can see in the night and hear well.	4) Mary is given the Divine Attribute of omnipresence, whereby she can see and hear everywhere and so be invoked.

⁸⁰ Lefebvre, G, *Saint Andrew Daily Missal, op. cit.*, pp. 1375,1977.

<p>5) Lilith was the storm demoness or she devil.</p>	<p>5) Mary has storm powers since she is said to have made it snow over the exact boundaries of Great Saint Mary's, and hence "our Lady of the snow" day.</p>
<p>6) Behind the image of Lilith the "screech owl" or the "owl-faced" Athena, lurked the real sinister spiritual power of some devil(s) taking female form.</p>	<p>6) Behind the image of "Mary" lurks the real sinister spiritual power of some devil(s) taking female form, "after the working of Satan with all power and signs and lying wonders" (II Thess. 2:9), such as some of the weeping / crying Madonnas, Marian miracles, and visions of Mary by Romish "Saints."</p>

We cannot doubt the reality of the spiritual power of the image of Mary to Roman Catholics (and those with semi-Romanist teachings such as the Eastern Orthodox or Puseyite Anglicans). But the salient point is that devils may take a female form, such as the she devil Lilith, or the goddess Athena, and so the type of thing we find in Mariolatry has a clear Biblical precedent.

An interesting instance of a Marian shrine being placed where the shrine of a pagan goddess once stood, and in effect, continuing the cultic worship of that pagan goddess (albeit after a long break in time), is found on the Tinos Island of Greece. In antiquity, this island was known for its cult of the pagan Greek god of the sea, Poseidon (the pagan Roman Neptune), and his wife, the pagan Greek goddess of the sea, Amphitrite. The pagans believed that Amphitrite had been persuaded by Delphinus to accept Poseidon, and Delphinus was then rewarded through the placement of her image as a Dolphin placed among the stars. (Compare the Roman Catholic Marian title, "Our Lady Star of the Sea.") From the thirteenth century, Roman Catholics came to dominate the island after the arrival of Venetians. But in modern times, after a Greek Orthodox nun, Pelagia, miraculously "discovered" a Marian icon on the island in 1822, the Greek Orthodox *Church of our Lady of Good Tidings* was built to house it.

This is now a pilgrimage site that all Greek Orthodox are meant to go to pilgrimage on at least once in their life-time. This involves slowly and painfully crawling on the ground from the sea port where their ship docks, about 875 yards or 800 metres, along a hurtfully hard road especially marked out for such pilgrims in a blood-red carpet that leads up to the church. Pilgrims hope for a Marian miracle, and some make "a vow to Mary" (cf. Jer. 44:25). The main annual pilgrimage is on the night of the 14th of August (Eve of Assumption of Mary Day), and day of the 15th of August (Assumption of Mary Day). About 30,000 come to idolatrously kiss the icon of "the Virgin Mary of Tinos." Reaching "our Lady of Good Tidings" is so badly torturous, that the nearby medical centre stays open all night treating those with aching bloody knees and stinging raw bloody hands in need of bandaging after undergoing this "self-abasement and severe treatment of the body" (Col. 2:23, NASB), in the pilgrimage crawl. At 11 a.m., ungodly mayhem breaks out for about half an hour, as foolish pilgrims push and shove this way and that, in a crazy bid to walk under the idolatrous icon of Mary at least once in their life. Notably, this bizarre pilgrimage often includes *Gypsies from Albania*, who make "vows to the Virgin," hoping that Mary will

cure various sicknesses they have. That this Greek Orthodox Marian cult would attract such far away Gypsies shows that the curious and religiously perverted appeal of Mariolatry may go beyond even apostate “Christian” churches such as Eastern Orthodoxy and Roman Catholicism, and reach to openly non-Christian groups such as Gypsies⁸¹.

What exactly is “the mark” in “the mark of the beast”?

Since historicists recognize that the Books of Daniel and Revelation span history through to the Second Advent and new earth (Rev. 21), we should not be surprised that there are elements of Rev. 13 dealing with the Antichrist (Rev. 13:1-10) and false prophet (Rev. 13:11-18) that are still future. The genitive “of” for “image of the beast” can mean either that “an image” is made depicting “the beast,” or that “an image” is made *belonging to* “the beast” in some way (Rev. 13:13,14). If, *as seems probable to me on the presently available data*, this is going to be a Marian image, then the later of these two meanings applies. This also fits better with the dative usage of “an image to the beast” in Rev. 13:14. This is similar to Nebuchadnezzar’s “image of gold,” which was 60 cubits high, 6 cubits wide, and 6 cubits deep (666), that *belonged to Nebuchadnezzar* as “the image that Nebuchadnezzar had set up” (Dan. 3:1,3). It should also be remembered that the main gate into Babylon, was the Ishtar Gate. This was dedicated to the Babylonian goddess, Ishtar. In 2004, I inspected this gate which has been transferred to, and reassembled at, the Pergamon Museum of Berlin, Germany. As entrance to ancient Babylon was through the physical gate of a mother-goddess, so entrance to Papal Rome is through the spiritual gate of the “co-redeemer” and “co-mediator” mother-goddess figure of Mary. Thus I think Rev. 13 means the false prophet says “to them that dwell on the earth, that they should make an image” of Mary “to the” the Papal “beast” (Rev. 13:14). And the false prophet “had power to give life unto the” Marian “image of the beast, that the” Marian “image should both speak, and cause that as many as would not worship the” Marian “image of the beast should be killed” (Rev. 13:15).

In understanding the meaning of a “mark” in the “right hand” or “forehead” (Rev. 13:17), one must recognize the Biblical principle of “precept upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little” (Isa. 28:13). For “the Holy Ghost teacheth; comparing spiritual things with spiritual” (I Cor. 2:13). One Scripture is interpreted by another Scripture, as the psalmist David says, “O God,” “in thy light shall we see light” (Ps. 36:7,9). By departing from this Protestant principle of propounding Scripture, some have erred into fantastical and supercilious views of what is meant by “the mark,” in “the mark of the beast.”

The Biblical interpretation of a “mark” in the “right hand” or “forehead” (Rev. 13:17), is explained in Deut. 6:4-8, where we read that the Israelites obeying God’s laws, “shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes” (Deut. 6:8). That is, this means that the Pope’s and false prophet’s ungodly, idolatrous, blasphemous, and murderous laws based on the Roman Church’s “tradition,” which violates the first, second, third, and sixth commandments respectively, will be “in their foreheads,” *that is, in the values they have in their minds, and “in their right hand,” that is, in their actions*. This tradition is in contrast to God’s people who will have God’s laws written in their “hand” and between their “eyes” (Deut. 6:8) and so “keep the commandments of God” (Rev. 12:17; 14:12). Thus they are those who have accepted the gift of salvation (Eph. 2:8),

⁸¹ *Encyclopedia Britannica CD 99, op. cit., “Tinos” & “Amphitrite,”* (Director) Frederick Andrei’s “Pilgrimage to Tinos,” France 3, 17/23, SBS Television, Australia, 2004.

and associated “promise” of the new “earth” found in the fifth commandment (Deut. 5:16; Eph. 6:2,3); in contrast to those who give such Divine Attributes as worship to the Pope (first commandment), or committing idolatry (second commandment), blasphemy (third commandment), or murder (sixth commandment). This type of symbolic usage of “forehead” is also found for evil in Rev. 17:5 and for good in Rev. 14:1. Of course, central to the believer is “the faith of Jesus” (Rev. 14:12), that is, his justification through “the everlasting gospel” (Rev. 14:6), and he also has, by the grace of God, “the testimony of Jesus” (Rev. 12:17), that is, “the spirit of prophesy” (Rev. 19:10) found in the completed revelation of the “two prophets” (Rev. 11:10) of the Old and New Testaments. Thus the Decalogue’s precepts here focused on, are merely fruits of the believer’s life that evidence or manifest his justification.

*Hence the mark of the beast most assuredly refers to the values people have in their minds, and “in their right hand,” that is, in their actions. But it is also possible, though by no means certain, that when this event finally hits that some kind of literal mark might be made as well. I stress that this possibility is by no means certain or necessary. However, there is such a Biblical precedent for a literal mark in the fact that Lev. 19:28 says, “Ye shall not make any cuttings in your flesh for the dead;” and this abominable practice is also found among the heathen Aborigines of Australia who make most ugly cuttings in their flesh. A form of this type of thing is also found among the heathen Hindus from India, or Hindu sub-groups such as the Hare Krishnas, with a red dot in the middle of female foreheads known as the “bindi” (from Sanskrit, *bindu*, meaning, “a drop” or “a dot”)⁸². Thus while this “mark of the beast” definitely refers to *the values people have in their minds, and “in their right hand,” that is, in their actions*; it may or may not, additionally include some kind of literal marking. *I just do not know. Time will tell.**

Therefore with respect to this issue of idolatry in the form of Mariolatry in the days just before Christ’s return, there must be stated an important qualification, namely, the mere act of keeping the Second Commandment (Exod. 20:4:6; Deut. 5:8-10; Acts 17:29; Rom. 1:23; 2:22) does not merit a man favour with God, but is simply a fruit of his salvation. Since Christ has redeemed us (Gal. 3:13; 4:5; Rev. 5:9; 14:3,4) through the everlasting covenant, that is, the covenant of grace (Heb. 13:20), there can be no place for “Marian graces” to “co-redeem” us (Acts 4:10,12). Since Christ is the mediator of the new covenant in his “blood,” which contains the covenant of grace (Heb. 8:6; 9:15; 12:24; 13:20), there can be no Marian “co-mediator” (I Tim. 2:5). If we accept the authority of “the Holy Scriptures” which “are able to make” us “wise unto salvation through faith which is in Christ Jesus” (II Tim. 3:15-17), there can be no place for Papal or ecumenical council authority claiming we should venerate or pray to Mary. In short, Mariolatry is prohibited in the Reformation’s gospel of salvation catch-cry: *faith alone, grace alone, Scripture alone*; safeguarded for us in the Reformation’s Latin motto: *sola fide, sola gratia, sola Scriptura*. St. John says,

⁸² In the heathen religion of Hinduism, the female places the “bindi” in what they consider to be an area of “concealed wisdom,” and it is believed to inhibit the outward flow of heathen spiritual “energy” and heighten their concentration. For a more general discussion of this abominable idolatrous heathen religion see e.g., Josh McDowell & Don Stewart’s *Handbook of Today’s Religions* (Campus Crusade for Christ, USA, 1983, Thomas Nelson Publishers, Nashville, Tennessee, USA), pp. 283-295 (Hinduism) & pp. 41-3 (Hare Krishnas). In Australia, the term “bindi” or “bindi-eye” or “bindi weed” (Latin, *calotis cuneifolia*) is also used for a weed with stinging barbs, so that e.g., children are taught, “Don’t walk on the bindies” and “Stay away from the bindies.”

“idolaters” are outside “the gates” of the heavenly “city” (Rev. 22:14,15); and St. Paul says, “Be not deceived,” no “idolaters” “shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (I Cor. 6:9-11).

This is even more significant when we consider that there will be two classes of persons who refuse to commit idolatry with this Marian image. One class, will be the elect of God, who, because they are “washed” and “sanctified” and “justified,” are as a fruit of their justification and manifestation of their sanctification not “idolaters” (I Cor. 6:9-11). But in Dan. 11:40-45 we learn of another class, who will be a group of Mohammedans under the leadership of “the king of the south,” and being far gone in works based righteousness, will think they are somehow meriting favour with God for their salvation by refraining from idolatry, and will launch a military attack against the Pope who is the king of the north. Thus if anyone should ever think the elect who live through these events have something to boast about because they kept the Second Commandment and did not commit idolatry (compare Rom. 2:17,22,23), their mouths will be stopped by the simple fact that the Mohammedans under the king of the south were also good anti-idolaters, but these Mohammedans will go to hell, whereas these elect will go to heaven. For the elect will be saved, not because of their law keeping, but because of God’s grace, “lest any man should boast” (Eph. 2:9).

*Counting the number of the beast’s name, “666”
(Lateinos, Romiith, and Vicarius Filii Dei).*

We read in Rev. 13:18, “Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.” Since the New Testament Greek Received Text (Latin, *Textus Receptus*) is composed primarily from the Byzantine Greek, but also the Latin, as well as Greek and Latin church writers, these two Biblical languages are clearly important to New Testament studies⁸³. Moreover, the Book of Revelation was written in Greek which again shows the importance of this tongue. Furthermore, Rev. 9:11 gives names in both Hebrew and Greek, and Rev. 16:16 also refers the reader to the Hebrew language. The practice of writing an inscription in Hebrew, Greek, and Latin is found in New Testament times, for the Apostle John records that the inscription on Christ’s cross “was written in Hebrew, and Greek, and Latin” (John 19:19,20). Likewise, some knowledge of these three Biblical languages is needed to decipher the number of Antichrist’s name in Rev. 13:17,18.

When studying the apocalyptic images, it is important to keep the historicist overview. For example, one can point to numerous instances of persecution and martyrdom of Protestant Christian saints by Mohammedans and Communists. Yet focusing on just this one identifier would not thereby justify using Rev. 17:6; 18:24, to try and claim that Mohammedanism or Communism was therefore “the Antichrist” foretold in the Book of Revelation. So likewise in analysing this number 666, it should be borne in mind that the number 666 has been shown to be calculated on a number of different names, all in attempts to identify “the Antichrist” that fail to look at *all* the descriptors of him. Thus the number 666 should be understood as only *one of a number* of identifiers of the Antichrist, and so this

⁸³ See my Textual Commentaries (<http://www.gavinmcgrathbooks.com> at “Commentary on the Received Text”).

one element of his identification which has caught the imagination of various people over time, should not be stressed to the exclusion of other identifiers such as those found in I & II John and II Thess. 2:1-12, the sum total of which acts to identify the Roman Pontiff as the Antichrist.

What is “the name of the beast” (Rev. 13:17)? He is clearly part of a religious system described in Rev. 17 in feminine terms as a “whore.” Since the Church is Christ’s bride (Eph. 5:31,32; Rev. 12), “a chaste virgin” (II Cor. 11:2), recognizing the distinction between the virgin and the whore (Deut. 22:13-21; I Cor. 6:9,15; 7:28), a whore in Biblical apocalyptic is an apostate church, and *the* whore of Rev. 17 is *the* Church of Antichrist. On this whore’s “forehead” is written a “name,” identifying her as representing the people of “Babylon” (Rev. 17:5,15). “Babylon” here symbolically refers to the city of seven hills (Rev. 17:9), that is, Rome. Thus through reference to the *Church of Rome* that the Antichrist “beast” is head of, one “name of the beast” (Rev. 13:17) is “The Romans” or “The Roman people.” Since the “whore” is feminine, this particular name must also be put in the feminine, and the feminine Hebrew form of the name for “The Romans,” is *Romiith*. But this is not the only “name of the beast.” He is also called “The Latin man” (Greek *Lateinos*), or “the Vicar of God’s Son” (Latin *Vicarius Filii Dei*). We shall now consider these names of the beast, that is, the Greek *Lateinos* (Latin man), the Hebrew *Romiith* (Romans), and the Latin *Vicarius Filii Dei* (Vicar of the Son of God) that help identify the Papal Antichrist.

The name “Lateinos” is in Greek, and so we first need to understand that the Greek language uses letters of the Greek alphabet (as transliterated into English letters) for numerals. These are as follows:

A (Alpha)	= 1	K (Kappa)	= 11
B (Beta)	= 2	L (Lambda)	= 30
G (Gamma)	= 3	M (Mu)	= 40
D (Delta)	= 4	N (Nu)	= 50
E (Epsilon)	= 5	X (Xi)	= 60
F	= 6 (By New Testament times this letter survived in the Greek alphabet only as a numeral, that is, it was no longer used in any words.)	O (Omicron)	= 70 (short “o”)
Z (Zeta)	= 7	P (Pi)	= 80
H (Eta)	= 8	R (Rho)	= 100
TH (Theta)	= 9	S (Sigma)	= 200
I (Iota)	= 10	T (Tau)	= 300
		U (Upsilon)	= 400
		PH (Phi)	= 500
		CH (Chi)	= 600
		PS (Psi)	= 700
		O (Omega)	= 800 (long “o”)

It is surely notable that while Papal titles are put in the language of the country they are used in, for example, in English “Pope” or “Vicar of Christ,” it is also the case that Papal titles or names are published in Latin. For example, in Volume 12 under “Pope” in the *Catholic Encyclopedia (1913)*⁸⁴, we learn that the “most noteworthy of the” Papal “titles”

⁸⁴ Hebermann, C.G. *et al* (Editors), *The Catholic Encyclopedia*, Universal Knowledge Foundation, New York, 1913.

include “*Papa* [Pope],” “*Pontifex Maximus* [Supreme Pontiff], *Servus servorum Dei* [servant of the servants of God].” Or in Volume 15 we read “*Vicar of Christ* (Lat. *Vicarius Christi*), a title of the Pope implying his supreme and universal primacy, both of honour and of jurisdiction, over the Church of Christ.” One thing is clear from all these (and even more) Papal Latin titles such as *Vicarius Jesu Christi* (“Vicar of Jesus Christ”). It is reasonable to conclude from the Pope’s titles and names that he can be called the *Latin man*, since Latin is an integral element of his titles. Not without reason then, did the *Latin man*, Pope Benedict XVI, dressed in his two-horned golden Papal mitre, deliver his first Pontifical Mass, at the Vatican’s *Sistine Chapel* in 2005, giving his homily *in the Latin tongue* of the Latin Church⁸⁵.

Importantly, in Rev. 13 where we find this identifier “666,” it is the false prophet (Rev. 13:11-18) who actively causes the drama about the “image” and “mark of the beast.” The false prophet in its lesser fulfilment refers to “ecumenical councils” from 553 and 680-1 on (which were a mix of Trinitarian truth and other matters of error), but in its greater fulfilment to “ecumenical councils” from the 1123 on. Starting with the *First Lateran Council* of 1123, the Pope called and presided over such councils. It is therefore very significant that this also parallels in time the usage of Latin in such councils. Before this time, “ecumenical” councils were in Greek, and were held in the East. But after this time, “ecumenical” councils were in Latin, and held in the Papal heartlands of Western Europe. Thus from the time of the false prophet’s greater fulfilment in 1123, under the Pope of Rome’s presidency, he has always spoken in Latin. The Pope is thus well established as “the Latin man” (Greek *Lateinos*), on the basis of his role as the one who first summons, and then presides over, “ecumenical” councils from 1123 onwards.

Significantly then, writing in the second century A.D., the ancient church Greek writer, Irenaeus (c. 130- c. 200), the Bishop of Lyons, spoke of what was then the coming Antichrist. In seeking to calculate the number of the beast, he observed that “*Lateinos* ... has the number six hundred and sixty-six; and it is a very probable [solution]” (*Irenaeus Against Heresies* 5:30). The New Testament is written in Greek and the Greek word *Lateinos* means the “Latin man.” Using the numbers assigned to the Greek letters shown above, Greek *Lateinos* meaning “the Latin man” results in the following calculation.

L	=	30
A	=	1
T	=	300
E	=	5
I	=	10
N	=	50
O	=	70
S	=	<u>200</u>
Total		666

Thus the Pope stands exposed as the *Latin man* whose number is 666. How amazing it is that Irenaeus first saw this long before the rise of the Roman Papacy!

But there is also a point of intersection between the beast’s name in Rev. 17:5,

⁸⁵ *Newshour*, With Jim Lehrer (USA TV News), 20 April, 2005.

“BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATION OF THE EARTH” and the Papal titles. That point of intersection is the usage of the place name. In Rev. 17:5 “Babylon” means Rome, the city of seven hills (Rev. 17:9). Thus Rev. 17:5,9 is a clear statement that the geographical headquarters of the Antichrist will be the City of Rome. The conclusion is thus inescapable. The Antichrist is the ruler of the *Romans*, or *Roman people*, or *Roman Kingdom*, or *Roman State*. As noted above, just before he became Pope Benedict XVI in 2005, Cardinal Ratzinger conducted the funeral of Pope John-Paul II, and in his homily he blasphemously invoked Mary as “the Saviour of the Roman people [Hebrew *Romiith*].⁸⁶”

The name of the *Romans* or *Roman Kingdom* clearly embodies and exhibits the Pope’s name, since the *Roman State* is classified as a “Papal State⁸⁷.” Thus in Broderick’s [*Roman*] *Catholic Concise Encyclopedia*, we read that this Roman State “is called properly the Papal state and is governed by the Pope as the sovereign ruler with executive, legislative, and judicial powers⁸⁸.” Furthermore, Broderick says, “The Roman Pontiff who ... has supreme jurisdiction over the universal church,” is “by title and right” among other things, “Bishop of Rome,” “Archbishop and Metropolitan of the Roman Province,” and “Sovereign of the State of Vatican City⁸⁹.” These titles or names of the Pope clearly show he is both the temporal and spiritual ruler of the *Romans* or *Roman Kingdom / State*; and the Bishop of Rome is also spiritual head of *Romanists* in the Roman Church. Thus the Pope is both a temporal (or civil) and spiritual (or ecclesiastical) power, with a small temporal jurisdiction in the Roman Kingdom of the Vatican City State, and a large spiritual jurisdiction in the world-wide Roman Kingdom of the Roman Catholic Church.

The language of the Old Testament is Hebrew, and during Biblical times different letters of the Hebrew alphabet were used for different numbers. Specifically, (as transliterated into English letters,) their values are shown in the following table.

A (Aleph) = 1	L (Lamed / Lamedh) = 30
B (Beth) = 2	M (Mem) = 40
G (Gimel) = 3	N (Nun) = 50
D (Daleth) = 4	S (Samekh / Samech) = 60
H (He) = 5	A (Ayin / Ain) = 70
V (Vav / Vau used as vowel pointer for various vowels) = 6	P (Pe) = 80
Z (Zain / Zayin) = 7	Ts (Tsadhe / Tzaddi) = 90
H (Heth / Cheth) = 8	Q (Qoph / Koph) = 100
T (Teth) = 9	R (Resh) = 200
Y (Yod / Jod) = 10	S/Sh (Shin / Schin) = 300
K (Kaph / Caph) = 20	T/Th (Tav / Tau) = 400
	Qoph + Tav = 500

Some reference to Hebrew is found in the Book of Revelation, for we read of “the

⁸⁶ “News and Current Affairs Special: Pope John Paul II Funeral” (live broadcast), ABC TV, Sydney Australia, 8 April, 2005.

⁸⁷ Broderick, *The Catholic Concise Encyclopedia*, *op. cit.*, p. 264, “Papal State.”

⁸⁸ *Ibid.*, pp. 323-4 at p. 324, “Vatican State, City of.”

⁸⁹ *Ibid.*, p. 275, “Pope.”

battle” to occur at “a place called in the Hebrew tongue Armageddon” (Rev. 16:14,16). Significantly then, in the Hebrew language, the plural form of “Roman,” meaning *Romans*, or *Roman people*, or *Roman Kingdom*, or *Roman State*, is *Romiith*. Here the letter “o” is shown on the vowel pointer Vav. Using the numbers assigned to these letters in Hebrew yields the following result for “Romiith (Hebrew letters, רומיית).”

R (Resh)	= 200
O - on vowel pointer V (Vav / Vau)	= 6
M (Mem)	= 40
I (Yod / Jod)	= 10
I (Yod / Jod)	= 10
TH (Tav / Tau)	= <u>400</u>
Total	666

Thus once again the Roman Pontiff stands exposed as the Antichrist!

The “angel of the bottomless pit” has “a name,” given both in “the Hebrew tongue” and “the Greek tongue” (Rev. 9:11); and over the centuries a large number of Protestant commentators have identified the Roman Pope’s number in Rev. 13:18, as 666 by usage of the Greek *Lateinos* and Hebrew *Romiith*. Of the two, *Lateinos* is the more commonly applied. For example, *Lateinos* is referred to by Elliott, Hislop, Horne, *Jamieson*, *Fausset*, and *Brown*, Poole, and Turretin⁹⁰. But both *Lateinos* and *Romiith* are used, e.g., by Bishop Newton, Gill, Fleming, Brown, and Sadler. Bishop Newton says it is “really surprising” that “there should be such a fatal coincidence in both names” (*Lateinos* and *Romiith*) “in both languages” (Greek and Hebrew), and referring to *Pyle’s Paraphrase* (at p. 104), says Pyle “may assert very truly, that ‘no other word, in any language whatever, can be found to express both the same number, and the same thing’⁹¹.”

⁹⁰ Elliott, Vol. 3, p. 255; Hislop, pp. 269-71; Horne, E.H., *The meaning of the Apocalypse or Revelation of St. John*, Partridge, London, 1916, p. 157; Jamieson, R., Fausset, A.R., and Brown, D., *A Commentary Critical and Explanatory on the Old and New Testaments*, 1870,1871, reprint: Zondervan, Michigan, p. 584; Poole, M., *op. cit.*, p. 986, Turretin, p. 76-7.

⁹¹ Brown’s Bible at Rev. 13; Fleming, pp. 46-7; Gill, J., *Commentary on the Bible*, Matthew & Leigh, London, 1810, p. 797; Newton, T., *Dissertations on the Prophecies* by the Late Lord Bishop of Bristol, London, Dissertation on Rev. 13; Sadler, *op. cit.*, p. 276. Elliott objects to “*Romiith*, as .. it is feminine, and so not the ‘name of a man’” (Elliott, Vol. 3, p. 255). But the Romans or *Romiith* are pictured in feminine terms in Rev. 17 where we read of “the great” Roman “whore” (feminine), who as a church is pictured as “a woman” (feminine), and within this metaphor “the kings of the earth” (masculine) are said to “have committed fornication ... with ... her” (feminine) (Rev. 17:1-5). Most notably, since the issue is one of the beast’s “name” (Rev. 13:17), the “name” that is “upon her forehead” in Rev. 17:5 is in feminine terms, for there we read of “the mother of harlots and abominations.” Since “his name” (Rev. 13:17) is *the name of a people* pictured in feminine terms, “his name,” the name “of a man” (masculine) is *Romiith* (feminine). Other literary precedents exist in the Bible for gendering a people generically, for example, the people of Israel are sometimes pictured as a

As noted in this commentary on II Thess. 2:4, *supra*, the classic edition of Roman Catholic canon law dedicated to Pope Gregory XIII, *Corpus Juris Canonici*, in *Distinctio 96* of *Decreti Prima Pars*, contextually uses the Papal title “vicar of the Son of God” (Latin, *vicarius Filii Dei*) (96:14), to qualify the claim that “the Pontiff” is “called God” (Latin *Deum appellatum*) (96:7). It says he is “called God,” because he is “the vicar of the Son of God,” that is, as stated elsewhere in this classic edition of Roman Catholic canon law, the “Roman Pontiff” is a “vice-God” (Latin, *Dei vicem*) (*Decretals of Pope Gregory IX*, 1:7:3)⁹².

A distinction exists between formal Papal titles and semi-formal Papal titles. Some Papal titles, such as “Vicar of our Lord,” have always remained semi-formal Papal titles. Sometimes a Bishop of Rome’s title changes its status. E.g., in 503 the Roman Synod called the incumbent Bishop of Rome “Vicar of God” or “Vice-God” (Latin *Vice Dei*, later sometimes written as *Vicarius Dei*). Pope Innocent III (Pope 1198-1216) replaced the general usage of both “Vicar of Peter” and “Vicar of God” with “Vicar of Christ” (Latin, *Vicarius Christi*). Though “Vicar of Christ” (or “Vicar of Jesus Christ”) became the formal Papal title, some semi-formal usage of both “Vicar of Peter” and “Vicar of God” continued. Gregory the First (Bishop of Rome 590-604), was a saintly man. He used the semi-formal title, “Servant of the Servants of God.” This later became an exclusive title of the Popes, who from 607 did the very thing this same Gregory the Great said constituted the actions of “Antichrist,” namely, claimed universal primacy, and thus established both the Office of the Roman Papacy and the Office of Antichrist. In time, this title came to be very inappropriately used in referring to a Pope at the beginning of a Papal Bull. However, “Servant of the Servants of God,” was not added to the list of formal Papal titles till Pope Paul VI (Pope 1963-1978) did so, some four years after the Vatican II Council (1963-5).

In 642 Pope Theodore I (Pope 642-649) used “Patriarch of the West,” and this was a semi-formal Papal title both up till 1870, and since 2006. But between 1870 and 2006 it became a formal Papal title, and so e.g., Broderick’s *Catholic Concise Encyclopedia* (1956), says under “Pope,” that, “By title and right he is,” “Patriarch of the West⁹³.” Then in March 2006, under Pope Benedict XVI (Pope since 2005), it ceased to be a formal Papal title, and so reverted back to being a semi-formal Papal title. Thus historicists after March 2006, are in the same position as historicists before 1870, in their usage of this semi-formal title. E.g., writing in his 1862 final edition of *Horae Apocalypticae*, Edward Elliott on a number of occasions refers to the Pope as “Western Patriarch,” saying e.g., that at least “from the time of Wilfrid” (Bishop of York 669-709), “early in the 8th century,” “if not” before, “the Western clergy” “have been united” “under” “the Pope of Rome, as *Western Patriarch*.”⁹⁴ When Emperor Theodosius the Great died in 395, Imperial Rome split into the eastern and

son (masculine) (Hosea 13:9,12,13) and sometimes as a daughter (feminine) (Zeph. 3:14). *Romiith* is a normal plural form for “Romans” (Alcalay, R., *The Complete English-Hebrew Dictionary*, New England Edition, 1990, Chemed Books, Massada, Yediioth Ahvonoth, Israel, p. 3143. Giving the example of Hebrew *’El Romiith* [To the Romans] for the plural form of “Romans”). Bishop Newton says “Romiith” is in the “fem[inine]” in order for it to agree with “kingdom,” that is, the “Roman kingdom” (Bishop Newton’s *Dissertations on the Prophecies*, *op. cit.*, Dissertation on Rev. 13).

⁹² Friedberg, A., Richter, A.L. (Editors), *Corpus Juris Canonici*, *op. cit.*, Volume 1, pp. 339,342, Volume 2, p. 99.

⁹³ Broderick, *The Catholic Concise Encyclopedia*, *op. cit.*, p. 275.

⁹⁴ Elliott, Vol. 3, pp. 200,204-6.

western empires. Since the Biblical focus is on Rome (Rev. 17:9), the historicist focus then shifts to the Western Roman Empire whose capital was Rome; and after the fall of the Western Roman Empire in 476, to the subsequent continuation of this as a spiritual kingdom of Roman Catholicism under the Pope of Rome, with the formation of the Roman Papacy in 607. While the Papal Empire of Roman Catholicism is ultimately a world-wide phenomenon, Western Europe remains the heartlands of Romanism, and the primary geographical focus of historicists. Thus the Papal title, “Patriarch of the West,” whether a semi-formal Papal title (642-1870; & from 2006), or a formal Papal title (1870-2006), is important to historicists in showing the fact that the Roman Pontiff’s spiritual empire is a continuation of the Western Roman Empire. The fact that Protestant historicists before 1870 such as Elliott, (and also now since 2006,) have regarded the semi-formal Papal title, *Patriarch of the West* (or *Western Patriarch*), as important to a historicist understanding of prophecy, constitutes a clear instance for emphasizing the importance of a semi-formal Papal title when appropriate to do so. This in turn is a historicist precedent relevant to emphasizing another semi-formal Papal title when appropriate to do so, namely, *Vicarius Filii Dei*.

The Pope’s formal Papal titles have changed over time, but presently are, “Bishop of Rome,” “Vicar of Jesus Christ,” “Successor of the Prince of the Apostles,” “Supreme Pontiff of the Universal Church;” and in conjunction with the Lateran Pacts, since 1929, “Primate of Italy,” “Archbishop and Metropolitan of the Roman Province,” “Sovereign of the State of the Vatican City;” and since 1969, “Servant of the Servants of God.” The Papal title, “Vicar of the Son of God” (Latin, *Vicarius Filii Dei*), has been a semi-formal Papal title since the eighth century, and so while found in various Roman Catholic documents, it has never been listed with the Pope’s formal titles. On the one hand, the fact that “Vicar of the Son of God” (Latin, *Vicarius Filii Dei*), has remained a semi-formal Papal title, as opposed to a formal Papal title, helps to explain why some historicists have not used it to calculate the number of the beast. But on the other hand, the well established historicist precedent of using the semi-formal Papal title, “Patriarch of the West” when relevant to do so; the fact that in the NT an important “title” might be in three languages, “written in Hebrew, and Greek, and Latin” (John 20:20); the antiquity of the Papal title, *Vicarius Filii Dei*, first assumed by the Roman Pontiff in the 8th century; the centrality of the Papal claim to be “the Vicar of Christ;” fundamentally relevant to the identification of the “false Christs” (Matt. 24:24) as Vice-Christ or “Vicars of Christ” thus “shewing” themselves “as God” (II Thess. 2:4); and the fact that the Papal title, *Vicarius Filii Dei*, is indissolubly intertwined with such important and powerful Papal symbols of office as the Papal tiara and Papal mitre; helps explain the fact that since the 1790s, there has been an increasing recognition among a group of historicists, that a fulfilment is also found in the Latin Papal title, *Vicarius Filii Dei*. It might also be remarked, that because Roman numerals are understood by so many, there is a certain *popularity* among some church members in using *VICARIVS FILII DEI*, since its calculation is so readily understandable to them.

We read in James Smith’s edition of *John Brown’s Dictionary of the Bible*, “Taking the *number* of the name of Antichrist, and comparing it with several names of the Popish system as expressed in Hebrew, Greek, and Latin, we find the numeral letters in each give 666. Thus the numerals in the Hebrew *Romiith*, the Roman kingdom,” “*Lateinos*, the number of a man,” and the “title” of the “Pope,” “*Vicarius Filii Dei*,” each “amount to 666.”⁹⁵ The Biblical languages are Hebrew, Aramaic, Latin and Greek; for while at the point of Divine

⁹⁵ John Brown’s *Dictionary of the Holy Bible*, Blackie and Son, Edinburgh, Scotland, UK, 1861, p. 59.

Inspiration (II Tim. 3:16) they were Hebrew, Aramaic, and Greek; at the point of Divine Preservation (I Peter 1:25) they also include Latin, since this is the only other tongue in which the OT and NT was written in manuscripts that had general accessibility over time, and through time.

Therefore, having considered the Hebrew *Romiith* and the Greek *Lateinos*, let us now consider the third Biblical language, one in which inscriptions were sometimes written in New Testament times, namely, Latin (John 19:19,20). The Latin language uses different letters of the alphabet for different numbers, known as *Roman Numerals*, and these remain in English usage to this day. Even though it is customary to write certain Latin words with both the letters “U” and “V,” earlier Latin in fact has only the letter “V,” and so for the purposes of Roman numerals any Latin word written with a “U” may also be written with a “V.” The Roman Numerals are:

I	= 1
V	= 5
X	= 10
L	= 50
C	= 100
D	= 500
M	= 1,000

The Papal claim to be “Vicar of Christ” reaches to the very heart of the whole system of Roman Catholicism. It is precisely because of the Pope’s purported status as God the Son’s vicar, that the Church of Rome claims infallibility with respect to matters of faith and morals. It is not too much to say that the theological essence of Papal authority, and with it the whole religious system of Papistry, is derived from the claim that in Matt. 16:16-19 after the Apostle Peter declared, “Thou art the Christ, the Son of the living God,” Christ established St. Peter as his vicar on earth, and that the Roman Pontiffs as successors of St. Peter are also the Son of God’s “vicar.” Therefore let us now consider in greater detail the claim of the Pope to be the “Vicar of Christ,” when this title is expressed as “Vicar of the Son of God,” and written in Latin as *Vicarius Filii Dei*.

The Latin title *Vicarius Filii Dei* (Vicar of the Son of God) is first found in the *Donation of Constantine*. The *Donation of Constantine* is a fraudulent document first circulated by the Popes from about 750 to 800 A.D. in order to enhance their claims to temporal power, but also used to enhance their claims to spiritual power since it clearly became part of Roman Catholic canon law at the time of the *Great Schism* of 1054, when it was used by Pope Leo IX (Pope 1049-1054) against the Bishop (Archbishop) of Constantinople, whose Eastern Churches split from the Roman Church. Its purported “authority” was used by Popes to dispose of lands, and leading canonists used it in the thirteenth century to claim that the oath of loyalty acted to make emperors vassals of the Pope. It was used by, for example, Pope Gregory VII (Pope 1073-1085), Pope Innocent III (Pope 1198-1216), and Pope Gregory IX (Pope 1227-1241) to develop the doctrine of *the two swords*, that is, that the Pope has both a spiritual and temporal power and that temporal rulers should be subject to the Pope in both areas.

Though showed to be a forgery in the middle of the fifteenth century by Lorenzo Valla and in the late sixteenth century by Baronius, the *Catholic Encyclopedia* (1913) states, “its validity was still upheld by the majority of” Church of Rome “canonists and jurists ...

throughout the sixteenth century.” Sixteenth century defenders of its authenticity included the Roman Catholic Archbishop of Florence, Antonine; and early seventeenth century Protestant writers who attacked its authenticity, and denounced it as a tool of the Papal Antichrist, included the Doctor of Divinity, Richard Crakanthorpe (1567-1624). But after the Reformed Protestant theologian, Blondel, undertook a detailed analysis of its sources in 1628, its authenticity could no longer be seriously disputed, and all Church of Rome canonists have repudiated it since Blondel’s block-buster work in 1628. However by the time of its repudiation by Roman Catholic canonists in 1628, a number of its grants had by a long established usage taken on a life of their own, and they continued in operation autonomously from the now discredited *Donation of Constantine*⁹⁶.

In the *Donation of Constantine*, we read that “Peter” was constituted “the Vicar of the Son of God (*Vicarius Filii Dei*)” and that the “Pontiffs” of Rome are deemed the “representatives” (Gratius and Zeumer)⁹⁷ or “representative” (Anselmi Lucensis)⁹⁸ or

⁹⁶ Archbishop Antonine in: *A Treatise of the Donation or Gyft and endowme[n]t granted vnto Sylvester Pope of Rhome by Constantyne emperour of Rome* (hereafter called *A Treatise of the Donation Given unto Sylvester Pope of Rome by Constantine*), published by Thomas Godfrey for William Marshall, London, 1534, reprint, Walter J. Johnson, Theatrum Orbis Terrarum, Ltd., Amsterdam, Netherlands, 1979; Attwater, D. (Ed), *Catholic Encyclopedic Dictionary*, *op. cit.*, p. 188; Bihlmeyer, *Church History*, *op. cit.*, Vol. 2, pp. 44,146,205,267; *Catholic Encyclopedia*, Vol. 5, p. 119,121; Crakanthorpe, R., *The Defence of Constantine: with a treatise of the Pope’s temporal monarchy*, wherein, besides diverse passages, touching other councils, both general and provincial, the Second Roman Synod, under Sylvester, is declared to be a mere fiction and forgery, Bernard Alsop, London, 1621; Holmes, J.D., & Bickers, B.W., *A Short History of the Catholic Church*, Burns and Oates, Kent, UK, 1983, revised edition, 1992, p. 55; *New Catholic Encyclopedia*, 1967, Vol. 5, p. 823; Plassman, T., *Baronius*, in Guilday, P. (Ed), *Church Historians*, Kennedy and Sons, Publishers to the Holy Apostolic See, New York, USA, 1926, Imprimatur Patrick Cardinal Hayes, Archbishop, New York, 1926, pp. 169-170; Robinson, I.A., *The Papacy 1073-1198*, *op. cit.*, p. 312, 426-7.

⁹⁷ “Et dum hec predicante beato Silvestrio agnoscerem et beneficiis ipsius beati Petri integre me sanitati comperi restitutum, utile iudicavimus una cum omnibus nostris satrapibus et universo senatu, optimatibus etiam et cuncto populo Romano, glorie imperii nostri subiacenti, ut, sicut in terris *vicarius filii Dei* esse videtur constitutus, etiam et pontifices, qui ipsius principis apostolorum *gerunt vices*, principatus postestatem amplius, quam terrena imperialis nostrae serenitatis mansuetudo habere videtur concessam, a nobis nostroque imperio obtineant; eligentes nobis ipsum principem apostolorum vel eius *vicarios* firmos apud Deum adesse patronos” (Karl Zeumer’s text in Haller, J., *Die Quellen zur Geschichte Entstehung des Kirchenstaates*, Druck and Verlag Von B.G. Teubner, Leipzig and Berlin, Germany, 1907, pp. 241-250, at 246; and in *Festgabe fur Rudolf von Gneist*, Julius Springer, Berlin, Germany, 1888, reprinted in Coleman, C.B., *Constantine the Great and Christianity*, New York, 1914, USA, pp. 228-237, at p. 233, emphasis mine); “Utile iudicavimus una cum omnibus satrapis nostris, et universo senatu optimatibusque meis, etiam et cuncto populo Romanae glorie imperio subiacenti, ut sicut B. Petrus in terris *vicarius Filii Dei* esse videtur constitutus, ita et Pontifices, qui ipsius principis apostolorum *gerunt vices*, principatus posestatem amplius quam terrena imperialis nostrae serenitatis mansuetudo habere videtur, concessam a nobis nostroque imperio obtineant, eligentes nobis ipsum principem apostolorum vel eius *vicarios* firmos apud Deum esse patronos” (Gratian’s text in *Decretum*,

“successors” (Labbe, Mansi, and Ferraris)⁹⁹ of the Apostle Peter. Thus as *representative of Peter* or *successors of Peter*, every Pope is also deemed to be *Vicarius Filii Dei*.

In Latin the letters “U” and “V” are interchangeable since the older Latin has only “V,” and “I” and “J” are also interchangeable as the older Latin has only “I.” Examination of various editions of *Gratian’s Decretum* reveals that over the centuries different Roman Catholic scholars have preferred the usage of these different alternative spellings. For example, various fifteenth and sixteenth century editions of *Gratian’s Decretum* reflect the tradition that where there is a double “ii” the last “i” may be made a “j.” For instance, the 1591 edition published in Venice, Italy, features a woodcut of Pope Gregory XIII, kneeling next to his triple tiara on the title page, and then at *Decreti prima pars, Distinctio 96, Canon 14*, the Pope is called “Vicarius filij Dei,” and at the same page we also find such spellings as “Imperij.¹⁰⁰” “Vicarius filij Dei” is also used in, for instance, two Swiss editions from 1481 and 1500 (Basel), Italian 1490 (Venice) and French 1547 (Paris) editions, with an associated variation in 1511 (Lugduni / Lyon, France) where a high “j” which looks like a single quotation mark (’), is used for “Constantin’” (rather than Constantini), and the Papal title is written as “vicarius fili’ dei.¹⁰¹” Then in a 1478 edition (Rome) and German 1879-1881

reprinted in Coleman, C.B., *The Treatise of Lorenzo Valla on the Donation of Constantine*, *op. cit.*, at p. 12, emphasis mine). See Coleman’s translation (*Ibid.*, p. 13) below.

⁹⁸ The textual apparatus in Friedberg’s edition of *Gratian’s Corpus Juris Canonici* records manuscript variation as to whether the Popes as *Uicarius Filii Dei* should be conceptualized as *gerunt uices / vices* (plural *the representatives*), or as *uice / vice* (singular *the representative*). While the plural *uices / vices* is in the main text, the singular *uice / vice* is preferred by Anselmi Lucensis (died 1086) and also found in *Deusdedit presbyteri Cardinalis tituli apostolorum in Endoxi collectio canonum*, papae Victori (1086-1987 A.D.) dedicata (Friedberg, A., Richter, A.L. [Editors], *Gratian’s Corpis Juris Cononici*, Tauchnitz, Lipsiae [Leipzig], Germany, 1879-1881, Volume 1, 1879, p. 342, *Concordia Discordantium Canonum, Ac Primum, De Iure Naturae et Constitutionis, Distinctio 96, Grantianus, Canon 14*).

⁹⁹ “Utile iudicavimus, una cum omnibus nostris satrapis, & universo senatu, optimatibusque meis, etiam & cuncto populo Romanae gloriae imperio subjacenti, ut sicut in terris Sanctus Petrus *vicarius filii Dei* esse videtur constitutus, etiam & pontifices, qui *successores* sunt ipsius principis apostolorum, principatus potestatem, amplius quam terrena imperialis nostrae serenitatis mansuetudo habere videtur, concessam a nobis nostroque imperio obtineant, eligentes nobis ipsum principem apostolorum, & ejus *successores*, firmos apud Deum esse patronos” Mansi’s *Sacrorum Conciliorum*, *op. cit.*, 1900-1927, Volume 2, p. 607 (copy at Veech Library, Australian Catholic University, Sydney); and Labbe, P., & Cossart, G., *Sacrosancta Concilia*, 1671-2, Paris, reprint, Venice, 1728, column 1568 (copy at Fisher Library, Sydney University), (compare Gratian’s text in Ferraris’s *Bibliotheca* four footnotes below, which unlike Gratian’s text in Coleman uses “successors” rather than “representatives”).

¹⁰⁰ *Decretvm Gratiani*, Emendatvm et Notationibvs, Illvstratvm, vna cum glossis, Gregorio XIII. Pont. Max, iussu editum, Venetiis, 1591, p. 444 (copy obtained at British Library, London); compare also “vicarius filij dei” in *Gratian’s Decretum*, Barth. Brixens, Super Decret. Venice, 1493 (copy obtained at British Library, London).

¹⁰¹ *Gratiani Decretum*, Michael Weasler, Basilia, 1481; *Gratian*, P, Georgiu Arrivabene, Venetiis, 1490; *Decretum Gratian*, edited by S. Brant, per Johannem Amerbach, Johannem froben de Hamelburg, Basilea, 1500; *Gratianus Decreti*, N. De Benedictis, Lugdungi [Lyon, France], 1511; and *Decretum* (in 2 volumes), Prefixes sunt ab A.

edition (Leipzig), one finds that the letter “u” is preferred, and so the Roman “Pontiffs” are called the “*uicarius Filii Dei*.”¹⁰² But the better known form, “vicarius Filii Dei” can be found in an 1855 edition of *Gratian’s Decretum*¹⁰³.

This later spelling is also used in Labbe’s, Mansi’s, and Ferraris’ works. The 1728 edition (Venice) of Labbe, together with the 1759 and 1901-1927 editions of Mansi, use a lower case “v” and “f” with a capital “D,” writing this Papal title as “vicarius filii Dei,¹⁰⁴” whereas the 1885-92 edition of Ferraris uses a lower case “v” with a capital “F” and “D,” expressing this as “vicarius Filii Dei.” One finds the usage of a capital “V,” “F,” and “D” for “Vicarius Filii Dei” in Ferraris’s original edition of 1757-61, and subsequent editions of 1767-68, 1782, and 1844-55. It is in this form, sanctioned by imprimatur in 1757-61 and 1767-8, the Approval of the General Inquisitor in 1782, and the patronage of Cardinal Lambruschini in 1844-55, that it is best known and traditionally used by Protestant historicists¹⁰⁵.

The English word “Vicar” comes from the Latin *Vicarius*; like the Latin word *Filii*, the English word “filial,” used in the term “filial duty,” meaning the duty a son (or daughter) owes his parent(s), comes from the Latin *filius* meaning son (or *filia* meaning daughter); and like the Latin word *Dei*, the English word “Deism” comes from the Latin word *Deus* meaning “God.” Thus *Vicarius Filii Dei* literally means, “Vicar of the Son of God.” It has been translated from the Latin variously as “the Son of God his Deputy” (Marshall), “Vicar of God’s Son” (Laffan and Bettenson), and “Vicar of the Son of God” (Coleman and Henderson)¹⁰⁶,” although the latter of these three possibilities is the most common.

Demochare, C. Guillard & G. Desbois, [Paris], 1547 (all five at British Library, London).

¹⁰² *G. Decretum* (with the commentary of Bartholomaeus Brixiensis), Barbatum, Rome, 1478 (copy at British Library); and Friedberg and Richter (Editors), *Gratian’s Corpi Juris Cononici, op. cit.*, (1879-1881) Volume 1, p. 342 (copies at British Library, London; and Veech Library, Australian Catholic University, Sydney, Australia).

¹⁰³ *Decretum Gratiani*, Emenddatum et noationibus illustratum Gregorii XIII Pont, Max, in Richter, A.L. (Editor), *Migne Patrologiae Cursus Completus*, Vol. 187, Gratianus, Paris, France, 1855, p. 461 (copy at British Library).

¹⁰⁴ Mansi’s *Sacrorum Conciliorum*, Florence, Italy, 1759, Vol. 2, p. 607 (copy at British Library); and Mansi’s *Sacrorum Conciliorum, op. cit.* 1900-1927, Vol. 2, p. 607.

¹⁰⁵ Lucio Ferraris’s *Bibliotheca*, “Papa” Art 2:20; Rome 1757-61, Imprimatur D. Archiepiscop. Nicomediae Vicesg. & Fr. Thomas Aug Ricchinius Sac. Palatii Apostolici Magister, Ordin. Praedicatorum; Rome 1767-68, Imprimatur Dom. Patriarch. Antiochen, Vicesg. & Fr. Thom Augustin. Ricchinius Ord Praedicator. Sacri Palatii Apostolici Magist; 1782, Approvazione del F. Gio, Tommas, Mascherom Inquisitor General del Santo Offizio di Venezia nel Libro initolato, 15 Settembre 1781 (for location of copies see below); Patrono et auspice Viro Eminentissimo Aloisio S.E.R. Cardinali Lambruschini, Rome, 1844-55 (copy of 1844-55 edition at British Library, London); and Rome 1885-1892, Imprimatur, Fr. Augustinus Bausa O.P.S.P.A. Magister & Iulius Lenti Archiep. Siden. Vicesg. (copy of 1885-92 edition Veech Library, Australian Catholic University, Sydney).

¹⁰⁶ Bettenson’s *Documents*, p. 99; Coleman, C.B., *The Treatise of Lorenzo Valla on the Donation of Constantine, op. cit.*, p. 13; Henderson, E.F., *Select Historical Documents of the Middle Ages, op. cit.*, p. 324; Laffan, R.G.D., *Select Documents of European History*, Volume 1, 800-1492 A.D., Edited and Translated by R.G.D. Laffan, Methuen, London, 1930,

There are three ways *Vicarius Filii Dei* continues to be a Papal title after 1628, when the *Donation of Constantine* was no longer used by Roman Catholic canon lawyers. Firstly, though it was initially established by the *Donation of Constantine*, it thereafter has a continued usage as a semi-formal Papal title in its own right. Secondly, the powers purportedly given to the Popes as “Vicar of the Son of God” in the *Donation of Constantine*, were used as part of the development of Papal power under his title “Vicar of Christ.” Since Roman Catholic canon law in part developed its understanding of “Vicar of Christ,” on the basis that for these purposes the title “Vicar of the Son of God” in the *Donation of Constantine* was a synonym for “Vicar of Christ,” it follows that among other things, the common Papal title “Vicar of Christ” expresses the title “Vicar of the Son of God.” Finally, the Papal title “Vicar of the Son of God” in the *Donation of Constantine*, is associated with a number of purported Papal grants which are still in use, and the nexus in the *Donation of Constantine* between these grants and the Papal title *Vicarius Filii Dei* means that there is a sense in which “Vicar of the Son of God” lives on through its expression in these grants.

Let us now consider in greater detail these three ways that *Vicarius Filii Dei* continues to be a Papal title after 1628.

Firstly, while the official and commonly used Papal “vicar” titles never included “Vicar of the Son of God,” either before or after Pope Innocent III (Pope 1198 to 1216) made “Vicar of Christ” or “Vicar of Jesus Christ” the official and commonly employed Papal “vicar” titles, nevertheless, both before and after Pope Innocent III, *Vicarius Filii Dei* was a semi-formal Papal title. E.g., it received some usage by canonists in the specialist field of Roman Catholic canon law. This canon law lawyers use of the title clearly continued long after the *Donation of Constantine* ceased to be part of Roman Catholic canon law in 1628, since it is found in the classic Roman Catholic canon law work of Ferraris. Lucio Ferraris (died 1763) was a Roman Catholic canonist of the Franciscan Order, and both he and his work *Bibliotheca* are celebrated in the *Catholic Encyclopedia* (1913) and *New Catholic Encyclopedia* (1967)¹⁰⁷. Indeed, a later edition of *Bibliotheca* was produced in Rome in 1890. In a section dealing with the Pope (Latin, *Papa*), we find that one of the Papal titles is *Vicarius Filii Dei* which is traced back to the *Donation of Constantine*¹⁰⁸.

This shows that hundreds of years after 1628 when the *Donation of Constantine* ceased to be part of Roman Catholic canon law, the Papal title *Vicarius Filii Dei* was sufficiently well established to continue as a Papal title referred to by canonists in the specialist field of Roman Catholic canon law. This contextualization to canon law lawyers is

Vol. 1, p. 3; *A Treatise of the Donation Given unto Sylvester Pope of Rome by Constantine*, *op. cit.*, (spelling modernized, early sixteenth century original reads, “the sonne of god his Deputie.” Since this treatise was published by William Marshall, he evidently endorsed this translation, whether or not he was the translator).

¹⁰⁷ *Catholic Encyclopedia*, Vol. 6, pp. 48-9; *New Catholic Encyclopedia*, Vol. 5, p. 894.

¹⁰⁸ “Can. Constantinus 14, dist. 96,” “Gratianus:” “Ut sicut Beatus Petrus in terris *vicarius Filii Dei* fuit constitutus, ita et Pontifices eius successores in terris principatus potestatem amplius, quam terrenae imperialis nostrae serenitatis mansuetudo habere videtur” (Ferraris, L., *Bibliotheca Canonica Iuridica Moralis Theologica*, Reimprimatur Fr. Augustinus Bausa, O.P.S.P.A. Magister, Reimprimatur I ulius Lenti Archiep. Siden. Vicesg., Vol. P-R, S.C. de Propaganda Fide, Rome, 1890, p. 43, emphasis mine).

important, because if, on the one hand, one consults a generalist non-legal work such as a Roman Catholic Encyclopedia, one will not find “Vicar of the Son of God” listed as a Papal title. But if on the other hand, one consults a classic Roman Catholic canon law work, such as Ferraris’s *Bibliotheca*, one will find *Vicarius Filii Dei* listed as a Papal title. This means that its usage would have been limited to either a semi-formal conversation usage among canonists, or a formal quotation from a canon law legal work such as Ferraris. Thus on the one hand, *Vicarius Filii Dei* was not used as an official Papal title on e.g., Papal decretals or conciliar statutes. But on the other hand, there was a continuing official recognition in Roman Catholic canon law works, that the Pope was called “Vicarius Filii Dei” in the *Donation of Constantine*, and that it was therefore quite legitimate to still *describe* him as “Vicar of the Son of God,” and to use this as a semi-formal title in oral conversations between Roman Catholic canon law lawyers.

But there is also evidence of such a semi-formal usage of “Vicar of the Son of God” in Roman Catholic hierarchical circles, other than canon law. Both a background allusion to, and a specific usage of, the Papal title, “Vicar of the Son of God,” is found in Cardinal Manning’s *The Temporal Power of the Vicar of Jesus Christ* (1880). Given its historic connection to the claim of Papal *temporal power*, *supra*, this is significant, and it points us to the issue of Papal temporal power again coming to the fore at the end of time when “the mark of the beast” is given out (Rev. 13:15-18). Cardinal Manning was the second Cardinal Archbishop of Westminster, England (1875-92), with English Cardinals being reintroduced in the nineteenth century, for the first time since the break with Rome under King Henry VIII in the sixteenth century in 1534.

In terms of background allusion, Cardinal Manning refers to “*the Vicar of the incarnate Son of God;*” or “*God*” and “*the Vicar of his incarnate Son;*” or “*his Vicar*” and “*the incarnate Son of God;*” or “*his Vicar*” and “*the Son of God;*” or “*the Vicar of his Son,*” who is then called “*the Son of God;*” or “*or the Vicar of our Lord,*” who is then called “*the Son of God.*”¹⁰⁹ E.g., the Cardinal claims, “God” “chose” “the city” “of Rome” “for the throne of the Vicar of his Son.” Or he claims, “the highest power in the world,” is “the Vicar of the incarnate Son of God, anointed high priest, and supreme temporal ruler.”¹¹⁰ Of relevance to the stylistic allusion to “the Son of ...God” in Matt. 16:16-19, Cardinal Manning first says, the “incarnate *Son of God*” “spoke to Peter,” and quotes Matt. 16:18,19. He then concludes, “the supernatural prerogatives which were wielded by *the Son of God* in person, attach to *his Vicar* on earth.” Likewise, discussing the *Donation of Constantine*, Cardinal Manning says, “the ‘donation’ of Constantine, as it is called, expresses not a fact, but a principle. Constantine signed no instrument of donation; but the manner of conceiving and of speaking, in those simple ages, so represented the providential fact of the donation of God. *God* gave to *the Vicar of his Son* the possession of a city The donation of Constantine consisted in the simple providential fact, that he [Constantine] departed from Rome to Constantinople, moved by an impulse from God himself.”¹¹¹

Building on this base of background allusion to the Papal title, “Vicar of the Son of God,” Cardinal Manning thrice specifically refers to the Pope by the Papal title, “the Vicar of

¹⁰⁹ Manning, H.E., Cardinal Archbishop of Westminster, *The Temporal Power of the Vicar of Jesus Christ*, 3rd edition, 1880, *op. cit.*, pp. lii,46,47,137,139,177,244 (emphasis mine).

¹¹⁰ *Ibid.*, pp. 198-90; 46.

¹¹¹ *Ibid.*, pp. 7-8,12-13 (emphasis mine).

the Son of God.¹¹² Thus confirmation of the usage of the semi-formal Papal title, “the Vicar of the Son of God” by the Romish hierarchy, is therefore evident in the writings of Cardinal Manning (1808-92). Henry Cardinal Manning is well known among historicists for his statement that, “The [Roman] Catholic Church is either the masterpiece of Satan or the kingdom of the Son of God¹¹³.” Originally a leading member of the Puseyite Anglican movement, he became a Papist in 1851, then studied in Rome, and in 1865 rose to be Archbishop of Westminster, the Roman Catholic primatial See of England. A Council “father” of the *First Vatican Council* (1870) that defined Papal “infallibility,” he was one of the human components that when assembled together in “ecumenical” councils since the sixth century A.D., has constituted “the false prophet” in his lesser fulfilment, and since the twelfth century has constituted “the false prophet” in his greater fulfilment (Rev. 13:11-18; 16:13; 19:20; 20:10), a fact making his usage of the Papal title, “Vicar of the Son of God” especially significant in the context of Rev. 13:11-18. Archbishop Manning was elevated to Cardinal in 1875, and produced his third edition of *The Temporal Power of the Vicar of Jesus Christ* five years later.

As a council “father” of *Vatican I*, (whose definition of Papal “infallibility” has been twice used, both for Marian dogma, once retrospectively to the 1854 Papal dogma of Mary’s so called “immaculate” conception, and then later in 1950 for the idea of Mary’s so called “Assumption,”) Cardinal Manning’s credentials as a supporter of Papal power are impeccable. A number of writers have referred to his repeated usage of “Vicar of the Son of God” in his book, *The Temporal Power of the Vicar of Jesus Christ* (1862)¹¹⁴. The fact that in a work on “the Vicar of Jesus Christ,” on a three occasions Cardinal Manning, a so called “prince” of the Roman Church, refers to the Pope as “the Vicar of the Son of God¹¹⁵,” must be taken as conclusive evidence in the very highest circles of the Roman Church, for the fact that there has been a usage of semi-formal Papal title, “the Vicar of the Son of God,” as a synonym for the formal Papal titles of “Vicar of Christ” or “Vicar of Jesus Christ.” E.g., Cardinal Manning claims, “the temporal power of the Vicar of the Son of God,” “stands by the side of the Immaculate Conception [of Mary], as a theological certainty¹¹⁶.”

Gaetano Moroni (1802-83) is referred to favourably in biographical sections on him in both the *Catholic Encyclopedia* (1913) and *New Catholic Encyclopedia* (2nd edition, 2003). The *Catholic Encyclopedia* records that he was a member of the Papal Household of both Gregory XVI (Pope 1831-1846) and Pius IX (Pope 1846-1878). He was Gregory XVI’s private secretary, and he continued to hold his appointment under Gregory XVI as private chamberlain (*primo aiutante di camera*), under Gregory XVI’s successor, Pius IX. The

¹¹² *Ibid.*, pp. 141,231,232.

¹¹³ Guinness, H.G., *Romanism and the Reformation*, *op. cit.*, pp. 258-60; quoted in Paisley’s *The Pope is the Antichrist*, pp. 69-70.

¹¹⁴ E.g., “666 and the titles of the Pope” (www.remantofgod.org.666htm); “Source Documentation” (www.biblelight.net/sources.htm); “About the Pope” (www.lightministries.com/id523htm). Manning, H.E., *The Temporal Power of the Vicar of Jesus Christ*, 1860, Burns & Lambert, London, UK, 2nd edition, 1862, pp. 141,231,232. Though writers usually refer to this 2nd edition (1860), I have generally referred to his 3rd edition (1880), produced after he became a Cardinal of the Roman Church. (Copies of both editions at Joint Theological Library, Ormond College, Melbourne, Victoria.)

¹¹⁵ Manning, H.E., Cardinal Archbishop of Westminster, *The Temporal Power of the Vicar of Jesus Christ*, 3rd edition, 1880, *op. cit.*, pp. 141,231,232.

¹¹⁶ *Ibid.*, p. 231.

Catholic Encyclopedia says Moroni was the “author of the well-known ‘Dizionario di erudizione storico-ecclesiastica’” (written in Italian), commonly called the “‘Dizionario,’” published in Venice 1840-61, with an Index to this work published 1878-9. The *Dizionario* is said to be “a mine of interesting data and authoritative in matters concerning the Pontifical Court, the organization of the Curia and the Church, and the administration of the Pontifical States.” “He was also the author of official articles on Papal ceremonies.” “He was a friend of many cardinals, including Wiseman” (the first Cardinal Archbishop of Westminster, England, 1850-65). In Moroni’s *Index* to the *Dizionario*, he has an entry which says, “*Vicarius Filii Dei, il Papa*, 99, 21. V. *Vicario di Gesu Christo* [Italian, *Vicar of Jesus Christ*]¹¹⁷” that refers the reader to his entry in the *Dizionario*. Importantly, the Italian “*il Papa*” means “the Pope,” and so his entry in the *Index* clearly understands “*Vicarius Filii Dei*” to be a title of “the Pope.”

When we follow this index reference and consult the *Dizionario* at Volume 99, page 21, under “V” for “**VICAR OF JESUS CHRIST**”¹¹⁸, we read the following¹¹⁹. “If you want to be in the Vatican you must make an application, that appeals to the Pope, the *Vicarius Filii Dei*.¹²⁰” Thus Moroni once again clearly states that “the Pope” (Italian, “*il Papa*”), is the “*Vicarius Filii Dei*” or “Vicar of the Son of God.” The Italian for “you must make an application” is “un’iscrizione,” where “un” means “one” or “an,” and “iscrizione” means *an inscription* i.e., understood as a *written* application. Importantly, Moroni is here using the semi-formal Papal title, *Vicarius Filii Dei*, in the context of an official written application by a person who wishes to ask “the Pope” if he can gain permission “to be in the Vatican.”

A former Roman Catholic *Professor of Ancient History and Christian Archaeology*, at the School of Sacred Theology in the *Catholic University of America*, Washington, D.C., USA, Dr. John Quasten (1900-87), is referred to favourably in a biographical section on him in the *New Catholic Encyclopedia* (2nd edition, 2003). This refers the reader to a fuller biography on him in *Kyriakon*¹²¹. Volume 1 of this work features a picture of Quasten, together with a Foreword honouring him in the introductory pages; and Volume 2 includes a biography of him. This larger biography refers to the fact that he was the recipient of the Cardinal Spellman Award in 1960 for his outstanding theological achievements; in 1960 Pope John XXIII made him a member of the Pontifical Commission of Sacred Liturgy in connection with preparations for the Vatican II Council (*Pontificia Commissio de Sacra*

¹¹⁷ *INDICE*, Generale Alfabetico delle materie del *Dizionario di erudizione storico-ecclesiastica*, compilato dall’autore stesso, Cav. Gaetano Moroni Romano, Ajutante di Camera Dei Some Pontefici Gregorio XVI e Pio IX, Tipografia Emiliana, Venezia (Venice), Italy, 1879, Volume VI, p. 494.

¹¹⁸ Italian, “**VICARIO DI GESU CHRISTO.**”

¹¹⁹ Moroni, G., *Dizionario Di Erudizione Storico-Ecclesiastica*, *op. cit.*, 1860, Volume XCIX, p. 21.

¹²⁰ Original in Italian with Latin Papal title for “Vicar of the Son of God.” Italian, “Si [If] vuole [you want] esistere [to be] nel [in] Vaticano [(the) Vatican] un’iscrizione [you must make an application], che [that] appella [appeals to] il [the] Papa [Pope (who is the)], *Vicarius Filii Dei.*” Translation by Joe Lenton (semi-retired Australian Protestant Missionary to Verona, Italy, where he established an independent Reformed Baptist Church. *Centro Cristiano Evangelico*, Via A. Sciesa 25, 37100, Verona). Joe Lenton also advised me on the fuller meaning of “un’iscrizione.”

¹²¹ Granfield, P. & Jungman, J.A., *Kyriakon*, Festschrift Johannes Quasten, in two volumes, Verlag Aschendorff, Munster Westfalen, Germany, 1970.

Liturgia praeparatoria Concilii Vaticani II); and in 1965 Pope Paul VI appointed him as a consulter on the Constitution of Sacred Liturgy (*Consilium ad exsequendam Constitutionem de Sacra Liturgia*).

I visited North America in March 2009, on a return trip from London, UK, (5th trip to London, Sept. 08-March 09), circumaviating the globe in a westward direction from Sydney, Australia. When in the USA capital city, Washington, D.C., I visited *The [Roman] Catholic University of America* (CUA); among other things, inspecting Caldwell Hall, where the former Roman Catholic *Professor of Ancient History & Christian Archaeology*, Dr. John Quasten, was in the School of Theology (School of Canon Law, School of Theology & Religious Studies). I also inspected the nearby CUA Chapel, and in its crypt the Papal tiara of Pope Paul VI (Pope: 1963-1978), used at his Papal coronation in 1963, which together with the Papal stole on display was worn at the opening of the *Vatican II Council* in 1962.

Dr. John Quasten wrote in 1943, “The title *Vicarius Filii Dei* as well as the title *Vicarius Christi* is very common as the title of the Pope.¹²²” This indicates that the Latin form of “Vicar of the Son of God” has had some broader semi-formal conversational usage in Roman Catholic circles that includes some sections of Papist academia. We cannot be certain as to the full orbit of the usage of “Vicar of the Son of God” or its Latin form, “*Vicarius Filii Dei*,” as a semi-formal Papal title among *at least some* members of the Roman Catholic hierarchy, since records of such conversational usage are not generally kept in any formal way. Nevertheless, Quasten’s, Moroni’s, and Manning’s statements show that in addition to the formal “vicar” titles officially ascribed to the Pope, namely, “Vicar of Christ” or “Vicar of Jesus Christ,” in the upper echelons of the Roman Church, there has historically been a semi-formal usage, usually in oral conversation though occasionally in written form, of the Papal title “Vicar of the Son of God” or “*Vicarius Filii Dei*.”

Comparative analysis of the Roman Catholic canon law lawyers usage of the title evident in Ferraris’s *Bibliotheca*, together with statements by four Romish dignitaries, Dr. Quasten, Ajutante di Camera Moroni in his *Dizionario* and *Index*, Cardinal Manning in *The Temporal Power of the Vicar of Jesus Christ*, and Dr. Stenhouse, a lower ranking Romish figure who never uses this Papal title (discussed below), shows a gradient of usage. The range of usage of this semi-formal Papal title, “Vicar of the Son of God,” within the Romish hierarchy, varies from “very common” (Quasten), to a middling usage (of both inferred references to, and actual usages of, this title by Manning), to an occasional usage (Moroni), sometimes in a legal history canon law context (Ferraris), down to a non-usage (Stenhouse).

However further analysis shows that this gradient of usage requires further division into oral and written usage. Manning, Moroni, and Ferrari show a middling (Manning) to occasional (Moroni and Ferraris) written usage, though we do not know what level of oral

¹²² This statement bearing the Professor’s signature, and written on his university’s letter head, was made to Messrs Robert Correia and Benjamin Mondics. Both investigators swore a deposition five days after being handed the letter on 5 March 1943, as to their receipt of it from Dr. Quasten, and its authenticity is in no doubt. A copy of this letter may be found at Correia, R.F., “The Search to Document and Authenticate *Vicarius Filii Dei*,” at “The Quasten Document” (www.aloha.net/~mkesch/vicarius-filii-dei-documentation.htm). Both researchers are members of the Seventh-day Adventist Church (one of the four major cults referred to in Anthony Hoekema’s *The Four Major Cults, op. cit.*), whose pseudo-historicism makes usage of the historicist tradition that calculates 666 from this Papal title.

conversation usage this reflected for these men, and may reflect different levels of oral conversational usage by Roman Catholics familiar with their writings. Furthermore, Moroni's comments *may* indicate that those making "an application" to "the Pope" "to be in the Vatican" at this time, addressed the Pope in their written application as "*Vicarius Filii Dei*" for these purposes. This however is only a possibility, and research of the relevant Vatican records would need to be undertaken to see if in fact this was the case. Irrespective of what such written documents may or may not reveal, it seems reasonable to conclude that in discussions dealing with entry to the Vatican at this time, Moroni's statement indicates that a greater usage of this semi-formal Papal title *Vicarius Filii Dei* may have been used by convention in oral conversations. If so, these occasional written references of Moroni to *Vicarius Filii Dei*, may indicate a much greater frequency of oral conversational usage of this Papal title in this context.

Quasten commented on the usage of *Vicarius Filii Dei* in Moroni's *Dizonario*; but considered the best source for *Vicarius Filii Dei* was Gratian's *Decretum*, which like Ferraris's *Bibliotheca* makes only an occasional legal history canon law usage of *Vicarius Filii Dei*. Yet Quasten said this "title" "for the Pope" "is very common;" so that the "very common" oral conversational usage of "Vicar of the Son of God" that he was presumably accustomed to, was undergirt by only an *occasional* written reference from Gratian's *Decretum*. Though the usage of "the Vicar of the Son of God" among those in the Roman hierarchy is therefore not monolithic, its historic usage among *some of the more important* members of the Roman Catholic hierarchy is nevertheless significant. However the comments of Stenhouse (discussed below), show that in the lower echelons of the Roman Catholic hierarchy, and so by extension, also among various Roman Catholic laity, this title may be either unknown or unused. Unlike some other semi-formal Papal titles also used by Papists e.g., "Vicar of our Lord" or "Vicar of God," this particular title is significant as it constitutes a continuation of the Papal title found in the *Donation of Constantine*. Thus the Papal title originating in the *Donation of Constantine* has lived on as a semi-formal Papal title, long after "Vicar of Christ" or "Vicar of Jesus Christ" came to be the formal Papal titles.

A second way the title "Vicar of the Son of God" continues to be expressed is in the commonly used Papal title "Vicar of Christ" (or "Vicar of Jesus Christ"). In the *Donation of Constantine*, the title "Vicar of the Son of God" is contextually a manifestation of the Papal claim of Petrine succession, and so Matt. 16:18,19 is first quoted. Thus we read the claim that "our Saviour gave to His apostle, blessed Peter," "great power in heaven and earth," "when in answer to questioning He found him faithful and said: 'Thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.' Attend, ye mighty, and incline the ear of your heart to what the good Lord and Master further gave to His disciple when he said: 'I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven' (Matt. 16:18,19). And when I learned these things at the mouth of blessed Silvester and found that I [Constantine the Great] was wholly restored to health by the beneficence of blessed Peter himself" (Laffan's translation); "We - together with all our satraps, and the whole senate and my nobles, and also all the people subject to the government of glorious Rome - considered it advisable, that as the Blessed Peter is seen to have been constituted *vicar of the Son of God* [Latin, *vicarius Filii Dei*] on earth, so the *Pontiffs who are the representatives* [or *successors*] of that same chief of the apostles, should obtain from us and our empire the power of a supremacy greater than the clemency of our earthly imperial serenity is seen to have conceded to it, choosing that same chief of the

apostles and his *vicars* to be our constant intercessors with God” (Coleman’s translation)¹²³.

In this passage which the Church of Rome claims Petrine succession from for their Popes, the Apostle Peter first declares of Jesus, “Thou art the Christ, the Son of the living God” (Matt. 16:16). Thus “Christ” and “the Son of ... God”(Matt. 16:16) are both used, and the Papal titles “Vicar of Christ” and “Vicar of the Son of God” as developed from this passage seem stylistically designed to reflect the terminology in this statement. In the Latin Vulgate, “Thou art Christ, the Son of the living God” is “*Tu (Thou) es (art) Christus (Christ), Filius (Son) Dei (of God) vivi (the living)*” and so it is not hard to see how in connection with the Romish interpretation of Matt. 16:16-19 the “Christus” and “Filius Dei” of Matt. 16:16, were used for the Papal titles “Vicarius Christi” (Vicar of Christ) and “Vicarius Filii Dei” (Vicar of the Son of God) respectively. For example, Thomas Aquinas first refers to numerous quotes from writers quoting Peter’s profession, “Thou art the Christ, the Son of the living God,” and then links Matt. 16:16-19 to the view that this means “the Church might have one principal Vicar of Christ,” or the *Catholic Encyclopedia (1913)* says that in the title “Vicar of Christ” Christ makes the Pope “His Vicar,” thereby “fulfilling the promise made in Matt. 16:18,19.” Moreover, this *Catholic Encyclopedia (1913)* article on “Vicar of Christ” refers the reader to “FERRARIS, *Bibliotheca canonica*, VI (Rome 1890), s.v. [Latin, *sub voce* or *sub verbo* meaning “under the word”] *Papa*.” At this reference in Ferraris’ work, we find that the words of Matthew 16, “*Tu es Christu Filius Dei viva*” are “fundamental” to the Roman Pontiff’s” claims as “vicar of Christ” or “vice-Christ” (Latin *Romano Pontifici Christi vices*), and this same general article of Ferraris refers to the Pope as “vicar of Christ” (Latin, *Christi vicarii*) and as “vicar of the Son of God” (Latin, *vicarius Filii Dei*)¹²⁴.

This is also evident in the similarity of style and words dealing with Petrine succession in the Papacy as found in the *Donation of Constantine* and the *First Vatican Council (1869-1870)* which promulgated the Romish doctrine of Papal infallibility.

¹²³ Laffan’s *Select Documents of European History*, *op. cit.*, Vol. 1, p. 3; Coleman, C.B., *The Treatise of Lorenzo Valla on the Donation of Constantine*, *op. cit.*, pp. 12-13, my emphasis); alternative to “representatives” as “successors” from Labbe, Mansi, and Ferraris, *supra*).

¹²⁴ Aquinas, T., *Commentary on the Four Gospels, collected out of the works of the Fathers*, Second Edition, Henry and Parker, Oxford and London, 1864, Volume 1, St. Matthew, Part 2; *Catholic Encyclopedia*, Vol. 15, p. 403; Ferraris’s *Bibliotheca*, *op. cit.*, Vol. 6, pp. 43,57-8,62.

“Vicar of the Son of God” (Vicarius Filii Dei) & “Vicar of Christ” (Vicarius Christi)
 “Filii Dei” and “Christi” are both found in the Latin form of Matthew 16:16:
 “Thou art Christ” (Christus), “the Son of ... God” (Filius Dei).

<i>Donation of Constantine</i> (Mansi 2, 606-7)	<i>Vatican I Council</i> (Chapters 1 & 3)
<p>“Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it” [Matt. 16:18] ...</p> <p>The “Pontiffs” (“pontifices”) as “successors” (“successores”) of “Saint Peter” (“Sanctus Petrus”), the “chief of the apostles” (“principis apostolorum”), are the “vicar of the Son of God” (“vicarius filii Dei”)</p> <p>“<i>Tu es Petrus, & super hanc petram aedificabo ecclesiam meam, & portae inferi non praevallebunt adversus eam</i> (Matth. 16) ...</p> <p><i>Sanctus Petrus vicarius filii Dei esse videtur constitutus, etiam & pontifices, qui successores sunt ipsius principis apostolorum.</i>”</p>	<p>“Simon” said, “Thou art Christ” (“Tu es Christus”), “the Son of the living God” (“filius Dei vivi”)</p> <p>The “Lord” said, “Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it” [Matt. 16:16,18] ...</p> <p>The “Roman Pontiff” (“pontificem Romanum”) as “successor” (“successorem”) of “blessed Peter” (“beati Petri”), the “chief of the apostles” (“principis apostolorum”), is the “vicar of Christ” (“Christi vicarium”)</p> <p>Latin: “<i>Simonem ...: Tu es Christus, filius Dei vivi. ... Dominus ... tu es Petrus, et super hanc petram aedificabo ecclesiam meam, et portae inferi non praevallebunt adversus eam.</i> (Matt. 16:16-19) ...</p> <p><i>pontificem Romanum successorem esse beati Petri principis apostolorum, et verum Christi vicarium.</i>”</p>

Likewise we read in the *Second Vatican Council* (1962-1965) that the “Roman Pontiff” (“pontifice Romano”) as “successor of Peter” (“successore Peter”), is “vicar of Christ” (“vicarii ... Christi”), and the reader is then referred to “Matt. 16:18-19.”

The Church of Rome has certainly referred to Jesus as “Christ” and “Son of God” in many contexts outside of Matt. 16:16-19. However, the titles of Jesus as “Christ” (or Messiah) and “Son of God” have sometimes been stressed by the Roman Church as a stylistic allusion to Matt. 16:16 when elucidating on their claim of Petrine succession in Matt. 16:16-19. Thus in clear stylistic allusion to Matt. 16:16, the USA’s *National Catholic Register*’s report on Notre Dame ’73 (17 June, 1973), referred to the Jesuit priest, “Father” Harold Cohen, “Addressing his words to the Holy Father, ‘You are the *Vicar* on earth of Jesus Christ, the Son of the living God. You are the successor of Peter. On this rock Jesus built his church.¹²⁵” Cardinal Manning was a past-master of the inferential reference to the semi-formal Papal title, “Vicar of the Son of God,” through reference to Matt. 16:16-29. E.g., he refers to “the keys of the kingdom of heaven” (Matt. 16:19), and then says, “We received them from the Vicar of Christ; he from the Son of God.¹²⁶” Or Matt. 16:18, “Jesus said to Peter, ‘Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.’ No man therefore brings us so nearer to the Person of the Son of God as his Vicar upon earth.¹²⁷”

I am certainly not the first to note the interchangeability of “Vicar of Jesus Christ” and “Son of God,” in John-Paul II’s and Vittorio Messori’s book, *Crossing the Threshold of Hope* (1994). In an interview with the Pope by Messori, Messori says to the Pope, “The leader of the [Roman] Catholic Church is ... the *Vicar of Jesus Christ* (and is accepted as such by believers [of Roman Catholicism]). The Pope is considered the man on earth who *represents the Son of God*, who ‘takes the place’ of the Second Person of ... the Trinity.¹²⁸” Clearly, Vittorio here equates “Vicar of Jesus Christ” with “represents the Son of God,” by which he means “‘takes the place’” of Christ. The Pope just as clearly accepts Vittorio’s synonyms. In his reply, Pope John-Paul II quotes “the Son of ... God” from Matt. 16:16 three times, additionally refers to Christ as “the Son of God” a further three times, and links this with his claim to be “the Vicar of Christ,” in “Petrine ministry” as successor of St. Peter. He refers to his connected claim that the “successors” “of” “Peter” are the Roman Popes down to “the present Pope,” using the title, “Vicar of Christ” four times. E.g., first he refers to “Peter” and “his successors” down to “the present Pope.” In the same paragraph he quotes “Mt. 16:16,” “You are the Messiah [or Christ], the Son of the living God.” Then two paragraphs later he says, “The Pope is called the ‘Vicar of Christ’¹²⁹.”

Like the Devil in Matt. 4:6,7, Pope John-Paul II misquotes the Bible by expounding one Scripture in a such a way that it is repugnant to another. He misquotes Luke 5:10 (in the AV, “Fear not”), in order to subvert Matt. 23:9. The Pope first quotes Luke 5:10, “‘Be not afraid.’ Have no fear when people call me the ‘Vicar of Christ,’ when they say to me ‘Holy Father,’ or ‘Your Holiness,’ or use titles similar to these, which seem, even inimical to the Gospel. Christ himself declared: ‘Call no-one on earth your father; you have but one Father in heaven. Do not be called ‘Master;’ you have but one master, the Messiah [or Christ]’ (Mt.

¹²⁵ Cloud, D.W., *Evangelicals & Rome*, *op. cit.*, p. 228 (emphasis mine).

¹²⁶ Manning, H.E., Archbishop of Westminster, *England & Christendom*, Longmans, Green, & Co., London, UK, 1867, p. 220.

¹²⁷ Manning, H.E., Second Cardinal Archbishop of Westminster, *The Four Great Evils of the Day*, Burns & Oats, London, UK, 8th edition, p. 130.

¹²⁸ Pope John-Paul II & Vittorio Messori, *Crossing the Threshold of Hope*, Jonathan Cape, London, UK, 1994, p. 3 (emphasis mine, and numerous others using this quote).

¹²⁹ *Ibid.*, pp. 11-12.

23:9-10). These expressions, nevertheless, have evolved out of a long tradition,” and so, the Pope claims, “one must not be afraid” (Luke 5:10) “of these words.” The Pope continues, saying shortly later, “Peter said at Caesarea Philippi: ‘You are the Messiah [or Christ], the Son of the living God’ Mt. 16:16). Indirectly he affirmed; You are the Son of God who became a man¹³⁰.”

Likewise, in the Papal Bull of Pope Clement VI (Pope 1342-1352), *Unigenitus* (1343), the Pope sets out the theory of indulgences which Martin Luther would later repudiate on the basis, “The just shall live by faith” (Rom. 1:17). In this Papal Bull, Christ is first referred to as the “Son of God,” then reference is made to the fact that “God sent his own Son” into the world; and then we read that “through Blessed Peter, bearer of heaven’s keys, and his successors as vicars on earth,” there is remission of sins, and reference is then made to “Christ.¹³¹” While this type of discourse may not specifically use the Papal titles “Vicar of the Son of God” or “Vicar of Christ,” it would be natural to refer to the Pope under either of these titles in association with reading or discussing these type of discourses, and presumably this was the plenary intention. This conclusion is harmonious with the first point made above, namely, that “Vicar of the Son of God” continued in usage as a semi-formal Papal title, usually in conversation, but occasionally in written form. Hence this implies a semi-formal conversational usage of the Papal title, “Vicar of the Son of God,” which was synonymous in meaning with the formal and official Papal title, “Vicar of Christ.”

Moreover the false prophet, that is, in its lesser fulfilment of prophecy, “ecumenical councils” or “general councils” starting from the *Second* and *Third Councils of Constantinople* in 553 and 681, which regarded as under “anathema” anyone who did not accept its claims that contrary to Matt. 1:18,25; Luke 2:7; I Cor. 7:2-5, Mary was “ever-virgin;” or its false claim of “inspiration” and thus prophet status for General Councils

¹³⁰ *Ibid.*, pp. 6,7,9-13. This type of random decontextualization of Biblical terminology such as “Fear not” (AV) or “Be not afraid” (John-Paul II) from Luke 5:10, which is then used to justify something clearly contrary to God’s Word, namely, “And call no man your father upon the earth: for one is your Father, which is in heaven” (Matt. 23:9); is also strikingly similar to the way ARCIC’s *Gift of Authority* (1998), decontextualized the words “Yes” and “Amen” from II Cor. 1:19,20, “For all the promises of God in him are yea, and in him Amen, unto the glory of God by us,” and then used “Yes” (in the AV, “yea”) and “Amen” from this verse, to claim e.g., Biblical support for Papal primacy over Anglicans (*Gift of Authority*, see e.g., Preface, sections 7,10,14,19,25,29,31,43). E.g., section 42 says, “... In special circumstances, those with this ministry of oversight (episcopate)” i.e., Roman Catholic or Anglican “bishops,” “may together come to a judgement which, being faithful to Scripture and consistent with apostolic Tradition, is preserved from error. By such a judgement, which is a renewed expression of God’s one ‘Yes’ in Jesus Christ, the Church is maintained in the truth so that it may continue to offer its ‘Amen’ to the glory of God. This is what is meant when it is affirmed that the Church may teach *infallibly*.” Or having claimed “the Bishop of Rome offers a specific ministry concerning the discernment of truth, as an expression of universal primacy” (47), ARCIC then says, “We have come to a shared understanding of authority by seeing it, in faith, as a manifestation of God’s ‘Yes’” and “‘Amen’” (50). But if the “Yea” and “Amen” of II Cor. 1:20 is misquoted to support Papal primacy and episcopal infallibility, it should not surprise us that the “Fear not” of Luke 5:10 is misquoted to support the Papal title, “Holy Father”!

¹³¹ Bettenson’s *Documents*, pp. 182-3.

(although pursuant to Article 21 of the Anglican 39 Articles it should be noted that these two general councils were a mix of Trinitarian truth condemning the Nestorians in 553 and Monothelites in 681; and errors in other areas such itemized, *supra*); and in its greater fulfilment of prophecy, “ecumenical councils” starting from the *First Lateran Council* in 1123 A.D., from which time the Pope came to call and preside over them,) spoke in 1512-17 via the *Fifth Lateran Council*. At that time he described the “Roman Pontiff” as “Vicar on earth of Christ, the only begotten Son of God” (Latin, *Christi unigeniti Dei filii gerentem vices in terris Romanum pontificem*) (Mansi 32:874). As discussed above at II Thess. 2:4, in the broad context of this council these words qualify the words that the Pope is “another God on earth.” (Latin, *alter Deus in terris*) (Mansi 32:761). That is, it is claimed that *the Pope is “God” because he is a Vice-God*. On the basis of key words used in the Papal title by this ecumenical council, that is, “Vicar on earth of Christ, the only begotten Son of God,” it is surely fair to conclude that the Church of Rome has declared the Pope to be “Vicar of ... Christ” meaning “Vicar of the... Son of God” (compare Matt. 16:16 and John 3:18). When one further considers that this was proclaimed at a time when the *Donation of Constantine* was upheld in Roman Catholic canon law, and at a council meeting at the Lateran with the Lateran Palace considered to be a Papal grant from the *Donation of Constantine*, it is quite possible that this was intended to be an appropriate contextual allusion to the Papal title *Vicarius Filii Dei* in the *Donation of Constantine*. This is even clearer in the original Latin where the words “Vicar of the Son of God” (*Dei Filii gerentem vices*) run together. Once again, this points to usage of the semi-formal Papal title, “Vicar of the Son of God” as a conversational synonym for the formal and official Papal title, “Vicar of Christ.”

Coleman notes that in its “disposition,” the *Donation of Constantine* states that “since Sylvester is the vicar of the Son of God, he and his successors shall have enlarged power and greater than imperial honour, and shall have primacy over the sees of Antioch, Alexandria, Constantinople (which ... had not yet been founded, much less made an episcopal see) and Jerusalem, and over the whole Church universal.¹³²” In harmony with the stylistic allusion to the terminology of “Christ” and “the Son of ... God” in Matt. 16:16, it is clear that Roman Catholic canon law treated *Vicarius Filii Dei* (“Vicar of the Son of God”) in the *Donation of Constantine* and *Vicarius Christi* (“Vicar of Christ”) as synonyms for the purposes of developing Papal power under the latter title. While Papal powers as “Vicar of the Son of God” in the *Donation of Constantine* were not the only argument used in this process, they were certainly one of them¹³³. Indeed, the *New Catholic Encyclopedia* (1967) takes the view that it was only after “the full potentialities of the Pope as the Vicar of Christ were elaborated,” that “the Donation could be dispensed with¹³⁴.”

Pope Urban II (Pope 1088-1099) used the *Donation of Constantine* to support a number of his territorial claims. For example, he said of such “islands” as Corsica, “it is certain that they were bestowed by the generosity and the privilege of the religious Emperor Constantine on St. Peter and his vicars as their property.¹³⁵” Pope Innocent III (Pope 1198-

¹³² Coleman, C.B., *Constantine the Great and Christianity*, *op. cit.*, p. 176.

¹³³ Watt, J.A., “The theory of Papal Monarch in the thirteenth century the contribution of the canonists,” *Traditio*, Studies in Ancient Medieval History, Thought, and Religion, (1964), Vol. 20, pp. 179-317 at p. 206; Tierney, B., *Church Law and Constitutional Thought in the Middle Ages*, Variorum Reprints, London, UK, 1979, pp. 1:597; 5:228,229,232,240,242.

¹³⁴ *New Catholic Encyclopedia*, Vol. 4, p. 1001.

¹³⁵ Quoted in Robinson, I.A., *The Papacy 1073-1198*, *op. cit.*, p. 310.

1216) claimed Papal regal power came from Christ, because “Blessed Sylvester” had “pontifical and regal power” as “the vicar of” Christ. Pope Innocent IV (Pope 1243-1254) especially stressed the *Donation of Constantine* when he claimed that the Son of God had made Peter and his successors his vicars on earth, and for this reason the Pope had supreme appellate jurisdiction in temporal cases. Recognized as one of the greatest of the lawyer-Popes, he used his legal skills to claim Constantine’s purported grant was in fact a “restitution” of the sovereignty given to the Popes as the vicars of Christ, and this in turn led to a more extensive use of the *Donation of Constantine* by canon lawyers¹³⁶.

Therefore, if Roman Catholic canonists were prepared to treat “Vicar of the Son of God” on the one hand, and “Vicar of Christ” or “Vicar of Jesus Christ” on the other hand, as synonyms for the purposes of developing the doctrine of Papal spiritual and temporal power under the Papal title “Vicar of Christ” (or “Vicar of Jesus Christ”) with some, though not exclusive reference to, the *Donation of Constantine*; then it is certainly reasonable to find in the now developed Papal titles “Vicar of Christ” or “Vicar of Jesus Christ,” a continuing manifestation and expression of the Papal title “Vicar of the Son of God.”

Cardinal Manning clearly manifests this reality, since in a book employing the formal Papal title, “Vicar of Jesus Christ,” namely, *The Temporal Power of the Vicar of Jesus Christ*, he uses the semi-formal Papal title, “Vicar of the Son of God” on three occasions, and alludes to this semi-formal Papal title on a number of other occasions. Likewise, in his *Dizionario* and his *Index*, Moroni twice refers to “the Pope” (Italian, “il Papa”) by the Latin title, “*Vicarius Filii Dei*,” but in both instances he makes it clear that this is a semi-formal Papal title, since on both occasions he contextualizes this as elucidation under the formal Papal title, “Vicar of Jesus Christ” (Italian, “*Vicario di Gesu Christo*”). Since *Vicarius Filii Dei* lives on as one, though not the only element of, *Vicarius Jesu Christi* or *Vicarius Christi*, this means that among other things, the official Papal titles “Vicar of Jesus Christ” or “Vicar of Christ,” express the semi-formal Papal title “Vicar of the Son of God.” Thus within these qualifications, for the purposes of calculating the number of the beast in harmony with Rev. 13:18, the common, official, and formal Papal title, “Vicar of Jesus Christ” (or “Vicar of Christ”), may *on Cardinal Manning’s precedent*, be written and expressed as the semi-formal Papal title, “Vicar of the Son of God,” and may *on Ajutante di Camera Moroni of the Papal Household’s precedent*, be put in the Latin form, *Vicarius Filii Dei*.

A third way the Papal title “Vicar of the Son of God” remains alive, is found in a number of purported Papal grants, still in usage, which have a nexus to the Papal title *Vicarius Filii Dei* via the *Donation of Constantine*. While these include a variety of spiritual and temporal grants, in particular, let us now consider the following words of the *Donation of Constantine*. After first establishing that “Blessed Peter” and “the Pontiffs who are the representatives [or successors] of that same chief of the apostles,” are “constituted vicar of the Son of God” (*vicarius Filii Dei*) (Coleman’s translation), Constantine purportedly says, “to blessed Silvester, our father, supreme Pontiff and universal Pope ..., and the Pontiffs, his successors, ... we grant ...our imperial Lateran palace ... , and further the diadem, which is the crown of our head; and the mitre; as also ... the [Papal] stole which surrounds our imperial neck” (Bettenson’s translation)¹³⁷.

¹³⁶ Stranger, J.R., *Dictionary of the Middle Ages*, Charles Scribner’s Sons, New York, USA, 1989, Vol. 4, p. 259; Tierney, B., *op. cit.*, 5:239 (referring among other references to Watt, J., *op. cit.*, pp. 244-5), 240, 241.

¹³⁷ Translation of the *Donation of Constantine* from Coleman, C.B., *The Treatise of*

The old Lateran Palace was demolished in the late sixteenth century and the new Lateran Palace was then built in its place by the Roman architect Domenico Fontana (1543-1607). The old Lateran Palace was in possession of the Bishop of Rome long before the eighth century *Donation of Constantine* “granted” it to him. Constantine certainly gave the Bishop of Rome at least temporary permission to use the old Lateran Palace. In connection with the old Lateran Palace, or from part of it, Constantine built the Lateran Basilica, formerly known as the Basilica of Constantine, but then renamed it as the St. John Lateran Basilica. This basilica is the only building in Rome that one can definitely say has its origins with Constantine the Great.

The Lateran Pacts of 1929 re-establishing Papal temporal power that were made between the cruel and murderous Fascist dictator of Italy, Benito Mussolini, and Pope Pius XI (Pope 1922-1939), witness in their names “Lateran Treaty” and “Lateran Pacts” the importance of the Lateran. Until the loss of the Papal States in 1870, for hundreds of years Popes were crowned with the Papal triple tiara in the Lateran Basilica. (The Church of Rome has to some extent derived the Papal mitre and tiara from the Jewish high priest’s mitre, for example, like the Papal triple tiara, Josephus records that the Jewish high priest had “a golden crown, of three rows, one above another.”¹³⁸) The Church of Rome has four major basilicas in Rome, and while only St. Peter’s is geographically in the Vatican itself, under the Lateran Pacts the Vatican State has extra-territorial holdings in the City of Rome in: “the Patriarchal Basilicas of St. John Lateran, of Santa Maria Maggiore” that is, Great Saint Mary’s, “and of St. Paul, with all the annexed buildings” i.e., St. Paul’s-Outside-The-Walls, - which includes the new Lateran Palace annexed to the Basilica of St. John Lateran. Thus when one enters, as I have done, all three basilicas of Papal Rome that are surrounded by Italian Rome, that is, the Basilica of St. Paul’s outside the Walls, the Basilica of Great Saint Mary’s, or the Basilica of St. John Lateran, one leaves the State of Italy and enters the Vatican City State.

The “present” of the old “Lateran Palace” in the *Donation of Constantine*, was presumably meant to try and help sell the forgery, since the Popes could point to the fact that they were already in possession of it. As the main residence of the Bishop of Rome for about 1,000 years, the old Lateran Palace is described by the *New Catholic Encyclopedia* as “a symbol of the Papacy.” It was used for five “ecumenical” Councils of the Roman Church, namely, the *First Lateran Council* (1123), *Second Lateran Council* (1139), *Third Lateran Council* (1179), *Fourth Lateran Council* (1215), and *Fifth Lateran Council* (1512-17). Two fires in the fourteenth century did great damage to the old Lateran Palace, and even after the subsequent repair work the Palace never regained its former splendour. When the Popes returned from Avignon in France to Rome, they resided first at Santa Maria in Trastevere, then Santa Maria Maggiore (Great Saint Mary’s), and finally made their residence the Vatican. Pope Sixtus V (Pope 1585-1590) then demolished what remained of the old Lateran Palace, building in its place the present much smaller new Lateran Palace. The Lateran Basilica (St. John Lateran) is the Cathedral Church of the Bishop of Rome.

Lorenzo Valla on the Donation of Constantine, op. cit. pp. 12ff; alternative to “representatives” as “successors” from Labbe, Mansi, and Ferraris, above; and from Bettenson’s *Documents*, p. 100).

¹³⁸ *New Catholic Encyclopedia*, Catholic University of America, Thomas Gale, USA, 2nd edition, 2003, Vol. 14, “Tiara,” quoting Josephus, *Antiquities of the Jews*, 3:7:6 (translated by W. Whiston, London, 1822, 1:140).

It is possible that some portions of the original mosaics from the old Lateran Palace are preserved in the new Lateran Palace built between 1585 and 1589. In its article on the “Lateran Palace,” the *Catholic Encyclopedia* (1913) tells us the “Subject” in the Lateran Palace’s artwork “is threefold.” Set around *Donation of Constantine* imagery, in the centre picture, Christ gives the Apostles their mission. On the left, Christ gives the keys of St. Peter to the Bishop of Rome, Sylvester (Sylvester being the incumbent Bishop of Rome referred to in the *Donation of Constantine*). In the right picture, St. Peter gives the stole to Pope Leo III (Pope 795-816), and the standard to Charlemagne (“Holy” Roman Empire Emperor 800-814). The Papal stole is one of the grants in the *Donation of Constantine*, and Charlemagne was the first “Holy” Roman Emperor, and the *Donation of Constantine* was used in his time to help bolster Papal temporal power. Thus the imagery of the *Donation of Constantine* is strongly present in the new Lateran Palace, being a historical legacy of the reference to the old Lateran Palace in the *Donation of Constantine*.

When I visited the Lateran Palace in 2001 I carefully inspected “The Constantine Room.” This room is passed through in order to enter other later rooms, including “The Lateran Pact Room,” where the Lateran Pacts of 1929 were signed. In the Constantine Room there is a large Papal crest in the middle of the ceiling featuring the Papal tiara. Then on the four walls are four Constantine pictures, featuring, e.g., the baptism of Constantine by Sylvester. Of special significance for my purposes is the one showing the emperor giving the *Donation of Constantine* to the Bishop of Rome, Sylvester, under which part of the inscription says (in Latin), “Constantine the great emperor” (Latin, “Constantinus imp”) giving “testimony to the Roman Church” (Latin, “testificandam Romanam Ecclesiam”) of “the great donation” (Latin, “donis amplissimis”).

Moreover, in 1586 Pope Sixtus V ordered that the Egyptian obelisk be moved from the Circus Maximus in Rome and placed outside the new Lateran Palace. The Lateran Basilica attached to the old Lateran Palace had been used on the Saturday before Easter as a Station for Romish devotions, and so formed part of the annual Easter ceremonies at Rome. By placing the Egyptian obelisk outside the new Lateran Palace, Pope Sixtus increased this nexus, and made a connection between the Passover from Egypt in the Old Testament represented by the Egyptian obelisk, as the antetype that is fulfilled in the Easter events of the New Testament represented by the annual Easter ceremonies at the Lateran. In association with this, Pope Sixtus V issued a Papal Bull in 1586 expanding the number of Stations held at the Lateran Basilica attached to the new Lateran Palace, so as to include Easter Sunday¹³⁹.

Beyond expanding the pre-existing link between the Lateran and Easter celebrations, the appropriateness for Pope Sixtus V moving the Egyptian obelisk to the new Lateran Palace, appears to revolve around both a link between the history of the Egyptian obelisk and the history of the Lateran Palace via the common figure of Constantine the Great, as well as a recognition of the similarity between some of the grants in both the document recorded on the Egyptian obelisk and the *Donation of Constantine*. The link to Constantine is clear and overt, since when I inspected it I found a number of references to Constantine written on the base added by Pope Sixtus V to place the obelisk on.

Concerning the first of these matters, the obelisk acted as a linkage to Constantine. The historian Ammianus Marcellinus records that “Constantine” the Great started the process

¹³⁹ Freiberg, J., *The Lateran in 1600*, Cambridge University, UK, 1995, pp. 34,36.

of moving this obelisk to Rome when he “tore the huge mass from its” Egyptian temple “foundations,” as he “thought he was committing no sacrilege if he took this marvel from one temple and consecrated it at Rome, that is to say, in the temple of the whole world¹⁴⁰.” But the process of conveying it up the Nile to Alexandria and then to Rome was a difficult and lengthy process that was only finally completed by his son, Constantius II. When it was set up in 357 at the Circus Maximus in Rome, inscriptions were placed on it commemorating the triumph of Constantius II over Magnentius in 351, stating this was a parallel triumph to that of Constantine the Great over Maxentius in 312. Thus Constantius II used this Egyptian obelisk as a means of claiming legitimacy for Constantinian rule as being established by God¹⁴¹. This history means that the obelisk was clearly linked with the legitimacy of Constantine the Great’s rule, and this in turn was contextually important for the purported authority of the *Donation of Constantine*, which purportedly granted the Popes the Lateran Palace.

Furthermore, it is clear that the powers said to be granted to King Ramases of Egypt in the document recorded on the obelisk, have some striking similarities with the powers said to be granted to the Popes in the *Donation of Constantine*.

<i>Egyptian Obelisk</i> ¹⁴²	<i>Donation of Constantine</i> ¹⁴³
1) Rameses receives power after visions from “the gods.”	1) The Popes receive power after visions of “the apostles St. Peter and Paul appear” to Constantine and tell him “Sylvester” is the “enlightener” and “universal Pope.”
2) Rameses is “granted” jurisdiction to “rule over the whole earth”	2) The Popes are given “on earth” “the power of a” “greater supremacy.”
3) Rameses represents the Sun god, Ammon, and Apollo, who is the “son of Heron, god-born creator of the world.” He is thus the representative of this “son of ... god.”	3) The Pope represents “the Son of God,” as “vicar of the Son of God.” He is thus the representative of the “Son of God.”

We thus find in both the claim to be the representatives of a “son of god” (Egyptian Obelisk) or “the Son of God” (Donation of Constantine), with universal jurisdictions, that there are clear points of intersecting agreement in the categories of thought used in these two documents, one pagan (Egyptian Obelisk) the other Papal (Donation of Constantine). Connections between pagan and Papal titles are found elsewhere in Papal history. The Roman Papal title of “Supreme Pontiff” (*Pontifus Maximus*), was derived from Roman pagan Emperors. Therefore it seems that *one* element in the appropriateness of Pope Sixtus V moving the obelisk to the new Lateran Palace, lay in the similarity between the fact that the obelisk grants power to King Rameses to be a representative of a pagan “son of god” on the

¹⁴⁰ *Ammianus Marcellinus*, with an English translation by John C. Rolfe, in three volumes, William Heinemann, London, UK, and Harvard University, Massachusetts, USA, 1932 (hereafter called *Marcellinus*), Book 17:4:13.

¹⁴¹ Freiberg, J., *op. cit.*, pp. 32,33.

¹⁴² Greek text recorded in *Marcellinus*, Book 17:4:18-23.

¹⁴³ Henderson’s *Select Historical Documents*, *op. cit.*, pp. 319-29.

“earth,” and the *Donation of Constantine* grants power to the Popes to be representatives of “the Son of God” “on earth” as “vicar of the Son of God.” Thus the presence of the obelisk outside the new Lateran Palace acts to strengthen both the link between the Lateran Palace and the *Donation of Constantine* in general, and the link between the Lateran Palace and the Papal title “vicar of the Son of God” in particular.

The new Lateran Palace was used for a long time as the *Pontifical Museum of Christian Antiquities*, also known as the *Lateran Museum*, founded by Pope Benedict XIV (Pope 1740-1758). Thus the Lateran Pacts of 1929 state, “The artistic and scientific treasures now in the Vatican City and in the Lateran Palace will remain on show to students and visitors, although the Holy See will have full liberty to regulate the access of the public”¹⁴⁴. But this museum was later moved from the Lateran Palace to the Vatican Museum, and while a section of the Lateran Palace containing, among other things, the Constantine Room and Lateran Pact Room, are still a museum open for public inspection, most of the Lateran Palace is now closed to the public and used as offices for the Diocese of Rome. Thus while Papal occupation and ownership of the old Lateran Palace predates the *Donation of Constantine*, and while the new Lateran Palace now stands where the old Lateran Palace once did, and is used as a museum and Diocesan offices rather than as the Papal residence; nevertheless, by virtue of the grant of the old Lateran Palace in the *Donation of Constantine*, and the recognition of this grant and the continuation of this imagery in the architectural language of the new Lateran Palace, there is an ongoing nexus between the Papal title *Vicarius Filii Dei* and the Lateran Palace. This is evident in the artistic celebration of the *Donation of Constantine* in the Constantine Room, the relationship of the Egyptian obelisk to Constantine, and the inscriptions on the Egyptian obelisk.

The Papal tiara clearly evolved from this “grant” in the *Donation of Constantine* for a “diadem, that is, the crown of our head, and at the same time the tiara.” Both the Papal mitre and Papal tiara are derived from a white pointed cap of eastern origin known as the *camelaucum*. That this *camelaucum* in its post *Donation of Constantine* Papal form as a white skull-cap surrounded with a band of gold, was in fact conceptualized as a crown, is evident in the fact that when the English Prince Alfred (later Alfred the Great) (849-899) went to Rome in 853, Pope Leo IV (Pope 847-855), recognized his royal status by placing the circlet of gold from the *camelaucum* on his head. This *camelaucum* took two distinct evolutionary paths in the eleventh century. On one ecclesiastical head-dress path it became the Papal tiara which thus retained its pointed shape from the *camelaucum*, and on another ecclesiastical head-dress path it became the mitre which eventually evolved its present two horns. Hence in discussing the origins of the mitre, the *Catholic Encyclopedia (1913)* says, the “camelaucum was worn as early as the beginning of the eighth century,” and this “same head-covering is also mentioned in the so-called ‘Donation of Constantine’.” The *New Catholic Encyclopedia (1967)* says the “history” of the mitre “seems to be analogous to that of the” cap (“*phrygium*”) which was “the predecessor of the Papal tiara, claimed by the Popes in the Donation of Constantine.”

¹⁴⁴ Broderick, *Catholic Concise Encyclopedia*, *op. cit.*, p. 218; *Catholic Encyclopedia (1913)*, Vol. 9, p. 16; Coleman, C.B., *Constantine the Great and Christianity*, *op. cit.*, pp. 58-9; Lanciani, R., *Pagan and Christian Rome*, Macmillan, London, 1892, p. 141; *Lateran Pacts of 1929*, translation from *Italy Today*, May 1929, in: Pollard, J.F., *The Vatican and Italian Fascism*, *op. cit.*, pp. 197-215; Lee-Milne, J., *Saint Peter's*, The Story of Saint Peter's Basilica in Rome, Hamish Hamilton, London, 1967, p. 301; *New Catholic Encyclopedia*, Vol. 8, pp. 404,406.

Or in *The Papacy, An Encyclopedia*, Levillain says “‘Tiara’ was simply the word that St. Jerome used in the Vulgate for the mitre of Aaron and his successors, the high priests of Israel,” and this is why it “was chosen in the twelfth century.” Hence “tiara” and “mitre” essentially mean the same thing. Levillain also says that besides *camelaucum*, *phrygium* (frigium) was “the most precise term for the tiara from the eighth century,” so that in the “Donation of Constantine, an eighth century Roman text, *frigium* designated one of the imperial” so called “crowns which the emperor was said to have bestowed on St. Silvester.” “Later, *frigium*” “gave way to *regnum* and *corona*,” “which were replaced at the beginning of the fourteenth century by the term ‘triple crown’ (*tri regnum*). The word *regnum* seems to appear in the mid eleventh century,” for in about A.D. “1,100, Bruno da Segnir reflected the schemata set up by the *Constitutum Constantini*: the Pope wears the *regnum*, for the emperor once bestowed it on the Pontiff Silvester.” In using “the classic triple crown,” Levillain says the Papal “stratagem” of “Boniface VIII” (Pope 1294-1303) (and by continuation of its usage that of other Popes also), “was to resurrect nothing less than the imperial diadem that Constantine had given St. Silvester.¹⁴⁵”

The mitre (or miter) is now worn by all Roman bishops due to Papal grants from the eleventh century. But the *New Catholic Encyclopedia* (1967) endorses Gregory Dix’s statement that, “The miter is the one and only liturgical ornament of *purely* Papal origin,” and then says, “It is the pontifical head dress par excellence¹⁴⁶” (emphasis mine). Given the common historical origins of both the Papal mitre and Papal tiara, it is fair to see them as both ultimately deriving from the *Donation of Constantine*, even though in the first instance this is a clearer and more obvious evolutionary pathway in the case of the Papal tiara than it is in the case of the Papal mitre. This was recognized by Pope Innocent III (Pope 1198-1216), who in this context upheld the purported authority of the *Donation of Constantine* in a St. Sylvester’s Day sermon, in which he said Constantine “wanted to put his own crown on the Pope’s head, but Sylvester refused.” Instead, “as king he wore the tiara, as chief bishop, the mitre.¹⁴⁷” Thus while in practice there has been some overlap between them, there is in broad terms a historic distinction made between the Papal tiara as a symbol of the Pope’s temporal power, and the Papal mitre as a symbol of the Pope’s spiritual power. This distinction remained clearly applicable till 1965, after which time the Popes have used the Papal mitre for both roles, although retained the tiara in Papal heraldry; and so it remains relevant to the temporal holdings of the Papal State of the Vatican City State where it is used on the State Flag. Thus by virtue of this grant in the *Donation of Constantine*, there is an ongoing nexus between the Papal title *Vicarius Filii Dei* and both the Papal mitre and Papal tiara.

The reference to “the strap” in the grant of “the shoulder-band, - that is, the strap that

¹⁴⁵ Levillain, P., *The Papacy, An Encyclopedia*, Routledge, London, UK, 2002, Volume 3, pp. 1499-93 “Tiara.”

¹⁴⁶ Briggs, G., & Galbreath, D.L., *Papal Heraldry, op. cit.*, p. 17; *Catholic Encyclopedia*, Vol. 10, p. 405; *New Catholic Encyclopedia*, Vol. 5, p. 486 (quoting Dix, G., *The Shape of the Liturgy*, Second Edition, Westminster, England, UK, 1945, p. 407), Vol. 9, p. 982; Norris, H., *Church Vestments, Their Origin and Development*, J.M. Dent & Sons, London, 1949, p. 98.

¹⁴⁷ Quoted in Powell, J.M. (Editor), *Innocent III: Vicar of Christ or Lord of the World*, 1963, 2nd edition 1994, Catholic University of America, Washington, D.C., USA, p. 31.

usually surrounds our imperial neck” (Coleman), is better translated by Laffan and Bettenson as “the stole,¹⁴⁸” since this is the Papal stole’s common designation. The stole is now worn by all Roman priests; and also worn by e.g., some Lutheran Ministers. It should not be confused with the “tippet” or black “preaching scarf” traditionally worn by Low Church Evangelical Anglican Ministers both when they administer the sacraments of Holy Communion and Baptism, and also other e.g., Matins and Evensong i.e., they do not wear a “special” liturgical dress for the administration of the two sacraments.

The actual historical origins of the stole is a matter of continuing unresolved debate and various theories. But what is clear, is that the stole as used by clergy outside of Rome, long predates the fraudulent *Donation of Constantine* in about 750-800. Long before the *Donation of Constantine* (about 750-800), the stole is mentioned in the Synod of Braga (563) and Fourth Council of Toledo (633); whereas the *Catholic Encyclopedia* (1913) states, “The earliest evidences of the use of the stole at Rome date from the second half of the eighth century and the beginning of the ninth.” The fact that this correlates with the time of the *Donation of Constantine* strongly suggests that the historical origins of Rome’s usage of the stole is found in the *Donation of Constantine*. Thus through reference to this grant in the *Donation of Constantine* there is an ongoing nexus between the Papal title *Vicarius Filii Dei* and the Papal stole¹⁴⁹. But one should not confuse this nexus to the Papal stole with the more general usage of a stole by e.g., Lutheran clergymen. I.e., the Papal stole was “a grant” of the fraudulent *Donation of Constantine*, but the stole *per se*, as used by some clergy, is not such “a grant,” clearly predating the “grant” of the Papal stole by some hundreds of years.

Having thus established through reference to the *Donation of Constantine* a clear nexus between the Papal title *Vicarius Filii Dei* and the Pope’s Lateran Palace, the Papal stole (but not the stole *per se*), Papal tiara, and Papal mitre, let us now consider the Biblical concept of figurative writing. We sometimes say of a person who has done something wrong, that “‘GUILTY’ is written all over his face.” The Bible sometimes says something is figuratively “written,” “graven” (engraven) (AV) / “engraved” (NASB & NKJV), or

¹⁴⁸ Laffan’s *Select Documents of European History, op. cit.*, Vol. 1, p. 5; Bettenson’s *Documents*, p. 100.

¹⁴⁹ The stole is now used by all Roman priests and indeed as early as 813 A.D. Pope Leo III (Pope 795-816) ordered, “That priests wear their stoles *constantly* as a distinction of the Sacerdotal Order.” The *Catholic Encyclopedia* (1913), states that at “Rome,” the stole “was not at first adopted as a badge of the higher orders of the clergy, but as a distinctive mark of Roman clergy in general. The giving of the stole to the candidate at ordination in Rome was intended to convey a double symbolism; first, that the elevation to the clergy of the Roman Church occurred” with the blessing of Saint Peter, “*de benedictione S. Petri*, and secondly that by ordination the candidate entered the service of St. Peter, that is of the Roman Church.” *Catholic Encyclopedia* (1913), Vol. 14, pp. 301,302; Pugin, A.W., *Glossary of Ecclesiastical Ornament and Costume, op. cit.*, p. 217. But this Popish connotation does not necessarily attach to the stole given its known origins at least 200 years earlier than the *Donation of Constantine*. Of course, unlike Lutheran clergymen, traditional Low Church Evangelical Anglican clergymen do not ever wear a stole because they regard the two sacraments as purely symbols, and so *rightly* do not wish to liturgically distinguish their clerical dress at e.g., Matins and Evensong (with a black preaching scarf and surplice) from their administration of e.g., the Lord’s Supper (also with a black preaching scarf and surplice); whereas e.g., the sacramentalism of Lutheran clergymen *wrongly* favours the usage of a stole at the administration of such sacraments.

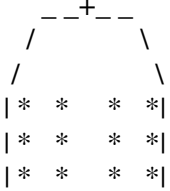
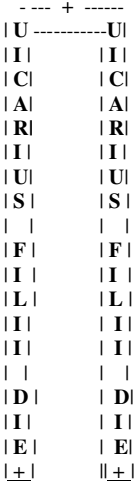

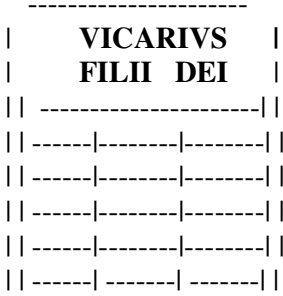
“inscribed” (NASB & NKJV) (Prov. 3:3, AV; 7:2,3, AV; Isa. 49:16, NASB & NKJV; Jer. 17:1, AV, NASB, & NKJV; Jer. 31:33, AV; II Cor. 3:3, AV; Heb. 8:10, AV). For example, Jeremiah says, the “sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the tablet of their heart: and upon the horns of your altars” (Jer. 17:1, ASV). Speaking of Jerusalem / “Zion,” Isaiah says, “I have graven” (AV) or “inscribed” (NASB & NKJV) “thee upon the palms of my hands; thy walls are continually before me” (AV) (Isa. 49:14,16). Since the “walls” of Jerusalem mentioned here also contained literal carvings on them (I Kgs 6:29; II Chron. 3:7), it follows that this image of figuratively engraving or inscribing the “walls” of Jerusalem on the “palms of” God’s “hands,” would include wall engravings which are therefore one place such engravings may occur. Places that figurative writing occurs include: the head, heart, hand, and door posts (Deut. 6:6,8,9) (although a Jewish tradition sometimes also puts the literal writings of the Ten Commandments on the doorframe of their front door). The symbolic Passover blood, typifying Christ (John 1:29; I Cor. 5:7; I Peter 1:19; Rev. 5:6), was placed “over the door” of Israelite “houses” (Exod. 12:23). Taken with Deut. 6:9, “thou shalt write them upon the posts of thy house, and on thy gates,” this again shows the usage of the area around a door as a place for symbolism.

Literal writing is also mentioned on “the wall of” a “palace” (Dan. 5:5). St. Luke tells us of yet another place for he refers to a pagan “altar” which had a literal “inscription” (Acts 17:23). Notably, the Jewish high priest was involved in various “ceremonies” (Num. 9:3,6), and he had “garments” “for glory and for beauty,” which included his gorgeous “robe” and the “golden” “crown” or “mitre” which contained literal “engravings” of “writing” on the tablet of a front “plate” (Exod. 28:2,4; 39:22-26,30,31; Lev. 8:9). This is also referred to in the Apocrypha, where we read that “Aaron” “set a crown of gold upon the mitre, wherein was engraved Holiness” (Sirach 45:6,12, Brenton’s Apocrypha).

Applying these principles to the specified Papal grants in the *Donation of Constantine* one can, e.g., reasonably say that the Papal title, *Vicarius Filii Dei*, is figuratively: written down both sides of the Papal stole, engraved on the Papal tiara, inscribed over the door of the Lateran Palace at the Vatican, and written on the Papal mitre. Thus appreciating this type of Biblical language is important for understanding the description Protestants have sometimes given about where *Vicarius Filii Dei* is written. E.g., the Papal mitre has frequently been either a golden colour or contained a lot of the golden colour, for instance, in the Lateran Palace’s “Constantine Room” there is a picture of the Bishop of Rome, Sylvester, anachronistically pictured as “Pope,” and anachronistically depicted wearing a golden mitre, which is contextually justified by “the Great Donation” (“*Donis Amplissimis*”) as a “Testimony to the Roman Church” (“*Testificantem Romanam Ecclesiam*”), being placed on the so called “altar” in front of him by Constantine. Developing this fact there is the statement in the prefatory pages of this commentary that the title *Vicarius Filii Dei* is: inscribed (Jer. 17:1) on the golden (Exod. 39:30) “mitre” (Exod. 39:28,31; Lev. 8:9) worn as the Papal “crown” (Exod. 39:30; Lev. 8:9) at certain “ceremonies” (Num. 9:3,6) of the Roman church. Careful analysis of other Protestant descriptions will also reveal the usage of similar Biblical language (usually from the Authorized Version), through the nexus created to this title in grants from the *Donation of Constantine*.

The word “inscribe” is not used in the AV, although “inscription” is in Acts 17:23, and the NASB and NKJV uses “inscribed” in Isa. 49:16. Yet it is a useful word since it comes from the Latin *inscribere* meaning “to write” (Latin, *scribere*) “in” or “on” (Latin, *in*) something. It can be used with connotation to *write* on *stone, metal, or paper*. In the latter

sense, it has some Biblical usage through reference to the Jewish “scribes” e.g., “Shimshai the scribe wrote a letter” (Ezra 4:8). Thus to say that “Vicarius Filii Dei” is *inscribed* on the Papal mitre or tiara, echoes the double meaning of “inscribed,” and reminds the knowledgeable reader of the fact that it is literally *inscribed* on paper in the *Donation of Constantine*, and from the Papal grants in this document, it is figuratively *inscribed* on the Papal mitre or tiara.

<p><i>Below: Papal Tiara & Papal Stole.</i></p>	<p><i>The Papal title, “VICARIUS FILII DEI,” was first assumed by the Roman Pontiff in the 8th century A.D., and is inscribed on the Papal tiara and Papal mitre.</i></p>	<p><i>Below: Papal Mitre & via the Donation of Constantine added to the Lateran Palace’s Door.</i></p>
 <p>VICARIUS FILII DEI</p> <p><i>Papal Tiara</i></p>  <p><i>Papal Stole</i></p>	<p><i>Donation of Constantine creates a nexus between the Papal title, “Vicarius Filii Dei,” and the “grants” to the Roman Papacy still in use. Thus Vicarius Filii Dei is figuratively written on them in Latin figures.</i></p>	 <p>VICARIUS FILII DEI</p> <p><i>Side view of two-horned Papal mitre</i></p>  <p><i>Lateran Palace’s Door</i></p>

<i>(worn around neck)</i>		
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Certain figures of the Latin alphabet have numerical values, known as Roman Numerals. Having documented that *Vicarius Filii Dei* is found in the *Donation of Constantine*, and continued as a Papal title in its own right after this document ceased to be part of Roman Catholic canon law in 1628; having demonstrated that the common Papal title “Vicar of Christ” expresses the Papal title “Vicar of the Son of God;” and having shown that *Vicarius Filii Dei* is written down both sides of the Papal stole, engraved on the Papal tiara, inscribed over the door of the Lateran Palace, and written on the Papal mitre; let us now calculate the numerical value of the figures *Vicarius Filii Dei* is written in.

V	=	5	F	-	-	D	=	500
I	=	1	I	=	1	E	-	-
C	=	100	L	=	50	I	=	1
A	-	-	I	=	1			
R	-	-	I	=	1			
I	=	1						Total 666
U	=	5						
S	-	-						

In 1832 the Sabbath School Society of Boston, Massachusetts, USA, published a work of religious fiction by Anne Bullard, designed for Sunday School girls or Sunday School aged girls¹⁵⁰. This novel was entitled, *The Reformation: A True Tale of the Sixteenth Century*¹⁵¹. It features in the narrative: the teacher, Mrs. Athearn; her daughter, Ellen; five “little girls,” e.g., Alice Brandon and Mary Dunbar; and thirteen “young ladies,” e.g., Henrietta Benson and Mary Emmons. For instance, at one stage Mrs. Athearn says, “Well, Alice, what is *Popery*? Do you know what *Popery* means. *Alice*. Yes, madam, I hope so; *Popery* is -- is -- is *Popery*. The simplicity and ignorance of poor Alice, caused a loud outburst of laughter from two older girls sitting by.¹⁵²” But Alice (who is one of the “little girls”) fares better in a later relevant section of this novel, which also features Mary Emmons (who is one of the “young ladies”).

Mrs. Athearn. ... it is growing late, we must soon retire. “Oh! Do not leave us yet, said Mary Dunbar “Mrs. Athearn,” said Miss Emmons, “I saw a very curious fact the other day; I have dwelt upon it much, and will mention it. ‘A person, lately in Italy, was witnessing a ceremony of the Romish church, similar to the many you have described to us, and as the Pope passed him in the procession, splendidly clothed in his pontifical robes, the gentleman’s eye rested on these full, blazing letters, in the front of his mitre - VICARIUS FILII DEI. The Vicar of the Son of God. His thoughts, with the rapidity of lightning, reverted to Rev. 13:18.’” “Will you turn to

¹⁵⁰ *The National Union Catalogue Pre 1956 Imprints*, Mansell & American Library Association, 1970, Vol. 83, p. 630 at Bullard’s *The wife for a missionary*, says *The Reformation, a tale of the sixteenth century*, is attributed to Bullard in Cushing’s Anonyms.

¹⁵¹ Bullard, A.T.J., *The Reformation: A True Tale of the Sixteenth Century*, Massachusetts Sabbath School Society, Boston, USA, 1832 (copy obtained from British Library, London, Microfilm, Mic. B. 847/22, Reel 445 in the *Wright American Fiction* series).

¹⁵² *Ibid.*, pp. 4-6.

it, Alice?” said Mrs. Athearn. Alice opened the New Testament and read: “Let him that hath understanding, count the number of the beast, for it is the number of a man; and his number is three [*sic.* six] hundred threescore and six.” She paused, and Miss Emmons said - “He took out his pencil, and marking the numerical letters of the inscription on his tablets, it stood thus ... 666. The result startled every young lady. “How singular!” said one, “Strange!” exclaimed another. Mrs. Athearn said nothing at all¹⁵³.

Bollard’s “blazing letters” are similar in idea with Exod. 28:36,37, where the Aaronic “plate of pure gold,” had “the engravings” on it. The vagary of the location, “in Italy,” though very general, acts to include any areas of Italy claimed by the Pope under the *Donation of Constantine*. More pointedly, Bullard’s “robes” is reminiscent of Exod 29:5,6, where reference is made to “Aaron” “and the robe,” and “the mitre upon his head.” Bullard’s key words, “front” and “mitre,” are reminiscent of “forefront” and “mitre” in Lev. 8:6,9, where “Moses brought Aaron,” “and he put the mitre upon his head; also upon the mitre, even upon the forefront, did he put the golden plate, the holy crown.” These factors indicate that Bullard is writing this description with particular reference to the AV’s translation of Exod. 29:5,6; Lev. 8:9. That is, a figurative inscription is meant, and these Scriptures show the relevancy of finding it on a Papal mitre, in the same place one found a literal inscription on the Aaronic mitre.

Bullard did not believe that “Vicarius Filii Dei” was literally written on Papal mitres¹⁵⁴. This is evident from her book, *Sight and Scenes in Europe*. This book is dedicated

¹⁵³ *Ibid.*, pp. 246-8.

¹⁵⁴ This work’s section on Vicarius Filii Dei is largely quoted by the Judaizing cult pseudo-historicist, Uriah Smith, in the classic Seventh-day Adventist cult’s work, *Thoughts on the Book of Daniel and Revelation*, Present Truth, 6th edition, London, UK, 1888, at pp. 696-7, where it is referred to simply as “a work entitled ‘The Reformation,’ bearing the date of 1832.” Uriah Smith fails to mention this is a work of religious fiction designed for Sunday School girls. He removes both the quotation marks from “‘A person’” to “‘Rev. 13:8’,” which indicate to the reader that this is a version of *The Visitor in Rome Story*, and also the words, “‘similar to many you have described to us’,” i.e., talking about Romish ceremonies was the primer to telling this story. Bullard’s is one of multiple forms of *The Visitor in Rome Story*. In broad terms, this is a story about a visitor who goes to Rome and sees the inscription, “Vicarius Filii Dei” on the Papal headdress. This story has many different particulars in its different forms; and is found in two distinct types, with one type applying it to the mitre, and the other to the tiara. While it is possible *to speculate* that a Pope had “VICARIUS FILII DEI” sown onto a Papal mitre, in the absence of any corroborating evidence for this, I do not think we can accept this possibility on the presently available evidence. I consider the onus of proof must be on those making this claim (or similar claims about a Papal tiara), and *no such persons have ever substantiated such claims*. The fact that Bullard here puts this quote in the broad context of Protestant religious fiction, shows that this is not being presented as a historical factual claim for someone having seen a literal inscription, but rather this a story conveying an important historicist factual point, namely, that “Vicarius Filii Dei” is (figuratively) written on the Papal mitre. *Therefore Uriah Smith has edited and decontextualized this quote, so that it misleadingly looks like a historical narrative, rather than an extract of religious fiction from a Christian novel*. He then uses this quote in support of his claim that “the Pope applies” this title “to himself, and wears” it

by the authoress “To the Ladies of the First Presbyterian Church, St. Louis,” Missouri, USA. It is best characterized as a chatty travelogue composed of letters intended for godly Christian ladies to read, and be both informed and amused by. In *Sights and Scenes in Europe* we find a description of an actual Papal procession that took place in Rome in 1850.

“The sound of music was at length heard, proclaiming the approach of the Pope The Pope, at length, with pomp, was ushered in. He wore his golden mitre and his robe Two Cardinals, one on each side, supported him, and some followed, bearing his train. The ceremony of seating the Pope in his Chair ... was quite an operation. ... I was reminded forcibly of scenes I have witnessed in the chamber of an aged invalid - when the dear old lady was able, to our great joy and delight, to sit up in the easy chair. Two would support her to her seat, and smooth her wrapper and tuck her up carefully; one would stick up her cap in due form and order; another get a soft cricket for her feet and run for a cologne bottle, and others stood by ready for an emergency in case she should faint away or tumble out of her chair.¹⁵⁵”

No doubt Anne Bullard’s commentary would have given her godly Protestant lady readers a bit of a chuckle. This is clearly not a sympathetic description of the Pope, and if Bullard believed that the words, “Vicarius Filii Dei,” were literally written on the Pope’s “golden mitre,” then it would be reasonable to expect they would be mentioned here. Or if she thought it had been literally written on a Papal mitre of a previous Pope e.g., Pope Gregory XVI (Pope in 1832), but not the Papal mitre of Pope Pius IX (Pope in 1850), then some reference to this change may reasonably have been expected to be made. Therefore, when we compare these two accounts, namely, Bullard’s religious fiction account of a Papal procession in the novel, *The Reformation (1832)*, in which the Papal mitre has “Vicarius Filii Dei” written on it; with Bullard’s historical narrative of a Papal procession in *Sights and Scenes in Europe (1852)*, in which the Pope simply wears a “golden mitre,” I think the most likely conclusion to draw is that Bullard considered *Vicarius Filii Dei* was written on the Papal mitre in some figurative sense, but not in any literal sense. Importantly then, Bullard’s work is significant because it reflects a Protestant tradition that links the Papal title, *Vicarius Filii Dei*, with the Papal mitre.

The former Popish priest who converted to Protestantism, and who now runs Berean Ministries in Texas, USA, Richard Bennett, has also written on this matter. Before his conversion, Bennett was trained as a school-boy by the Jesuits in Ireland. He then studied for eight years with the Dominican Order, finishing at the Angelicum University at Rome in 1964. He was a Roman Catholic priest for 21 years. Bennett notes “that the particular title, ‘Vicar of the Son of God’ was” first “found in the fraudulent document called ‘The Donation

literally “in jewelled letters upon his miter or pontifical crown.” Uriah Smith later changed his commentary to, “the Pope applies” this title “to himself and allows others to apply” it “to him,” and added “Other Popes might not wear the title emblazoned on the miter, as there stated.” He also added a picture of the Papal tiara (not mitre) with “Vicarius Filii Dei” written on the rim at the bottom (*Daniel and the Revelation*, International Tract Society, London, UK, 1897, pp. 580-1). He also prefaces his remarks with the extraordinary statement that, “This number, some attempt to find in the word *Lateinos*, ... by what rule we do not understand” (*Ibid.*, 579), thus indicating he does “not understand” the NT Greek numbering system.

¹⁵⁵ Bullard, A.T.J., *Sights and Scenes in Europe: A Series of Letters from England, France, Germany, Switzerland, and Italy in 1850*, Chambers and Knapp, St. Louis, Missouri, USA, 1852, Letter 15, pp. 109-10 (copy obtained at British Library, London).

of Constantine’.” He also says, “The words inscribed in the Pope’s official miter are ‘Vicarius Filii Dei,’ Latin for ‘Vicar of the Son of God’.”¹⁵⁶

In addition to the tradition that “Vicarius Filii Dei” is written on the Papal mitre (miter), there is also a tradition that it is written on the Papal tiara. For example, Ian Paisley refers to “the Pope’s title on his golden crown,” and says, “Behold” “the Pope’s title” “upon his tiara,” “VICARIVS FILII DEI.”¹⁵⁷ Interestingly, the Papal tiara that according to tradition was given by Constantine the Great to “Pope” Silvester, was worn for the last time by Pope Nicholas V who died in 1455. Papal tiaras sometimes had literal words inscribed on them, e.g., the Belgian Tiara of 1871. This triple tiara of Pope Pius IX (Pope 1846-78) had written on the top crown, “IESU CHRISTI VICARIO INFALLIBILI” (“To the infallible Vicar of Jesus Christ”), on the middle crown, “ORBIS SUPREMO IN TERRA RECTORI” (“To the Supreme Governor of the World on Earth”), and on the bottom crown, “REGNUM ATQUE POPULORUM PATRI” (“To the Father of nations and kings”). These titles reflected what the Roman Pontifical of 1956 said the three crowns stood for, namely, the Pope as Vicar of Christ, as Governor of the World, and as Father of princes and kings.¹⁵⁸

Or put another way, Noonan says, “The triple tiara represents first, the vicar of Christ’s universal episcopate; second, his jurisdictional supremacy; and third, his temporal power.”¹⁵⁹ Noonan thus isolates the claim of the Bishop of Rome to be “vicar of Christ” with a “universal” jurisdiction, and exercising both “temporal” power (now in the Vatican City State) and spiritual “jurisdictional supremacy” (in the Roman Catholic Church). But the fact that the “temporal” jurisdiction also has the idea of the Pope as “the Father of nations and kings,” once again indicates that just before Christ’s return, the Pope will again gain a short-lived worldwide grant of at least some temporal power at which time men who obey him and commit idolatry, will then receive “the mark of the beast.” *In my opinion, on the presently available data, probably though not definitely, this “mark of the beast” will be given out in connection with a miracle working Marian image that has some kind of animation and miracle working power that goes well beyond anything we learn of today in the normative “Weeping Madonnas” of Popery, or the crucifix of Barletta which is said to have “opened its eyes” (see above).*

It might also be remarked, that these Roman Pontifical remarks of 1956 with regard to a temporal jurisdiction of the Pope as “the Father of nations and kings,” were said at a time when the Protestant writer, Loraine Boettner, writing in 1962, records persecution of Spanish Protestants under Francisco Franco (Leader of Spain: 1936-1975) e.g., prohibitions on Protestants holding public office, being a teacher in public (state) schools, publishing or

¹⁵⁶ Bennett, R., “Who is the Vicar of Christ?” *English Churchman*, 13 & 20 May, 2005, p. 7.

¹⁵⁷ Paisley, p. 67; on “golden crown,” cf. “the golden plate” in the “crown” (Lev. 8:9).

¹⁵⁸ MacAulay, D (Editor), *The Holy See Vatican Collections*, World Expo 88, Brisbane, Queensland, Australia, Instituto Trust, 1988, With a Message from Cardinal Casaroli and a Foreword by the Secretary of the Vatican Museum, W. Persegati, p. 108; referring to Twining, E.F., *A History of the Crown Jewels of Europe*, London, 1960, pp. 381,384, no. 7, pl. 114c (erroneously captioned 114c), and no. 5, pl. 114a (containing some errors).

¹⁵⁹ Noonan, J.C., *The Church Visible, The Ceremonial Life & Protocol of the Roman Catholic Church*, Penguin Books, USA, 1996, p. 189.

distributing Protestant literature¹⁶⁰; and also at a time that in South America, Colombia had a Roman Catholic government from 1948 which “signed a concordat with the Vatican placing severe restrictions on Protestants,” closing about 60% of it to any Protestant work. Indeed, as at 1962, Boettner records that in Colombia over 200 Protestant Schools had been closed; 66 Protestant Churches / Chapels had been burned or bombed; and 116 Protestants had been killed¹⁶¹. Thus these Roman Pontifical remarks of 1956 with regard to a temporal jurisdiction of the Pope as “the Father of nations and kings,” were said in a context in which some element of this was a reality through diplomatic relations between Rome and both Spain and South America, and clearly resulted in the persecution and killing of Protestants. *We dare not ignore such warnings with regard to the usage of diplomatic power of the Vatican City State which St. John the Divine refers to as spiritual “fornication” when he says, “the kings of the earth have committed fornication” with the “harlot” located in the city on the seven hills i.e., Rome (Rev. 17:3,5,9).*

In Hollis’s *The Papacy* (1964), a work with a Roman Catholic *Imprimatur* these three crowns on the tiara were artistically represented on the tiara presented to Pope Paul VI in 1963 by what looks like three rows of six fleurons, that is, by an artistic symbolism of 6-6-6¹⁶². However, having personally inspected this Papal tiara in the Chapel crypt of *The [Roman] Catholic University of America* in Washington, D.C., USA, in March 2009, I can now say that this does not represent the actual number of fleurons on this Papal tiara, which is not six on any one of the three rows, let alone on all three rows. Nevertheless, this artistic representation still bespeaks a symbolic spiritual truth with regard to the Papal tiara.

At the close of the Vatican II Council, Pope Paul VI placed his tiara on the altar of St. Peter’s Basilica, and never again wore it. Since this time, the Popes have worn the Papal mitre for all relevant occasions, no longer making a distinction between occasions on which they wore the tiara and occasions on which they wore the mitre, although they have retained the tiara in Papal heraldry. Most importantly that heraldry appears on the Flag of the Vatican City State, and so the Papal tiara still has an ongoing link with Papal temporal power. Pope Paul VI’s tiara is now on permanent display in the Memorial Hall in the crypt of the Great Church at the National Shrine of the Basilica of the Immaculate Conception, which is the Chapel Church of the *[Roman] Catholic University of America* in Washington, D.C., USA. Thus since the Vatican II Council, the Popes have ceased to wear the tiara, preferring to wear the Papal mitre on those occasions that they previously wore the Papal tiara.

Dress-wise, the Papal tiara made the Pope look like the “little horn” (Dan. 7:8), whereas dress-wise, the two-horned Papal mitre makes the Pope, who calls and presides over all Romish “ecumenical” councils, physically look like a “beast” with “two horns” (Rev. 13:11), an appearance he shares with other bishops who sit in Romish “ecumenical” councils. The fact that dress-wise the tiara gave the Pope an appearance that resembles a “little horn” (Dan. 7:8), was a factor of particular relevance after the rise of the Papal states from 756, and this description remained relevant till the “the judgment” sat, and they took “away his dominion, to consume and to destroy it unto the end” (Dan. 7:26), with the loss of the Papal states in the 1860s and Rome itself in 1870. The passing of the Papal tiara anytime after

¹⁶⁰ Boettner, L., *Roman Catholicism, op. cit.*, pp. 430-4.

¹⁶¹ *Ibid.*, pp. 437-42.

¹⁶² Hollis, C. (Editor), *The Papacy*, Macmillan, New York, USA, 1964, *Imprimatur* Georgius L. Craven, Episcopus Sebastopolis, Vic. Gen. Westmonasterii, die 26a Feb 1964, p. 269 (photo).

1870 therefore does not present any insurmountable problem to Protestant historicists, since the vast and unqualified temporal power the Papacy had with the Papal states, has now been consumed and destroyed “unto the end.” Thus the subsequent small, limited, and qualified temporal power gained by the Papacy when the Papacy’s “deadly wound” of losing temporal power “was healed” (Rev. 13:3), with the creation of the Vatican City-State in 1929, is not to be confused with the history described in Dan. 7:8, when “three of the first horns” were “plucked up” by the Papal “little horn.”

By contrast, the two-horned Papal mitre and lamb’s wool Papal stole known as the pallium, reminds us that the “false prophet” climaxes in its greater fulfilment starting from the “eighth ecumenical council” of Lateran I (1123) onwards, from which time the Pope calls and presides over the “ecumenical councils,” and that this “false prophet” (Rev. 16:13; 19:20; 20:10) of so called “ecumenical councils” (starting in its lesser fulfilment from 553 and 681) is “another beast” (Rev. 13:11-18), in addition to the Papal beast himself (Rev. 13:1-10). Between the time of the “eighth” ecumenical council of *Constantinople IV* (869-70), and “ninth” ecumenical” council of *Lateran I* (1123), the Pope gave Papal grants to his bishops to wear the mitre as a symbol of his authority. Starting from about the time of the *First Lateran Council*, the mitre developed into the two-horned mitre used thereafter to this day¹⁶³. Since all the bishops in such councils came to wear the two-horned mitre from the Bishop of Rome down, this “beast” of the false prophet, from around the time of its greater fulfilment in 1123 onwards, has “two horns like a lamb” (Rev. 13:11).

Starting with Paul VI’s successor, John-Paul I, all Popes have had a *Papal Inauguration* in which they wore their Papal mitre, rather than a *Papal Coronation* in which they were crowned with the Papal tiara. However, the Papal tiara has remained in use as a heraldic symbol of the Papacy in various Papal crests, and most notably and importantly in connection with the temporal power of the Pope in the Papal State of the Vatican City State, on the Flag of the Vatican City State. Hence e.g., when I was in the Vatican Museum in August 2001, I saw on display a small flag of the Vatican City State bearing the Papal tiara presented some time after the Vatican II Council by the American President, Richard Nixon (USA President 1969-74), which had been carried to the moon and back by the manned spacecraft Apollo 11. Furthermore, when I went to the smaller Museum inside St. Peter’s Basilica in 2001, I saw a Papal mitre on display (donated in 1975 by Cardinal Mario Nasalli Rocca di Correliano); and on the two lappets hanging down the back of it (sometimes called the *infulae*), the Papal tiara and “keys” were embroidered on as symbols of the Papal office. I also saw there a huge Papal triple-tiara made for the statue of St. Peter in front of the basilica. This statue was sculptured by Giuseppe de Fabris (1790-1860) from 1838-40, and placed in St. Peter’s Square from 1847 on direction of Pope Pius IX, who wanted older statues of St. Peter and St. Paul replaced. This tiara, together with e.g., an alb, a stole, and a ceremonial cope, is still put on this statue of St. Peter every 29th of June (Saint Peter’s and Saint Paul’s Day), to symbolize the anachronistic Romish claim that St. Peter was “the first Pope.” In fact, the first Pope was Boniface III in 607 A.D. (although the Bishops of Rome from 533 to 565 were a prophetic type of this, and their titular primacy an important stepping stone to the Bishop of Rome’s governing primacy from 607; and temporal power in the Papal States from 756 to 1870, and since 1929 in the Papal State of the Vatican City State).

The tiara remained part of the Papal crest of post Vatican II Popes up to, and

¹⁶³ *Catholic Encyclopedia* (1913), Vol. 10, “Mitre” pp. 404-6; *New Catholic Encyclopedia* (1967), Vol. O, “Miter” pp. 981-2.

including, John-Paul II. For example, in the museum of the Roman Catholic Cathedral at the old city of Bari in Italy, I beheld a Papal chair designed for the Pope's visit in 1984 which had embroidered onto it the Papal crest of John Paul II (Pope 1978-2005), bearing the Papal tiara at the top (and the letter "M" for Mary). However, a change has occurred from 2005 under Benedict XVI. While under Benedict XVI the Papal triple tiara continues to be used on the *Coat of Arms of the Vatican City* employed as the "Emblem" of temporal power or "Banner of the Vatican City State," as well as on the Flag of the Vatican, it is no longer used on the individual Papal coat of arms of the Pope.

After Benedict XVI (Pope since 2005) was inaugurated, he issued a Papal Coat of Arms which used the Papal mitre and pallium instead of the Papal tiara. This heraldic mitre contains three bands across it, so that it impressionistically looks like (what might be called,) a *triple-tiered mitre* reminiscent of the *triple-tiered tiara*. The Papal Nuncio, Monsignor Lanza di Montezemolo, states in his discussion of "The Coat of Arms of ... Benedict XVI," that it is "to recall the symbolism of the tiara," that the "Papal mitre shown in his arms," "is silver and bears three bands of gold," "joined at the centre to show their unity in the same person." Then "there is also a completely new symbol in the arms of Pope Benedict XVI, the 'pallium'." A 'real lambskin draped over' the "shoulders," "was later replaced by a stole of white wool woven with the pure wool of lambs." "The pallium is" "not only the symbol of Papal jurisdiction, but also the explicit" Papal "sign of sharing this jurisdiction with the Metropolitan Archbishops, and through them, with their suffragan Bishops," since "the pallium" is conferred by the Pope "upon Metropolitan Archbishops."¹⁶⁴

Significantly, both the mitre and the stole, and therefore the Papal pallium in its present form as a Papal stole, are all grants from the *Donation of Constantine*, and all therefore have written on them the Papal title, *Vicarius Filii Dei*. In removing the heraldic Papal tiara from his Papal coat of arms, and introducing the Papal mitre in a style recalling the triple tiara by having three bands of gold across it, together with adding the lambskin Papal stole or pallium, Benedict XVI has essentially moved away from the symbolism of the "little horn" (Dan. 7:8) dress look of the triple-tiara, and into the false prophet dress look of having "two horns like a lamb" (Rev. 13:11). In this context, both the usage of the mitre and the pallium, stresses his collegiality with other Romish bishops, and this is particularly appropriate since while the Pope summons and presides over "ecumenical" councils since 1123, and is the most prominent figure of the "ecumenical" council, he is not the "ecumenical" council himself. Thus the Pope is the most prominent figure making up the false prophet with "two horns like a lamb" (Rev. 13:11), but he is not by himself the false prophet, since this is something he shares *in collegiality with all Romish bishops* who sit in any "ecumenical" council. Thus the new Papal arms of Benedict XVI, still continue to reflect the Papal grants of the *Donation of Constantine* and so the Papal title, *Vicarius Filii Dei*. Thus may we say of this element of the Roman Church, "*semper eadem*" (Latin, "always the same").

If the Lord tarries (Matt. 25:5), and we have more Popes, it will be interesting to see if the mitre comes to permanently replace the tiara on the Papal coat of arms of Popes after Benedict XVI. If so, it will be interesting to see if this notion of a *triple-tiered mitre*, with three bands of gold that recalls the symbolism of the Papal tiara and distinguishes it from

¹⁶⁴ Monsignor Andrea Cordero Lanza di Montezemolo, Apostolic Nuncio, "The Coat of Arms of His Holiness Benedict XVI" (www.vatican.va/holy_father/benedict_xvi/elezione/stemma-benedict-xvi_en.html).

non-Papal mitres, becomes a permanent heraldic symbol of the Papal mitre. It will also be interesting to see, if the usage of the pallium also becomes a standard heraldic feature of future Papal coats of arms. However, as at 2006 (revised first edition of this work) and 2010 (second edition of this work), this is not known. Importantly, since both the Papal tiara and Papal mitre have the words “Vicarius Filii Dei” (figuratively) written on them, this still means that every Papal mitre like every Papal tiara would still contains these words, and so every Papal crest, whether bearing a tiara or mitre, also contains these words written on it.

Moreover, Fleming’s Editor of *The Rise and Fall of Rome Papal*, says, “the title which the Roman Pontiff has assumed, and which is inscribed over the door of the Vatican,” is “‘Vicarius Filii Dei’.¹⁶⁵” That this is a normative historicist reference to figurative inscription seems indicated by the following Biblical factors. The words “inscribed” are without a qualification i.e., “on stone” is lacking, making it like the “walls” of Isa. 49:16, “I have graven” (AV) or “inscribed” (NASB & NKJV) “thee upon the palms of my hands; thy walls are continually before me” (Isa. 49:14, AV). They are said to be “over the door.” This is reminiscent, not only of “the walls” of Isa. 49:14, but also of Moses who said, “thou shalt write them upon the posts of thy house, and on thy gates” (Deut. 6:9). It is also reminiscent of the symbolic Passover use of blood (Exod. 12:7,22), where we find these exact words, “over the door,” in the statement, “when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass *over the door*” (Exod. 12:23, emphasis mine). Contextually, “over the door” is of many “houses” (Exod. 12:23, cf. 12:7,15,27), and so the lack of any defining specificity to a particular door in the statement, “the title” “which is inscribed over the door of the Vatican,” is “‘Vicarius Filii Dei’;” coupled with the fact that “over the door” is an exact quote from Exod. 12:23, implies, or allows for, multiple fulfilments. That is, this generality of words means there may be many doors of the Vatican with this inscription, any one of which may be called “the door of the Vatican.”

That this is a figurative inscription is also indicated by general knowledge of Rome and the Vatican. When such literal inscriptions on stone bear a title, it is not customary for Popes to use “Vicarius Christi” (Vicar of Christ), much less, “Vicarius Filii Dei” (Vicar of the Son of God). Rather, the normative Papal title is “Pontifex Maximus,” often abbreviated e.g., “Pont. Max.” or “P.M.” Having concluded that a figurative inscription is meant in the statement that “‘Vicarius Filii Dei’,” “is inscribed over the door of the Vatican,” means that to understand this, one must there locate “over the door,” a grant from the *Donation of Constantine* e.g., a tiara, or Papal mitre, or a pallium (Papal stole).

More than a hundred years after Fleming’s Editor penned these words in 1793, the area of St. Peter’s Square outside St. Peter’s Basilica was then opened up by Mussolini’s *Via della Conciliazione* in the 1930s. This created the architecturally open and modern, St. Peter’s Square (or “St. Peter’s Plaza¹⁶⁶”), and gave a much wider view of St. Peter’s Basilica than was originally intended by Lorenzo Bernini, when he built it under Pope Alexander VII (Pope 1655-1667) from 1656 to 1667. Thus St. Peter’s Square now leads into the Pope Pius XII’s Plaza and *Via della Conciliazione* going down to the Tiber River. Therefore it is possible, though not certain, that Fleming’s Editor may have included in this description, a door that ceased to exist when the *Via della Conciliazione* opened St. Peter’s Square up in 1937. However, his lack of specificity, and consequent allowance of fulfilment in multiple

¹⁶⁵ Fleming, p. 48.

¹⁶⁶ Though a map I got when in Rome refers to this as *St. Peter’s Plaza*, in practice, it is more commonly still called *St. Peter’s Square*.

doors, heightened by quoting “over the door” from Exod. 12:23, which refers in general to “the door” of multiple “houses,” i.e., many doors, means that anything over any such now demolished door, must also be more generally present over many other remaining doors of the Vatican, any of which may be called, “the door of the Vatican.”

It is surely notable that the Roman Catholic Papal private secretary, Gaetano Moroni, also uses the Papal title, *Vicarius Filii Dei* in the context of entering the Vatican, saying, “If you want to be in the Vatican you must make an application, that appeals to the Pope, the *Vicarius Filii Dei*.¹⁶⁷” He also uses an Italian word, that can mean “an inscription,” namely, “iscrizione,” for a *written* “application.” Is this a quaint coincidence, or is he possibly using a word-play and alluding to some (figurative) “inscription” of *Vicarius Filii Dei* that was associated with the Vatican? When this was written in 1860, the Papal states were still in place, and so the Vatican was simply one area inside the much larger Papal states, and the Vatican was inside the much larger Papal controlled City of Rome. Yet some special significance attached to entry into the Vatican, which Moroni connects with this Papal title. The testimony of both a Protestant source (Fleming’s Editor, 1793), and a Roman Catholic source (Moroni, 1860 & 1879), that links the Papal title, *Vicarius Filii Dei*, with entry to the Vatican, is significant. It indicates that in the late 18th century and 19th century (and possibly for a longer period than this), *Vicarius Filii Dei* was regarded as an appropriate Papal title to use in the context of entering the Vatican. We cannot now be sure what this precise connection was, due to the absence of written records of oral conversations connected with entering the Vatican, in which this Papal title *may* have been customarily used by an oral convention. Possibly relevant documents associated with applications to enter the Vatican from this era may come to light in the future which illuminate this matter further. But we can be sure that there is testimony from both Protestant and Roman Catholic sources that in some way finds it appropriate to link the Papal title, *Vicarius Filii Dei*, with entry to the Vatican.

On one of my visits to Rome, I prayerfully and carefully walked around the entire walled city-state of the Vatican. I inspected its many doors, most of which have now been sealed up, usually with bricks. I found over a number of these doors to the Vatican, the Papal coats of arms of various Popes inscribed in stone, all having the heraldic Papal tiara at the top. Some were more impressive than others e.g., the heraldic tiara on the Papal crest hanging over *the door of the Vatican* into the Vatican Museum (“MVSEI VATIANI”), is far more impressive to behold, than *the door of the Vatican* at the very opposite end of the Vatican wall to St. Peter’s Basilica i.e., *the back door of the Vatican*, which was sealed up, though contained over it the Papal crest of Pope Pius IV (Pope 1559-1565), with the customary heraldic Papal tiara. So too, *the door of the Vatican* with the Papal tiara on the Papal crest of Pius IV, which still has the railway tracks into the Vatican, but whose great iron doors have been shut for years, is a more impressive door than some others I saw. It is possible that similar Papal coats of arms with a Papal tiara, hung over yet more entrance doors, and were demolished in the 1930s to build the new entrance into St. Peter’s Square. Any one of these many doors, would meet the broad general description of Fleming’s Editor, who simply said, “over the door of the Vatican.”

A bronze gate (*Portone di Bronzo*) is the chief entrance to the Vatican for Heads of State and other foreign dignitaries. While the Papal coat of arms of Pius XI (Pope 1922-1939) now hangs over it, this would not have been there in Fleming’s time. The *Bronze*

¹⁶⁷ Moroni, G., *Dizionario, op. cit.*, Vol. 99, p. 21; Italian original with Latin Papal title, “Si vuole esistere nel Vaticano un’iscrizione, che appella il Papa, *Vicarius Filii Dei*.”

Door is guarded by Swiss Guards who bar entry to tourists; but beyond this door, on an arch of the inner corridor, is an elaborate Papal coat of arms, bearing the heraldic tiara of Alexander VII (Pope 1655-1667); next to which on the side is a statue of Constantine on a horse (made by Bernini). On the one hand, this combination of tiara and Constantine may be relevant. But on the other hand, this is not so much a “door of the Vatican,” as an arch on *the inner corridor* after the door.

However, when one enters St. Peter’s Basilica from St. Peter’s Square (Plaza), I found that in the middle one passes under a huge Papal crest inscribed in stone, with a very large heraldic Papal tiara on it, still visible as one looks up just before entry. This is the Coat of Arms of Pope Paul V (Pope 1605-1621), and with it is a literal inscription in stone to “PAULUS V” as “PONT. MAX.” from “MDCXII” (1612). A similar inscription to “PAULUS” as “PONTIFEX MAXIMUS” with his Papal coat of arms bearing the heraldic tiara, was also on the smaller door to the right¹⁶⁸. Thus there are many doors of the Vatican with Papal crests hanging over them, which would meet the general description, “over the door of the Vatican.” While any of these doors with a Papal coat of arms bearing the heraldic tiara would suffice to meet the relevant description of Fleming’s Editor, I was particularly impressed with the fulfilment of this statement in the *main* door into St. Peter’s Basilica. Thus I concluded that these comments by Fleming’s Editor (1793), refer to the heraldic tiara on the Papal coat of arms, “over the door of the Vatican” in many instances, of which I personally found the most striking example to be the Papal crest over the *main* door to St. Peter’s Basilica.

Of course, it was also clear to me, as it would be to any observer, that “Vicarius Filii Dei” is not literally written on the Papal tiara hanging over the main door of the Vatican, or any other heraldic Papal tiara over the doors of the Vatican that still exist around the wall. Therefore I conclude that Fleming’s Editor meant that, “Vicarius Filii Dei,” is written in some figurative sense on the heraldic Papal tiara in a Papal crest. Thus the specific proposition that “Vicarius Filii Dei” “is inscribed over the door of the Vatican” (Fleming’s Editor), is simply one manifestation of the general proposition that “the Pope’s title” “upon his tiara” is “VICARIVS FILII DEI” (Paisley). Thus what Fleming’s Editor says, *IS EASY TO FIND “OVER THE DOOR OF THE VATICAN” IF ONE KNOWS HOW AND WHAT TO LOOK FOR, BUT IMPOSSIBLE TO FIND IF ONE DOES NOT KNOW HOW AND WHAT TO LOOK FOR.* But what does St. John say? “Here is wisdom. Let him that hath understanding count the number of the beast” (Rev. 13:18).

With this realization in mind, I find another reason for isolating the Papal crest over the main door into St. Peter’s Basilica, as a particularly striking example of the title, “Vicarius Filii Dei.” This may also help explain both the Protestant (Fleming’s Editor, 1793) and Roman Catholic (Moroni, 1860 & 1879) tradition, that links the Papal title, *Vicarius Filii Dei*, with entry to the Vatican. It should be remembered, that when Fleming’s Editor and Moroni wrote, *Corpus Juris Canonici*, which contains the Papal title “*vicarius Filii Dei*” (*Decreti Prima Pars* 96:14), as well as the larger *Donatio* (Donation of Constantine), was still the contemporary Roman Catholic canon law work. It was not, as it later became from 1917, simply a work relevant to Roman Catholic canon law legal history. This meant that both writers lived in a cultural context, where those who studied

¹⁶⁸ For some excellent diagrams of St. Paul’s Basilica and the Vatican around the time of Fleming’s Editor (1793), see Filippo Gilli’s *Architettura Della Basilica Di S. Petro in Vaticano*, Nella Stamperia de Romanis, Romo, 1812, Diagrams 8 & 12.

contemporary Roman Catholic canon law, read *Corpus Juris Canonici*, and so had a much greater familiarity with the Latin Papal title, “Vicarius Filii Dei” and its connection with the *Donation of Constantine*, than was the case after 1917. Thus *assumed levels of general knowledge* issues about “vicarius Filii Dei” changed from 1917, after which time, less people, both Roman Catholic and Protestant, were familiar with it.

Of relevance to these Protestant (Fleming’s Editor, 1793) and Roman Catholic (Moroni, 1860 & 1879) comments, it is surely noteworthy that the Vatican includes St. Peter’s Basilica. While the new St. Peter’s Basilica was built from 1506 to 1615 A.D., the old St. Peter’s Basilica, which was demolished in the 15th century in order to build the new St. Peter’s Basilica, was much older. *The original St. Peter’s Basilica was built by order of the Roman Emperor, Constantine*, and took about 30 years starting from around 330 A.D. . It is thus directly linked with Constantine, the purported author of the *Donation of Constantine*. St. Peter’s Basilica also relates to the *Donation of Constantine* due to the strong focus on the Apostle Peter in this document. E.g., it is claimed that “Peter” was first “set up as the vicar of God’s Son” (*vicarius Filii Dei*), “the Pontiffs” now “sit in the chair of blessed Peter,” and that the “apostles,” “Peter and Paul,” in vision, gave to “Silvester,” “supreme Pontiff and universal Pope,” “and to the Pontiffs, his successors,” the Papal grants such as e.g., “the diadem,” “the mitre,” and “the stole¹⁶⁹.”

Furthermore, the *Donation of Constantine* says concerning “the pontifical crown” of “the vicar of God’s Son” (*vicarius Filii Dei*), that it “should” have “the dignity of a more than earthly office and the might of its glory should be yet further adorned - lo, we convey to” “Silvester, universal Pope, both our palace,” “and” “all provinces, palaces and districts of the city of Rome and Italy and of the regions of the West,” and “to” “his successors¹⁷⁰.” Thus while St. Peter’s Basilica is not mentioned by name in the *Donation of Constantine*, the claim is made in the *Donation of Constantine* that it conveys the old St. Peter’s Basilica in “the city of Rome,” *built by Constantine himself*, to the Popes of Rome, as a manifestation of “the pontifical crown” being “further adorned.” It is therefore possible that the fact that Constantine built the original St. Peter’s Basilica, coupled with these sections in the *Donation of Constantine*, gave rise to the Protestant tradition linking *Vicarius Filii Dei* to the Papal tiara or “pontifical crown” in the Papal crest “over the door of the Vatican” (Fleming’s Editor); and also the Roman Catholic tradition, that deems it appropriate to link *Vicarius Filii Dei* with an application for entry into the Vatican (Moroni). If so, the heraldic Papal tiara on the Papal crest *over the door of the Vatican* through the main door of St. Peter’s Basilica, must stand as the example *par excellence* for the words of Fleming’s Editor, “the title which the Roman Pontiff has assumed, and which is inscribed over the door of the Vatican,” is “‘Vicarius Filii Dei’.” On the data presently available to me, we cannot be sure as to whether this Protestant tradition was developed independently from, or in conjunction with, the comparable Roman Catholic tradition connected with entry into the Vatican.

There is good reason for this historical focus on the Papal tiara and Papal mitre by Protestant historicists. The fact that Dan. 7:8 alludes to the Pope in the Papal triple tiara by describing him as a “little horn, before whom there were three of the first horns plucked up” (AV), and “in this horn were eyes like the eyes of a man, and a mouth speaking great things” (ASV) (Dan. 7:8), means that Scripture itself points us to a depiction of the Pope that looks like him when he is wearing the Papal tiara. That is, in broad-brush artistic terms, the Pope

¹⁶⁹ Bettenson’s *Documents*, pp. 98-100.

¹⁷⁰ *Ibid.*, pp. 99-101.

in his tiara looks like a “little horn” which has “the eyes of a man” and “a mouth.” So too, the three sections of the triple-tiara acts as an artistic reminder that the “little horn” “plucked up” “three” “horns” to establish the first Papal state in 756 (Dan. 7:8). If the Devil operating through future Popes continues the policy tradition of Benedict XVI in using three bands on the Papal mitre in order to recall the triple tiara, then this Papal mitre symbolism will act to echo this earlier feature of the triple-tiara to historicists.

Likewise, it is noteworthy that the “two horns” of the false prophet in Rev. 13:11 alludes to the two-horned mitre of the Romish Popes and Bishops, and so helps identify the false prophet in its greater fulfilment as the “ecumenical councils,” starting with the *First Lateran Council* (1123), from which time the Pope called and presided over them himself, and from about which time the Pope and all his bishops wore the two-horned mitres. It is significant since this two-horned bishop’s mitre was derived from Papal grants from the Pope, who thus extended this usage from his own two-horned Papal mitre to the false prophet as a symbol of Papal power, once again, this means that Scripture itself points us to the Papal mitre. Furthermore, the mark of the beast, 666, is put in people’s “foreheads” (Rev. 13:16), and the Whore of Babylon has a name written in her “forehead” (Rev. 17:5), so that to look for 666 in the area of the forehead again points us to that which covers part of the Papal forehead, namely, the Papal tiara or the Papal mitre. Therefore I agree with and endorse the Protestant tradition which emphasises that the Papal tiara and Papal mitre have “Vicarius Filii Dei” written on them and thus bear the number 666. Given that the Papal pallium made of lamb’s wool, in its later form is a Papal stole, worn by the Pope and granted by him to his Metropolitan Archbishops (who may sit on “ecumenical councils”), the fact that Papal stoles are grants from the *Donation of Constantine* means that there is good reason to also include this item in its pallium form. This is relevant to the description of the false prophet or “ecumenical” councils in their greater fulfilment from 1123 referred to in Rev. 13:11. Its aptness is also highlighted in the fact, discussed above, that it is on the Papal Coat of Arms of Benedict XVI.

The Church of Rome has also sometimes made this emphasis on the Papal mitre and Papal tiara, with respect to the grants from the *Donation of Constantine*. On my third visit to Rome in March 2002, I went to the Basilica of San Quattro Coronati (near the Colosseum), and there saw the Papal crest of John Paul II, placed on a shield at the entrance to the main door of the church, bearing a heraldic Papal tiara at the top. I also inspected this basilica’s Chapel of St. Sylvester. This has a series of medieval frescoes showing the conversion of Constantine. The Bishop of Rome, Sylvester, is anachronistically shown as “Pope,” and in the frescoes before the *Donation of Constantine*, he is pictured as wearing neither mitre nor tiara. But in the fresco showing the *Donation of Constantine* he is pictured wearing the two-horned Papal mitre and being given the Papal tiara, then in the following fresco he wears the Papal tiara, and as a symbol of Papal power extending the usage of the mitre to Roman Catholic bishops, three of the “Pope’s” loyal bishops are depicted wearing two-horned bishop’s mitres. These frescoes thus make the point that the Papal mitre and Papal tiara have a common origin as the “Pope’s” crown from the grants in the *Donation of Constantine*, and that the extension of the two-horned mitre to Roman Catholic bishops is a symbol of Papal power. As one proceeds to the arch of the chapel, on the left side of the arch, Sylvester is depicted wearing the much later triple Papal tiara, opposite him on the other side of the arch is Constantine, and in the middle at the top of the arch the overriding spiritual power is depicted as the so called “Queen of Heaven,” Mary, who is pictured wearing a crown and

holding a sceptre¹⁷¹. Thus in these classic medieval frescoes at the Basilica of San Quattro Coronati, Rome herself puts a similar emphasis on the mitre, tiara, and Donation of Constantine, as the Protestant historicist does.

Pope Innocent III (Pope 1198-1216) also stressed this nexus. He was a frightening figure, whose chosen name of “Innocent” was highly inappropriate. His great power was seen in the fact that he summoned and presided over the *Fourth Lateran Council* (1215), which required a belief in transubstantiation, established the justly dreaded *Inquisition*, and went out to murder the Albigenses and Waldenses¹⁷². Pope Innocent III, was responsible for supplanting and replacing other Papal “vicar” titles, especially “Vicar of God” (Latin *Vicarius Dei* or *Vice Dei*) and “Vicar of Peter” (Latin *Vicarius Petri*), with the usage of “Vicar of Christ” or “Vicar of Jesus Christ” as the formal Papal “vicar” titles. His *Sermon on Saint Sylvester’s Day* (December 31) is recorded in the classic Latin text by Jaques Migne (1800-75), *Patrologiae Curses Completus*, and is instructive on this matter. Using as his authority the *Donation of Constantine*, Pope Innocent III referred to “Blessed Sylvester” and said that this “vicar” (Latin *vicarius*) “is ‘King of Kings and Lord of Lords’ (Revelation 19),” thus appropriating this title of God’s Son to the Papacy as Christ’s “vicar.” He further said:

This excellent emperor, Constantine, learnt through a Divine revelation Blessed Sylvester had, at this baptism, and was cleansed from leprosy. Moreover, he also equally gave the senate ... and ... all the Western Kingdom [to Sylvester], and took to himself Byzantine and ... the Eastern Kingdom. In fact, he wanted to lay his crown on Sylvester’s head, but instead of that Sylvester respected the clerical crown ..., and wore the royal headdress circled with gold. By his [clerical] authority, the Pontiff appointed patriarchs, metropolitans, and bishops; and from his kingly power made senators, prefects, judges, and notaries. Thus the Roman Pontiff, *AS A SIGN OF HIS KINGLY POWER WORE THE TIARA, AND AS A SIGN OF HIS PONTIFICAL POWER WORE THE MITRE*. However he always used the mitre everywhere; to be sure, he did not use the tiara always or everywhere, because his pontifical authority was more ancient, dignified, and extensive than the kingly power. Indeed, to the people of God, the priesthood surpassed the empire, with Aaron the first Pontiff (Matthew 16) ... Blessed Sylvester was thus the successor of Peter, vicar of Jesus Christ (Latin *vicarius Jesu Christi*)¹⁷³.

¹⁷¹ The Romish Doctrine of Mary’s Assumption (1950) claims the “ever-virgin Mary” is in “heaven” “as Queen at the right hand of her Son” (Bettenson’s *Documents*, pp. 280-1).

¹⁷² The Albigenses of the region around Albi in southern France, consisted of both heretical Cathar Albigenses and orthodox Waldensian Albigenses. The Roman Church referred to both groups under the common designation of “Albigenses” so as to incite its minions against the orthodox Waldensian Albigenses whom they thought of as being the same group as the unorthodox Cathar Albigenses. Since the “Albigenses” of interest to Protestant hagiology were thus simply a regionalized group of Waldenses, the terminology of “Albigenses and Waldenses” is *prima facie* repetitive. But Protestant hagiology has traditionally made such references to the “Albigenses and Waldenses” because the Waldensian Albigenses were hunted down and killed by Rome under this name; for Rome did “revile” and “persecute” them, “and” “say all manner of evil against” them “falsely, for” Christ’s “sake” (Matt. 5:11).

¹⁷³ Migne, J.P., *Patrologiae Curses Completus*, Paris, France, 1857-66, Volume 217, pp. 481-2 (Latin text), Sermon 7 on the Feast of Saint Sylvester (emphasis mine).

In the first place, it is notable that Pope Innocent III here traces both the Papal tiara and Papal mitre to the *Donation of Constantine*, seeing in the tiara a symbol of Papal temporal power and in the mitre a symbol of Papal spiritual power. Moreover, he traces the history of the Papal mitre back to “Aaron the first Pontiff.” Since the Aaronic “mitre” had an inscription “upon the forefront of the mitre,” namely, “Holiness to the Lord” (Exod. 28:36,37), it is surely reasonable to ask on Pope Innocent III’s line of argument what the figurative inscription is on the Papal mitre? To this, the answer must surely be, “Vicarius Filii Dei,” since this is the “vicar” title found in his source, the *Donation of Constantine*.

It is also notable that having referred to Bishop Sylvester as “vicar” (Latin *vicarius*) on the basis of the *Donation of Constantine*, he then uses for Sylvester the Papal title “Vicar of Jesus Christ” (Latin *vicarius Jesu Christi*). Since the “vicar” title that Pope Innocent is basing his views on in the *Donation of Constantine* is clearly “Vicar of the Son of God” (Latin *Vicarius Filii Dei*), it follows that he was treating “Vicar of Jesus Christ” and “Vicar of the Son of God” as synonyms for his purposes, and in harmony with his policy of replacing other Papal “vicar” titles with “Vicar of Jesus Christ” or “Vicar of Christ,” he was replacing the *Donation of Constantine*’s “Vicar of the Son of God” with “Vicar of Jesus Christ.” Since the Pope who is responsible for introducing the general usage of “Vicar of Jesus Christ” or “Vicar of Christ” in the place of other Papal “vicar” titles, clearly developed “Vicar of Jesus Christ” in his *Sermon on Saint Sylvester’s Day* on the basis of “Vicar of the Son of God” in the *Donation of Constantine*, it follows that the now developed Papal title “Vicar of Jesus Christ” is, at least in part, a continuing manifestation and expression of the Papal title “Vicar of the Son of God.”

This nexus between “Vicar of Christ” and the *Donation of Constantine* in Pope Innocent III’s theology is recognized by the Italian Roman Catholic writer, Michael Macaroni in his article, “The Pope ‘Vicarius Christi’.” Macaroni refers to “King Christ and his vicar,” in “two letters of Innocent III,” one of which “was declared on the Feast of Saint Sylvester.” He notes “The *Donation of Constantine* constitutes an argument” in “the sermon,” and “the fact of the *Donation*” “received from Constantine,” gives “the Pope” certain “prerogatives” and this “makes the Pope really vicar of Christ.” Macaroni is particularly interested in the connection of the title “Vicar of Christ” with temporal power granted from the *Donation*. He refers “to the ‘Crown’” of “the Roman Pope,” observing that it was “given by Constantine to Sylvester as a sign of his *Donation*,” and “clearly indicates that our Pope intends as material property of the Roman Church the possessions received with the false donation.” “This royalty of the Roman Pope is declared correspondingly with his prerogatives of being vicar of Christ.” “It is necessary to conclude that, like in the sermon of Saint Sylvester, Innocent III finds, and brings to light, an original correlation between the mighty land that the Pope owns as a result of *Constantine’s Donation*, and the nature of the Papal dignity expressed in the title ‘Vicarius Christi’.”¹⁷⁴ Thus in *Pope Innocent III, Rome herself puts a similar emphasis on the Pope’s claim to be “vicar” of Christ, mitre, tiara, and Donation of Constantine, as the Protestant historicist does.*

¹⁷⁴ Maccarrone, M., “Il Papa ‘Vicarius Christi’,” in Casamass, A., Maccarrone, M., Oligier, L., *Miscellanea Pio Paschini*, Studi Di Storia Ecclesiastica, Facultas Theologica Pontificii Athenai Lateranensis, Romae, 1948, *Nihil Obstat Quominus Imprimatur*, Romae, die 28 augusti 1949, A Fares, Revisor delegatus; *Imprimatur* E. Vicariatu Urbis, die 28 augusti 1949, + Aloysius Traglia, Archiep.us Caesarien., Vicesgerens; Volume 1, pp. 427-500 at pp. 451-3 (translated from Italian for me by Eddie Shehaz of London, UK, 2002).

As mentioned above, Teahouse's comments are useful for showing that some lower ranking members of the Roman Catholic hierarchy, in oral conversation never use the Papal title, *Vicar of the Son of God*, and are unfamiliar with either its oral or written usage by other fellow Romanists. On the one hand, the Papist apologist Paul Stenhouse says "'Vicarius Filii Dei' is not one of the Pope's titles." But on the other hand, he says the "official titles of the Pope" include "*Vicar of Jesus Christ*."¹⁷⁵ Therefore a fundamental analytical defect of Teahouse's methodology is his failure to research the theological history, connotations, and loadings of the Papal title "Vicar of Jesus Christ." That is because it is clear that the Pope who first developed "Vicar of Jesus Christ" (or "Vicar of Christ") as the general Papal "vicar" title, namely, Pope Innocent III, clearly saw the title "Vicar of Jesus Christ" as a manifestation of "Vicar of the Son of God" in the *Donation of Constantine*. Thus e.g., in *The Temporal Power of the Vicar of Jesus Christ* (1880), Cardinal Henry Manning, first refers to "the Vicariate of Jesus Christ," and then refers to "the Vicariate of the Son of God." He first calls the Pope by the formal Papal title, "the Vicar of Jesus Christ," and then calls the Pope by the semi-formal Papal title, "the Vicar of the Son of God." He first refers to "the temporal sovereignty of the Vicar of Jesus Christ," and then refers to "the temporal power of the Vicar of the Son of God."¹⁷⁶

Some, like the Popish apologist, Paul Stenhouse, have also tried to deny that *Vicarius Filii Dei* is written on the Papal mitre and Papal tiara¹⁷⁷. One of the largest Roman Catholic weekly newspapers in the United States of America, *Our Sunday Visitor*, (whose offices are at Huntington, Indiana,) published a question from an enquirer on 15 Nov. 1914, which said, "The title of the Pope of Rome is *Vicarius Filii Dei*. This is inscribed on his mitre; and if you take the letters of his title which represent Latin numerals," "and add them together they come to 666." In reply, Rev. Ernest R. Hull for the "Bureau of Information," said that the number 666 would fit many men, including himself (Ernest's Reginald's Hull), and so fails to prove the Pope is the Antichrist. Hull was partly correct, since 666 is only *one* of *many* Biblical identifiers of the Antichrist, and taken in isolation from these it proves nothing. (E.g., Hull is not located in the City of Seven Hills, from where he has martyred "the saints," and commits spiritual "fornication" with "the kings of the earth" Rev. 17:2,6,9.)

Again on 18 April 1915, an enquirer asked, "What are the letters supposed to be in the Pope's crown, and what do they signify, if anything?" In reply, the Roman Catholic "Bureau of Information" said, "The letters inscribed in the Pope's mitre are these: *Vicarius Filii Dei*, which is the Latin for Vicar of the Son of God." It then upholds the claims of Papal "authority" in the "Church" "to teach" and "to rule," with "the Bishop of Rome, as head of the Church," holding "the title, 'Vicar of Christ.'" Then on 16 Sept. 1917, *Our Sunday Visitor* said, "interpreters have never shown that the title 'Vicarius Filii Dei' is really inscribed upon the Pope's tiara," though made no reference to the Papal mitre. Again on 3 August 1941, *Our Sunday Visitor* said that it "is not at all true" "that the Pope's tiara is

¹⁷⁵ Stenhouse, P., *Catholic Answers to "Bible" Christians*, *op. cit.*, p. 25.

¹⁷⁶ Manning, H.E., *The Temporal Power of the Vicar of Jesus Christ*, 3rd edition, *op. cit.*, pp. xxviii-xxix, 140-141,231.

¹⁷⁷ Stenhouse, P., *Catholic Answers to "Bible" Christians*, *op. cit.*, pp. 24-5. In fairness to Stenhouse it may be said that he is analyzing the poorly researched work of two Judaizing cult pseudo-historicists on this issue, but it must also be said that he is at fault for not pointing out the difference between a cult pseudo-historicist and an orthodox Protestant historicist..

inscribed with the words ‘VICARIUS FILII DEI,’ since “the tiara of the Pope bears no inscription whatsoever,” though again made no comment on the Papal mitre. Finally, in the late 1990s, the President of *Our Sunday Visitor*, Robert Lockwood, said “the 1915 remark regarding the alleged inscription on the Pope’s mitre was an ... error.”¹⁷⁸

Lockwood’s opinion is given in the context of members of the Seventh-day Adventist Church persistently and consistently misusing these quotes from *Our Sunday Visitor*, to claim a literal inscription of “Vicarius Filii Dei” on the Papal mitre. Thus Lockwood wanted to reject this idea on the basis that no known Papal mitre has ever had such a literal inscription. If these were the only two possibilities, namely, the Papal mitre having a literal inscription of “VICARIUS FILII DEI,” or the 1915 *Our Sunday Visitor* having made an “error,” then in the absence of any corroborating evidence capable of withstanding scrutiny that any such Papal mitre has ever existed, Lockwood would be right to conclude that an “error” had been made. But against this possibility of an extraordinary “error” by *Our Sunday Visitor*, it must be said that Lockwood’s opinion is given more than 80 years later, and having no real connection with the earlier “Bureau of Information,” he may well be out of touch with their thinking. This possibility is heightened by the fact that Lockwood sees only two possibilities, namely, a literal inscription on the Papal mitre, or an “error” in the 1915 comments.

However, in seeing only two possibilities, Lockwood has himself made an error. It is possible that this 1914 and 1915 Roman Catholic “Bureau of Information,” was aware of the interpretation that considered *Vicarius Filii Dei* was figuratively written on the Papal mitre, and wrote in a context where they thought others, both Roman Catholic and Protestant, were aware of this understanding. A number of stylistic features of the 1915 “Bureau of Information” statement, support the possibility that this may have been their thinking.

Firstly, this Roman Catholic “Bureau of Information” says, “*Vicarius Filii Dei*” is “inscribed in the Pope’s mitre.” Generally, *to inscribe* has the connotation of engraving or drawing, and this would be an inappropriate word for the cloth Papal mitre, on which any such literal words would be *sown on*, not “inscribed in.” This fact would be well known to these Roman Catholics who would be familiar with the cloth mitres of Romish bishops. However, “inscribed in” would be an appropriate word for a figurative inscription.

Secondly, this is a general reference to “the Pope’s mitre” i.e., all Papal mitres, rather than a specific reference to e.g., “the mitre of Pope Benedict XV.” This generic language fits better with a figurative inscription applicable to all Papal mitres. Thirdly, I note that on this view of a figurative inscription, the Papal title *Vicarius Filii Dei* is written on both the Papal tiara and mitre, and this may explain the usage of both “interpreters” and “really” in the 16 Sept. 1917 edition of *Our Sunday Visitor*, which said “*interpreters* have never shown that the title ‘Vicarius Filii Dei’ is *really* inscribed upon the Pope’s tiara” (emphasis mine).

¹⁷⁸ Correia, R.F., “The Search to Document and Authenticate Vicarius Filii Dei,” *op. cit.*, under “Our Sunday Visitor,” at “The April 18 1915 article from Our Sunday Visitor,” “September 16, 1917,” “August 3, 1941,” and “VICARIUS FILII DEI & 666.” As noted above, Correia is a member of the Seventh-day Adventist Church. This Judaizing cult uses the 1915 statement in *Our Sunday Visitor*, together with Uriah Smith’s misuse of Bullard’s *The Reformation* (1832), to argue for a *literal* inscription of “Vicarius Filii Dei” on the Papal mitre. They also argue for a *literal* inscription of this title on the Papal tiara, e.g., Pastor D.E. Scoles quotes from Mr. De Latti and Rev. B. Hoffmann who both claimed to have seen such a Papal tiara (*Kingdom Tidings* www.1335.com/Archive/kt0900.html).

It is also noteworthy that the 1915 statement of *Our Sunday Visitor*, that “*Vicarius Filii Dei*” “is the Latin for Vicar of the Son of God”, and the “Bishop of Rome, as head of the Church, was given the title ‘Vicar of Christ;’” shows that in 1915 the “Bureau of Information” made some use of the semi-formal Papal title, “Vicar of the Son of God,” which they characterized under, and distinguished from, the formal Papal title officially ascribed to the Pope, “Vicar of Christ.” (Compare the same technique of characterizing *Vicar of the Son of God* under *Vicar of Jesus Christ* by Manning and Moroni, *supra*.) It is also notable that on two occasions this Roman Catholic “Bureau of Information” accepted that “*Vicarius Filii Dei*” was “inscribed” on the Papal “mitre,” although the Romanist “Bureau of Information” placed a different interpretation on this than the one which saw it as an identifier of Antichrist. They thus wrote these comments in a context where they were aware that the presence of *Vicarius Filii Dei* on the Papal mitre was being used by those who regarded the Pope as the Antichrist. Yet they seemed perfectly comfortable with the fact of such an inscription on the Papal mitre, while disagreeing with the Antichrist interpretation. This shows them to have been a more talented group of Popish apologists than e.g., Lockwood or Stenhouse, since good rival analysts should always be able to *agree on the basic facts of a matter*, while simultaneously *disagreeing on the interpretation of those facts*. Thus I conclude that the 1914 and 1915 Roman Catholic “Bureau of Information” of one of the largest Roman Catholic newspapers in the USA, *Our Sunday Visitor*, may well represent a Roman Catholic recognition of the fact that “*Vicarius Filii Dei*” is *figuratively* “inscribed in the Pope’s mitre.”

In reaching this conclusion, it should also be remembered that when these statements were made in *Our Sunday Visitor* in 1915, the Roman Catholic canon law work, *Corpus Juris Canonici* (“Body of Canon Law”), which contains in *Decreti Prima Pars* 96:14 the Papal title “*vicarius Filii Dei*,” and the larger *Donatio* (Donation of Constantine), had not yet been replaced by the 1917 *Codex Juris Canonici* (“Code of Canon Law”) (which in turn was revised in 1983). Thus in 1915, Roman Catholics who read or consulted Roman Catholic canon law, had a much greater general familiarity with “*Vicarius Filii Dei*” and its connection with the *Donation of Constantine’s* Papal grants. Therefore, this greater general knowledge can impliedly be said to be reflected in *Our Sunday Visitor’s* seeming familiarity with the semi-formal Papal title, *Vicarius Filii Dei*, and the Pope’s mitre being part of the *Donation of Constantine’s* Papal grants. While we do not have enough detail about the people in the 1915 “Bureau of Information” to be sure about the matter, it may well be, that they reflect the same sorts of views as their fellow Romanist, Gaetano Moroni.

These quotes from *Our Sunday Visitor* are also useful for showing that over the years it has been said that “*Vicarius Filii Dei*” is written on the Papal mitre (*Our Sunday Visitor*, 1914, 1915) and Papal tiara (*Our Sunday Visitor*, 1917, 1941); that some Roman Catholics agreed that “*Vicarius Filii Dei*” was “inscribed in the Pope’s mitre” (*Our Sunday Visitor*, 1915); and that the idea of a literal inscription has been rejected by a number of other Roman Catholic apologists for both the Papal tiara (*Our Sunday Visitor*, 1917, 1941), and Papal mitre (Robert Lockwood, President of *Our Sunday Visitor*, 1990s). This means that Teahouse’s denial that *Vicarius Filii Dei* is written on the Papal mitre and Papal tiara¹⁷⁹, should be contextualized inside this broader tradition of other Roman Catholic apologists likewise saying the same thing *with regard to a literal inscription*, for which it must be said we have no sustainable evidence.

¹⁷⁹ Stenhouse, P., *Catholic Answers to “Bible” Christians*, *op. cit.*, pp. 24-5.

Importantly though, such Popish apologists as Stenhouse, are in the lower echelons of the Roman Church. They have dealt with this issue both after 1917 when the *assumed level of general knowledge* among relevant persons about “Vicarius Filii Dei” and its connection to the *Donation of Constantine* decreased as a consequence of *Corpus Juris Canonici* being replaced with a new canon law work; and also made their comments through reference to cult pseudo-historicists (usually in the Judaizing Seventh-day Adventist Church,) who assert that *Vicarius Filii Dei* is *literally* written on the Papal tiara and mitre¹⁸⁰, rather than *figuratively* written on the Papal tiara and mitre though reference to the Papal grants in the *Donation of Constantine*. Certainly I would agree that *Vicarius Filii Dei* is not *literally* written on the Papal tiara and mitre, and to the best of my knowledge never has been.

Stenhouse is a Papist priest, and the Editor of *Annals Australasia*, a Papist journal published in Australia by the Romanist *Missionaries of the Sacred Heart*. In Volume 114, Number 9/10, November/December 2003, he featured a picture of Pope John-Paul II (Pope 1978-2005) wearing his two-horned Papal mitre, and on the page 2 description of the “Front Cover,” referred to the Pope as “Vicar of Christ.” Looking at this picture, or the Papal coat of arms over the door of the Vatican, the spiritually blind Stenhouse would therefore say he could not see *Vicarius Filii Dei* written on either the Papal mitre or Papal tiara, and thus he would claim it is not on it. By contrast, looking at this same picture, or looking at the Papal tiara on the Papal coat of arms *over the door of the Vatican* e.g., the heraldic tiara in the Papal crest over the outdoor twin arches one goes through to enter the Vatican along Via Di Porta Angelica, just before St. Peter’s Square; a person with spiritual sight would indeed be able see *Vicarius Filii Dei* inscribed on the Papal mitre and Papal tiara, and thus would say that it is written on it. Such persons as Stenhouse, “seeing” the Papal tiara or Papal mitre “shall see” these symbols of Papal power, but “shall not perceive” that which is written on them (Matt. 13:14; Mark 4:11,12; John 10:6). But for those who have “understanding,” the “wisdom” that comes from God (James 1:5; Rev. 13:18), is found in this Protestant recognition that “Vicarius Filii Dei” is indeed written on the Papal mitre and Papal tiara, and is *one* identifier of the Pope as Antichrist.

In the Basilica of San Quattro Coronati in Rome, the thirteenth century fresco in Saint Sylvester’s Chapel, depicts the Bishop of Rome, Silvester, anachronistically wearing a Papal mitre which is contextually justified by the *Donation of Constantine*, and Constantine is pictured handing Silvester the Papal tiara and with it temporal political power in Western Europe, which is also contextually justified by the *Donation of Constantine*. This Roman Catholic fresco thus reminds us that one can never look at either the Papal mitre or the Papal tiara without seeing the *Donation of Constantine’s* grants. But one can never see the *Donation of Constantine* without seeing the title *Vicarius Filii Dei*. Thus one can never see the Papal tiara or Papal mitre without seeing on them the Papal title, *Vicarius Filii Dei*. Since these words are, e.g., written on the heraldic Papal tiara over the main door of the Vatican into St. Peter’s Basilica, this means that when the Pope gives addresses from the balcony of St. Peter’s Basilica (e.g., Christmas and Easter), he stands on a balcony which is elevated in a position above the entrance veranda, but centrally below this Papal crest. Thus the Pope stands over this door and under this Papal tiara, thereby exposing himself as the man

¹⁸⁰ Nichol, F.D. (Editor), *The Seventh-day Adventist Bible Commentary*, Review & Herald, Washington, D.C., USA, 1952-57 (seven volumes), at Rev. 13:18 so uses this quote from *Our Sunday Visitor* (1915) for a literal inscription of *Vicarius Filii Dei* on the Papal mitre.

with the number, 666.

Elliott refers to the usage of “VICARIUS FILII DEI” to tally 666 as the view “of Irenochoraesus,” because he was the first Protestant writer to record this calculation. He wrote at a time when the *Donation of Constantine* was still part of Roman Catholic canon law. (His source for the Papal title, *Vicarius Filii Dei*, was probably *Corpus Juris Canonici*, at *Decreti Prima Pars* 96:14, editions of which circulated under this title *Corpus Juris Canonici* from the 1580s.) As Irenaeus is remembered for his calculation of 666 from the Greek *Lateinos*, so likewise Irenochoraesus is remembered for his calculation of 666 from the Latin *Vicarius Filii Dei*. Also known as Andrew Helwig (c. 1572-1643), Irenochoraesus / Irenechoreaus / Helwig of Friedland, was a German teacher in both a junior or preparatory college and also at a university. The author of an Etymological Greek Dictionary, a specialist in the Greek and Latin languages, teacher of Hebrew, Greek, and Latin for twenty-seven years, and professor at Rostock University from 1614 to 1616, it was while he was Rector in Berlin from 1611 to 1614 that he wrote *Antichristus Romanus (Roman Antichrist)* in 1612. In this book Helwig identifies the Pope as the Antichrist and shows that the number 666 can be derived from the Greek *Lateinos*, Hebrew *Romiith*, and Latin *Vicarius Filii Dei*¹⁸¹.

Elliott further records that *Vicarius Filii Dei* was used by the 1793 Editor of Robert Fleming’s *Rise and Fall of Rome Papal*, and indeed a more general usage of *Vicarius Filii Dei* was revived by Protestant writers around the time of the French Revolution. It remained in a number of Protestant books for about seventy-five years, and was used by James Smith, the Editor of John Brown’s *Dictionary of the Holy Bible* in 1861. Between the time it was used by Fleming’s Editor in 1793, and the time it was used by Brown’s Editor in 1861, *Vicarius Filii Dei* enjoyed a wider Protestant usage and is found, e.g., in the writings of the Presbyterian Minister, William Linn in 1794, the Congregational Minister, David Austin in 1798, the Presbyterian Minister, Amzi Armstrong in 1815, and the Free Episcopal Minister, Richard Shimeall in 1842. Shimeall used it again in 1867 when he quoted approvingly from Baynes edition of Fleming’s *Apocalyptic Key*, in which the Editor described *Vicarius Filii Dei* as the “Frontlet of the (Papal) Beast”¹⁸².

Though largely falling into disuse among Protestant writers for about a hundred

¹⁸¹ Elliott, Vol. 3, p. 255; Froom, Vol. 2, pp. 605-608.

¹⁸² Elliott, Vol. 3, p. 255; Froom, Vol. 2, pp. 605,608; Vol. 3, p. 242 (“*Vicarius Filii Dei*” “was frequently alluded to in Europe during and following the French Revolution”), pp. 227-8 (Linn, W., *Discourses on the Signs of the Times*, Thomas Greenleaf, New York, USA, 1794, pp. 150-151), pp. 194-5 (Armstrong, A., *A Syllabus of Lectures on the Visions of the Revelation*, P.A. Johnson, Morris-town, New Jersey, USA, 1815, pp. 453-5), pp. 239-40 (Austin, D., *A Prophetic Leaf*, New Haven, 1798, p. 20), pp. 370-2 (Shimeall, R.C., *Age of the World*, Swords, Stanford and Co., New York, USA, 1842, pp. 256,268-71); Smith, J. (Ed.), *John Brown’s Dictionary of the Holy Bible*, *op. cit.*, p. 59. Shimeall, R.C., *Our Bible Chronology, Historic and Prophetic*, A.S. Barnes, New York, USA, 1867, pp. 179-80; quoting Fleming’s *Key to the Apocalypse*, Appendix, pp. 105-108. (See, for example, Fleming, R., *Apocalyptical Key: An extraordinary discourse on the rise and fall of the Papacy*, with an Appendix by Archbishop Usher, Dr. Owen, Jurieu, Goodwin, Willison, Dr. Gill, Newton, Simpson, Bicheno, and others, Printed for W. Baynes, and previously published in 1807 for W. Baynes, London, 1809, pp. 179-80.) (Linn, Armstrong, Shimeall, and Smith also used *Lateinos* and *Romiith*).

years¹⁸³, *Vicarius Filii Dei* was kept alive among orthodox Protestant historicists during this time through reference to respected older writings. For instance, it was known to historicists through reference to Elliott's *Horae Apocalypticae* (though out of print this work was still able to be consulted in libraries); and it was also known through the continuing reprints of Fleming's *Rise and Fall of Rome Papal* with the 1793 and 1848 editions editor's comments. For instance, 1849, 1877, 1929 and 1931 editions containing these comments were made in England, UK¹⁸⁴. Then the usage of this title received some greater attention by historicist Protestants in the later twentieth century. The 1848 edition of Fleming's *Rise and Fall of Rome Papal* was reprinted in 1987 by Van Dorp of the *Free Presbyterian Church of Scotland* in New Zealand. In this 1848 edition, in addition to Fleming's usage of the Greek *Lateinos* and Hebrew *Romiith*, once again Fleming's Editor shows how the Latin "VICARIVS FILII DEI" adds up to 666.

In the following years of 1988 and 1989, another Free Presbyterian, the United Kingdom's Ian Paisley of Northern Ireland (Moderator of the *Free Presbyterian Church of Ulster* till 2008; since 2010 made by Queen Elizabeth II {Regnal Years: since 1952} life peer as Baron Bannside of North Antrim, Northern Ireland), wrote and published *The Pope is the Antichrist*, in which he also identifies the Roman Antichrist by demonstrating that "VICARIVS FILII DEI" tallies 666. A decade later, the Strict Baptist writer, Ian Sadler, also used *Vicarius Filii Dei*¹⁸⁵. It is surely notable that while the usage of *Vicarius Filii Dei* (Vicar of the Son of God) first lapsed into disuse among Protestant writers after Andrew Helwig used it in 1612, and then again lapsed into disuse by Protestant writers from about the time of the fall of the Papal states in 1860-1870, it was kept in use between the 1870s and 1980s by editions of Fleming's *Rise and Fall of Rome Papal* with the comments of Fleming's 1793 and 1848 Editor, and also on both occasions brought back into greater usage (at the end of the eighteenth and twentieth centuries) by Protestant writers following the publication of an edition of Fleming's *Rise and Fall of Rome Papal* with associated comments by Fleming's Editor of 1793 and 1848 showing how, in the words of Fleming's Editor of the 1848 edition, "the title" "assumed" by "the Roman Pontiff," "Vicarius Filii Dei," "contains the number

¹⁸³ During this time *Vicarius Filii Dei* was used by cult pseudo-historicists of the Seventh-day Adventist Church. See, for example, Smith, U., *Daniel and the Revelation*, 1897, 1902 print by Echo, Melbourne, Australia, pp. 579-581 (this book has gone through numerous reprints and is the classic SDA commentary on the Books of Daniel and Revelation). The publishers comments in the 1944 edition, Southern Publishing Association, Tennessee, USA, pp. 621-2 while not showing a very good knowledge of it, do, in fairness to them, refer to the Donation of Constantine; quoting, Coleman's *Constantine the Great and Christianity*, p. 178 and *Treatise of Lorenzo Valla on the Donation of Constantine*, p. 13, Labbe's and Cossart's *Sacrosancta Concilia*, Vol. 1, columns 1539-41, Gratian's *Corpus Juris Canonici* (1622), Ferraris' *Bibliotheca* (1890), Vol. 6, p. 43. See also Breaden, F., *Instruction Manual for the New "Pictorial Aid,"* Signs, Victoria, Australia, 1987, pp. ii, 185, 186, and Chart 64 (showing a picture of the Papal triple tiara and *Vicarius Filii Dei*).

¹⁸⁴ Houlston and Stoneman, London, UK, 1849, p. 48; Houlston & Sons, London, UK, 1877, p. 48; Chase J. Thynne & Jarvis, London, UK, 1929, p. 48; and reprinted from the third edition of 1848 (1st ed. 1701, 2nd ed. 1793, 3rd ed. 1848, 4th ed. 1929,) 5th ed. with illustrations, 1931, Thynne & Company, London, UK, p. 48 (copies in British Library).

¹⁸⁵ Fleming, pp.47-8; Paisley, p. 67; Sadler, *op. cit.*, p. 276-7, quoting James Smith's edition of Brown's *Dictionary of the Holy Bible* (1861) (at "Antichrist") and Woodrow, R., *Babylon Mystery Religion*, twenty-seventh edition, 1993, p. 95 citing Andrew Helwig's *Roman Antichrist*, 1612 (Sadler also used *Lateinos* and *Romiith*).

666” in “Roman computation,” that is, by Roman Numerals.

But at the same time as Protestant writers were reviving the usage of *Vicarius Filii Dei* from 1987, the Papist writer, Paul Stenhouse, published *Catholic Answers to “Bible” Christians* (1988). This work contains a number of bizarre features, for example, it makes no distinction between orthodox Protestant historicists and cult pseudo-historicists, and thus, for instance, labels a historicist like Martin Luther with the same brush as cult pseudo-historicists from the Jehovah’s Witnesses, all of which are inaccurately referred to as “Fundamentalists”¹⁸⁶. It claims one should “reverence Mary” on the basis of Luke 1:48¹⁸⁷, where Mary the mother of Jesus says, “all generations shall call me blessed,” even though Jesus made it clear that as touching upon spiritual matters his mother had no special position to him over any other believer (Luke 8:19-21), and that every believer in Christ is as “blessed” as Mary (Luke 11:27,28).

Consistent with this slipshod approach, Stenhouse deals with the issue of *Vicarius Filii Dei* through reference to writers from two Judaizing cults, the Seventh-day Adventist cult pseudo-historicist, Uriah Smith (1832-1903), and the Worldwide Church of God cult pseudo-historicist, Herbert W. Armstrong (1892-1986). The Seventh-day Adventist Church is one of the four major cults¹⁸⁸; whereas the Worldwide Church of God was founded by Armstrong as one of the many minor cults¹⁸⁹. Stenhouse claims, “‘Vicarius Filii Dei’” “cannot” be “on the Pope’s mitre” “nor” “on his triple crowned tiara,” because “‘Vicarius Filii Dei’ is not one of the Pope’s titles, and never has been. Even ... Herbert W. Armstrong has to admit that a certain Professor C.T. Everson made a ‘diligent search’ in Rome and failed to find any evidence for the existence of the ... title.” (Likewise the Seventh-day Adventist cult “sent” their Professor “Froom in a futile trip to the Vatican,” on what proved to be an unsuccessful “special research assignment,” trying to locate evidence of *Vicarius Filii Dei* there¹⁹⁰.) Stenhouse therefore repeatedly claims those who refer to the Papal title *Vicarius Filii Dei* are perpetuating a “lie,” saying, for example, that “in order to associate the Pope with the number of the Beast,” that those who use *Vicarius Filii Dei* “have to repeat so easily refutable a lie.”¹⁹¹

¹⁸⁶ Stenhouse, P., *Catholic Answers to “Bible” Christians*, *op. cit.*, pp. ii, 27.

¹⁸⁷ *Ibid.*, p. 37.

¹⁸⁸ Hoekema, A., *The Four Major Cults*, *op. cit.*, pp. 89-169, 388-403.

¹⁸⁹ Martin, W., *Kingdom of the Cults*, Bethany Fellowship, Minnesota, USA, 1965, Revised Edition, 1977, pp. 295-324. After Armstrong died in 1986 numerous doctrinal changes were made contrary to Armstrong’s teachings with the result that the Worldwide Church of God (WCG) splintered into various churches. The main group renamed itself “Grace Communion International” (GCI) in 2009, and five years earlier, a former Dean of WCG’s Ambassador College, denounced “Herbert Armstrong” as “a heretic” (“Grace Communion International,” *Wikipedia*, 30 Aug. 2010, http://en.wikipedia.org/wiki/Worldwide_church_of_God ; citing G. Albright in *Called To Be Free*, Video, Living Hope Video Ministries, 2004, www/hvm.org). Therefore Herbert Armstrong’s WCG cult no longer exists as such, although there have been a number of splinter groups that have come from the WCG, of which GCI is the biggest.

¹⁹⁰ Corleia, R.F., “The Search to Document and Authenticate Vicarius Filii Dei,” *op. cit.* . (See my comments on Froom’s *The Prophetic Faith of Our Fathers* in the Abbreviations section at the beginning of this work).

¹⁹¹ *Ibid.*, pp. 24-5; quoting Uriah Smith’s *Daniel and the Revelation* at Rev. 13:8 and Herbert Armstrong’s *Who is the Beast*, p. 17.

Stenhouse claims, “‘Vicarius Filii Dei’ is not one of the Pope’s titles, and never has been,” while simultaneously noting that the “official titles of the Pope” include “*Vicar of Jesus Christ*.” This means that a fundamental analytical defect of Stenhouse’s methodology is his failure to distinguish between a *formal* Papal title such as “Vicar of Jesus Christ,” and a *semi-formal* Papal title such as “Vicar of the Son of God.” Contrary to Stenhouse’s basic claim that “‘Vicarius Filii Dei’ is not one of the Pope’s titles, and never has been,” Moroni twice says “the Pope” (Italian, “il Papa”) is the “*Vicarius Filii Dei*,” but on both occasions he contextually places this semi-formal Papal title, *Vicarius Filii Dei*, under the heading of the formal Papal title, “Vicar of Jesus Christ” (Italian, “Vicario di Gesu Christo”)¹⁹². Moroni was a member of two Papal households, and the *Catholic Encyclopedia* (1913) says his “Dizionario” is “a mine of interesting data and authoritative in matters concerning the Pontifical Court, the organization of the Curia and the Church, and the administration of the Pontifical States.” “He was also the author of official articles on Papal ceremonies.” I think Moroni has better credentials than Stenhouse to say that “*Vicarius Filii Dei*” is indeed a title of “the Pope”!

Likewise, in contrast to Stenhouse’s bold assertion, “‘Vicarius Filii Dei’ is not one of the Pope’s titles, and never has been,” Cardinal Manning claims, that in “the whole line of Pontiffs, or in the person” of an individual Pope, “all the inheritance of the Vicariate of the Son of God” “resides in full.” That “the temporal power of the Vicar of the Son of God,” “stands by the side of the Immaculate Conception, as a theological certainty, if not a definition;” and that it is “a dignified obedience to bow to the Vicar of the Son of God.”¹⁹³ Who are we to believe, “Father” Stenhouse or Cardinal Manning? I think the Cardinal carries more weight!

Stenhouse is strong in his denial of the reality of this Papal title, a denial he makes without first undertaking a proper level of investigation. Therefore, his reaction is not that of a reasoned researcher. Certainly one can understand the unease and discomfort that this Popish person, Paul Stenhouse, may feel at the power of *Vicarius Filii Dei* (Vicar of the Son of God) to unmask the Papal Antichrist and prove that his number is 666 in harmony with Rev. 13:18. If he wishes to be relieved of such discomfort, he should turn away from the false gospel of Papistry, accept the true gospel of justification by faith (Gal. 1:6-9; 3:11), and join a Bible believing Protestant church! Stenhouse designates those who use this title as *liars*, though he stops short of specifically stating that Ajutante Di Camera Moroni, or Cardinal Manning who was a Council “father” of the *First Vatican Council* (1870), were therefore among those who perpetuate this “lie.” Indeed, Manning clearly referred to the Pope as “the Vicar of the Son of God” in 1862, both before the Vatican I Council and before he was made Cardinal, and also in 1880, after the Vatican I Council and after he was made Cardinal¹⁹⁴. I think Stenhouse’s grave charge must be specifically refuted. After all, wilfully unrepentant “liars” bear the fruit of deadly sin (I John 5:16) and are outside the kingdom of God (Rev. 21:7; 22:15).

¹⁹² Moroni, G., *Dizionario, op. cit.*, Vol. 99, p. 21; *Indice (Index to the Dizionario), op. cit.*, Vol. 6, p. 494.

¹⁹³ Manning, H.E., *The Temporal Power of the Vicar of Jesus Christ*, 3rd edition, *op. cit.*, pp. xxix, 231-2.

¹⁹⁴ Manning, H.E., Cardinal Archbishop of Westminster, *The Temporal Power of the Vicar of Jesus Christ*, 2nd edition, 1862, *op. cit.*, pp. xv, 141, 231, 232; 3rd edition, 1880, *op. cit.*, pp. xxix, 141, 231, 232.

Gratian's Decretum, Labbe's *Sacrosancta Concilia*, Mansi's *Sacrorum Conciliorum*, and Ferraris's *Bibliotheca* are classic Roman Catholic canon law works, comparable in Roman Catholic canon law standing to such classic English Common Law works as Edward Coke's (1552-1634) *Institutes of the Laws of England*, Matthew Hale's (1609-1676) *History of the Common Law*, and William Blackstone's (1723-1780) *Commentaries on the Laws of England*. For example, Philip Labbe (1607-1667) has an entry in both the *Catholic Encyclopedia* (1913) and the *New Catholic Encyclopedia* (2nd edition 2003), which both refer to his *Sacrosancta Concilia* as a main work. (While the relevant Volume 1 that contains *Vicarius Filii Dei* was first printed before Labbe's death, the completed volumes of this work were published by the Typographical Society for Ecclesiastical Books, at Paris in 1671-2.) Thus the *Catholic Encyclopedia* (1913) described Labbe as "a distinguished Jesuit writer" (who at one stage taught at the Jesuit College in Bourges, France); whose "memory was quick and retentive," and whose "erudition most extensive and accurate," "so that in the field of history, Labbe and Petavius have been considered as the most remarkable of all French Jesuits." He is "constantly consulted on points of history." His "chief work is the collection of councils entitled, 'Sacrosancta concilia,'" which was "published by the joint labour of Labbe and Cossart" (Cossart was also a Jesuit)¹⁹⁵.

Likewise, Mansi (whose source for the relevant section on the *Donation of Constantine* was Labbe's *Sacrosancta Concilia*), is so frequently quoted in the *Conciliar and Post Conciliar Documents of the Second Vatican Council* as an authority, that his writings are part of a select group of works for which specific "Abbreviations" are provided. Furthermore, in Tanner's *Decrees of the Ecumenical Councils*, with a 1989 Imprimatur, the Abbreviations section includes reference to *Mansi's Sacrorum Conciliorum*; and also the 1955 Austrian facsimile edition of Friedberg's and Richter's 1879-1881 edition of *Corpus Juris Canonici*, which among other things includes *Gratian's Decretum*¹⁹⁶. Moreover, when we consult *The Catholic Encyclopedia* (1913) with Imprimatur of John Cardinal Farley, Archbishop of New York, in the article on "Vicar of Christ" in Volume 15, William Flanning refers the reader for more information to "FERRARIS, *Bibliotheca canonica*, VI (Rome 1890), s.v. [Latin, *sub voce* or *sub verbo* meaning "under the word"] *Papa*." Of course, this is the very reference in Ferraris where we find the Papal title *Vicarius Filii Dei*!

To deny, as Stenhouse effectively does, something Gratian, Labbe, Mansi, and Ferraris affirm about the legal history of Roman Catholic canon law, and claim it is a *lie*, is comparable in type to denying something Coke, Hale, and Blackstone affirm about the legal history of the English Common Law, and claim it is a *lie*. To deny, as Stenhouse effectively does, a prince of the Roman Church, Cardinal Manning, knows the correct title to use for his sovereign monarch, the Pope, is comparable in type to denying that the Prince of Wales knows the correct title to use for the monarch of Great Britain and Northern Ireland. To deny, as Stenhouse effectively does, that a member of two Papal households, Gaetano Moroni, the *Ajutante di Camera* under both Gregory XVI and Pius IX, does not know the correct title to use for his lord and master, the Pope, is absurd. In recognizing Moroni's and these others usage of *Vicarius Filii Dei* for the Pope, we simply cannot accept Stenhouse's claims that, "'Vicarius Filii Dei' is not one of the Pope's titles, and never has been;" and that

¹⁹⁵ *Catholic Encyclopedia* (1913), Vol. 8, pp. 718-9.

¹⁹⁶ *Vatican Council II Conciliar and Post Conciliar Documents*, p. xiv; Tanner's *Decrees of the Ecumenical Councils*, Imprimatur: John Crowley, Vicar General, Westminster, 1989, *op. cit.*, pp. xxiii, xxiv.

those who use this title “have to repeat so easily refutable a lie.”

As one who has seen, for example, numerous editions of *Gratian's Decretum* from different centuries, including some beautifully handwritten copies in the British Library made by Popish scribes, presumably monks, such as a 1481 edition from Basel, Switzerland, all of which refer to the Pope as the *Vicarius Filii Dei*, I find Stenhouse's claim to be quite absurd¹⁹⁷. I am certainly not the only one. The English form of this title, “Vicar of the Son of God” (or “Vicar of God's Son”), is recorded in such well recognized historical source books as Henderson's *Select Historical Documents of the Middle Ages* (1896), Laffan's *Select Documents of European History* (1930), and Bettenson's *Documents of the Christian Church* (1963). These English works are translating from Karl Zeumer's well respected Latin text (1888), which can be found in Haller's source book of Latin texts (1907). The key words in Zeumer's Latin text are clearly stated as “*vicarius filii Dei*”¹⁹⁸.

With respect to the Judaizing founder of the Worldwide Church of God cult and pseudo-historicist, Herbert W. Armstrong, referred to by Stenhouse, it should first be noted that Armstrong taught his cult followers such heresies as: Jesus had the same sinful fallen nature of Adam after the Fall common to all men, and that any man may become a god by following Jesus' example; that they should keep the Jewish Sabbath (Saturday); and that men are saved by a combination of faith and good works¹⁹⁹. With an open Bible in front of him, Armstrong could not, for e.g., find that the temptation for men to “be as gods” comes from the Devil not God (Gen. 3:4); or that as the Second Adam (I Cor. 15:22,45,49) Christ was, like Adam before the Fall, “without blemish” (I Peter 1:19) and “without sin” (Heb. 4:15), and overcame where Adam before the Fall failed (Rom. 5), rather than where sinful men after the Fall must always fail (Rom. 7:7-25). With the Word of God before his very eyes, he could not find the doctrine of justification by faith in the Books of Romans and Galatians; let alone the places where these books prohibit Gentile Christians from keeping the Jewish Sabbath (Gal. 4:10,11, compare the Jewish liturgical calendar in Lev. 23 & 25; Num. 28 & 29); and give Jewish Christians liberty to either keep it as part of the cultural heritage, or forsake it (Col. 2:16).

For Old Testament morals are not necessarily the same as New Testament morals, and the Old Testament meaning of the Ten Commandment's precepts is not necessarily the New Testament meaning of the Ten Commandment's precepts. For instance, in the Old Testament the seventh commandment, “Thou shalt not commit adultery” (Exod. 20:14) allowed polygamy (Exod. 21:10; Lev. 18:17,18; Deut. 21:15-17), and even potentially required it under the evidently unpopular Levirate marriage rule of Deut. 25:5-10, which required the stigmas of Deut. 25:9 to enforce it, so that when the Messiah came and abolished polygamy by reintroducing monogamy in Matt. 19:9, men could sigh with relief that such

¹⁹⁷ The spelling in this colourful and carefully written edition which included commentary by Bartholomew Brixiensis was “*vicarius filij dei*” (*Gratiani Decretum*, Michael Weasler, Basilia, 1481, *Decreti prima pars, Distinctio 96 [Canon 14]*).

¹⁹⁸ Bettenson's *Documents*, p. 99; Henderson, E.F., *Select Historical Documents of the Middle Ages*, *op. cit.*, p. 324; Laffan, R.G.D., *Select Documents of European History*, *op. cit.*, Volume 1, p. 3; Karl Zeumer's *Festgabe fur Rudolf von Gneist* in: Haller, J., *Die Quellen zur Geschichte Entstehung des Kirchenstaates*, *op. cit.*, p. 246, and also reprinted in Coleman, C.B., *Constantine the Great and Christianity*, *op. cit.*, pp.228-237, and at pp. 176,233, Coleman also translates “*vicarius filii Dei*” (Zeumer) as “vicar of the Son of God”.

¹⁹⁹ Martin, W., *op. cit.*, pp. 296,297,308-9,310-2.

unions were no longer a qualified exception to Lev. 18:16; 20:21, and they were now rid of such polygamous marriage laws. Thus in the New Testament, “Thou shalt not commit adultery” (Matt. 19:18; Rom. 13:9) prohibits polygamy (Matt. 19:9; I Tim. 3:1). Likewise, while on the one hand, the Fourth Commandment provides moral guidance for Christians with respect to those elements of it upheld by the New Testament, for instance, the Christian should meet in public “worship” (I Cor. 14:25; Rev. 14:7 compare Exod. 20:8,11), on the other hand, the Christian is not bound by those elements of it abrogated in the New Testament. But Armstrong knew not where the Apostle John refers to Friday as, “the Jew’s Preparation Day” (John 19:42) for the Sabbath and Days of Unleavened Bread, and so conceptualizes these as the *Jewish Sabbath* and *Jewish Passover*. Chasing after the old Jewish “shadow” which points forward to “things to come” (Col. 2:17), Armstrong taught his followers to keep the Jewish Sabbath (Saturday), and so he violated the clear Word of God as stated by the Apostle Paul, “Let no man therefore judge you ... in respect of ... the sabbath days” (Col. 2:16, compare the Jewish liturgical calendar in I Chron. 23:31; II Chron. 2:4; 8:13; 31:3; Neh. 10:33).

Since Armstrong could not, with a Bible in front of his very eyes, locate such clear teachings from the Word of God as: God’s Divinity as opposed to man’s non-divinity, justification by faith, and the New Testament abrogation of the Jewish Sabbath, I think it fair to conclude that all orthodox Protestants would agree that Armstrong’s research skills left a good deal to be desired. He was like the Judaizing heretics of Galatia who both denied justification by faith (Gal. 2:16; 3:11), and taught Gentile Christians to “observe” Jewish sabbath “days” (Gal. 4:9). Therefore, it is surely quite outrageous that the Papist writer Stenhouse would impute such research skills to this Worldwide Church of God cult founder and heretic, and use as his *piece de resistance* against *Vicarius Filii Dei*, the fact that Armstrong “has to admit” that some “Professor” “made a ‘diligent search’ in Rome and failed to find any evidence for the existence of” “Vicarius Filii Dei” as a Papal “title.”

Editions of Gratian, Labbe, Mansi, Moroni, and Ferraris, can all be found in Rome. But given Stenhouse’s emphasis on the claim that it cannot be found in Rome, as seen by the fact that both the Seventh-day Adventist Church’s Professor “Froom” made a “futile trip to the Vatican” to locate any record of it there, and the Worldwide Church of God’s “Herbert W. Armstrong has to admit that ... Professor C.T. Everson made a ‘diligent search’ in Rome and failed to find any evidence for the existence of the ...title;” I decided to make my own investigations. When I was in Rome in 2001, I made special arrangements with the Vatican Library’s Librarian (as the Library was closed to the public at the time), so that on my second trip into Rome (coming over from my first trip to Barletta), I obtained from the Vatican Library three editions of Ferraris’s *Bibliotheca*, namely, the original 1757-61 edition, the second edition of 1767-8, and the 1885-92 edition. (See the photo of myself with these three documents on the website page for this work.) All three editions were published in Rome and all three editions have different Roman Catholic imprimaturs. While the first two of these editions uses a capital “V” for “Vicarius” and the third of these editions uses a lower case “v” for “vicarius,” all three Vatican Library copies state in the section entitled “Papa” meaning “Pope,” that the Roman “*Pontifices*” (Pontiffs) as “*successores*” (successors) of “*Beatus Petrus*” (Blessed Peter) are the “*Vicarius Filii Dei*” (Vicar of the Son of God)²⁰⁰.

²⁰⁰ Lucio Ferraris’s *Bibliotheca*, “Papa” Art 2:20; Rome 1757-61, Imprimatur: Si videbitur Reverendissimo Patri Sacri Apostolici Magistro, *D. Archiepiscop. Nicomediae Vicesg.*, and *Fr. Thomas Aug Ricchinius* Sac. Palatii Apostolici Magister, Ordin. Praedicatorum (Vatican Library Reference: Chigi. I. 669); Rome 1767-68, Imprimatur: Si

It remains to be seen, if in the final, and yet future events of Rev. 13, when *the mark of the beast* is given out, whether or not this Papal title, so well attested to in Roman Catholic canon law, so long used as a semi-formal Papal title in oral and sometimes written form in some of the upper echelons of the Roman Church, and so important for such contemporary grants as the Papal mitre from the *Donation of Constantine*, will then gain any added prominence. The same is true for the Hebrew *Romiith* and Greek *Lateinos*. For example, it possible to *conjecture*, that the Marian speaking statue will make reference to the Pope's status over the Romans or Romanists (Hebrew *Romiith*), use some Latin relevant to the Pope's claims (Greek *Lateinos*), and make usage of the title, "Vicar of the Son of God" (Latin, *Vicarius Filii Dei*). E.g., the Marian image may say something like, "The Roman Pope is the Vicar of God's Son. Hear then, and obey the *Vicarius Christi*, the Vicar of Christ." Such speculations are *by no means certain*, and may ultimately prove to be wrong. But we should at least allow for the possibility that manifestations of the Hebrew *Romiith*, Greek *Lateinos*, and Latin *Vicarius Filii Dei*, will overtly surface when the final drama involving *the mark of the beast* is played out at some time in the future.

In this context, I note that the judgement in the Roman Papal States from 1860 to 1870 at the end of the 1260 years beginning in 607, is a type of the final judgement at the Second Advent (for which reason a number of the old historicists got these two events confused in their study of Dan. 7:25,26). But within these confines of 1860-1870 (for the judgement took a further four years after 1866 to complete), the year that is most particularly isolated in that of 1866 (on inclusive reckoning from 607). In that year, came the Protestant confessors and martyrs of Barletta who type the confessors and martyrs that occur just before the Second Advent in these dramatic events of Rev. 13 (and some other relevant matters)²⁰¹.

On my first visit to Barletta in 2001, I visited some relevant sites in nearby Trani (where police had been sent from to quell the martyrdom of the Protestants in 1866); and also Barletta itself. In Barletta Roman Catholic Cathedral, I observed in the chancel, a large solitary stone chair used by clergy. Above it, as part of the ornate woodwork that accompanied it, was a large Papal crest bearing the customary Papal tiara, and under it the words carved, "PIVS IX." I.e., this was the Papal Crest of Pius IX (Pope 1846-1878), the incumbent Pope in 1866, and the Pope who promulgated the so called "infallible" teaching of the Immaculate Conception of Mary in 1854. This is clearly a city with a Romish Cathedral that thinks highly of Pius IX.

On my second visit to Barletta in April 2002, the Minister of the local Evangelical Baptist Church (*Chiesa Evangelica Battista*), Pastor David McFarlane, and the church's local historian (with the pastor acting as translator), Emmanuel Dumbria, showed me the sites around Barletta of historical significance to the events of 1866. Notably, I was told that the events had been sparked by the fact that as St. Joseph's Day approached, the Papists desired that all should keep this day, and the Protestants told them that this was an unnecessary

videbitur Reverendissimo Patri Sacri Apostolici Magistro, *Dom. Patriarch. Antiochen, Vicesg.*, and *Fr. Thom Augustin. Ricchinus* Ord. Praedicator. Sacri Palatii Apostolici Magist (Vatican Library Reference R.G.Dir.Can.I.162); and Rome 1885-1892, Imprimatur: *Fr. Augustinus Bausa* O.P.S.P.A. Magister and *Iulius Lenti Archiep. Siden. Vicesg.* (Vatican Library Reference Dir.Can.II.2 [1-8]).

²⁰¹ See my comments on 1866 in my Textual Commentary, Vol. 3, at Matt. 24:38b, "Principal Textual Discussion."

observance. Thus the matter was to some extent connected with attending a Roman Mass. While the pastor pointed out to me the relevant Church that these events were connected to, the Basilica of Santo Sepolcro, it is usually locked. I was told I could get in when the Roman priest was there, but he was presently out of town.

I returned to Barletta on my third visit to that city, later in the month, in order to see inside the church in detail. (Paradoxically, I had briefly seen inside this church on my first visit to Barletta in August the previous year, since it was open for a funeral. But the Baptist pastor was out of town, and not then knowing the significance of the Church of Santo Sepolcro, I did not spend long in it.) The Lord wonderfully prepared my way, for upon my return the Church was open as many local Romanists were preparing it for Easter services. An English speaking member of the congregation who was interested in church history, gave me a very detailed guide around the church. Of particular interest, he pointed to a very old wall picture which he said was of an unidentified Pope. I asked him how he knew it was a Pope, and he said because this old wall painting showed a two-horned mitre of a bigger shape and curve than a normal bishop would wear. I.e., this is a church where the Papal symbol of the mitre is very important for identifying an otherwise unidentifiable Pope.

He also showed me a nineteenth century tabernacle (used to hold “the reserved sacrament” of the Communion wafer), showing a relatively small statue of St. Peter, sitting under a Papal wooden Papal tiara almost as big as the statue itself, pointing to Papal power. It was in the vestry and only goes into the Chapel of the Holy Family on Easter and other special occasions. I.e., this is a church where the symbol of a Papal tiara, whose size is artistically exaggerated relative to a statue of St. Peter in order to stress Papal power, is used on special occasions for the celebration of the Mass in the Chapel. He also pointed out to me a crucifix over the main altar. He said that this dated from the 1300s, and that it opened its eyes during an earthquake in the 1400s, and saved the City of Barletta. I.e., this was a church where they believe an image can come to life.

Let the reader remember that the date 1866, as the terminus of the 1260 years is not a date of my discovery. One can find this date predicted by historicists long before this time. For the recognition that the Roman Papacy was established in 607 was e.g., taught by Luther; and e.g., Brown’s Bible in the 1700s looked to the terminus of the 1260 days in 1866. Let the reader consider that while this date isolates the judgement on the Papal states in general, ending in 1870, that the year 1866 is very specifically pin-pointed, and that because the persecution and martyrdom of the Barletta Protestants in that year, is a type of what will happen to believers just before Christ’s return.

I note five features of that martyrdom. Firstly, it occurred in a city whose Cathedral gives special honour to Pius IX, the Pope in 1866 and promulgator of the “infallible” teaching of the so “Immaculate Conception of Mary” in Anne’s womb. He also promulgated a decree on Joseph in 1847, manifesting his claims to universal primacy (*infra*).

Secondly, that it occurred on St. Joseph’s day. This is a day of late origin, being fixed at 19 March only as late as the 15th century, and added to the Calendar in 1621 by Pope Gregory XV (Pope 1621-1623). Its late origins probably account for the fact that it is not found on the Calendar of the *Church of England’s* Book of Common Prayer (1662); for there would be nothing intrinsically wrong with keeping this day in a *Protestant* Anglican way. I.e., remembering the goodly *example* of Joseph (Matt. 1:18-25); as a man of good moral character (Matt. 1:19); a man submitted to God’s will (Matt. 1:20,24); a man who did not

“defraud” his wife of her conjugal rights (I Cor. 7:2-5), but “knew” his wife Mary, after “she had brought forth her firstborn son” (Matt. 1:25); and a good foster-father of our Lord (Luke 2:33; John 6:42). Of course any such observation would be purely voluntary, and Protestants are free to keep or not keep such days, for “no man” may “judge” us “in respect of” such “an holdyday” (Col. 2:16; cf. Rom. 14:5,6).

But in the Papist context there are other, far more sinister elements to this day. In 1847, Pope Pius IX (Pope 1846-78), promulgated a Popish decree, which claimed that Joseph was to be regarded as “patron of the universal church.” Let the reader pause to consider what the ramifications of this are. This means that since 1847, the day is connected with the Papal claims to universal primacy, since Pius IX declares not in the Roman Church, but in *the universal church*, that St. Joseph is to be regarded as “patron.” Furthermore, whilst Protestants may have a saint understood as a motif saint e.g., St. David the National [Motif] Saint of Wales, or St. Patrick, the National [Motif] Saint of Ireland; we do not have saints as a “patron,” for that requires such ideas as invocation of saints. But Scripture tells us not to communicate with the dead (Deut. 18:10,11; Isa. 8:19,20), so that the witch of Endor engaged in the invocation of the dead prophet Samuel on King Saul’s behalf (I Sam. 28), but in secret, for “Saul had put away those that had familiar spirits, and the wizards, out of the land” (I Sam. 28:3), in accordance with the law, “Thou shalt not suffer a witch to live” (Exod. 22:18). And St. Paul says that those in “witchcraft” “shall not inherit the kingdom of God” (Gal. 5:20,21). Moreover, the Papists’ claim contrary to Matt. 1:25, that Joseph never consummated his marriage with Mary, but kept her a perpetual virgin, for which reason, they also interconnect this day with Marian devotion in a manner repugnant to Scripture and Protestant principles.

So the Popish keeping of St. Joseph’s day carries with it three particularly disturbing elements. The idea that the Pope, as seen by the decree of Pius IX in 1847, has some kind of universal primacy, and so can decree that Joseph be made “patron of the universal church.” Additionally, the notion that one can and should invoke saints. Finally, the false claim that Joseph never consummated his marriage with Mary, but kept her a perpetual virgin, so that this is then interconnected with ideas of “Mary ever-virgin” and in Romanism (and some derivative forms of semi-Romanism, for instance, Eastern Orthodoxy,) Marian devotion.

A third feature of the Barletta martyrdoms in 1866, is that it was in a church where the Papal mitre holds a special significance as a symbol, since it is used to identify an otherwise unidentifiable old wall painting of a Pope; and where the Papal tiara holds a special significance as it is used in a tabernacle connected with special masses held in the chapel. Fourthly, this is a church where those who killed the Protestants in 1866 were at least in part, zealous to do so because they were revved up in the belief that God was with them by virtue of the fact that they were the custodians of an image that had the power to come to life. Fifthly, that this was a martyrdom of Protestants who had indicated before this date, that they did not intend to go the Mass on St. Joseph’s day; and did not consider the keeping of such days to be obligatory. That is, these Protestants were much hated for their refusal to join in a Popish idolatrous Mass (which would, of course, under Roman Church rules, require that they first became Romanists).

How startling are these facts relative to the prophecy of 1866! How they point to yet unfulfilled events! Therefore, with reference to the first three points above, i.e., claims of Papal universal primacy (part of point 2) and the Papal tiara and mitre (points 1 & 3), it must be concluded, that the Papal mitre and / or tiara, may have an as yet unrealized significance to

these final events as a symbol of Papal power. And if so, the fact that it has written on it the words, “Vicarius Filii Dei,” will thus point to the number of the beast, 666.

The prophetic pin-pointing of this martyrdom in 1866, during the judgement of God on the Papal states from 1860 to 1870 has another significant feature. While the words of Dan. 7:25 apply to the entire era of the Papacy, not just 1860-1870, in the fulfilment of Dan. 7:26, the broader era of 1860 to 1870 is especially isolated for our attention. Notably then, we see specific fulfilments during this time of Dan. 7:25, “he shall speak words against the most High” in his 1870 claims of “infallibility;” and he “shall wear out the saints of the most High,” in the 1866 Barletta confessors and martyrs. While Barletta was not in a Papal state, it should be remembered that the 1866 martyrdoms occurred at a time when the Inquisition was still operating in what was left of the Papal states.

E.g., Inquisition records show that a Jewish boy, Edgar (Edgardo) Mortara (1851-1940), was secretly baptized while ill, by Anne (Anna) Morisi, a Papist household servant at Bologna, Italy, inside the Papal states. She feared he might die; and thought that baptism would save his soul if he died. After being baptized, he recovered from his illness. On orders from Rome, and directions from the local inquisitor, “Father” Feletti of the Dominican Monastery, on 24 June, 1858, Papal Police then entered the Mortara household, and a couple of months before his seventh birthday (27 Aug.), they forcibly took Edgar from his Jewish parents, Momolo and Marianna Mortara. Edgar was taken to the *House of Catechumens* in Rome, whose function was the conversion of Jews and Mohammedans to Popery. This inquisition case attracted notoriety in the press of the Western World. Roman Catholic newspapers claimed Edgar experienced a “miraculous conversion” to Popery while on his way to Rome, and he is reported as saying, “I am baptized, and my father is the Pope.” Certainly his Jewish father was unable to get him back. Momolo Mortara claimed that when he saw his son at the *House of Catechumens* (an unusual concession, only granted due to the international outcry caused by the case), Edgar begged him to take him home. By contrast, the Rector of the *House of Catechumens*, said Edgar begged him not to let Momolo take him away. Edgar would later claim that he had not wanted to go back; but whether or not this reflected his thoughts at the time is unclear.

The Mortara case was publicly used by the Italian unification movement as an example of why they wanted a separation of church and state. It was also given wide publicity in e.g., the *New York Times*. For instance, the wealthy American Jewish banker, and financier of the Papal States, James de Rothschild, petitioned to have the Jewish child returned to his parents, but Pope Pius IX refused. The French Ambassador, the Duke de Gramont, asked for the boy’s return, but Pope Pius IX refused. A number of prominent Protestants in the UK, including Anglican clergymen, called for Edgar’s return to his family, but Pope Pius IX refused; stating (like Stepinatz in the 1950s), “my conscience” is “clear.” Pius IX offered as a solution to the crisis, the conversion of Momola and Marianna Mortara to Popery, saying that if they too became Papists, they could have Edgar back. But they were not desirous of conversion to Romanism; and so they rejected the Pope’s proposed solution.

Though raised in a Roman Catholic Seminary at Rome, Pius IX took a particular interest in the boy, to some extent acting as *loco parentis* for this Popish celebrated Inquisition trophy now living in the Papal State at Rome. Pius IX was unrepentant on the usage of such inquisition powers till the very end. E.g., in 1861 Papal police were sent into Rome’s Jewish Quarter to ensure Papist servants were not living with Jewish families; and in

1862, the Bishop of Velletri, a town under Papal rule near Rome, expelled all Jews. When the Papal State at Rome fell in 1870 to the Italian unification forces, amidst the scandal of the widely publicized Mortara case; Pius IX wrote to Edgar, now a young man, saying, “I acquired you ... at a high price; so it is, I paid dearly for your ransom; no-one felt any concern for me, Father of all the faithful.”

To some extent raised by Pius IX himself, by 1870 Edgar was now thoroughly indoctrinated with Popery, and loyal to Rome. Despite the petitions of his Jewish father, Momola, he did not now want to return to his Jewish home in Bologna. Instead, at 23 he became a Popish priest of the Augustinian Order, known as “Father” Pius (Pio) Mary (Mario) Edgar (Edgardo) Mortara. The chosen names of “Pius” and “Mary” (in some languages, a male form of this latter name exists, so that the male form Mario, is distinguished from the female form, Maria); showed both his loyalty to Pope Pius IX; and his support of Mariolatry. Mortara went about America and Europe, seeking to convert Jews to Popery. Given his inquisitorial conversion, this necessarily made him a controversial figure. E.g., in 1897, he created controversy by seeking to convert Jews in New York, USA, to Popery. Controversy again erupted in connection with his 1908 signing of a document supporting the beatification of the Inquisition Pope, Pius IX. In it, Mortara says, “I never showed the slightest desire to return to my family, a fact which I do not understand myself, except by looking to the power of supernatural grace.” In accordance with “Father” Mortara’s wishes, the Papal States’ Inquisition Pope, Pius IX, was declared “Venerable” by Pope John-Paul II on 6 July 1985; and then beatified and declared “Blessed” Pius IX by John-Paul II on 3 September 2000. (3 September is the Romish feast of “St. Pius X,” who was canonized in 1954.) The beatification of Pius IX raised protests from e.g., Italian Jews, and the Lutheran Bishop of Bavaria, John (Johannes) Friedrich²⁰². (And so in this respect, as in other particulars, it resembled the canonization of Arbues in 1867, *infra*, canonization of Sarkander in 1995, and beatification of Stepinatz in 1998.)

“Father” Mortara remained a controversial figure of the Inquisition up till his death. He died aged 88 years, on 11 March 1940 at a Belgium Monastery, two month before the Nazi Germans invaded and occupied Belgium from 10 May 1940²⁰³. The Papists may potentially claim “three miracles” for this Inquisition trophy. Firstly, his “miraculous” (?) recovery from illness following his secret baptism in the 1850s. Secondly, his “miraculous conversion” (?) in the Inquisitor’s carriage on route from Bologna to Rome in 1858. Thirdly, the claim of “supernatural grace” resulting in the fact he “never showed the slightest desire to return to” his Jewish “family” (?). At least to some extent on this type of basis, he may yet be declared “Venerable,” and / or Beatified and declared “Blessed,” and / or canonized and made a “Saint;” although this is by no means certain. His death in March 1940 surrounds him in further controversy, since the Romish view that this Inquisition trophy shows *inquisitions work*, may well have been a contemporary influence on the minds of Anton Pavelitch, Aloysius Stepinatz, and others involved in shortly afterwards establishing the

²⁰² “German Lutheran Bishop Criticizes Planned Beatification of Pius IX” (on 24 August 2000), *Worldwide Faith News*, 6 Sept. 2000 (archives, www.wfn.org).

²⁰³ Kertzer, D., *The Popes Against the Jews*, Knopf, New York, USA, 2001, pp. 5,118-25,214; “Edgardo Montara” in *Wikipedia Encyclopedia* (en.wikipedia.org/wiki/Edgardo_Mortara -28k), quoting, Edgardo Levi-Mortara’s Testimony for Beatification of Pius IX, *Zenit*, 20 Sept. 2000; “Secret Files of the Inquisition: Part 4,” Inquisition Productions Inc., Canada & UK (Television), 2006; referring to David Kertzer’s *The Kidnapping of Edgardo Mortara*, Knopf, New York, USA, 1997.

Greater Croatian Inquisition of 1941-5.

Significantly then, in 1867, the year following the Barletta martyrdoms, and amidst Western world-wide publicity over the Edgar Mortara case, Pope Pius IX canonized “Blessed” Peter Arbues (Peter of Arbues or Pedro de Arbues), and made him “Saint” Peter Arbues. Arbues was an Augustinian monk and priest, a Roman Catholic canon lawyer, and an inquisitor of the justly dreaded Spanish Inquisition. Appointed an inquisitor of the Aragon province by Torquemada, his concern with the *converso* (“converts” to Popery), was known to include both Maranos (“converted” Jews who secretly practised Judaism) and Moriscos (“converted” Moors who secretly practised Mohammedanism). In his first month as inquisitor he held two *autos da fe*. (These were Inquisition public hearings from 1481 in Seville, Spain, to 1850 in Mexico, Latin America, in which the Inquisitor’s sentences of the condemned were read.) At these, Arbues had several Maranos executed, with others condemned to loss of property and penance. The most famous picture of Arbues is by Wilhelm von Kaulbach (1805-74), a Director of the Munich Academy in Germany (1849-74). In Kaulbach’s classic charcoal drawing, the 44 year old Arbues is depicted as having prematurely aged, and a decrepit, sadistic tyrant, who takes an inquisitor’s fiendish delight in his victim’s suffering. This artistic masterpiece is entitled, “Peter Arbues burning a heretic family.”

Arbues reputation went before him when he went to Sargossa with intent to torture and kill *converso* Jews i.e., Jews who had converted to Roman Catholicism, but who were thought to not be “true” converts; which given the fact that some had “converted” under a *convert or die* ultimatum is hardly surprising. (Although some “converted” to improve their access to societal positions, or because they married a Papist, or because they were “true” converts to Popery. Moreover, under an inquisition discretion, some Jews were spared the *convert or die* ultimatum and remained adherents of Judaism.) In 1485, as a pre-emptive first strike, *converso* Jews who were to be his victims, decided to kill Arbues first, vainly hoping that this would halt the progress of the inquisition to the Sargossa region. As in preparation for his inquisitorial work, inquisitor Arbues knelt before a Marian “altar of our Lady,” in Sargossa’s Papist Cathedral, he was slain. He was declared by the Romanists to be a “martyr;” and after his beatification in 1664, “Blessed” Arbues was a Popish “heroic” figure for inquisitors, who knew that if they were killed by their intended victims, they would be deemed by Rome to be “martyrs.”

The canonization of Arbues occurred on 29 June 1867, three years before the Inquisition in Rome was officially wound up. This is the only day in the year (Saint Peter’s and Saint Paul’s Day), when a large Papal triple-tiara is placed on the statue of St. Peter, in front of St. Peter’s Basilica at the Vatican. This new statue was placed there in 1847 on Pius IX’s direction. It symbolizes the claim of the *Donation of Constantine et al*, that St. Peter was “the first Pope.” There were short-term revolts in the Papal states in 1830-1 and 1849. Some inquisition prisoners in Rome were released after the short-lived 1849 Republic of Rome forced Pius IX to release Archbishop Cashiur, crippled by 20 years in a dungeon, and some others. But as seen by the Mortara case, the work of the Inquisition resumed after the Republic of Rome fell in the same year of 1849. Rome was returned to the Pope by French troops who stayed for the next 21 years. Records of the time record that while Gregory XVI (Pope 1831-46) had allowed Cashiur “the privilege of breathing the open air and taking some exercise” “under a strong guard,” by contrast, “Pius IX” (Pope 1846-78) “cut off this little

indulgence, and consigned” Cashuir “to the secret dungeons²⁰⁴.” It is surely notable, that the canonization of the gruesome figure of the Mariolatrous, “Blessed” Arbues in 1867, was by Pius IX, a Pope who had only released Papal State Inquisition prisoners in Rome when forced to do so by the short-lived 1849 republic; a Pope who used Inquisition powers against Jews in the Papal State around Rome in the 1860s; and a Pope who amidst Western world publicity on the Mortara case, openly supported the inquisition powers in the Papal states that had given him custody and control of Edgar Mortara. Hence the fact that the earlier beatified “Blessed” Arbues became “Saint” Arbues, is a poignant reminder to us, that as far as Rome’s real attitude to inquisitions and inquisitors goes, it is, in the Latin tongue, *semper eadem* i.e., “always the same.” *The Jewish Encyclopedia* records that “Arbues” “canonization by Pius IX (1867) aroused protests” “from Jews” and “from Christians” alike²⁰⁵. (And so in this respect, as in other particulars, it resembled the canonization of Sarkander in 1995, and the beatifications of Stepinatz in 1998, and Pius IX in 2000.)

Under Otto von Bismarck (1815-98), Prussia had successfully challenged Austria for leadership of the German Confederation in the Austro-Prussian War (or Seven Weeks War) of 1866. Bismarck used his alliance with Italy to force Austria to divert part of its force southwards; and he gained victory under the Treaty of Prague (23 Aug. 1866). By the Peace of Vienna (3 Oct. 1866), Austria also ceded Venetia to Italy. Prussia’s rise to dominance in 1866 had important ramifications for the fall of the last Papal State of Rome in 1870. As the *Encyclopaedia Britannica* rightly observes in its discussion of the 1870 Franco-Prussian War (or Franco-German War), “Prussia’s defeat of Austria in the Seven Weeks’ War in 1866 had confirmed Prussian leadership of the German states and threatened France’s position as the dominant power in Europe.²⁰⁶” In 1870, the Franco-Prussian War broke out, and the Germans won in 1871 following the siege of Paris. But when war was declared in 1870, France, which had reorganized its entire army in 1866, knew that in fighting a German confederacy, it was fighting a formidable enemy, and that since 1866 Prussia was the German leader. Thus France redeployed its troops from Rome, which for the past 21 years had ensured Rome remained a Papal state. The French under Pepin had set up the Papal states in 756; and the French withdrawal of support in 1870 was fatal for their survival. It had been prophetically typed by the temporary loss of the Papal states under the French Revolution (1260 years, 533-1792), and now in greater fulfilment (1260 years on inclusive reckoning, 607-1866), “the judgement” which sat in 1866 (Dan. 7:26) had its sentence fully carried out. Once the French troops withdrew, Italian forces under Garibaldi quickly moved in, and the last Papal state then fell. The political and military events of Rome’s end as a Papal state in 1870, are thus intertwined with the wider political and military events of 1866.

The fall of Rome in 1870 was a “judgement” from God (Dan. 7:26), it “as it were wounded to death” (Rev. 13:3) Papal temporal power; and ended the vast holdings of Papal states “unto the end” (Dan. 7:26). This “deadly wound” (Rev. 13:3) types the ultimate judgment of God on Rome in the events of the Second Advent (Rev. 18). Thus while the Barletta martyrdoms of 1866 type and point us to the Papal persecutions and martyrdoms of Rev. 13:15-17; we should not forget, that the judgement of God on the Papal states in 1870, reminds us of the ultimate victory of God, and in him, the triumph of the saints. God

²⁰⁴ Bramley-Moore’s *Foxe’s Book of Martyrs*, p. 676; quoting *Incidents in the Life of an Italian Priest*, chapter 8, p. 145.

²⁰⁵ Singer, I (Ed.), *The Jewish Encyclopedia*, Ktav Publishing House, USA, Vol. 2, p. 77.

²⁰⁶ *Encyclopaedia Britannica CD 99, op. cit.*, “Franco-German War.”

foretold us of the events of 1860-1870, with their important focal point of 1866, in Dan. 7, and Protestants faithfully looked for a fulfilment of this prophecy in 1866 for hundreds of years²⁰⁷.

As to the starting date of the 1260 day-years with the rise of the Papacy in 607, the event is sure. E.g., Luther refers to “when there were still bishops in Rome, before the Pope.” He says, “the Papacy did not exist before Emperor Phocas and Boniface III, and the church in the whole world knew nothing of it. St. Gregory, pious ... bishop of the Roman church, condemned it and would not tolerate it at all.”²⁰⁸ As to the terminus of the 1260 day-years in 1866, historicists such as e.g., John Brown in *Brown’s Bible (1778)*, refers to it in his “Chronological Index of Scripture History,” (although living before the events he confuses the *type* of judgement with the *actual* Final Judgement, contrary to Matt. 24:36). As the saints of God before 1866 could look with confidence to the terminus of the 1260 years in 1866, so we can look with confidence to the great judgment of God to occur at the Second Advent. This remains so, even if we modern historicists end up getting some of the finer details of our interpretations of the still future events just before Christ’s Second Advent wrong, just like the historicists of old got some of their interpretations wrong with the events of 1866 (which they thought was the judgement of the Second Advent). The big picture is clear, and we can take confidence in it, while humbly thanking God that we have the benefit of hindsight by which to better understand the events of 1866-70.

And so it is that the Papacy stands exposed as the office with “the number of a man, and his number is six hundred threescore and six” (Rev. 13:18). He and his Kingdom of Roman Catholicism can be identified by his empire’s *language* (Latin), its *name* (the Roman Kingdom), and its *ruler’s claim to authority* (“Vicar of the Son of God”). Latin and Greek were the language of the Imperial Roman Empire (John 19:20). Latin was the language of no other empire, and so it is significant to note that the empire of Papal Rome which is a continuation of the western parts of Imperial Rome chiefly through the religion of Roman Catholicism, but also historically through Popish nations, Papal States, and the “Holy” Roman Empire, has as its official language, Latin. Latin is the language of Romish ecumenical councils since 1123 and various Papal documents even if since the Vatican II Council translations are more frequently made into local languages.

The *language* of the Pope’s Empire of Roman Catholicism is Latin, and so the Pope is fairly described by the Greek word *Lateinos* as *the Latin man*. The *name* of the Pope’s Empire of Roman Catholicism is the Romans or Roman Kingdom, for he is the Roman Pontiff or Bishop of Rome, and a central tenet of Papal claims to power, is that the Bishops of Rome are successors of the so called “first bishop of Rome,” whom they say was “the Apostle Peter.” Thus in the Biblical sense of a king representing both himself (compare Dan. 7:13,14 or “he might be revealed” in II Thess. 2:6) and his kingdom (compare Dan. 7:27 or “what withholdeth” in II Thess. 2:6), “the number of a man” (Rev. 13:18), who is king of the Roman Kingdom is the same as the Roman Kingdom herself, and so the *name* of the Pope is fairly described by the Hebrew word *Romiith* as *the Romans* or *the Roman Kingdom*. The

²⁰⁷ Some Protestants using an Anglican Annunciation Day Calendar (which starts the year on 25 March rather than 1 Jan.), have used a start year of 606 rather than 607; and diversity of opinion has also existed on whether to use inclusive reckoning (my view) or not. But either way the differences of interpretation only amount to one year, and so the broad picture remains the same.

²⁰⁸ *Luther’s Works*, Vol. 41, p. 299.

Papal claim to be *Vicar of Christ* is the central tenet of his claim to authority, and so the Pope's claims may be fairly described by its expression in the form of the Latin Papal title, *Vicarius Filii Dei* (or *Vicar of the Son of God*), which is the title inscribed in the Pope's mitre. Thus the *language* of the Pope and his Empire of Roman Catholicism as found in the Greek *Lateinos* counts up to 666; the *name* of the Pope and his Empire of Roman Catholicism as found in the Hebrew *Romiith* counts up to 666; and the *central claim to authority* of the Pope and his Empire of Roman Catholicism as found in the Papal claim to be the Vicar of Christ with a universal jurisdiction, when expressed in the Latin *Vicarius Filii Dei* counts up to 666.

It is surely very significant that the false prophet of Rev. 13:11-16 rose in his greater prophetic fulfilment from 1123 A.D., with the "ecumenical" councils of *Lateran One* and following. From the time of this so called "ninth" "ecumenical" council, the false prophet spoke in Latin, not in Greek as he had in his lesser fulfilment in earlier "ecumenical" councils from 553 and 681. Thus from the time of the false prophet's greater rise, the Pope, who calls and presides over "ecumenical" councils from 1123 onwards, is especially manifested as "the Latin man," or the Greek *Lateinos*, which adds up to "666." The time of the false prophet's greater rise is marked by the fact that the Pope of Rome thereafter summoned and presided over *Roman* "ecumenical" councils. Thus since 1123, it is the Pope, as the head of the *Romans*, or *Roman people*, or *Roman Kingdom* (Hebrew *Romiith*), who has been indisputably the chief figure of "ecumenical" councils. And once again, we find that the Hebrew *Romiith* tallies "666." Finally, the false prophet from the time of his greater fulfilment as the "general" or "ecumenical" councils starting from the *First Lateran Council*, is depicted as having "two horns like a lamb" (Rev. 13:11). We know that it is from about this same time that the Papal mitre developed into its present style of the two-horned Papal mitre. Moreover, the wearing of the mitre by Romish bishops had been established between the so called "eighth" and "ninth" "ecumenical councils, as a Papal grant to bishops and was a symbol of Papal authority. These same bishops sat under the Pope at any "ecumenical" councils. The Papal "pallium," being a Papal stole made from lamb's wool, was also established as a symbol of Papal power, and a grant the Pope gave to his Metropolitan Archbishops, and through them, expressed his collegiality with the Bishops under them i.e., once again therefore embracing all bishops who sat in any "ecumenical" council. (This should be distinguished from the stole *per se*, which predates the 8th century *Donation of Constantine* by at least 200 years and some think more like twice that time. Thus while I do not support the usage of stoles because I do not think a Minister should have a different dress for the sacraments which I regard as purely symbols, I do not say that the stoles of e.g., Lutheran Ministers, carries this same connotation²⁰⁹.) Yet the historic grants for the mitre,

²⁰⁹ Thus I support the traditional Low Church Evangelical Anglican clerical dress which comes from the time of the Reformation i.e., a white surplice with a black preaching scarf (sometimes called a "tippet"), and this is worn for both non-sacrament services such as Evensong, and sacrament services such as Holy Communion. Though some people sometimes called the preaching scarf a "stole," this is not the custom known to me in either the Low Church Evangelical Anglican *Diocese of Sydney* in Australia, or the Low Church Evangelical Anglican *Church of England (Continuing)* in England. Of course such traditions are maintained by we Reformed Anglicans as being both useful and good, and not contrary to the Word of God. But I fully accept and embrace my Protestant brethren derived from Puritan traditions which either wear a different Protestant clerical dress (some wear the "Geneva gown"), or no clerical dress but are well dressed in the pulpit with coat and tie. "Let us not therefore judge one another" on such matters (Rom.14:13).

and the Papal stole (and therefore the “pallium” in its later form as a stole), came from the *Donation of Constantine*, and so have (figuratively) written on them, the Papal title in that document, the Latin *Vicarius Filii Dei*, which also adds up to “666.”

From the time of the false prophet’s greater fulfilment in 1123 onwards as the *First Lateran Council*, the false prophet has arisen in his greater form. And when one looks at those bishops in such an “ecumenical council” called by, and presided over by, the Pope, all in their two-horned mitres, with their metropolitan bishops in lambskin palliums, all under the presidency of the Pope in his two-horned Papal mitre, and lambskin pallium, one surely beholds “another beast,” to when one sees the Pope by himself. One beholds “another beast” with “two horns like a lamb,” who speaks “as a dragon” (Rev. 14:11). From the time of the false prophet’s greater rise in 1123 onwards, he has shown himself to be a truly terrifying and dangerous “beast.” This monstrous “beast” under the presidency of the Papacy would “confess not that Jesus Christ is come in the flesh,” with its “antichrist” (II John 7) teaching of transubstantiation in 1215 (*Lateran IV Council*). This bloodthirsty “beast” ordered the killing of the Waldenses and Albigenses in 1179 (*Lateran III Council*), and also 1215 (*Lateran IV Council*). The false prophet also established the Inquisition in 1215 (*Lateran IV Council*), in order, he said, to “exterminate the heretics” and “possess the land without dispute.” In 1414-18 this most horrible “beast” claimed that “all men, of every rank and condition,” are “bound to obey it in matters concerning the Faith,” and then set about to condemn the proto-Protestant Wycliffe and the Lollards of England, including their proposition, “that the excommunication of the Pope or any prelate is not to be feared, because it is the censure of Antichrist,” and requiring at Constance itself at that time, the blood of the proto-Protestant martyrs Huss of Bohemia and Jerome of Prague (*Council of Constance*). Then in 1545-63, this devil guided crazy “beast” did all he could to stop the Protestant Reformation (*Council of Trent*). Recognizing that his role as false prophet meant he needed to try and bolster the power of the Antichrist “beast” who summoned and presided over him (Rev. 13:1,11), in 1869-70 the false prophet claimed that the Pope was “infallible” (*Vatican I Council*), and this was then retrospectively applied to the Pope’s Marian teaching of the “Immaculate Conception”²¹⁰.

Then in 1962-5 the old false prophet again smelled blood. This chameleon knew, that by adopting the French Revolution “Rights of Man” on race and sex roles, he could join in the so called “modernist” frenzy of secular persecution against God’s people in the media, universities, work-places, and elsewhere, at that time raging e.g., against the white Protestants of the American Deep South. The former anti-discrimination would help his goal of “iron mixed with miry clay,” as different groups would “mingle themselves with the seed of men” (Dan. 2:43)²¹¹. The latter anti-discrimination would promote many evil consequences for society in e.g., the family and work-place. It would help create categories of thought in men’s minds, whereby they would, by habit, not think in patriarchal terms of e.g., a family *unit* under a patriarch, but being “modern” and “smart” persons, think of an individual base unit in society of *one* person. Hence they would always want to speak either in gender non-specific generic terms e.g., always “humanity” and never “mankind;” or in order to

²¹⁰ Bettenson’s *Documents*, pp. 133,135,173-5,261-8,271,273-4,335.

²¹¹ Johnson, R.K., *op. cit.*, pp. 322-3; Wright, M., *Fortress of Faith*, The Story of Bob Jones University (BJU), BJU Press, Greenville, South Carolina, USA, 1984, pp. 377-8,382-3. The moral stand of BJU on this issue under Bob Jones, Sr. (1883-1968) and Bob Jones, Jr. (1911-1997), was forsaken by the morally fickle, Bob Jones III.

accommodate for sexual dimorphism, by wicked habit, they would always want to speak in terms of “man *and* woman,” and “he *or* she.” Thus these blinded fools think themselves wise, when their base trained brains ask, “Where is the female element in the spiritual realm?” and so looking for a “Father God *and* Mother-goddess” figure, start searching for terminology like “God our Father and our Mother;” and in this context of a quest to import a mother-goddess figure into their apostate form of Christianity, they become more receptive to the mother-goddess figure of Mariolatry.

That most wily and dangerous “beast,” to wit, the false prophet (*Vatican II Council*), would like his secular “human rights” equivalents in the wider society, come not as an overt enemy, but as one who pretended to be a caring, compassionate, thoughtful person, seeking “justice” in the form of “human rights.” Since the *Fourth Lateran Council* (1215), the Roman Pope is one who calls and presides over those Romish “ecumenical” councils which constitute the “false prophet” (Rev. 13:11-18; 16:13; 19:20; 20:10). Of course the Pope is the Head of State of the Vatican City State, and hence he appoints a diplomat to the United Nations in New York, USA. Notably then, e.g., Pope Benedict XVI (Pope since 2005) strongly advocated so called “human rights” in his 2008 address to the United Nations in New York²¹². Indeed, when I visited the UN building at New York in March 2009, I there saw inside of it a picture of a Dove with the inscription underneath, “DOVE OF PEACE Presented by ... Pope John Paul II on the occasion of his visit to the United Nations ... 1979.” This type of deception, brilliantly executed in both the secular and spiritual realms, would delude many, and catching the hated Protestants off-guard, the false prophet would also add to this a comparable appearance of care, compassion, and thoughtfulness, in the “ecumenical dialogue” that would lead Protestant churches to lower their defences, stop exposing the Pope as the Antichrist, and start giving spiritual recognition to the Church of Rome, as “fellow Christians” (II John 7,11). The *Vatican Two Council* stands among the false prophet’s boldest and most cunning utterances. It has helped to devastate Protestant Churches in a way that the more obviously brutal approach of *Trent* or *Constance* did not.

That three names readily applied to the Pope in his role as the one who summons and presides over “ecumenical” councils since 1123 A.D., namely, the Greek *Lateinos*, Hebrew *Romiith*, and Latin *Vicarius Filii Dei*, should all tally “666,” is contextually very appropriate in Rev. 13:11-18. Being the Editor, Joseph Frederick Berg (1812-1871), argued in an article of *The Protestant Banner* in 1842, that the Pope was the Antichrist, and that his number, 666, was identifiable through reference to the Greek *Lateinos*. But in that same year of 1842, in his *Exposition of the Mystery of Iniquity*, he refers to the Greek *Lateinos*, Hebrew *Romiith*, and Latin *Vicarius Filii Dei*, and shows that they all add up to 666. *Then in words whose echo resonates to this day, Berg says, “Now we challenge the world to find another name in these three languages, Greek, Hebrew, and Latin, which shall designate the same number.”*²¹³

²¹² See “Pope addresses global audience at UN. Pontiff says human rights the key to solving many of the world’s problems,” at “Pope makes human rights plea to UN – US news Pope in America” (www.msnbc.msn.com/id/2419411/- United States).

²¹³ Berg, J.F., *The Great Apostacy, Identical with Papal Rome; or An Exposition of the Mystery of Iniquity, and the Marks and Doom of Antichrist*, J.B. Lippincott & Co., Philadelphia, Pennsylvania, USA, 1842, pp. 156-8,163; Froom, Vol. 4, p. 281; quoting *The Protestant Banner* (Philadelphia, Pennsylvania, USA), July 15, 1842, p. 134 and Sept. 16, 1842, p. 161.

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Changes to Library copies incorporated in this internet copy.

Corrigenda 1 (© 2010, Gavin McGrath) changes were attached to a small number of early print Library copies, but integrated into later copies.

Corrigenda to The Roman Pope is the Antichrist (2006, 2nd ed. 2010). The following corrigenda changes are integrated into present internet copies but will need to be made to some earlier printed copies. Pagination and footnote numbering corresponds with printed library copies (not internet copy). Abbreviation for a change, “>” means “goes to”; and + means add.

Corrigenda 2 (© Dec. 2010, Gavin McGrath), p. 202, para 1, 3rd last line, “It also convey” > “It also conveys”.

Corrigenda 3 (© June 2011, Gavin McGrath).

At webpage printouts change the date at four pictures of Vatican Museum dated “April 2001”; and also the fourth last picture at “The Roman Forum, Rome,” dated “April 2001”; these five photos > “August 2001”.

At Preface p. ix, after “First and Second Stages of the Reformation:” and before “1) Marian Reform;” remove the second colon “:”

At Preface p. xviii, section headings under “*DOCTRINAL PRINCIPLES USED IN THIS COMMENTARY (Optional Reading)*”; after “2) *Incest historically forbidden in the British Isles from Reformation times;*” change remaining ones so they are the same as those at Preface p. ix.

At p. 142, para 3, line 2, “schoolteachers” > “school teachers.”

At p. 531, last para, after “by English Protestants.” + “(While initially this oath continued for a monarch after it ceased to be required for Members of Parliament in the 19th century, in 1910 this was altered to the oath first taken by George V in 1910. ‘I ..., do solemnly and sincerely, in the presence of God, profess, testify and declare that *I am a faithful Protestant*, and that I will, *according to the true intent of the enactments to secure the Protestant Succession to the Throne* of my realm, uphold and maintain such enactments to

the best of my power.’)”).

At p. 535, para 2, after “the *Society of United Irishmen*,” change “and” to “an”.

And “brake” > “break” at p. 88, para 3, 2nd last line; p. 384, last para, 4th last line; Appendix p. viii, para 3, line 6; and p. lxxxviii, para 1, 2nd last line.

At Appendix p. cxxvi, para 2, change brackets so “(Regnal Years: since 1952)” > “{Regnal Years: since 1952}”.

Corrigenda 4 (© November 2015, Gavin McGrath).

*The only man who never makes a mistake,
is the man who never attempts anything;
but in fact, that is his great mistake.
For life includes making mistakes,
and learning from them.*

Web-page picture no. 13, or of those in 2 columns after first picture, no 12 on right, “Artwork (Ramon de Vargas)” etc. at “(at 10 ‘Hail Mary’s to Mary” etc., close quotation marks after “Hail Mary’s” and before “to Mary” etc. .

New web address from April 2013; <http://www.easy.com.au/~gmbooks/> > <http://www.gavinmcgrathbooks.com>, Preface p. ii (and before this address, “internet.” > “internet:”), pp. 92,125,126,145,165,196,219,250,269,286,302,308,531, & Appendix p. lxxvi.

Terminology clarifications of “evolution” to “macroevolution” (grouped together). (See my work, *Creation, Not Macroevolution – Mind the Gap*, Vol. 1, 2014; Vol. 2, 2014 & 2015; presently available at <http://www.gavinmcgrathbooks.com>).

Preface p. xiii, “Froom. L.E.” > “Froom, L.E.”.

pp. xviii, pp. 120,121,122,124, (3 times), 125,214,317,416, “evolution” > “macroevolution”.

pp. xviii (after “transmutation from one species to another” + “that would take a creature beyond the limits of its originating taxonomical genus”).

p. xx, two paragraphs, from, “The denominational church that I am closest to,” to “the Low Church Evangelical Diocese of Sydney in Australia which helped to establish it” > “[This paragraph altered in update 2015:] I attend 1662 *Book of Common Prayer* Sunday Services in Low Church Evangelical Churches that are both inside the Anglican Communion and outside the Anglican Communion, e.g., on my fifth trip to London (Sept. 08-March 09)²¹⁴ I usually

²¹⁴ I went to London, April 2001-April 02 (1st trip, living at West Croyden); Dec. 02-July 03 (2nd trip, living at Raynes Park); August 03-April 04 (3rd trip, living at Raynes Park); Oct. 05-April 06 (4th trip, living at Sydenham & then Raynes Park); & Sept. 08-March

attended St. John's *Church of England (Continuing)* at South Wimbledon²¹⁵, but in either instance, I seek to practice a suitable level of religious separation from the wider religious apostasy clearly evident in e.g., the Anglican Communion. Or I reject the ecumenical compromise with religious liberals, Roman Catholics, Eastern Orthodox, and others outside of religiously conservative Protestantism. But the matter is complicated by the fact that I have also found varying levels religious apostasy in Anglican Churches that are outside the Anglican Communion e.g., and *Church of England (Continuing)* (established 1994); even though I would still say that in many areas the *Church of England (Continuing)* is one of the generally better Anglican Churches I have come across. Or the *Free Church of England (Evangelical Connexion)* (established 2004); grew out of a concern with apostasy in some quarters of the *Free Church of England* which in varying degrees dabbles in the ecumenical compromise²¹⁶ (established in 1844 in many instances it has subsequently lost its original zeal for religious purity, although from the outset it was semi-Puritan in that, unlike e.g., the *Church of England Continuing*, it rejected the 1662 prayer book and 39 Articles). Or the *Church of England in South Africa* (established in 1938 by Evangelical Anglicans in South Africa who had refused to join the Puseyite *Church of the Province of South Africa* when it was formed in 1870, it too has different elements in it; and it continues to seek close relations with Evangelical Anglicans inside the Anglican Communion, and it has especially had historical connections with the Low Church Evangelical Diocese of Sydney in Australia which helped to establish it. I also sometimes attend non-Anglican churches (i.e., as a Low Church Evangelical Anglican visitor), but in the end, I have been left to look to 'the best of a bad lot' of churches in both England and Australia."

p. xxii, omit, "In this connection, I note that a Reformed Church, the *Free Presbyterian Church of Scotland*, has a long and strong tradition of African evangelistic work, dating from 1904 in Zimbabwe (known as Rhodesia 1895-1911; Southern Rhodesia 1911-64, Rhodesia 1964-79, Zimbabwe-Rhodesia 1979-80). Thus they are familiar with techniques of evangelism. To be sure, this Reformed church was not wrong in its rejection of any support for Graham's 1955 Glasgow Crusade in Scotland. They rightly recognized that Graham's evangelistic campaign embraced Arminian theology, worked with both apostate Protestant religious liberals and Roman Catholics; and that Graham and his associates were Sabbath-breakers, who set aside the Holy Decalogue by buying and reading Sunday Newspapers on the Lord's Day' [ftn MacSween, D.R., *One Hundred Years of Witness*, Free Presbyterian Publications, Glasgow, Scotland, UK, 1993, pp. 112-3 (Graham); pp. 166-208 (FPCS

09 (5th trip, living at Morden, Sutton); and Oct. 2012-March 2013 (6th trip).

²¹⁵ Meeting in Chapel, Trellis House, Cnr. Mill Rd & High Street, London, SW19.

²¹⁶ The *Church of England's* Canon B43 (Chelmsford File) specifies churches with whom the apostate *Church of England* has "ecumenical relations," and includes the "Free Church of England" (The Chelmsford File, www.chelmsford.anglican.org/chelmsford_file/D/3). In June 2004, a split was reported in the *Free Church of England* between Bishops Powell and John McLean who supported such ecumenism, and Bishops Bentley Taylor and Barry Shucksmith who did not (June 04 News - Free Church of England Split - Dominic Stockford, www.evangelical-times.org/etnew/june04/). Bishop Shucksmith became a FCE (Evangelical Connexion) bishop and press officer (*English Churchman* 21 & 28 Jan 2005, p. 2); however, he is also a semi-Puritan who dislikes some elements of traditional Low Church Evangelical Anglicanism as found in the Book of Common Prayer of 1662 and 39 Articles. He resigned as Bishop in 2008.

Rhodesian / Zimbabwean missionary work); McPherson, A. (Editor), A Committee Appointed by the Synod of the Free Presbyterian Church of Scotland, *History of the Free Presbyterian Church of Scotland* (1893-1970), Publications Committee in the Free Presbyterian Church of Scotland, [dated to 1973/4 in the Preface], pp. 245-6 (Graham); pp. 156-9; 205-32, 305-30 (FPCS Rhodesian missionary work). (While newspapers should not be bought on the Sabbath, I think they may, in rare instances, be purchased or consulted in libraries after the Sabbath, if they contain some important information not easily obtainable from another source; in the same way a researcher must sometimes consult and quote, other ungodly works.)]” (Concerning my more critical views of the FPCS since the publication of its virulently anti-Anglican schismatic catechism of 2013, cf. “2015 update” at p. 26, *infra*.)

p. xxiii, “The Billy Graham Crusades are marked by the error of American style Arminian evangelism, historically” > “The Billy Graham Crusades are marked by the error of they type of American style Arminian evangelism that is historically”

pp. xxiii-xxiv, “But in fairness to American style Arminian evangelists,” > “But in fairness to better Wesleyan Arminian American evangelists such as Bob Jones Sr., or even the American style Arminian evangelists that I here criticize as more interested in quantity than quality,”

p. xxix, “*Foxe’s Book of Martyrs*” > “*Foxe’s Book of Martyrs* (Latin edition, 1554, 1st English edition, 1563)”

p. xxxi, following “He has been Presiding Bishop of the Connexion since 2008 (after Bishop Shucksmith resigned) [ftn]” + [2015 Update: Dominic Stockford became *Evangelical Connexion of the Free Church of England* Bishop from 2008 to 2012 when he retired due to ill-health.]

p. xxxix, “(1st edition, 1563)” > “*Foxe’s Book of Martyrs* (Latin edition, 1554, 1st English edition, 1563)”.

p. 3, “oral usage might be made” > “oral usage might be made e.g.,”.

p. 26, “my *Free Presbyterian Church of Scotland* brethren” > “those in the *Free Presbyterian Church of Scotland* [ftn]” & ftn reads “2015 update: see *A Catechism of the History & Principles of the Free Presbyterian Church of Scotland*, Published by the Religion & Morals Committee of the FPCS, Printed by Imprint Academic, Exeter, England, UK, 2013 Revised edition of 1942-3; and my work, *Creation, Not Macroevolution – Mind the Gap* (2014), Vol. 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, heading, ‘Is it possible to get Hugh Ross’s Day-Age School out of its hot-bed of heresy?’, subheading: Point 1 Illustration. From ‘Indeed, up until the events of 2012 and 2013, this is broadly how I did understand FPCS’ to ‘FPCS has recently released a new <Catechism> (2013) that among other things glorifies the *Solemn League & Covenant* in Appendix 3, which it says calls for <the extirpation of ... Prelacy> i.e., Anglicanism, describes as <fiendish> the fact <King Charles II> <in 1661> did <cause> this document <to be burnt by the hand of the> <hangman> (Rom. 13:4), and criticizes <the infamous Recissory Act> <of King Charles> II <by which> things the Puritan <Church had done> <in the interval between 1638 and the Restoration, had been stigmatised as treasonable and rebellious.> If this glorification of the *Solemn League & Covenant* calling for <the extirpation> of Anglicanism is not an example of <heresies> that are <divisions> or schisms (I Cor. 11:18,19), then what I ask is?’” (citing McGrath, G. {myself}, “Heresies,” *English Churchman* 23 & 30 Aug. 2013 {EC 7878}, p. 2). Thus I

have now learnt that the FPCS is in schismatic heresy, a fact leading me to a reassessment of the *Free Presbyterian Church of Scotland* which is more critical of them as promoting ‘damnable heresies’ (II Peter 2:1).”

p. 53, after “and ban” omit “these things as”.

p. 75, “I am the Lord the God” > “I am the Lord thy God” (1st commandment); & “for I thy Lord” > “for I the Lord” (2nd commandment).

p. 143, “*Foxe’s Book of Martyrs*, pp. 666- 71” > “*Foxe’s Book of Martyrs*, pp. 666-671”.

p. 214 (after “separate species creation” + “though allowing for microevolution within the limits of a taxonomical genus”), “macro-evolution” > “macroevolution”.

p. 123, “and so the necessary evolutionary ‘mutations’ required by Darwinism are simply not possible” > “and so the necessary macroevolutionary ‘mutations’ required by Darwinism are simply not possible, as opposed to microevolutionary changes within a taxonomical genus, species, or subspecies of a genetically rich creature created by God”.

pp. 124 (twice), 137, “evolutionist(s)” > “macroevolutionist(s)”.

pp. 123,124 “evolve” > macroevolve”.

p. 139 “evolutionary” > “macroevolutionary”.

At Preface p. xxxiii, para 3, “the pre 1801 Kingdom of England includes” > “the pre 1707 Kingdom of England included”.

p. 88, Heading, “7b) *God’s specific judgements.*” > “7b) *God’s specific judgements: God as primary and/or secondary cause.*”

p. 92, first footnote, “1800” > “1801”; + “earlier” before “three Kingdoms”; + “before 1707” after “and Scotland”.

pp. 95, 108, 432, 433, “Horn of Africa” > “Arabian Peninsula”.

p. 98 (twice), 430, “the Horn of Africa” > “Arabia”.

p. 104, from “‘Sephar’ (Gen. 10:30)” to “in 220 B.C.” > “[2015 update: see my work, *Creation, Not Macroevolution – Mind the Gap*, Vol., Part 2, chapter 15; & Vol. 2, Part 5, Chapter 5, on Mash” in Gen. 10:23.] In 220 B.C.

In Part 1, at “7b) *God’s specific judgements: God as primary and/or secondary cause*”, Preface p. 126, first footnote, starting, “Having counseled” after “Bob Larson Ministries, Denver Colorado, USA, 1995.” + “Though there is some very useful information in Larson’s works, they must be used with caution. See my comments on Bob Larson in my Textual Commentaries Vol. 4 (Matt. 26-28), at ‘Defence of Evangelical Protestant truth,’ subsection ‘c) A Case Study on Bob Larson Ministries, USA’ (<http://www.gavinmcgrathbooks.com>).”

In Part 1, p. 145, ftn., “*Encyclopedia Britannica CD 99, op. cit., Culloden, Battle of; Jacobite*” > “*Encyclopedia Britannica CD 99, Multimedia Edition, International Version, 1999, ‘Culloden, Battle of; ‘Jacobite.’*”

pp.154-155, paragraph starting, “Hislop offers no serious evidence for this claim” and ending “as done commonly in this and other commentaries)[ftn]” > “Hislop’s claims that the ‘+’ shape in *the sign of the cross* is the letter ‘t’ standing for ‘Tammuz,’ on the basis of its similarity with the letter ‘t’ in older forms of Hebrew (tau / tav) or Chaldean. In the first place, *even if this was the origins of the Roman usage of a cross*, I think it would be quite absurd to suggest that therefore we ought not to use *sign of the cross* for this reason, or worse still, that for this reason the *sign of the cross* constitutes ‘the mark of the beast.’ After all, if this was such a serious concern, God would never have allowed Christ to hang on a cross, since on this ridiculous type of logic, Christ would thereby be somehow making an act of pagan devotion to Tammuz. Indeed, Christ’s crucifixion was foretold in prophecy by King David about a thousand years before the event, and long before the practice of crucifixion was used by the Romans in the words of the Messianic psalm, ‘they pierced my hands and my feet’ (Ps. 22:16). But where is the evidence that the shape of a cross in Roman crucifixion was based on an act of devotion to Tammuz? Hislop further claims, ‘There is hardly a pagan tribe where the cross has not been found [ftn].’ But even if *some* pagan cultures did have a cross symbol e.g., certain ‘Egyptian monuments’ with the hieroglyphic ankh which is a cross with a ring at the top representing *life* or the *soul*; this is most assuredly *not* where the symbolism of the Christian cross is derived from, nor stands for, and it is folly to claim that this Christian symbol actually represents some kind of ‘pagan’ religious allegiance. Thus in the second place, the origins of the cross as a Christian symbol is not related to paganism. Rather, the cross as a symbol of Christianity was greatly promoted from the time of Constantine the Great. Thus e.g., we find on the Anglican 1662 *Book of Common Prayer Calendar, Invention of the Cross Day* (3 May) remembering that the mother of Constantine, Helena, went to Jerusalem in 326, and located what is now the traditional site for Christ’s crucifixion; and *Holy Cross Day* (14 Sept.) marks the starting point for the third usage of 3 ember days (see ‘Tables and Rules’ 1662 BCP), and *Holy Cross Day* remembers the building of a basilica in Jerusalem in 335 on the traditional site of Christ’s sepulchre and Calvary as remembered on *Invention of the Cross Day*.”

In Part 1, p. 179, ftn. “*Encyclopedia Britannica CD 99, Multimedia Edition, International Version, 1999, ‘Gregory of Nyssa’* > “*Encyclopedia Britannica CD 99, op. cit., ‘Gregory of Nyssa’*”.

p. 211, At “Fausset, A.R., *Critical and Expository Bible Cyclopaedia*, Hodder & Stoughton, London,” “pp. 169,328” > “pp. 269 & 328”.

In Part 2, chapter 2, p. 213, para 4, after, “The Apollinarians also denied Christ’s full humanity.”; the second sentence now reads, “Apollinarians were trichotomists who divided man into spirit, body, and soul, and claimed that whereas a human being has a soul (spirit + body + soul = man), Christ had the Divine Logos (spirit + body + Logos = Christ)”

pp. 162 (thrice), 167, “James Bates” > “Joseph Bates”.

p. 219 “Articles 17” > “Article 17”.

p. 294, “first edition of *Foxe’s Book of Martyrs (1563)*” > “first English edition of *Foxe’s Book of Martyrs* (Latin edition, 1554, 1st English edition, 1563)”.

p. 329, “historic view of e.g., Baptists, John Owen, and some Reformed Anglicans” > “historic view of e.g., Congregationalist John Owen, Reformed Baptists, and some Reformed Anglicans”.

p. 424, “The Hebrew *nokri*” > “The Hebrew *nek̄ar*, or *nak̄eriy*”;
 pp. 428 (13 times), 429 (8 times), 430 (twice), 431, 432 (4 times), “*nokri*” > *nak̄eriy*”;
 pp. 428 (twice), 430 (twice), “*naaph*” > “*nāaph*”; &
 p. 428 (12 times + add quotations marks at Prov. 5:3-5 from “For the lips” to “hold on hell”),
 429 (5 times), 430 (twice), 431, “*zur*” > “*zar*”.

pp. 439, 508, “Pius XIII” > “Pius XII”.

Appendix p. lii, “Sether” > “Sethur”.

p. iii, “*rock sold*” > “*rock solid*”.

p. v, “(Dan. 7:25; 11:36)” > “(Dan. 7:25; 11:36,37)”.

“the dress of her higher ranking officials” > “the dress of her highest ranking official, the Pope? For when at a solemn requiem Roman Mass, the pope wears a red cope with a purple stole, because according to Roman tradition he should not wear vestments of the liturgical colour black [ftn ‘*New Catholic Encyclopedia*, Vol 10, p. 973.’], and so there is here a nexus between the colour purple and the Papal stole as one of the fraudulent grants in the *Donation of Constantine, infra*. And the Roman ‘Catholic Truth Society’s’ publication, *The Election of a Pope*, states that once a pope is elected he puts on, among other things, ‘the scarlet shoulder cape’ and then in ‘the Sistine Chapel, the Pope seats himself on a faldstool placed before the altar and receives the first homage of the cardinal electors, who come one by one in order of seniority [ftn ‘Burns, C., *The Election of a Pope*, Catholic Truth Society, Publisher to the Holy See, London, UK, 1997, pp. 52-53].’”

p. cxxxiii, remove brackets “()” at “in a *Protestant* Anglican way ().”