

"We teach and define that it is a dogma divinely revealed; that the Roman pontiff, when he speaks *ex cathedra*, that is, when in the 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 Redeemer 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."- *Id.*, page 218.

"Should Jesus Christ come in person from heaven into a church to administer the sacrament of reconciliation, and should He say to a penitent, 'I absolve thee,' and should a priest sitting at His side in the tribunal of penance pronounce over a penitent the selfsame words, 'I absolve thee,' there is no question that in the latter case, as in the former, the penitent would be equally loosed from his sin."- "*Jesus Living in the Priest*," by the *Rev. P. Millet, S. J., English translation by the Rt. Rev. Thomas Sebastian Byrne, D. D., bishop of Nashville; New York, Benziger Brothers printers to the Holy Apostolic See, 1901, pages 23, 24. Imprimatur, Michael Augustine, archbishop of New York.*

Among the twenty-seven propositions known as the "Dictates of Hildebrand," who, under the name of Gregory VII, was Pope from 1073-87, occur the following: -

"2. That the Roman pontiff alone is justly styled universal. "6. That no person . . . may live under the same roof with one excommunicated by the Pope. "9. That all princes should kiss his feet only. "12. That it is lawful for him to depose emperors. "18. That his sentence is not to be reviewed by anyone; while he alone can review the decisions of all others. "19. That he can be judged by no one. "22. That the Romish Church never erred, nor will it, according to the Scriptures, ever err. "26. That no one is to be accounted a Catholic who does not harmonize with the Romish Church. "27. That he can absolve subjects from their allegiance to unrighteous rulers."- *Annals of Baronius, 1076, Vol. XI, col. 506. See Gieseler's "Ecclesiastical History," third period, div. 3, par. 47, note 3; and Mosheim's "Ecclesiastical History," book 3, cen. 11, part 2, chap. 2, par. 9, note.*

The Foundation Bible Lessons

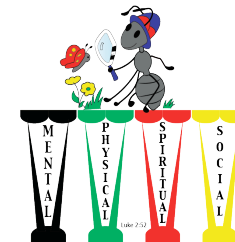
PART 6: **The Sure Word of Prophecy**

Topic: The Kingdom and Work of Antichrist

Lesson: 51

Part A

Volume: 6



MISSION STATEMENT

Foundation Progressive Sabbath Advent Ministries (FPSAM), Inc. exists to build upon the four **PILLARS** (*Mental*, *Physical*, *Spiritual* and *Social*) that **GUIDED** Jesus' life.

VISION

All Foundation Progressive Sabbath Advent Ministries (FPSAM), Inc. members will use the four pillars to establish and build their personal life and that of others.

SLOGAN

"Don't Accommodate Eliminate"

MOTTO

"Building on FOUR"

TEXT

"And Jesus increased in wisdom (Mental) and stature (Physical & Spiritual), and in favor with God (Spiritual) and man (Social)." **Luke 2:52**

WEBSITE

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1. What is said of the little horn as compared with the ten horns of the fourth beast of Daniel 7?

"He shall be _____ from the first, and he shall subdue three kings."
Daniel 7:24

NOTE: The Papacy, which arose on the ruins of the Roman Empire, differed from all previous forms of Roman power, in that it was an ecclesiastical despotism claiming universal dominion over both spiritual and temporal affairs, especially the former. It was a union of church and state, with the church dominant.

2. What attitude of rivalry was the Papacy, represented by the little horn, to assume toward the Most High?

"And he shall _____ great _____ against the _____ High." Daniel 7:25, first clause

3. How does Paul, speaking of the man of sin, describe this same power?

"Who _____ and _____ himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." **2 Thessalonians 2:4**

NOTES: The following extracts from authoritative works, most of them by Roman Catholic writers, will indicate to what extent the Papacy has done this: "**All the names which are attributed to Christ in Scripture**, implying His supremacy over the church, are also **attributed to the Pope**."- **Bellarmino, "On the Authority of Councils," book 2, chap. 17.**

"For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally thou art another God on earth." -*From Oration of Christopher Marcellus in fourth session of **Fifth Lateran Council, Labbe and Cossart's "History of the Councils," published in 1672, Vol. XIV, col. 109***

"For not man, but God, not by human but rather by divine authority, releases those whom, on account of the need of the churches or what is regarded as a benefit, the Roman pontiff (who is vicegerent on earth, not of mere man, but of the true God) separates [from their churches]."- **"The Decretals of Gregory IX," book 1, title 7, chap. 3**

"The Pope is the supreme judge of the law of the land. He is the vicegerent of Christ; who is not only a priest forever, but also King of kings and Lord of lords."-***From the Civiltà Cattolica, March 18, 1871, quoted in "Vatican Council," by Leonard Woolsey Bacon, American Tract Society edition, page 220.***

"Christ entrusted His office to the chief pontiff; . . . but all power in heaven and in earth has been given to Christ; . . . therefore the chief pontiff, who is His vicar, will have this power." *Gloss on the "Extravagantes Communes," book 1, "On Authority and Obedience," chap. 1, on words Porro Subesse Romano Pontiff. Canon law, published in 1556, Vol. III, "Extravagantes Communes," col. 29.*

"Hence the Pope is crowned with a triple crown, as king of heaven, and earth, and purgatory (*Internorum*)."- **"Prompta Bibliotheca," Ferraris, Vol. VI, page 26, article "Papa" (the Pope).**

"The decision of the Pope and the decision of God constitute one decision, just as the opinion of the Pope and 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 when made 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 doorkeeper. Therefore no one can appeal from the Pope to God, as no one can enter into the consistory of God without the mediation of the Pope who is the key-bearer and the doorkeeper of the consistory of eternal life; and as no one can appeal to himself, so no one can appeal from the Pope to God, because there is one decision and one curia [court] of God and of the Pope." ***Writings of Augustinus de Ancona printed without title page or pagination, Ques. VI, "On an Appeal From the Decision of the Pope."***

"All the faithful of Christ must believe that the Holy Apostolic See and the Roman pontiff possesses the primacy over the whole world, and that the Roman pontiff is the successor of the blessed Peter, prince of the apostles, and is true vicar of Christ, and the head of the whole church, and father and teacher of all Christians, and that full power was given him in blessed Peter to rule, feed, and govern the universal church by Jesus Christ our Lord."- ***Petri Privilegium," in section on "The Vatican Council and Its Definitions," by Henry Edward Manning, archbishop of Westminster (Roman Catholic), London, Longmans, Green & Co., 1871, page 214.***