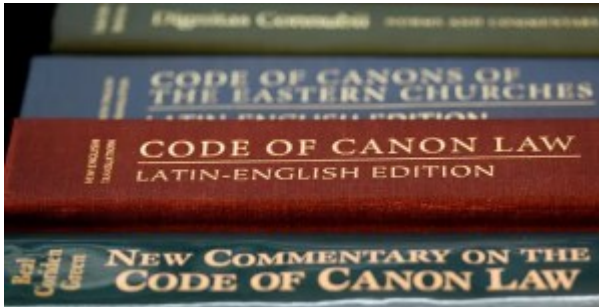
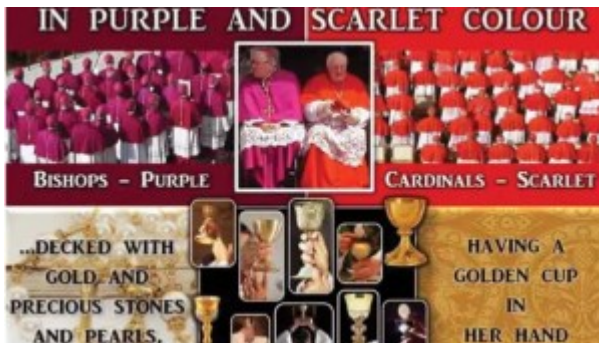


History of the Papacy Chapter VI. The Canon Law



The system has been converted into a code. It exists, not as a body of maxims or principles, though in that shape its influence would have been great: it exists as a body of laws, by which every Romish ecclesiastic is bound to act, and which he is appointed to administer. This is termed CANON LAW.

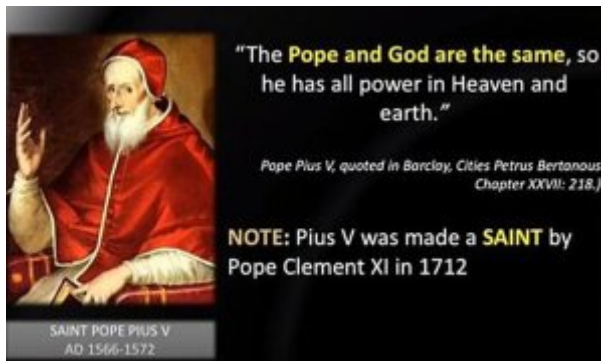
The Other Woman Rome Rides Upon the Beast and Will Fall



The pope is the undisputed earthly god of Roman Catholicism. He is called, "God Upon Earth" and "Our Lord God the Pope," whose ex cathedra pronouncements on doctrine and practice are claimed to be infallible:

History of the Papacy Chapter V. Foundation and Extent of the

Supremacy.



The Pope had now made himself absolute master in the Church. There was but one bishop, and Christendom was his diocese. From this one man flowed all ecclesiastical honours, offices, acts, and jurisdiction.

History of the Papacy Chapter IV. Rise and Progress of the Temporal Supremacy.



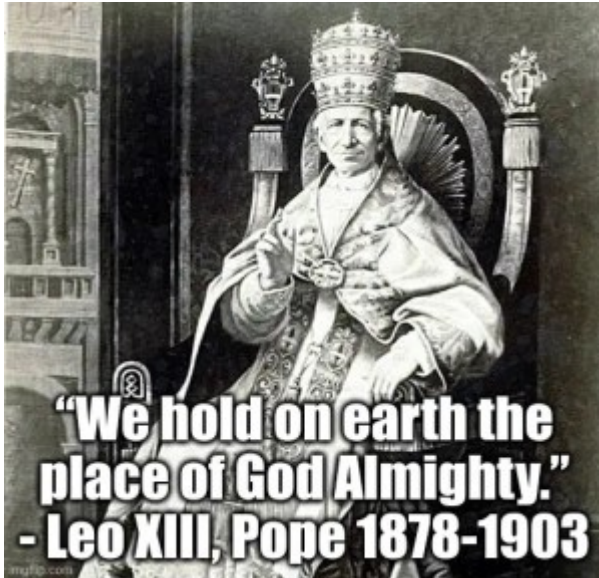
A crowned priest now sat upon the Seven Hills of Rome. To occupy a seat overshadowed by the loftier throne of the emperors would not satisfy the vast ambition of the pontiffs, and accordingly there was now commenced the struggle for the temporal supremacy.

History of the Papacy Chapter III. Rise and Progress of the Temporal Sovereignty.



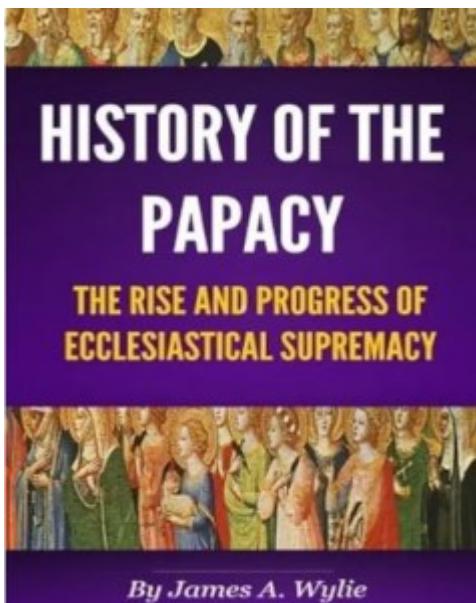
The process by which the nations of Europe, from being pagan, became Christian, may be adequately likened to the contrivance by which the statue of Jupiter at Rome was converted from the representative of the prince of pagan deities to the representative of the prince of Christian apostles, Peter.

History of the Papacy Chapter II. Rise and Progress of Ecclesiastical Supremacy.



he first pastors of the Roman Church aspired to no rank above their brethren. The labours in which they occupied themselves were the same as those of the ordinary ministers of the gospel. As pastors, they watched with affectionate fidelity over their flock; and, when occasion offered, they added to the duties of the pastorate the labours of the evangelist.

[History of the Papacy By Rev. J.A. Wylie, LL.D](#)



Temporal power is a root-prerogative of the Papacy. With or without his crown, the Pope, so long as he exists, will be a Great Temporal Power.

The Two Babylons Chapter VII. Section V – The Name of the Beast, the Number of His Name–The Invisible Head of the Papacy



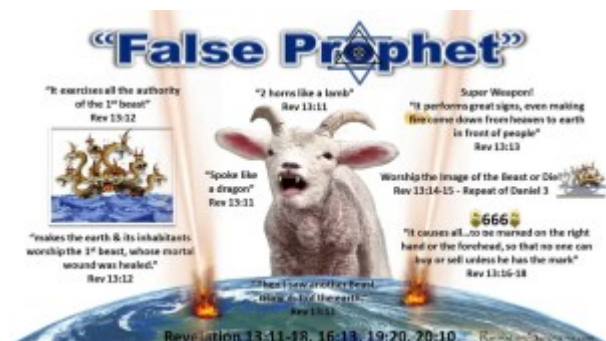
If we know the Apocalyptic name of the System, that will lead us to the name of the head of the system. The name of the System is **"Mystery"** (Rev 17:5)

The Two Babylons Chapter VII. Section IV – The Image of the Beast



And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. – Revelation 13:14

The Two Babylons Chapter VII. Section III – The Beast from the Earth



And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.
Revelation 13:11

The Two Babylons Chapter VII. Section II – The Beast from the Sea



In the old Babylonian system, after the worship of the god of fire, there followed the worship of the god of water or the sea. As the world formerly was in danger of being burnt up, so now it was in equal danger of being drowned.

The Two Babylons Chapter VI. Religious Orders. Section II – Priests, Monks, and Nuns

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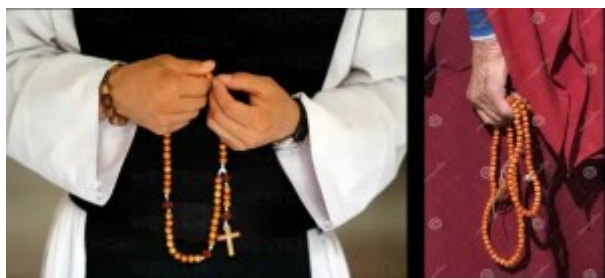
If the head be corrupt, so also must be the members. If the Pope be essentially Pagan, what else can be the character of his clergy?

The Two Babylons Chapter VI. Religious Orders.



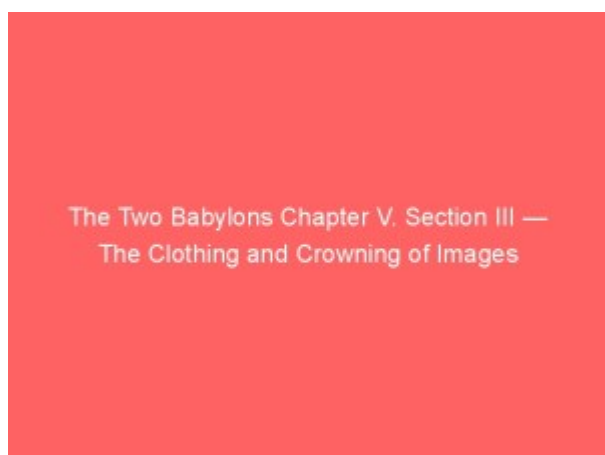
The Church of Rome, at its first planting, had the divinely bestowed gift of a Scriptural ministry and government; and then “its faith was spoken of throughout the whole world”; its works of righteousness were both rich and abundant. But, in an evil hour, the Babylonian element was admitted into its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

The Two Babylons Chapter V. Section IV – The Rosary and the Worship of the Sacred Heart



Catholics use the rosary but it's no invention of the Papacy. The rosary is of the highest antiquity, and almost universally found among Pagan nations.

The Two Babylons Chapter V. Section III – The Clothing and Crowning of Images



In the Church of Rome, the clothing and crowning of images form no insignificant part of the ceremonial. The statues have garments put on them from time to time.

The Two Babylons Chapter V. Section II – Relic Worship



Nothing is more characteristic of Rome than the worship of relics. Wherever a chapel is opened, or a temple consecrated, it cannot be thoroughly complete without some relic or other of he-saint or she-saint to give sanctity to it. The relics of the saints and rotten bones of the martyrs form a great part of the wealth of the Church.

The Two Babylons Chapter IV. Section IV – Extreme Unction



The last office which Popery performs for living men is to give them “extreme unction,” to anoint them in the name of the Lord, after they have been shriven and absolved, and thus to prepare them for their last and unseen journey.

The Antichrist: His Portrait and History – Appendix F. The False

Prophet, Appendixes G. H. & I.



The priesthood of the Roman Catholic Church may in fact be the false prophet of Revelation chapter 13. Many things they teach are downright blasphemous doctrines.

The Antichrist: His Portrait and History – Appendix C. He That Exalteth Himself. 2 Thess. II. 4



Self-exaltation and blasphemy are conjoined in the Papacy which is Pagan Caesarism which wears a religious mask—exactly as foretold by 2 Thess. ii., Rev. xiii. and Daniel vii. and xi. 36-39.

The Two Babylons Chapter IV. Section III – The Sacrifice of the Mass



If baptismal regeneration, the initiating ordinance of Rome, and justification by works, be both Chaldean, the principle embodied in the “unbloody sacrifice” of the mass is not less so.