**“THE JUDGMENT OF THE GREAT WHORE”**

**REV. 17:1-18.**

Our last lesson was taken from chapter 12 and was about the great wonder in heaven, a woman clothed with the sun, moon and stars. In this same vision was a second wonder in heaven of a great red dragon with 7 heads and 10 horns and with a tail with which it cast down one third of the stars of heaven to the ground. We witnessed the woman of this vision possessing two wings like an eagle, flying away into the wilderness where she was to remain for a thousand, two hundred and three score days.

In turning to chapter 17 now, we have skipped chapters 13, 14, 15, and 16, because there is a connection between chapters 12 and 17 that we want to link together, which we feel will enhance our understanding of each of them. We will return to the other chapters later.

In chapters 2 and 3 of Revelation, we studied the “7 Churches of Asia”, which provided us with a picture of the church throughout her history. In chapter 2:20, during the church of Thyatira, the fourth church age, which we have explained as historically beginning in 529 AD, it was described under the symbol of “that woman Jezebel”. She was portrayed as a false prophetess, which taught the people to commit fornication and to eat things sacrificed unto idols. When we looked back in the Old Testament story of ancient Jezebel, of Sidon, a worshipper of Baal, who married wicked king Ahab of Israel, we found her to be a fitting symbol for the church of Thyatira. It was this church age that married the world (formal union of church and state) and lead the church down a path of false, abominable, corrupt teachings. She prostituted the truth of the gospel in favor of pagan practices and ungodly reprobation.

The 12th chapter of Revelation unveiled for us a woman, who was at first pictured as brightly and beautifully clothed, and as such a fitting symbol of the first century of the Christian era which was arrayed in the glorious light of the gospel. But as we followed her (historical) path, we soon saw it take her into the “wilderness”, where she would remain for the next 1260 years. In the 12th chapter we never got a good view of exactly what this “wilderness” was like, or what became of the woman who fled there. That is where the 17th chapter comes in.

The 17th chapter opens with an invitation to “come hither; I will show thee the judgment of the great whore that sitteth upon many waters”. (Not “a” great whore, but “the” great whore, for in all the book of Revelation there is but one). Then verse 3 says: So he carried me away into the **“wilderness”** : and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, (with the beast) having seven heads and ten horns. I call your attention to the location of this woman of chapter 17:3, which is, “the wilderness”. We left the woman of chapter 12 headed into the wilderness and now in chapter 17 we are receiving a vision of that woman in the wilderness. This chapter will reveal to us what happened to her there.

Also in chapter 12, we were shown a “great red dragon with 7 heads and 10 horns. We have not yet identified what these 7 heads and 10 horns represent. Then as chapter 17 opens we are shown a scarlet colored beast (same color as the one in chapter 12), also with 7 heads and 10 horns. Chapter 17 is given to specifically pass judgments on the great whore. At the time the woman in chapter 12 fled into the wilderness, any activities deserving of judgment had not yet been revealed. Since chapter 17 specifically proposes judgments as being at hand, it suggests that much time has elapsed and the woman’s character has descended to the point where she is worthy of prosecution for harlotry. Accordingly, verse 9-10 declares that of the 7 heads, “5 are fallen, and one is, and the other is not yet come”. This tells us that we are far enough into the wilderness experience of this woman to be able to determine exactly what has been going on in her life. And that is the main topic of this lesson: Why and how this woman has fallen from the sunlight years of her earlier life in the gospel; passed through a time of severe persecution; fell in love with the (pagan) world and got a taste of dominion and power, all of which lead her into the wilderness of the dark ages. There in this wilderness she not only pursues a life of spiritual prostitution herself, but taught all under her vast control to do likewise.

Before us in this chapter is a description of the most brazen corruption, immorality, spiritual and physical harlotry, rejection and distortion of truths, baseness, haughtiness, hypocrisies, disregard for human rights, even to the abomination of setting itself in the temple of God as though they were God, and whatever other despicable characteristics reproaching a holy God that can be conceived by a dissolute, blasphemous religious system. With this lurid description of this “woman” before us, let us turn to the text and listen to exactly how God described her to John.

 V1. She is first of all described as a patron of the world’s oldest “profession”: whoredom.

 V2. The kings of the earth have committed fornication with her; and the inhabitants of the earth have been made drunk with the wine of her fornication.

 V3. She is associated with a beast full of names of blasphemy.

 V4. She parades her debauchery in garments of purple, scarlet, gold, precious stones and pearls, the array of royalty.

 V4. She carries a golden cup full of the abominations and filthiness of her fornications.

 V5. Upon her head was a name written: “MYSTERY, BABYLON THE GREAT, MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH”.

 V6. She was drunk from the blood of saints and martyrs for Jesus.

What an array of despicable accusations and gross perversion of character. What an indictment of abominable, blasphemous, idolatrous and grossly corrupt proportions. In all history what individual or group or system has sunken to such an abyss of putrid moral and spiritual disgrace? This is not a matter of human depravity and its daily sinfulness.
This is a matter of planned, purposeful, choreographed wretchedness foisted upon the known world, not just an isolated group, and deliberately ignoring every principal of truth and arrogating to itself every divine prerogative, by which to blaspheme God and usurp every inalienable right of man, and has thereby become the “abomination of desolation” spoken of by Daniel the prophet.

Our task now is not to simply accuse some system in history of being guilty of such atrocious, abominable, spiritual crimes; Our task is to absolutely identify it so that it leaves no doubt and so that the fair name of Christ is completely exonerated of any support or association with this “Mother of harlots”, and “abominations of the earth”. It would be easy to simply make an accusation relative to the source of all of the indictments against this “great whore”, and then pass on to other things. But the angel said to John that he was going to show him the “judgment” of the great whore, not just point a finger of accusation at her. Before any bar of justice qualified to render judgment in great matters such as these, it is essential that there be enough evidence presented that a fair and impartial judge can render a verdict that is absolute, final and from which there is no appeal. The “harlotries of this woman” in the wilderness of the dark ages, in union with the civil authority of the “Holy Roman Empire”, have raised many dark clouds of suspicion and there seems to be no doubt of her guilt, but it is not enough that she be convicted of her fornications in the court of “public opinion”. She must be convicted beyond any reasonable doubt, based on the irrefutable evidence of her actions and her pronouncements of her own self adorned character. This conviction must be solely and completely judged by her violation of the laws she was commissioned to uphold and abide by, the living word of God. She stands before the bar of God’s eternal court of justice near the end of the 18th century, charged with an enormous indictment of having prostituted every principal of divine truth issued by a holy God. The prosecution of her case will not be for some minor mistake of a short duration, but a total, willful rejection and displacement of the truth and a wanton propagation of her own lurid life style for century after century. She will also be prosecuted for forcing the kings of the world and inhabitants of the earth into her beds of fornication with her. Further, the prosecution will employ humble messengers and courageous advocates of the “law” (God’s word), to argue its case against this harlot and her entire house of promiscuity. Upon obtaining a fair and just conviction, the prosecution will remand her to the highest civil authority for carrying out the judgment rendered. The court room will be the whole world before which she has paraded her perfidious life style for centuries, brazenly demanding that every human being on earth become her paramour in an insidious effort to prostitute their character and control their life. Then we shall know if the charges against her are true, when we have heard her own testimony from her own declarations, corroborated by the records of her history. This court is in session. Let the prosecution begin.

“Your honor”, if it please this court, may the prosecution offer an opening statement which it believes will lay the foundation for its case against the Roman Orthodox Church, against its “supreme pontiff” (the Holy See) and the entire system which we believe, and intend to prove, are the origin and cause of the indictments of harlotry, the violation of the divine code and the perpetuation of a system of tyranny, corruption and perversion over the past 13 centuries.

In her early history she was clothed with light and honor, and was a blessing to the world and a glory to God. Then she encountered some serious and bitter persecution that lasted until the beginning of the 4th century. The fourth century was a decided turning point in her life. Suddenly, the horrible pagan persecutions ended with the reign of Diocletion. He was followed by emperor Constantine who decreed an end to the persecutions and even professed to become one of her ardent admirers and supporters. When Constantine embraced Christianity, it caused a rush of people embracing her life style.

It was also during this 4th century that she began holding ecumenical councils which, as we shall show, adopted creeds that became the foundation of her life, rather than the divine law. The first of these councils was the Nicean, which made an erroneous interpretation of who God is, thus pointing down a path of departure from God’s law. This was followed by others during the 4th and 5th centuries, and ultimately many more over her life span. This cannot be over looked because they are a major factor in the ultimate violation, condemnation and rejection of the full substance and power of the entire divine code of laws.

With the word of God (the divine code of laws) both set aside by councils and, more seriously, under her complete and sole interpretation of God’s will for her life, it was only a matter of time before she usurped the prerogative of God and became a law unto herself for her own pleasure. Further, by enshrouding the use and application of God’s law under a cloak of artful, crafty, but deceitful secrecy, she thereby prevented the public from seeing just how gross, abominable and despicable her life style was.

In addition the 4th and 5th centuries also brought other opportunities and inducements for her to compromise her character and embrace a wanton lust for the further prostitution of her life. The invasions of the barbarians into Roman territory and setting up mini-kingdoms there, coupled with her growing sense of proprietary control over them and her willingness to compromise the word of God to achieve that, only lead to the further deterioration of her character. By the strength of imperial favor and power in her behalf, she induced these multitudes into her “bed of deceit” by the crafty process of seductions and desires. The pagans came to understand that by the simple ceremony of sprinkling holy water (baptism) on them they could still follow their un-regenerated way of life. Many witnesses can be called to testify to her admirers swelling in vast numbers but were in reality, merely baptized pagans.

It was also during these early centuries that, by virtue of the influence aiding her as the resident or Rome, capital and seat of Roman government, she gradually asserted her supremacy over the churches of the empire. Thus a sense of superiority inebriated her soul and she soon came to feel that she could do no wrong.

Emperor Justinian I, through massive reform of all Roman laws, legislated that her domain should be joined to the Roman state. In turn, through these laws, he formed a sinful union between this “woman” and the empire, and her harlotry now had the official seal of the empire. It was through this union with the emperor (or empire) of Rome, that her long and sordid history of “fornication” with the kings of the earth came about. With both the ecclesiastical and civil powers committing whoredom together, it only follows that the inhabitants of the earth embraced her loathsome life style for they too were lovers.

She has violated the whole body of divine law and has induced the world to follow her; she has fallen to despicable depths of moral and spiritual corruption; she has arrogated to herself control over consciences, civil powers and the very temple of God himself; she has substituted dead, lifeless dogma, practices, ritual and teachings and has forbidden anyone from questioning her or practicing any other life style.

Now comes this indictment and prosecution against her, who for centuries has flouted and profaned the sensitivities of divine justice. Through the awakening of this divine justice in the souls of those who of recent years have brought compelling testimony against her harlotries and tyranny, God almighty himself has ordered this session of the court of his eternal justice for the fair and immediate adjudication of her crimes so that peace, purity and freedom can be restored in the society of mankind.

“Your honor”, we expect to provide three classes of witnesses against this woman that we believe will demand her conviction on all counts of the indictments set out in Rev. 17:1-6. Those witnesses are: (1) The divine law itself (word of God); (2) The overwhelming history documenting her crimes; and (3) her own testimony of her centuries of steadfastly maintaining an abominable, wretched and promiscuous life style. We would like to begin this testimony by calling historian Edward Gibbon to set the stage for her plunge into the abyss of indecency, profaneness and her “affair” with lovers other than the Lord God, to whom she claimed to be eternally espoused.

1. **PAGANIZED CHRISTIANITY – WORSHIP OF SAINTS AND RELICS, ETC.**

 *“ In the period which elapsed between the reign of Constantine and the reformation of Luther, the worship of saints and relics corrupted the pure and perfect simplicity of the Christian model”. “When the coffin which contained the remains of Stephen was shown to the light, the earth trembled, and an odor such as that of Paradise was smelled, which instantly cured the various diseases of 73 of the assistants”. “The sublime and simple theology of the primitive Christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology which tended to restore the reign of polytheism”. “The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved in less than a century, the final conquest of the Roman empire; but the victors themselves were insensibly subdued b y the arts of their vanquished rivals”.*

*THE COUNCIL OF TRENT, 25TH SESSION, DOCUMENTS THE POSITION OF THE ROMAN CATHOLIC CHURCH IN REGARDS TO: “THE INVOCATION, VERNERATION, AND RELICS OF SAINTS AND ON SACRED IMAGES”.*

 *“The holy synod enjoins on all bishops and others who sustain the office and charge of teaching, that, agreeably to the usage of the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and agreeably to the consent of the holy Fathers, and to the decrees of sacred councils, they especially instruct the faithful diligently concerning the intercession and invocation of saints; the honor paid to relics; and the legitimate use of images: teaching them that the saints who reign together with Christ, offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid and help for obtaining benefits from God, through his Son Jesus Christ our Lord; (but teach also that they think) impiously, who deny that the saints who enjoy eternal happiness in heaven, are to be invocated; or who assert either that they do not pray for men; or, that it is repugnant to the word of God; and is opposed to the honor of the one mediator of God and men, Christ Jesus; or, that it is foolish to supplicate, vocally, or mentally, those who reign in heaven. Also, that the holy bodies of holy martyrs, and of others now living with Christ, which bodies were the living members of Christ, and the temple of the Holy Ghost, and which are by Him to be raised unto eternal life, and to be glorified, are to be venerated by the faithful; through which many benefits are bestowed by God on men; so that they who affirm that veneration and honor are not due to the relics of saints; or, that these and other sacred monuments, are uselessly honored by the faithful; and that the places dedicated to the memories of the saints are in vain visited with the view of obtaining their aid; are wholly to be condemned, as the church has already long since condemned and now also condemns them. Moreover, that the images of Christ, of the Virgin Mother of God, and of the other saints, are to be had and retained particularly in temples, and that due honor and veneration are to be given them.*

**2. MASS – INCLUDING THE EUCHARIST.**

“Mass” is a cornerstone of the Roman Catholic Church. It’s participation at some level of frequency is required. It is also a major contributor to our study of the “Great Whore” and her judgments. Why this is so can only be realized by a look into its workings and its product. On the surface it has the appearance of being simply a “church worship service”, albeit in a very ritualistic form. To the uninitiated it may also appear to be mysterious, which indeed it is. It will contain music, prayers and a “homily” (religious lecture) and communion, or as they prefer, the holy Eucharist. And that is the crux of the problem, the Eucharist.

It is the belief of the Catholic Church that when the priest blesses (says special words over) the bread and wine, that they are mysteriously but physically changed from common bread into the literal flesh of Christ, and the wine is changed to the literal blood of Christ. Thus when a member receives this at the hands of the priest, they are absolutely eating and drinking the actual flesh and blood of Jesus, as though they had a morsel of his body in their mouth. In addition to this devious and ludicrous claim, it is also taught that by eating this “body and blood of Jesus”, that all sins, however gross, are thereby eradicated.

The Catholic encyclopedia offers the following comments on the Eucharist.

 “The church honors the Eucharist as one of her most exalted “mysteries”, since for sublimity and “incomprehensibility” it yields in nothing to the allied mysteries of the trinity and incarnation. These three mysteries constitute a wonderful triad, which causes the essential characteristic of Christianity, as a religion of “mysteries” far transcending the capabilities of reason, to shine forth in all its brilliance and splendor, and elevates Catholicism, the most faithful guardian and keeper of our Christian heritage, far above all pagan and non-Christian religions”. The organic connection of this mysterious triad is clearly discerned, if we consider Divine grace under the aspect of a personal communication of God. Thus in the bosom of the blessed trinity, God the Father, by virtue of the eternal generation, communicates His divine nature to God the Son, the only begotten Son who is in the bosom of the Father, while the Son of God, by virtue of the hypostatic union, communicates in turn the divine nature received from his Father to his human nature formed in the womb of the virgin Mary, in order that thus as God-man, hidden under the Eucharistic species, He might deliver Himself to his church, who, as a tender mother, mystically cares for and nurtures in her own bosom this, her greatest treasure, and daily places it before her children as the spiritual food of their souls.

THE COUNCIL OF TRENT, THIRTEENTH SESSION. Wherefore, this sacred and holy Synod delivering here, on this venerable and divine sacrament of the Eucharist, that sound and genuine doctrine, which the Catholic Church, instructed by our Lord Jesus Christ Himself, and by his apostles, and taught by the Holy Ghost, who day by day brings to her mind all truth, has always retained, and will preserve even to the end of the world, forbids all the faithful of Christ, to presume to believe, teach, or preach henceforth concerning the holy Eucharist, otherwise than as is explained and defined in this present decree.

In the first place, the holy Synod teaches, and openly and simply professes, that, in the august sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the species of those sensible things. For neither are these things mutually repugnant, that our Savior Himself always sitteth at the right hand of the Father in heaven, according to the natural mode of existing, which, though we can scarcely express it in words, yet can we, by the understanding illuminated by faith, conceive, and we ought most firmly to believe, to be possible unto God: for this all our forefathers, as many as were in the true Church of Christ, who have treated of this most holy sacrament, have most openly professed, that our Redeemer instituted this so admirable a sacrament at the last supper, when, after the blessing of the bread and wine, He testified, in express and clear words, that he gave them His own very body, and His own blood; words which, recorded by the holy evangelists, and afterwards repeated by saint Paul, whereas they carry with them that proper and most manifest meaning in which they were understood by the fathers, it is indeed a crime the most unworthy that they should be wrested, by certain contentious and wicked men, to fictitious and imaginary tropes, whereby the verity of the flesh and blood of Christ is denied, contrary to the universal sense of the church, which, as the pillar and ground of truth, has detested, as satanical, these inventions devised by impious men; she recognizing, with a mind ever grateful and unforgetting, this most excellent benefit of Christ.

And he would also that this sacrament should be received as the spiritual food of souls, whereby may be fed and strengthened those who live with his life who said, he that eateth me, the same also shall live by me; and as an antidote, whereby we may be freed from daily faults, and be preserved from mortal sins.

And because that Christ, our redeemer, declared that which he offered under the species of bread to be truly his own body, therefore has it ever been a firm belief in the Church of God, and this holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation.

If any one saith, that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the Eucharist, but (are there) only during the use, whilst it is being taken, and not either before or after; and that, in the hosts, or consecrated particles, which are reserved or which remain after communion, the true body of the Lord remaineth not; let him be anathema.

If any one saith, either that the principal fruit of the most holy Eucharist is the remission of sins, or, that other effects do not result therefrom; let him be anathema.

If any one saith, that Christ, given in the Eucharist, is eaten spiritually only, and not also sacramentally and really; let him be anathema.

If any one saith that faith alone is a sufficient preparation for receiving the sacrament of the most holy Eucharist; let him be anathema.

THE COUNCIL OF TRENT, TWENTY SECOND SESSION. His priesthood was not to be extinguished by his death, in the last supper, on the night in which he was betrayed, that he might leave, to his own beloved spouse the church, a visible sacrifice, such as the nature of man requires, whereby that bloody sacrifice, once to be accomplished on the cross, might by represented, and the memory thereof remain even unto the end of the world, and its salutary virtue be applied to the remission of those sins which we daily commit.

The sacrifice of the Mass is propitiatory both for the living and the dead.

For the Lord, appeased by the oblation thereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins.

ON THE CEREMONIES OF THE SACRIFICE OF THE MASS. And whereas such is the nature of man, that, without external helps, he cannot easily be raised to the meditation of divine things; therefore has holy mother church instituted certain rites, to wit that certain things be pronounced in the mass in a low, and others in a louder, tone, She has likewise employed ceremonies, such as mystic benedictions, lights, incense, vestments, and many other things of this kind, derived from an apostolical discipline and tradition, whereby both the majesty of so great a sacrifice might be recommended, and the minds of the faithful be excited, by those visible signs of religion and piety, to the contemplation of those most sublime things which are hidden in this sacrifice.

I have copied at length from the direct writings of the Roman Catholic Church, concerning the sacrifice of Mass. I have done so because their interpretations and applications of the sacrament of the Lord’s Supper are so egregious and deceptive, that I felt it necessary to show just how far from Biblical teaching it really is. The preposterous teaching that the simple bread and wine are, by some mysterious ceremonial words repeated over them by the priest, converted into the actual body and blood of the Lord, is not only totally false, but the very notion is repugnant and abominable to the Christian conscience. Further, that the participants in such ceremony, are absolved of whatsoever sins they may be guilty of, even for the dead also, is, as they like to use the word, anathema. The Roman Catholic system of regeneration from sins is basically built upon this “Mass”. It therefore, because of its totally inaccurate and deceptive imposition upon people, renders the entire Roman system invalid insofar as it being a system offering true regeneration from sins is concerned.

3. **PENNANCE – OTHERWISE KNOWN AS CONFESSION.**

If the celebration of the Roman Catholic Mass is the very foundation of her mysteries and harlotry, then the “Sacrament of Penance”, hereafter referred to as the confessional, is the undergirding framework that provides the scheme for the massive superstructure of both spiritual and natural fornication. To elaborate on that statement, let me set forth here what is almost universally known, and that is that the “confessional” has been the means of both the confessor and the priest being put in a position where human temptations have ruined them both. We will expound more on this later, but first let us hear testimony on the rules and process of the confessional.

 a. The roman church teaches that water baptism, in their case sprinkling, infants included, expiates or absolves sin; that is, one becomes a saved child of God by their baptism.

 b. Since they know that subsequent to baptism one would likely become guilty of sin, they have instituted the confessional to deal with such sins and to absolve them.

 c. They also teach that Jesus ordained the order of the priesthood at his last supper with the disciples.

 d. This order of priests, being of the human family with all of its inherent tendencies of sin, are, they say, set apart by the Holy Ghost for a propitiatory work and authority.

 e. Leaning on their perverted interpretation of the words of Jesus that, “whosesoever sins you remit, and whosesoever sins you retain, that becomes a binding act as though Jesus himself has personally absolved an individual’s sins.

 f. Therefore the institution of the confessional enters the picture. In theory, someone guilty of some sin, goes to confession which is heard by the priest. The priest, with this so-called holy authority to remit or retain sins, can thereby declare the sins forgiven, thus acting in the stead of God.

Unfortunately, there is a vast chasm between theory and reality in this matter. First of all, there is absolutely, unequivocally no authority whatsoever for the priest to absolve, or declare ones sins forgiven. By a completely false interpretation of any relevant scriptures, their claims that the sacrament of penance can absolve sins is a colossal perversion, not only of sacred truth, but moreover of God’s own power and authority to forgive sins, which he has delegated to no one. The entire Roman system, from the pope to the lowest priest, is permeated with this abominable teaching of being the “Vicars of Christ”, functioning in the place of God on earth, and further, forbidding and denying that anyone has any right to by-pass them, and take their sins straight to God. This perfidious scheme is the cancer of the entire system. All of the good works, charitable acts and appearance of piety cannot off set their nefarious teaching of their presumption of being the administrators and absolvers of the sins of people.

Yet there is an even more egregious abomination of the confessional than that of the deceitful and erroneous claims to have the authority to hear, judge and remit sins. It is not just the notion that you must confess your innermost heart to another human being who has presumed to have divine credentials to be able to judge and remit the sins confessed; someone whose human limitations, sins and frailty is at least as prevalent as those of the confessor; it is far more despicable than all of that. The priest is endowed by papal theologians and has a commitment to abide thereby, not only to hear the sins confessed but to ask probing, personal, private and often irrelevant questions intended to illicit the deeper sins of the penitent. This is a devils device that has filled, infiltrated, inundated and saturated virtually every confessional booth of all time. Both priest and penitent are alike, involved.

To be able to see the awful ruin seeping out of this confessional process, just consider the following scenario. A beautiful young woman, burdened with the cares of life, and convinced they precipitate from some sin, she heads to the confessional booth. A young priest waits to hear her teary eyed confession. To fulfill his duties of being sure she has confessed all of her inward sins, he begins asking probing, intimate, personal questions, that are totally beyond the walls of decency and dignity; questions that hardly would a husband and wife freely discuss. And as they say, one thing leads to another, and she is with child and he is hidden from its ruin by the system. If you have the least doubt that this is not a prevailing circumstance and not just a “one in a million” occurrence, then you must read the overwhelming, undeniable testimony of a multitude which could stand it no more, have forsaken their vows, and have told every sordid detail. The records are just too many to recite here. “Mother of harlots and abominations of the earth” came straight from God’s personal knowledge of her debauchery.

The testimony of the Catholic Church itself, as set forth in the 14th session of the Council of Trent, will verify the indictment herein that she teaches and orders penance and forgiveness through the confessional. The following are extracts from the records of this council.

First, a definition of the sacrament of penance as given in the “Catholic Encyclopedia”.

Penance is a sacrament of the new law instituted by Christ in which forgiveness of sins committed after baptism is granted through the priest’s absolution to those who with true sorrow confess their sins and promise to satisfy for the same. It is called a “sacrament” not simply a function or ceremony, because it is an outward sign instituted by Christ to impart grace to the soul. As an outward sign it comprises the actions of the penitent in presenting himself to the priest and accusing himself of his sins, and the actions of the priest in pronouncing absolution and imposing satisfaction. This whole procedure is usually called, from one of its parts, “confession”, and it is said to take place in the tribunal of penance, because it is a judicial process in which the penitent is at once the accuser, the person accused, and the witness, while the priest pronounces judgment and sentence. The grace conferred is deliverance from the guilt of sin and, in the case of mortal sin, from its eternal punishment; hence also reconciliation with God, justification. Finally, the confession is not made in the secrecy of the penitent’s heart nor to a layman as friend and advocate, nor to a representative of human authority, but to a duly ordained priest with requisite jurisdiction and with the “power of the keys”, i. e., the power to forgive sins which Christ granted to his church.

QUOTES FROM THE COUNCIL OF TRENT, 14TH SESSION.

He breathed upon his disciples, saying receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.

By baptism putting on Christ, we are made therein entirely a new creature, obtaining a full and entire remission of all sins.

The holy synod doth furthermore teach, that the form of the sacrament of penance, wherein its force principally consists, is placed in those words of the minister, I absolve thee, etc., to which words indeed certain prayers are, according to the custom of holy church, laudably joined, which nevertheless by no means regard the essence of that form, neither are they necessary for the administration of the sacrament itself.

That the entire confession of sins was also instituted by the Lord, and is of divine right necessary for all who have fallen after baptism; because that our Lord Jesus Christ, when about to ascend from earth to heaven, left priests his own vicars, as presidents and judges, unto whom all the mortal crimes, into which the faithful of Christ may have fallen, should be carried, in order that, in accordance with the power of the keys, they may pronounce the sentence of forgiveness or retention of sins.

We gather furthermore, that those circumstances which change the species of the sin are also to be explained in confession, because that, without them the sins themselves are neither entirely set forth by the penitents, nor are they known clearly to the judges; and it cannot be that they can estimate rightly the grievousness of the crimes, and impose on the penitents, the punishment which ought to be inflicted on them.

But as regards the minister of this sacrament, the holy synod declares all these doctrines to be false, and utterly alien from the truth of the gospel, which perniciously extend the ministry of the keys to any others besides bishops and priests; imagining, contrary to the institution of this sacrament, that those words of our Lord, whatsoever you shall bind upon earth, shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven, and, whose sins you shall forgive, they are forgiven, etc.

It also teaches, that even priests, who are in mortal sin, exercise, through the virtue of the Holy Ghost which was bestowed in ordination, the office of forgiving sins, as the ministers of Christ; and that their sentiment is erroneous who contend that this power exists not in bad priests.

The synod teaches furthermore, that so great is the liberality of the divine munificence, that we are able through Jesus Christ to make satisfaction to God the Father, not only by punishments voluntarily undertaken of ourselves for the punishment of sin, but also by those imposed at the discretion of the priest according to the measure of our delinquency.

If anyone saith, that in the Catholic Church penance is not truly and properly a sacrament, instituted by Christ our Lord for reconciling the faithful unto God, as often as they fall into sin after baptism; let him be anathema.

If anyone denieth either that sacramental confession was instituted, or is necessary to salvation, of divine right; or saith that the manner of confessing secretly to a priest alone, which the church hath ever observed from the beginning, and doth observe, is alien from the institution and command of Christ, and is a human invention; let him be anathema.

If anyone saith that the confession of all sins, such as it is observed in the church, is impossible, and is a human tradition to be abolished by the godly; or that all and each of the faithful of Christ, of either sex, are not obliged thereunto once a year, conformably to the constitution of the great Council of Lateran, and that, for this cause, the faithful of Christ are to be persuaded not to confess during lent; let him be anathema.

There is so much more that could be quoted from this council, but it would only add to that we have quoted. We have given enough evidence from their own decrees that anyone who knows the Bible, surely can see that the entire “sacrament” called “penance” or “confession”, is a pure fabrication that has absolutely no scriptural basis and is therefore a part of the abomination of desolation. No priest, preacher, bishop, pope or any other church official has any authority vested in them to be the judge and absolver of the sins someone tells them about in their life. This is a prerogative that is reserved for God alone; only he knows the heart and knows all the circumstances of the matter and knows all of his own perfect will and has the mercy to administer it to each life. God help the person who goes to the priest to confess a sin and the priest, through his own partial and finite judgment, renders a verdict that not only is incorrect, but casts a stumbling block in the life of an unwitting person. And their teaching that when they are ordained that the Holy Ghost is thereby conferred on them, including the authority and responsibility to hear confessions and to forgive sins, is a preposterous absurdity and completely false teaching. This means therefore, that down through the centuries, the millions of confessions and millions of judgments rendered accordingly, are all, likewise, wrong. The pope nor any of his bishops or priests do not have authority to take God’s place and forgive sins against God, any more than the weakest child or the grossest sinner has.

4. **PAPAL INFALLIBILITY.**

This is the doctrine that says that when the pope propounds a statement of faith for all the (Catholic) Church to believe, that is, when he speaks “ex cathedra”, (from the chair), then the Holy Spirit enshrouds him in an infallible shield. Such pronouncements are forever binding on the Catholics. (The rest are not considered Christians by papal teaching). Even when the doctrine of papal infallibility had not been confirmed, papists still acted as though they were indeed infallible. In fact a hall mark of the papacy has been its assumption that the civil power of the empire was only a servant of the church. It is well documented that popes have long held that their will and pronouncements took precedence over the entire will of the state. Thus emperors have been made to bow to them. In fact, beginning with Charlamagne in 800 AD, the popes exercised this presumed power over the emperors or kings by crowning them for office.

In II Thess. 2:1-12, Paul describes the rise of the “man of sin”, who exalteth himself above God, and sitting in the temple of God, sheweth himself that he is God. This is a perfect description of papal history, attitude and belief. They are, they imperiously declare, speaking for God when they declare church doctrine, and take the place of God among men. In fact, there have been popes in the past that declared that even God was subject their pronouncements of doctrine.

They devise the theory of this power by twisting certain passages of scripture as teaching that God has conferred upon them the divine right to take his place in all ecclesiastical matters. Through this power which they have arrogated to themselves, and the wanton misuse and abuse thereof, you have a major cause for the church plummeting into the dark ages for nearly 13 centuries, and the corruption, tyranny, false teachings and blasphemy that every credible historian of the church has documented. They well deserve Paul’s appellation of “man of sin”. Early reformers of the church, who had previously been a part of the system, have declared that the pope is the anti – Christ.

Inherent in this dogma of papal infallibility is the presumption of apostolic succession; universal authority of the Roman Catholic Church; excommunication of all dissenting Christian views, and the forfeiture of any right to salvation except that which is offered through the auspices and control of papal authority. In other words, if the pope’s doctrine denies you salvation apart from their system of religion, then you don’t have any. There is no doubt that the papacy and the entire Roman Catholic hierarchy would vehemently proclaim and support the doctrine of papal infallibility, yet there is no greater fraud imposed on the Christian religion than this. It is an entirely false claim and is the fountainhead for a catalog of fraudulent teachings.

In addition to the infallibility of the pope, claimed by the Catholic Church, you may be surprised to know that he is not the only infallible organ of Roman Catholicism. They also teach that the “CHURCH” and the general ”COUNCILS”, each as endorsed and affirmed by the pope, are also considered to be infallible. So you have an infallible pope, leading an infallible church, ordered by her general and infallible councils, and there ought not to be any error or corruption in this kind of a system should there? But that is not what we have learned, first from the entirety of the Bible and secondly from the overwhelming volume of her own history. I have provided you with copies of pages from the Catholic Encyclopedia and also from the first Vatican Council of 1870 on this infallibility which are made a part of this lesson.

5. **SUPPRESSION AND REJECTION OF THE WORD OF GOD AS THE SOLE RULE OF FAITH AND ITS DENIAL TO ANYONE BUT THE ROMAN HEIRARCHY.**

The eleventh chapter of the book of Revelation portrays a condition wherein God’s two witnesses were clothed in a sackcloth testimony for a period of 1260 years. These two witnesses symbolize the Old and New Testaments, the word of God. They are described as having to testify in a very humiliated, oppressed, even rejected status. With all of her claims of infallibility, apostolic succession, God’s only Orthodox Church, and boasts of being guardians of the faith of Christianity, yet the Roman church has systematically, officially, dogmatically controlled and suppressed the teaching of the Bible. Their claims are that the pope is in the stead of God on earth and his (infallible) declarations supplant and take precedence over the Bible. This authority for restraining the use of the Bible extends also to their priestly hierarchy which, along with the pope, has a succession and special ordination from the Holy Ghost, authorizing and enabling them to teach and properly interpret and apply the word of God. They have had the audacity to claim that it would be dangerous, confusing and improper for the average person to read and study the word of God. They need the priests and the pope to read it and interpret it for them because it is beyond their abilities to do so!

The centuries during which the Catholic Church has suppressed the Bible and forcefully kept it from the common people, are legendary. Worse than that, they are cruel and deceitful about it. They have used their abominable claims of apostolic succession and infallibility, along with the force of their many church Councils to arrogantly and punitively keep the word of God from the common man. Then by the usurpation of the civil powers they have enforced their insidious claims with threats of excommunication, damnation and physical suffering and death. They enshrouded their ceremonies in the Latin language, thus hiding the word of God from the people. Their justification for denying access to the Bible by the people was simple: they claimed the common people could not understand the deep and holy mysteries of the word of God and would only do themselves harm and no good by reading and studying the Bible. They piously contend that the pope with his mantle of infallibility alone could pass on to the “learned” priests the truth of the Bible. What ludicrous hypocrisy, deceit and perversion of God’s holy word, which is expressly intended for all mankind to read, study, learn and follow. She has made the people to drink of her full cup of (spiritual) fornication and mystery.

Moses distinctly taught that the words of the law were to be openly, purposely and carefully taught to everyone and that all were to share them in their families. Jesus taught: “search the scriptures”. Paul taught us to “study to show ourselves approved of God, rightly dividing the word of truth. The most damning evidence against the Roman system is her abuse, denial, suppression and manipulation of the word of God. The Council of Trent, 1545 to 1563, clearly sets forth their doctrine of studiously keeping the word of God from the people, along with other inspiring reading. The following are excerpts from their own testimony.

COUNCIL OF TRENT: RULES ON PROHIBITED BOOKS.

(Keep in mind that the declarations of these ecumenical councils are considered to be infallible and are unalterable and carry the endorsement of the pope).

*All books which have been condemned either by the supreme pontiffs or by ecumenical councils before the year 1515 and are not contained in this list, shall be considered condemned in the same manner as they were formerly condemned.*

*The books of those heresiarchs, who after the aforesaid year originated or revived heresies, as well as of those who are or have been the heads or leaders of heretics, as Luther, Zwingli, Calvin, Balthasar Friedberg, Schwenkfelf, and others like these, whatever may be their name, title or nature of their heresy, are absolutely forbidden. The books of other heretics, however, which deal professedly with religion are absolutely condemned.*

*Translations of the books of the Old Testament may in the judgment of the bishop be permitted to “learned and pious men only”, provided such translations are used only as elucidations of the Vulgate Edition for the understanding of the Holy Scriptures and not as the sound text. Translations of the New Testament made by authors of the first class of this list shall be permitted to no one, since great danger and little usefulness usually results to readers from their perusal.*

*Since it is clear from experience that if the sacred books are permitted everywhere and without discrimination in the vernacular, there will by reason of the boldness of men arise there from more harm than good, the matter is in this left to the judgment of the bishop or inquisitor, who may with the advice of the pastor or confessor permit the reading of the Sacred Books translated into the vernacular by Catholic authors to those who they know will derive from such reading no harm but rather an increase of faith and piety, which permission they must have in writing. Those, however, who presume to read or possess them without such permission, may not receive absolution from their sins till they have handed them over to the ordinary. Book dealers who sell or in any other way supply Bibles written in the vernacular to anyone who has not this permission, shall lose the price of the books, which is to be applied by the bishop to pious purposes, and in keeping with the nature of the crime they shall be subject to other penalties which are left to the judgment of the same bishop. Regulars who have not the permission of their superiors may not read or purchase them.*

*Books which deal in the vernacular with the controversies between Catholics and heretics (anyone but a Catholic) of our time may not be permitted indiscriminately, but the same is to be observed with regard to them what has been decreed concerning Bibles written in the vernacular.*

***Ancient books written by heathens may by reason of their elegance and quality of style be permitted, but may by no means be read to children.*** *(They allowed the reading of heathen books but not the Bible).*

*Moreover, in all cities and dioceses the houses or places where the art of printing is carried on and the libraries offering books for sale, shall be visited often by persons appointed for this purpose by the bishop or his vicar and also by the inquisitor, so that nothing that is prohibited be printed, sold or possessed.*

*Finally, all the faithful are commanded not to presume to read or possess any books contrary to the prescriptions of these rules or the prohibition of this list. And if anyone should read or possess books by heretics or writings by any author condemned and prohibited by reason of heresy or suspicion of false teaching, he incurs immediately the sentence of excommunication. He, on the other hand, who reads or possesses books prohibited under another name shall, besides incurring the guilt of mortal sin, be severely punished according to the judgment of the bishops.*

With all of this evidence and more setting forth the determined attitude of Roman Catholicism in forbidding the reading, possessing, printing or selling the Bible or any other books not permitted in writing by the bishops, etc., what more is needed to soundly and completely convict the Roman system of the charges made against it under the indictment of the “great whore”.

But there is more! When you think of Martin Luther coming to believe that the Bible was the rule of faith instead of the pope, and the despicable way he was treated, you have to question how there could be any of the true Spirit of Christ in the whole system. When Martin Luther stood before the diet of Worms and was asked if he would recant his writings and his faith, he replied: “It is not wise for a man to act contrary to conscience. I cannot and I will not recant. Here I stand, so help me God. What about William Tyndale, who spent his life translating the Bible into the common language so that every man and woman could read for himself the word of God as it was, and not depend on a priest. And what did he get for his labors? He was condemned and burned at the stake. And there are many others. The treatment of the word of God by Romanists and their prohibition for others who possessed it in the vernacular, is reason enough to condemn the entire system as being abominable before the Lord.

6. **PERSECUTION OF SAINTS.**

In the ancient Roman Empire, from Nero to Diocletian, imperial persecutions were an attempt to destroy Christianity. The basic reason for this was that their pagan religion did not tolerate the Christian religion. Under Roman Catholicism, they persecuted anyone who did not accept their papal orthodox doctrine and classed them as heretics. Unbelievably, the relentless, brutal persecutions perpetrated by the pope and the Roman church, were by far more sustained and grievous than the hatred and persecutions by the heathens. We have dealt at some length on this subject in lessons entitled, “The Trail Of Blood And Tears”.

The record of dark-age oppression is too well documented to question, and the Roman church has never repented or acknowledged their part in this inhumane treatment of people. Persecution was especially horrible during the years of reformation. In the 12th century when papal representatives came to Estonia, the people were given two options: convert to Roman Catholicism or die. The Inquisition was established as a system to seek out and accuse anyone as being against Romanism, and bring them to swift penalties. What a black page across the centuries of the dark ages of the church. Only because the power of Rome over the consciences of people in the dark ages was broken and destroyed, is the Roman system restrained now. They still hold to the same teachings which we have been describing herein.

7. **INDULGENCES.**

In The Roman church, indulgences are an effort to atone for some sin, either personal or for others, even the dead. The Reformation began when Martin Luther nailed his “95 Thesis” on the cathedral door in whitenburg Germany. What Luther was doing, in his mind, was making a statement against the act of indulgences which were so egregious at that time. The pope needed funds to rebuild St. Peters Basilica in Rome. To obtain these funds they were selling indulgences, which Luther assailed as the sale of salvation for money. John Tetzel was telling people that, “as soon as the coin in the coffer rings, a soul from purgatory springs”.

Actions for which indulgences are granted, include:

 a. Raising the mind to God with humble trust when performing one’s duties and bearing life’s difficulty, and adding, at least mentally, some pious invocation.

 b. Devoting oneself or one’s goods compassionately in a spirit of faith to the service of one’s brothers and sisters in need.

 c. Freely abstaining in a spirit of penance from something licit and pleasant.

 d. Freely giving open witness to one’s faith before others in particular circumstances of everyday life.

And this is supposed to have some atoning virtue to it, even for people who are long since dead??

Just recently the Catholic Church gave notice that indulgences were being re-emphasized. So you can simply leave off a pleasant meal, mentally say a prayer, and your uncle who died in sin can be delivered from purgatory, which does not exist in the first place?

8. **PURGATORY.**

Purgatory is the condition or process of purification or temporary punishment in which the souls of those who die in a state of grace are made ready for heaven. In addition to teaching both “heaven and hell” Roman Catholicism teaches a third state before being admitted to heaven. According to Roman Catholic doctrine, some souls are not sufficiently free from sin and its consequences to enter heaven immediately, nor are they so sinful as to be destined for hell either. Such souls, ultimately destined to be united with God in heaven, must first endure purgatory, a state of purification. In purgatory, souls achieve the holiness necessary to enter the joy of heaven.

Purgatory is a cleansing that involves painful punishment, associated with the idea of fire such as the fires of hell. St. Augustine described the fires of cleansing as more painful than anything a man can suffer in this life, and Pope Gregory I wrote that there must be a cleansing fire for some minor faults that may remain to be purged away.

So, according to Catholic teaching on purgatory, if you die and you were not perfect in holiness (as they would describe it), then you must take a side trip to purgatory and spend a few hundred years there to “burn” away this residual element of sin in your heart. That is, unless one of your surviving ancestors puts enough money in the collection and says enough prayers on your behalf, and that stay might be shortened to just a few weeks. Colossal! Or is the word ludicrous? It is just another timber in the abominations of desolation.

9. **IMMACULATE CONCEPTION.**

The Immaculate Conception is, according to Roman Catholic dogma, the conception of Mary, the mother of Jesus without any stain of original sin. It is further believed that she lived a life completely free from sin. In the words of Pope Pius XII in Mystici Corporis, she was free from any personal or hereditary sin. The Immaculate Conception was solemnly defined as a dogma by Pope Pius IX on December 8, 1854. ***“We declare, pronounce and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Savior of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful”..***

In 1866, the famed preacher, C. H. Spurgeon, preached on this doctrine of Roman Catholicism. He had the following to say about blessings said to be obtained through Mary. “So, then, it is taught in authorized books, that it is morally impossible for those to be saved who neglect the devotion to the Blessed Virgin; that it is the will of God that all graces should pass through her hands; that no creature obtained any grace from God, save according to the dispensation of his holy mother; that Jesus has, in fact, said, no one shall be partaker of my blood, unless through the intercession of my mother; that we can only hope to obtain perseverance through her; that God granted all pardons in the Old Testament absolutely for the reverence and love of this Blessed Virgin; that our salvation is in her hand; that it is impossible for any to be saved, who turns away from her, or is disregarded by her; or to be lost, who turns to her, or is regarded by her; that whom the justice of God saves not, the infinite mercy of Mary saves by her intercession; that God is subject to the command of Mary; that God has resigned into her hands His omnipotence in the sphere of grace; that it is safer to seek salvation through her than directly from Jesus”.

With all of this devotion and prayers and adoration of Mary, they have failed to explain one scientific fact. That is, the biological process of conception of a life, necessarily carries with it the biological impartation of the blood source of its father, which blood source carries with it the inherent possession of original sin, which the Bible teaches is universal to all. Until they can eliminate that process, the teaching on “Immaculate Conception” is a scientific impossibility and a scriptural falsehood.

10. **ROSARY**

The Rosary is a certain form of prayer wherein we say fifteen decades or tens of Hail Marys with an Our father between each ten, while at each of these fifteen decades we recall successively in pious meditation one of the mysteries of our Redemption. The same lesson for the Feast of the Holy Rosary informs us that when the Albigensian heresy was devastating the country of Toulouse, St Dominic earnestly besought the help of Our Lady and was instructed by her to preach the Rosary among the people as an antidote to heresy and sin. From that time forward this manner of prayer was “most wonderfully published abroad and developed by St. Dominic whom different Supreme Pontiffs have in various past ages of their apostolic letters declared to be the institutor and author of the same devotion”. That many popes have so spoken is undoubtedly true, and amongst the rest we have a series of encyclicals, beginning in 1883, issued by Pope Leo XIII, which, while commending this devotion to the faithful in the most earnest terms, assumes the institution of the Rosary by St. Dominic to be a fact historically established.

Recently in an airport, I saw an elderly woman in a wheel chair, take her rosary out of a container and proceed to recite some prayers with it. I do not recall ever reading from the book of Acts, etc., where the early church ever used such devices in prayers. I do recall them, gathered in prayer calling upon God for his strength and grace in furthering the gospel. There is no biblical precedent for a rosary. You may have noticed that Pope Leo XIII assumed the institution of the Rosary by St. Dominic to be a fact, historically established. Assumptions are not equivalent to biblical truth. The rosary is a tradition of Roman Catholicism without any basis in biblical teaching.

We have written at length on only 10 Roman Catholic dogmas. There are many more. We have not touched on many basic doctrines which they have “infallibly” decreed, such as, the trinity, hell, heaven, immortal souls, baptism, judgment and others. What we have written provides enough evidence to verify what the Roman church teaches and practices. Out of the 10, there is not a single one that can be substantiated by the teachings of the word of God. Worse than that, they are so adverse to God’s will, that they truly do fit the indictment to the Thyatiran church age, wherein “that false prophet Jezebel taught the people to commit fornication and to eat things sacrificed unto idols”. Likewise, they also fit in a spiritual sense under the indictment of the “great whore”, who had committed her fornications with the kings of the earth and with the inhabitants of the earth.

We saw the “woman” of chapter 12, fly into the “wilderness”, where she hath a place prepared for 1260 years. In chapter 17, we have taken a journey into this “wilderness” to see an apostate “woman”, cavorting with her “lovers” in a depraved, sensual, and abominable way. We saw her sitting upon a scarlet beast with 7 heads and 10 horns, with 5 of the heads in the past, one present, and one yet to come, telling us we were at a time nearing the end of these 7 heads. We have been told that they are 7 kings, and we will identify them in a later lesson. Then we are told in verse one that this great whore sitteth upon “many waters”. And verse 15 explains that these waters represent peoples, multitudes and nations and tongues. In other words, she sits in control of and in fornication with the inhabitants of the earth. And finally we are told in verse 18, that this woman which we have seen in the “wilderness” of sin is “that great city which reigns over the kings of the earth”.

It has not been a pretty picture for a church, even an apostate church. I wish it was not so. History, along with her creeds, will not allow you to deny it. But thanks be to God this vision brings us to that place where her evil fornications are being judged. This means that her teachings are finally being exposed for what they really are, the creeds of man and the mysterious ways they have enshrouded them and fed them to the world as being the gospel truth. The word of God broke forth in the time of the reformation, the time of this “court” of judgment, and revealed the debauchery of her ways. Moreover, she was overthrown in her power, and the world again had freedom to study, pray, preach and be converted and saved by the ascending power of the work of the gospel of Christ. Great earth-moving revivals broke out around the world in the 19th century. There is no going back to dark-age tyranny.

 Later chapters will deal specifically with the judgments that came upon this system that had been “MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH”. The abomination of desolation prophesied in Daniel 8, has been fulfilled.