

The Leopard Like Beast's Counterfeit Worship System (Part 1)

In Revelation 13:1-10 a beast arises that is controlled and set up by Satan (Rev 13:2; 12:9). This great power, which we will notice is the Papacy, causes the whole world to worship Satan (Rev 13:4,8). We will notice in a later lesson that it is joined by another super power to eventually force all the world to worship the Papal power. Yet very many of God's people are in this great religio-political power and God in His mercy is calling His people out to worship Him. The great controversy we will notice will be the day of worship. One set up by God in His word which is the Seventh Day Sabbath or Saturday and the other set up by the Papacy which is the first day of the week. The Lord of heaven permits the world to choose whom they will have as ruler. Every human being must take sides, either for the true and living God, who has given to the world the memorial of Creation in the seventh-day Sabbath, or for a false sabbath, instituted by men who have exalted themselves above all that is called God or that is worshiped, who have taken upon themselves the attributes of Satan, in oppressing the loyal and true who keep the commandments of God. This persecuting power will compel the worship of the beast by insisting on the observance of the sabbath he has instituted. Thus he blasphemes God, sitting "in the temple of God, shewing himself that he is God" (2 Thess. 2:4). This part of the book of Revelation is the most serious warning that has ever, and will ever be given to man. Jesus wants us to follow Him and escape the most severe judgments ever to fall on this earth. Let's see what the Bible tells us of this interesting seven headed, ten-horned leopard like beast.

1. What did John see rise up out of the Sea and what did it represent? Rev 13:1.

Ans: a. ¹And I stood upon the sand of the sea, and saw a _____ rise up out of the _____, having seven _____ and ten _____, and upon his horns ten _____, and upon his heads the name of _____ . Rev 13:1.

Ans: b. And saw a beast rise up out of the sea. In Bible prophecy a _____ represents a _____ (Dan 7:23; Rev 16:10). The sea is a symbol of people, _____, and kingdoms especially when they are at _____ (Isa 5:29,30; 57:20,21; Ezek 26:3; Jer 6:23; Jer 50:41,42; 51:41,42; Dan 7:2,3; Jude 1:11-13; Rev 17:15). So the Bible makes it clear that the leopard like kingdom would rise up in a well-populated area among the nations defeating all other powers by military might. See note below



The seven heads are seven kingdoms from Babylon to the Papacy in its different phases and the ten horns are the ten nations of Europe.

Ans: c. Having Seven Heads. In lesson 5 we noticed that the number _____ means _____ (Rev 15:1; Gen 2:2; Lev 23:15; 2 Kings 5:10). Satan that gives this beast its power and authority (Rev 13:2) has used all political powers where God will allow him. From _____ down until the end of the reign of the _____ Satan has used the nations

to his advantage. Seven in symbol represents the complete _____ of Satan's power over the nations from Babylon until the last of the Papal power. In Revelation 12 the dragon who is Satan used pagan _____ to try and devour the man-child Jesus. In Revelation 13 it is clearly the _____ that is represented by the leopard like beast with seven heads. In Revelation 17, we will notice later, that the seven heads represent the powers from 1. _____, 2. Medo-Persia, 3. Greece, 4. Pagan _____, 5. The Papacy during the 160 years from _____ AD until _____ AD when it received a deadly wound, 6. the Papacy during the period of the deadly wound when it lost all political power from 1798 until the signing of the _____ by Cardinal Gasparri and Benito Mussolini, then, 7. the Papacy from the signing of the concordat in 1929 which restored the political power of the Papacy until the _____ with the ten _____ that is still _____ but near at the writing of this lesson. Satan has tried and

sometimes successfully, to manipulate to his own end against God's people and the truth of God these seven powers. See note below.

Ans: d. And Ten Horns. Horns signify _____ (Dan 7:24; Rev 17:12). The ten horns as we have noticed in lesson 19 represent the ten nations that make up _____. These nations were the _____ and military support that made the _____ such a great and powerful entity. See note below.

Ans: e. And upon his horns ten crowns. _____ are given to kings at their _____ at the beginning of their reign (2 Kings 11:12; 2 Chron 23:11). In Revelation 12:3 the Red Dragon that represented Satan working through Pagan Rome had no crowns on the horns because the Ten _____ of Europe were still under the Caesars of Rome, having no kingdom. But when the Roman Empire was replaced by the Papacy they became _____ kingdoms. The Ten Horns, then, on the Dragon are symbolic of the ten nations of Europe before the fall of Rome, whereas, the ten horns on the leopard-like beast represent the ten nations of Europe after the fall of Rome when they gained their own independent kingdoms. See note below.

And saw a beast rise up out of the sea. In Bible prophecy a beast represents a kingdom (Dan 7:23; Rev 16:10). The sea is a symbol of people, nations, and kingdoms especially when they are at war (Isa 5:29,30; 57:20,21; Ezek 26:3; Jer 6:23; Jer 50:41,42; 51:41,42; Dan 7:2,3; Jude 1:11-13; Rev 17:15). So the Bible makes it clear that a kingdom would rise up in a well-populated area among the nations defeating all other powers by military might.

Having Seven Heads. In lesson 5 we noticed that the number seven means complete (Rev 15:1; Gen 2:2; Lev 23:15; 2 Kings 5:10). Satan that gives this beast its power and authority (Rev 13:2) has used all political powers where God will allow him. From Babylon down until the end of the reign of the Papacy Satan has used the nations to his advantage. Seven in symbol represents the complete length of Satan's power over the nations from Babylon until the last of the Papal power. In Revelation 12 the dragon who is Satan used pagan Rome to try and devour the man-child Jesus. In Revelation 13 it is clearly the Papacy that is represented by the leopard like beast with seven heads. In Revelation 17, we will notice later, that the seven heads represent the powers from **1. Babylon, 2. Medo-Persia, 3. Greece, 4. Pagan Rome, 5. The Papacy during the 1260 years from 538 AD until 1798 AD when it received a deadly wound, 6. the Papacy during the period of the deadly wound when it lost all political power from 1798 until the signing of the concordat by Cardinal Gasparri and Benito Mussolini, then, 7. the Papacy from the signing of the concordat in 1929 which restored the political power of the Papacy until the confederacy with the ten horns that is still future but near at the writing of this lesson.** Satan has tried and sometimes successfully, to manipulate to his own end against God's people and the truth of God these seven powers.



Seven heads and seven crowns stand for seven kingdoms

And Ten Horns. Horns signify kingdoms (Dan 7:24; Rev 17:12). The ten horns as we have noticed in lesson 19 represent the ten nations that make up Europe. These nations were the political and military support that made the Papacy such a great and powerful entity.

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2. What is blasphemy according to the Bible definition? How does the term blasphemy help identify who this beast is? Rev 13:1; Jn 10:33; Mk 2:7.

Ans: a. ¹And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his _____ the name of _____. Rev 13:1.

Ans: b. ³³The Jews answered him, saying, For a good work we stone thee not; but for _____; and because that thou, being a _____, makest thyself _____. Jn 10:33.

Ans: c. ⁷Why doth this *man* thus speak _____? who can _____ sins but God _____? Mk 2:7.

THE POPE CLAIMS TO BE GOD

Ans: d. The following are claims made for the Pope by the Roman Catholic Church—“Another God on Earth”

SOURCE: Christopher Marcellus, Oration in the Fifth Lateran Council, Session IV (1512), in Mansi *SC*, Vol. 32, col. 761. Latin.

For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another _____ on earth. See note below.



Ans: e. The following are claims that the Roman Catholic Church makes for the place that the popes hold on earth—Pope in Place of God on Earth (Leo XIII)

SOURCE: Pope Leo XIII, Encyclical Letter “The Reunion of Christendom,” dated June 20, 1894, trans. in *The Great Encyclical Letters of Pope Leo XIII* (New York: Benziger, 1903), p. 304.

We [the pope] hold upon this earth the place of God _____. See note below.

Ans: f. The following quote gives the claims of the Roman Catholic Church with respect to obedience to the Pope—**Obedience to Pope as to God** (Leo XIII)

SOURCE: Pope Leo XIII, Encyclical Letter, “On the Chief Duties of Christians as Citizens,” dated January 10, 1890, trans. in *The Great Encyclical Letters of Pope Leo XIII* (New York: Benziger, 1903), p. 193.

But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and _____ of will to the Church and to the Roman _____, as to _____ Himself. See note below

Ans: g. Another claim made for the Pope by the Roman Catholic Church with respect to kingship—**Triple Kingship**

SOURCE: Lucius Ferraris, “Papa,” art. 2, in his *Prompta Bibliotheca* (“Handy Library”), Vol. 6 (Venetiis [Venice]: Gaspar Storti, 1772), p. 26. Latin.

Hence the Pope is crowned with a triple crown, as king of _____ and of earth and of the lower regions [*infernorum*]. See note below.

Ans: h. The following claims of the Roman Catholic Church are made for the Pope

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

“The Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions. ...

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

“The Pope is of so great authority and power that he can _____, explain, or interpret even divine _____. ...

“The Pope can modify divine law, since his power is not of man but of God, and he acts as vicerent of God upon earth with most ample power of binding and loosing his sheep.

“Whatever the Lord God himself, and the Redeemer, is said to do, that his vicar does, provided that he does nothing contrary to the faith”

(translated from Lucius Ferraris, “Papa II,” *Prompta Bibliotheca*, Vol. VI, pp. 25–29). See note below.

Ans: i. The following is the claim of the Roman Catholic Church with regards to **the Pope and Christ**.

All names which in the Scriptures are supplied to _____, by virtue of which it is established that he is over the church, all the same names are applied to the _____. “On the Authority of Councils,” Bellarmine (R.C.) book 2 chapter 17 (Vol II, page 266) See note below.



Ans: j. The following quote shows the claim of the Roman Catholic Church for **the Pope as being God**.

It is shown with sufficient clearness that by the secular power the Pope cannot in any way be _____ or loosed, who it is certain was called God by the pious leader Constantine, and it is clear that God cannot be _____ by man. Decretum of Gratian, part I, div. 96, chapter 7. See note below.

Ans: k. The following statement shows the Roman Catholic teaching on **appealing to God and the Pope**.

Therefore the decision of the _____ and the decision of God constitute _____ (i. e., the same) decision, just as the opinion of the Pope and of his disciple are the same. Since, therefore, an appeal is always taken from an inferior judge to a superior, as no one is greater than himself, so no appeal holds from the Pope to God, because there is one consistory of the Pope himself and of God himself, of which consistory the Pope himself is the key-bearer and the door keeper. Therefore _____ one can appeal from the Pope to God, because there is _____ decision and one court [curia] of God and of the _____. From the writings of Augustinus de Ancona (Augustinus Triumphus) (R. C.), printed without title page or pagination, commencing, “ Incipit summa Catholici doctoris Augustini de Ancona potestate ecclesiastica,” Questio VI, “De Papalis Sententiae Appellatione” (On an appeal from a decision of the Pope). British Museum, London. See note below.

Ans: l. The following declaration by a Catholic author illustrates the Roman Catholic stand on **the Power of the Pope on earth.**

Christ intrusted his office to the chief Pontiff; ... but all power in heaven and in earth had been given to Christ; ... therefore the chief _____, who is his vicar, will have the same _____. Gloss on the “Extravagantes Communes,” (a division of the Corpus Juris Canonici, or Roman Catholic law), book I, “On Authority and Obedience,” chapter I, on the words of Porro Subesse Rom. Pontiff. See note below.

Ans: m. The following quote from a Catholic source gives the belief of the Roman Catholic Church on **the functions of the Pope.**

For not man, but God separates those whom the Roman Pontiff (who exercises the functions, _____ of mere _____, but of the true _____), having weighed the necessity or benefit of the churches, dissolves, not by human but by divine authority. “Decretals of Gregory” (R. C.) book I, title 7, chapter 3, on the transfer of bishops. See note below.

Ans: n. But our wonder should be far greater when we find that in obedience to the _____ of His _____ – HOC EST CORPUS MEUM [This is My body] – _____ Himself descends on the _____, that He comes whenever they call Him, and as often as they call Him, and places Himself in their hands, even though they should be His enemies. And after having come, He remains, _____ at their _____; they move Him as they please, from one place to another; they may, if they wish, shut Him up in the tabernacle, or expose Him to the altar, or carry Him outside the church; they may if they choose, eat His flesh, and give Him for the food of others. O, how very _____ is their _____,’ says Laurance Justinian, speaking of the priests, ‘A word falls from their lips and the body of Christ is substantially formed from the matter of bread, and the incarnate word descended from heaven, is found really present on the table of the altar!’ Thus the priest may in a certain manner, be called the _____ of the Creator... ‘The power of the priest’ says St Bernardine of Sienna, ‘Is the power of a divine person; for the transubstantiation of the bread requires as much _____ as the _____ of the world. Alphonsus de Liguori, “ Dignity and Duty of the Priest,” pages 26,27,32,33. See note below.

THE POPE AND THE PRIESTS CLAIM TO HAVE POWER TO FORGIVE SINS AND TO CREATE THE CREATOR

Ans: o. The following claims are made by the Roman Catholic Church for **power to forgive sins.**

Peter and his successors have power to impose laws both preceptive and prohibitive, power likewise to grant dispensation from these laws, and, when needed to annul them. It is theirs to judge offenses against the laws, to impose and to remit penalties. This judicial authority will even include the power to _____ sin. For sin is a breach of the laws of the supernatural kingdom, and falls under the cognizance of its constituted judges.

The Catholic Encyclopedia, Vol XII, art, “Pope,” page 265. See note below.

Ans: p. The following quote from the Roman Catholic Reverend gives the Churches doctrine on **the Pope and forgiveness of sin.**

The Pope is the vicar of Christ, or the visible head of the church on earth. The claims of the Pope are the same as the claims of Christ. Christ wanted all souls saved. So does the Pope. Christ can _____ all sin. So can the _____. The Pope is the only man who claims to the vicarage of Christ. His claim is not seriously opposed, and this establishes his authority.

The powers given the Pope by Christ were given him, not as a mere man, but as the representative of Christ. The Pope is more than the representative of Christ, for he is the fruit of his divinity and of the institution of the church.

Extract from a sermon of Rev. Jeremiah Prendergast, S.J. (R.C.) Syracuse Post Standard, March 13, 1912. See note below.

Ans: q. The following claims are made by the Roman Catholic Church on the power of the Priest to forgive sin.



The priest holds the place of the Saviour Himself, by saying, ‘Ego te absolvo’ [I thee absolve], he absolves from sin ... To pardon a single sin requires all the omnipotence of God ... But what God can only do by His omnipotence, the _____ can also _____ by saying ‘Ego te absolvo a peccatis tuis’ ... Innocent III was written: ‘Indeed it is not to much to say that in view of the sublimity of their offices the priests are so many gods.’ Alphonus de Liguori, “Dignity and Duty of the Priest,” pages 34-36. See note below.

Ans: r. The priest is the man of God, the minister of God, wholly occupied with the interests of God; he that despises him, despiseth God; he that hears him, hears God: he _____ [forgives] sins as God, and that which he calls his body at the altar is adored as God by himself and by the congregation. “Catholic Doctrine AS Defined by the Council of Trent,” Rev. A. Nampon, S.J. (R.C.), pages 543,544. See note below.

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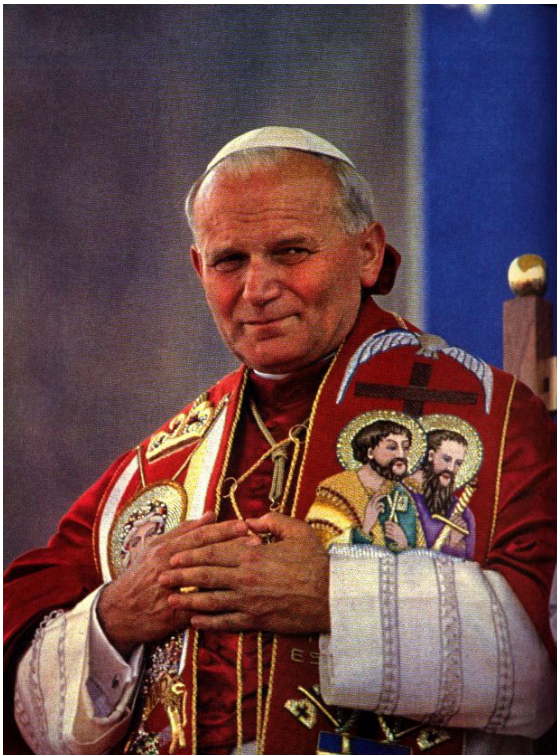
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But our wonder should be far greater when we find that in obedience to the words of His priests – HOC EST CORPUS MEUM [This is My body] – God Himself descends on the altar, that He comes whenever they call Him, and as often as they call Him, and places Himself in their hands, even though they should be His enemies. And after having come, He remains, entirely at their disposal; they move Him as they please, from one place to another; they may, if they wish, shut Him up in the tabernacle, or expose Him to the altar, or carry Him outside the church; they may if they choose, eat His flesh, and give Him for the food of others. O, how very great is their power,’ says Laurance Justinian, speaking of the priests, ‘A word falls from their lips and the body of Christ is substantially formed from the matter of bread, and the incarnate word descended from heaven, is found really present on the table of the altar!’ Thus the priest may in a certain manner, be called the creator of the Creator... ‘The power of the priest’ says St Bernardine of Sienna, ‘Is the power of a divine person; for the transubstantiation of the bread requires as much power as the creation of the world. Alphonsus de Liguori, “ Dignity and Duty of the Priest,” pages 26,27,32,33.

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The priest is the man of God, the minister of God, wholly occupied with the interests of God; he that despises him, despiseth God; he that hears him, hears God: he remits [forgives] sins as God, and that which he calls his body at the altar is adored as God by himself and by the congregation. "Catholic Doctrine AS Defined by the Council of Trent," Rev. A. Nampon, S.J. (R.C.), pages 543,544.

SATAN WORKING THROUGH PAGAN ROME GIVES THE PAPACY ITS POWER AND AUTHORITY

3. What did this beast look like? Who gave the beast its power and authority? Rev 13:2.

Ans: a. ²And the beast which I saw was like unto a _____, and his feet were as *the feet* of a _____, and his mouth as the mouth of a _____: and the _____ gave him his power, and his seat, and great authority. Rev 13:2.

Ans: b. As we have already noticed in lesson 16 question 8 the _____ of Dan 7:4 represented the kingdom of _____ (Jer 50:17,43,44; Hab 1:6-8). The _____ of Dan 7:5 is a symbol of _____ (see question 10 of lesson 16). The _____ described in Dan 7:6 is a fitting representation of the kingdom of _____ (see lesson 16 questions 11-13). The ten _____ of Dan 7:7 are a figure of the ten nations of _____ that came out of the Roman Empire (see questions 14 and 15 of lesson 16). The _____ represents _____ (Rev 12:9) working through Pagan _____ to destroy Jesus (Rev 12:3,4) (see question 8 in lesson 19). Therefore the Leopard-like beast or the Papacy has characteristics and beliefs that were borrowed from Babylon, Medo-Persia, Greece, Rome, and Europe but especially from the kingdom of Greece symbolised by the Leopard. It can clearly be demonstrated that the Papacy has borrowed its teachings, traditions and practices from Babylon with forcing _____ worship (Dan 3; Rev 13:14-17), from Medo-Persia in giving a _____ decree against God's people (Esther 3-8; Rev 13:15), from Greece that taught the whole world to worship and seek after worldly _____ making the true gospel appear to be foolishness (1 Cor 1:22,23; Rev 13:8), from Rome which gave the Papacy its political power (Rev 13:2). We will notice how this happened in the following questions. See note below.

Ans: c. Papacy—Bishop of Rome in the Seat of the Caesars. The _____ main step in the Pagan Roman Empire giving its _____ or throne to the Papacy was in removing the capital from Rome to _____. Constantine left the vacant seat or throne in the West [in the city of Rome] to the Pope by moving his throne to the East.

[p. 168] The removal of the capital of the Empire from Rome to Constantinople in _____, left the Western Church, practically free from imperial power, to develop its own form of _____. The Bishop of Rome, in the _____ of the _____, was now the _____ man in the _____, and was soon forced to become the _____ as well as the spiritual head. To the Western world _____ was still the political _____—hence the whole habit of mind, all ambition, pride, and sense of glory, and every social prejudice favoured the evolution of the great city into the ecclesiastical capital. Civil as well as religious disputes were referred to the [p. 169] successor of Peter for settlement. Again and again, when barbarians attacked Rome, he was compelled to actually assume military leadership. Eastern Emperors frequently recognized the high claims of the _____ in order to gain their assistance. It is not difficult to understand how, under these responsibilities, the primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 [Edict of Milan]. The importance of this fact must not be overlooked. The organisation of the Church was thus put on the same divine basis as the revelation of Christianity. This idea once accepted led inevitably to the mediaeval _____.

Alexander Clarence Flick, *The Rise of the Mediaeval Church* (reprint; New York: Burt Franklin, [1959]), pp. 168, 169. Used by permission. See note below.

Ans: d. Before the Papacy or little horn power could become _____ of the Roman _____ they had first to extinguish the three horns or _____ powers that were of a different religious persuasion, and _____ the _____, and could have destroyed them (Dan 7:7,8,20,21,24). We will briefly follow the history of how these three horns arose and were annihilated by Pagan Rome at the sunset of its great power especially in the West. _____, _____ parish _____ of the ancient and influential church of _____



_____ promulgated to the world, occasioning so fierce a controversy in the Christian church that a general _____ was called at Nicaea, by the _____ emperor

_____ in A. D. 325, to consider the _____ upon this _____. Arius maintained “that the Son was totally and essentially distinct from the Father; that He was the first and noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father, both in nature and in dignity.” This opinion was _____ by the _____, which decreed that Christ was of one and the same substance with the Father. Hereupon Arius was banished to Illyria, and his followers were compelled to give their assent to the creed composed on the occasion. See *An Ecclesiastical History, Ancient and Modern,*” by John L. Mosheim, Volume 1, page 412; and “*Lectures on the History of the Eastern Church,*” by Arthur P. Stanley, pages 239,240. See note below.

The _____ itself, however, was not to be disposed of in this summary manner. For ages it continued to agitate the Christian world, the _____ everywhere becoming the bitter _____ of the _____ and the _____ Catholic power. It was evident that the spread of Arianism would check the onward march of Catholicism, and the possession of Italy and its renowned capital by the people of the Arian persuasion would be _____ to the supremacy of the _____ bishop. “Daniel and Revelation” by Uriah Smith, page 121. See note below.

But she [the church] fell, as was inevitable, into many embarrassments, and found herself in an entirely altered condition. A pagan people took possession of Britain; _____ kings seized the

_____ part of the _____ [Western Roman Empire]; while the Lombards, long attached to Arianism, and as neighbours most dangerous and hostile, established a powerful sovereignty before the very _____ of Rome. "History of the Popes" by Leopold Ranke, Volume 1, page 9. See note below.

While the _____ were thus feeling the restraining power of an Arian king in _____, they were suffering a violent _____ from the Arian Vandals in _____. See Edward Gibbon, "The Decline and Fall of the Roman Empire," Volume III, Chapter 37, pages 548-552. See note below.

The Vandal kings were not only Arians, but _____ of the _____; in Sardinia and Corsica under the Roman Episcopate, we may presume, as well as in Africa. "Horae Apocalypticæ," by Edward B. Elliott, Volume III, Page 139, Note 3. See note below.

Such was the position of affairs, when, A. D. 533, _____ [the Roman Emperor] entered upon the Vandal and Gothic wars. Wishing to obtain the influence of the _____ and the _____ party, he issued that memorable decree which was to constitute the _____ the _____ of all _____, and from the carrying out of which, A. D. 538, the period of papal supremacy is to be dated. And whoever will read the history of the African campaign, 533,534, and the Italian campaign, 534-538, will notice that the Catholics everywhere hailed as deliverers the army of Belisarius, the general of Justinian. "Daniel and Revelation," by Uriah Smith, page 127. See note below.

I might cite three that were eradicated from before the Pope out of the list first given, viz., the _____ under Odoacer, the _____ and the _____. "Horae Apocalypticæ," by Edward B. Elliott, Volume III, Page 139, Note 1. See note below.

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Justinian gives power to the Pope as head over all churches by a decree made affective in 538 A. D.

Ans: e. The decree of Justinian the Emperor of the Roman Empire, made in 533 A. D. and put into effect in _____ A. D. with the defeat of the last of the _____ powers that were opposed to the Roman _____ supremacy and beliefs, marked the beginning of the Papacy stepping into the _____ of the _____. This power as given by Justinian in effect one of the last and most effective steps of the Pagan Roman Empire in giving its power, seat (or throne), and authority to the _____.

Justinian's letter reads: " _____, victor, pious, fortunate, famous, triumphant, ever Augustus, to John, the most _____ Archbishop and Patriarch of the noble city of _____. Praying honour to Apostolic See and to your _____, as always has been and is our desire, and honouring your blessedness as a father, we hasten to bring to the knowledge of Your Holiness all that pertains to the _____ of the _____, since it has always been our great aim to safeguard the unity of your Apostolic See and the position of the holy churches of God which now prevails and abides securely without any disturbing trouble. Therefore we have been sedulous to subject and unite _____ the _____ of the _____ throughout its whole extent to the see of Your Holiness. Whatever questions happen to be mooted at the present, we have thought to be necessary to be brought to Your Holiness's knowledge, however clear and unquestionable they may be, and though firmly held and taught by all the clergy in _____ with the _____

of your Apostolic _____, for we do not suffer that anything which is mooted, however clear and unquestionable, pertaining to the state of the churches, should fail to be known to Your Holiness, as being _____ of _____ the _____. For, as we have said before, we are zealous for the increase of the honour and authority of your see in all respects.”
“Codex Justiniani,” Lib 1, tit 1, translation as given by R. F. Littledale, “The Petrine Claims,” page 293. See note below.

Ans: f. In the West a new power was formed--the Roman Church, the church of the _____ of Rome. This church understood itself as the successor of the extinct _____ Empire. In the political vacuum of the West that was created by the invasion of the Germans and the destruction of the _____ state and administrative apparatus, the church became great and powerful as the _____ to the Roman _____. Only within this vacuum could the idea of the papacy _____ in which the great _____, as bishops of _____, stepped into the _____ of the vanished _____.
Encyclopedia Britannica 1998. See note below.



Constantine left the vacant seat or throne in the West [in the city of Rome] to the Pope by moving his throne to the East.

As we have already noticed in lesson 16 question 8 the lion of Dan 7:4 represented the kingdom of Babylon (Jer 50:17,43,44; Hab 1:6-8). The bear of Dan 7:5 is a symbol of Medo-Persia (see question 10 of lesson 16). The Leopard described in Dan 7:6 is a fitting representation of the kingdom of Greece (see lesson 16 questions 11-13). The ten horns of Dan 7:7 are a figure of the ten nations of Europe that came out of the Roman Empire (see questions 14 and 15 of lesson 16). The Dragon represents Satan (Rev 12:9) working through Pagan Rome to destroy Jesus (Rev 12:3,4) (see question 8 in lesson 19). Therefore the Leopard-like beast or the Papacy has characteristics and beliefs that were borrowed from Babylon, Medo-Persia, Greece, Rome, and Europe but especially from the kingdom of Greece symbolised by the Leopard. It can clearly be demonstrated that the Papacy has borrowed its teachings, traditions and practices from Babylon with forcing false worship (Dan 3; Rev 13:14-17), from Medo-Persia in giving a death decree against God's people (Esther 3-8; Rev 13:15), from Greece that taught the whole world to worship and seek after worldly wisdom making the true gospel appear to be foolishness (1 Cor 1:22,23; Rev 13:8), from Rome which gave the Papacy its political power (Rev 13:2).

Papacy—Bishop of Rome in the Seat of the Caesars. The first main step in Pagan Rome giving its seat or throne to the Papacy was in removing the capital from Rome to Constantinople. Constantine left the vacant seat or throne in the West [in the city of Rome] to the Pope by moving his throne to the East.

[p. 168] The removal of the capital of the Empire from Rome to Constantinople in 330, left the Western Church, practically free from imperial power, to develop its own form of organisation. The Bishop of Rome, in the seat of the Caesars, was now the greatest man in the West, and was soon forced to become the political as well as the spiritual head. To the Western world Rome was still the political capital—hence the whole habit of mind, all ambition, pride, and sense of glory, and every social prejudice favoured the evolution of the great city into the ecclesiastical capital. Civil as well as religious disputes were referred to the [p. 169] successor of Peter for settlement. Again and again, when barbarians attacked Rome, he was compelled to actually assume military leadership. Eastern Emperors frequently recognized the high claims of the Popes in order to gain their assistance. It is not difficult to understand how, under these responsibilities, the primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 [Edict of Milan]. The importance of this fact must not be overlooked. The organisation of the Church was thus put on the same divine basis as the revelation of Christianity. This idea once accepted led inevitably to the mediaeval Papacy.



The last of the three horn powers the Ostrogoths were expelled from Rome in 538 A. D. leaving the Pope sole heir of the vacant seat of the Caesars

Alexander Clarence Flick, *The Rise of the Mediaeval Church* (reprint; New York: Burt Franklin, [1959]), pp. 168, 169. Used by permission.

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Arius, parish priest of the ancient and influential church of Alexandria, promulgated to the world, occasioning so fierce a controversy in the Christian church that a general council was called at Nicaea,

by the emperor Constantine in A. D. 325, to consider the rule upon this teaching. Arius maintained “that the Son was totally and essentially distinct from the Father; that He was the first and noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father, both in nature and in dignity.” This opinion was condemned by the council, which decreed that Christ was of one and the same substance with the Father. Hereupon Arius was banished to Illyria, and his followers were compelled to give their assent to the creed composed on the occasion. See *An Ecclesiastical History, Ancient and Modern,*” by John L. Mosheim, Volume 1, page 412; and “*Lectures on the History of the Eastern Church,*” by Arthur P. Stanley, pages 239,240.

The controversy itself, however, was not to be disposed of in this summary manner. For ages it continued to agitate the Christian world, the Arians everywhere becoming the bitter enemies of the pope and the Roman Catholic power. It was evident that the spread of Arianism would check the onward march of Catholicism, and the possession of Italy and its renowned capital by the people of the Arian persuasion would be fatal to the supremacy of the Catholic bishop. “*Daniel and Revelation*” by Uriah Smith, page 121.

But she [the church] fell, as was inevitable, into many embarrassments, and found herself in an entirely altered condition. A pagan people took possession of Britain; Arian kings seized the greater part of the West [Western Roman Empire]; while the Lombards, long attached to Arianism, and as neighbours most dangerous and hostile, established a powerful sovereignty before the very gates of Rome.

“*History of the Popes*” by Leopold Ranke, Volume 1, page 9.

While the Catholics were thus feeling the restraining power of an Arian king in Italy, they were suffering a violent persecution from the Arian Vandals in Africa. See Edward Gibbon, “*The Decline and Fall of the Roman Empire,*” Volume III, Chapter 37, pages 548-552.

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Such was the position of affairs, when, A. D. 533, Justinian [the Roman Emperor] entered upon the Vandal and Gothic wars. Wishing to obtain the influence of the pope and the Catholic party, he issued that



The Mausoleum of the last powerful king of the Goths Theoderic. The Ostrogoths were defeated by Justinian allowing the Papacy to rise to power in 538 A. D.

memorable decree which was to constitute the pope the head of all churches, and from the carrying out of which, A. D. 538, the period of papal supremacy is to be dated. And whoever will read the history of the African campaign, 533,534, and the Italian campaign, 534-538, will notice that the Catholics everywhere hailed as deliverers the army of Belisarius, the general of Justinian. "Daniel and Revelation," by Uriah Smith, page 127.

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The decree of Justinian the Emperor of the Roman Empire, made in 533 A. D. and put into effect in 538 A. D. with the defeat of the last of the Arian powers that were opposed to the Roman Catholic supremacy and beliefs, marked the beginning of the Papacy stepping into the seat of the Caesars. This power as given by Justinian in effect one of the last and most effective steps of the Pagan Roman Empire in giving its power, seat (or throne), and authority to the Papacy.

Justinian's letter reads: " Justinian, victor, pious, fortunate, famous, triumphant, ever Augustus, to John, the most holy Archbishop and Patriarch of the noble city of Rome. Praying honour to Apostolic See and to your Holiness, as always has been and is our desire, and honouring your blessedness as a father, we hasten to bring to the knowledge of Your Holiness all that pertains to the condition of the churches, since it has always been our great aim to safeguard the unity of your Apostolic See and the position of the holy churches of God which now prevails and abides securely without any disturbing trouble. Therefore we have been sedulous to subject and unite all the priests of the Orient throughout its whole extent to the see of Your Holiness. Whatever questions happen to be mooted at the present, we have thought to be necessary to be brought to Your Holiness's knowledge, however clear and unquestionable they may be, and though firmly held and taught by all the clergy in accordance with the doctrine of your Apostolic See, for we do not suffer that anything which is mooted, however clear and unquestionable, pertaining to the state of the churches, should fail to be known to Your Holiness, as being head of all the churches. For, as we have said before, we are zealous for the increase of the honour and authority of your see in all respects."

"Codex Justiniani," Lib 1, tit 1, translation as given by R. F. Littledale, "The Petrine Claims," page 293.

In the West a new power was formed--the Roman Church, the church of the bishop of Rome. This church understood itself as the successor of the extinct Roman Empire. In the political vacuum of the West that was created by the invasion of the Germans and the destruction of the Roman state and administrative apparatus, the church became great and powerful as the heir to the Roman Empire. Only within this vacuum could the idea of the papacy develop in which the great popes, as bishops of Rome, stepped into the position of the vanished emperors. Encyclopedia Britannica 1998.

4. Is the Pope our Shepherd, Bishop, Physician and husbandman as claimed by the Roman Catholic Church? What did the Apostle Peter, the supposed first Pope, say under inspiration of God about the Chief Shepherd and Bishop? What did the Bible writers record about some of the other Titles given to the Pope by the Church? 1 Pet 2:21-25; 5:3,4; Lk 5:31,32; Jn 15:1.

Ans: a. ²¹For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: ²²Who did no sin, neither was guile found in his mouth: ²³Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: ²⁴Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. ²⁵For ye were as sheep going astray; but are now returned unto the _____ and _____ of your souls. 1 Peter 2:21-25.

Ans: b. ³Neither as being lords over *God's* heritage, but being ensamples to the flock. ⁴And when the chief _____ shall _____, ye shall receive a crown of glory that fadeth not away. 1 Pet 5:3,4.

Ans: c. Our _____ is called the chief _____. The apostle writes, "Now the God of peace, that brought again from the dead our Lord _____, that great _____ of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ." (Heb 13:20,21) However lowly, however elevated we may be, whether we are in the shadow of adversity or in the sunshine of prosperity, we are his sheep, the flock of his pasture, and under the care of the chief Shepherd. See note below.



The Roman Catholic Church claims that the Pope holds the place of God Almighty on earth. This is what the word Antichrist means in the Greek New Testament Scriptures.

Ans: d. ³¹And _____ answering said unto them, They that are whole need not a _____; but they that are sick. ³²I came not to call the righteous, but _____ to repentance. Lk 5:31,32.

Ans: e. ¹I am the true vine, and my _____ is the _____. Jn 15:1.

Ans: f. No Bible Writer including _____ ever referred to anyone else as having the Titles that are for _____ and the _____. The Bible is our only safe standard of truth. See note below.

Our Redeemer is called the chief Shepherd. The apostle writes, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ." (Heb 13:20,21) However lowly, however elevated we may be, whether we are in the shadow of adversity or in the sunshine of prosperity, we are his sheep, the flock of his pasture, and under the care of the chief Shepherd.

No Bible Writer including Peter ever referred to anyone else as having the Titles that are for Christ and the Father. The Bible is our only safe standard of truth.

5. The Roman Catholic Church claims that the Pope holds the place of God Almighty on earth and that all the names in the Scripture that apply to Christ apply to the Pope. What term does the Bible use for someone who stands in the place of God? 1 Jn 2:18

Ans: a. ¹⁸Little children, it is the last time: and as ye have heard that _____ shall come, even now are there many _____; whereby we know that it is the last time. 1 Jn 2:18.

Ans: b. The word antichrist is the Greek word **antichristos (αντιχριστος)** which is made up of two Greek words **anti (αντι)** meaning "in the _____ of," and **Christos (Χριστος)** meaning Christ who is God (1 Tim 3:16). So the Pope claiming to be in the Place of God on earth is the Bible definition of _____. See note below.

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6. What other Bible texts describe the Papacy and particularly the Pope who shows himself to be God? 2 Thess 2:3,4.

Ans: a. ³Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that _____ of sin be revealed, the son of perdition; ⁴Who _____ and _____ himself _____ all that is called _____, or that is worshipped; so that he as _____ sitteth in the temple of God, shewing himself that he is _____. 2 Thes 2:3,4.

7. We noticed in an earlier quote that the Roman Catholic Church claims that the Pope can modify, explain or interpret even divine laws. What does the Bible say about the power that thinks to change times and laws? Dan 7:25



The Roman Catholic Church claims that the Pope is God and can change God's law, particularly the Sabbath.

Ans: a. ²⁵And he shall speak *great* words _____ the most High, and shall wear out the saints of the most High, and think to change times and _____: and they shall be given into his hand until a time and times and the dividing of time. Dan 7:25.

Ans: b. The Lord of heaven permits the world to choose whom they will have as ruler. Let all read carefully the thirteenth chapter of Revelation, for it concerns _____ human agent, great and small. Every human being must _____ sides, either for the true and living God, who has given to the world the memorial of Creation in the seventh-day Sabbath, or for a false sabbath, instituted by men who have exalted themselves above all that is called God or that is worshiped, who have taken upon themselves the attributes of Satan, in oppressing the loyal and true who keep the commandments of God. This persecuting power will _____ the worship of the beast by insisting on the observance of the sabbath he has instituted. Thus he blasphemes God, sitting "in the temple of God, shewing himself that he is _____" (2 Thess. 2:4). See note below.

The Lord of heaven permits the world to choose whom they will have as ruler. Let all read carefully the thirteenth chapter of Revelation, for it concerns every human agent, great and small. Every human being must take sides, either for the true and living God, who has given to the world the memorial of Creation in the seventh-day Sabbath, or for a false sabbath, instituted by men who have exalted themselves above all that is called God or that is worshiped, who have taken upon themselves the attributes of Satan, in oppressing the loyal and true who keep the commandments of God. This persecuting power will compel the worship of the beast by insisting on the observance of the sabbath he has instituted. Thus he blasphemes God, sitting "in the temple of God, shewing himself that he is God" (2 Thess. 2:4).

8. Even though the Bible clearly tells us that the Roman Catholic organisation is corrupt are there many beautiful, sincere, and loving Christians in this church? What is God in love asking all of His people, that really love Him, that are in all the Churches that are not following Bible truth, including the Catholic Church, to do when they see that their Church is not following the Bible? Rev 18:2-4.

Ans: a. ²And he cried mightily with a strong voice, saying, _____ the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ³For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the

abundance of her delicacies. ⁴And I heard another voice from heaven, saying, Come _____ of her, _____ people, that ye be _____ partakers of her _____, and that ye receive not of her plagues. Rev 18:2-4.

Ans: b. But Christians of past generations observed the Sunday, supposing that in so doing they _____ were _____ keeping _____ the _____ Sabbath; and there are now _____ Christians in _____ church, _____ excepting the Roman _____ communion, who _____ believe _____ that _____ is the Sabbath of divine appointment. God _____ their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the _____ Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of _____, will thereby _____ honor _____ above



There are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God.

God. He is paying homage to _____ and to the power which enforces the _____ ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the _____ of her _____, they will thereby accept the _____ of allegiance to Rome--"the mark of the beast." And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast." We will study this important subject in following lessons. See note below.



There are many real Christians in the Roman Catholic communion that will follow the Bible Sabbath and other Scriptural beliefs when they have been shown them clearly.

Ans: c. It is true that there are real Christians in the Roman Catholic communion. _____ in that _____ are serving God according to the _____ light they have. They have _____ seen the contrast between a living _____ service and a round of mere forms and _____. God looks with pitying _____ upon these _____, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of _____ to penetrate the dense _____ that surrounds them. He will reveal to them the truth as it is in _____, and _____ will yet take their position with His _____. See note below.

But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome--"the mark of the beast." And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast."

It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They have never seen the contrast between a living heart service and a round of mere forms and ceremonies. God looks with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth as it is in Jesus, and many will yet take their position with His people.

9. Will the Roman Catholic Church change her teachings? Is it better to stay in the Catholic communion and try and change the church or to come right out of her? 2 Cor 6:17,18.

Ans: a. ¹⁷Wherefore come _____ from among them, and be ye _____, saith the Lord, and touch not the unclean *thing*; and I will _____ you, ¹⁸And will be a _____ unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor 6:17,18.



The Roman Catholic Church claims not only that the Church is infallible but that the Pope also is infallible when speaking on doctrinal issues. They claim that they never have erred neither will they ever err.

Ans: b. Infallibility, Papal, Decreed by Vatican Council, 1870

SOURCE: Vatican Council, Session IV (July 18, 1870), First Dogmatic Constitution on the Church of Christ (Qd̄w̄z̄uB̄f̄w̄c̄v̄v̄), chap. IV, Concerning the Infallible Teaching of the Roman Pontiff, in Philip Schaff, *The Creeds of Christendom* (New York: Harper, 1919), Vol. 2, pp. 266–271.

Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving, we _____ and _____ that it is a _____ divinely revealed: that the Roman _____, when he speaks *ŷy'fd̄wi.f̄eud̄*, that is, when in discharge of the _____ of pastor and doctor of _____ Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that _____ with which the divine Re- [p. 271] deemer willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are _____ of themselves, and not from the consent of the Church.

But if any one—which may God avert—presume to _____ this our definition: let him be _____.

Given at Rome in public Session solemnly held in the Vatican Basilica in the year of our Lord one thousand eight hundred and seventy, on the eighteenth day of July, in the twenty-fifth year of our Pontificate. See note below.

Ans: c. And let it be remembered, it is the _____ of _____ that she _____ changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much _____ now as in _____ centuries. See note below.

Ans: d. Papacy, Claims of—Dictates of Hildebrand (Gregory VII)

SOURCE: Gregory VII, G l f w d w v Q d s d f (“Dictates of the Pope”; sometimes called the Dictates of Hilderbrand), Latin text in Karl Hofmann, G f u l s l f w d w v Q d s d f b w u f j r u w Y I L (Paderborn [Germany]: Ferdinand Schöningh, 1933), p. 11.

1. That the Roman Church was founded by the Lord alone.
2. That the Roman Pontiff alone is justly called universal.
3. That he alone can depose bishops or restore them...
9. That all princes should kiss the feet of the pope alone...
12. That it is lawful for him to depose emperors...
18. That his sentence ought not to be reviewed by any one; and he alone can review [the decisions] of all.
19. That he ought to be judged by no one...
22. **That the Roman Church never _____; nor will it, according to Scripture, ever _____...**
27. That he can absolve subjects from their allegiance to unrighteous [rulers]. See note below.

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SOURCE: Vatican Council, Session IV (July 18, 1870), First Dogmatic Constitution on the Church of Christ (Q d w r u B f w f u r v v), chap. IV, Concerning the Infallible Teaching of the Roman Pontiff, in Philip Schaff, *The Creeds of Christendom* (New York: Harper, 1919), Vol. 2, pp. 266–271.

Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving, we teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *fy f d w i f e u d*, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Re- [p. 271] deemer willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church.

But if any one—which may God avert—presume to contradict this our definition: let him be anathema. Given at Rome in public Session solemnly held in the Vatican Basilica in the year of our Lord one thousand eight hundred and seventy, on the eighteenth day of July, in the twenty-fifth year of our Pontificate.

And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries.

Papacy, Claims of—Dictates of Hildebrand (Gregory VII)

SOURCE: Gregory VII, G l f w d w v Q d s d f (“Dictates of the Pope”; sometimes called the Dictates of Hilderbrand), Latin text in Karl Hofmann, G f u l s l f w d w v Q d s d f b w u f j r u w Y I L (Paderborn [Germany]: Ferdinand Schöningh, 1933), p. 11.

1. That the Roman Church was founded by the Lord alone.
2. That the Roman Pontiff alone is justly called universal.
3. That he alone can depose bishops or restore them...
9. That all princes should kiss the feet of the pope alone...

Section Eight – War of Worship in the Time of Judgment
Lesson 21 - The Leopard Like Beast's Counterfeit Worship System Part 1

- 12. That it is lawful for him to depose emperors...
- 18. That his sentence ought not to be reviewed by any one; and he alone can review [the decisions] of all.
- 19. That he ought to be judged by no one...
- 22. **That the Roman Church never erred; nor will it, according to Scripture, ever err...**
- 27. That he can absolve subjects from their allegiance to unrighteous [rulers].

10. Would you like to be faithful to God, and follow his word, even if it means turning away from the traditions of men that you thought were true? _____