

# Before (And After) The Protestant (Protestant Means To Protest) Reformation; This Is What Protestant Preachers Taught Regarding The Antichrist! October 4, 2015

Date	Name	Reference	Interpretation
c. 1310	Dante Alighieri	Rev. 17 Harlot	Roman Church
c. 1331	Michael of Cesena	Rev. 17 Harlot Antichrist	Roman Church Pope
c. 1345	Johannes de Rupescissa	Antichrist Rev. 17 Babylon Rev. 17 Harlot	Pope Roman church Roman church
c. 1350	Francesco Petrarch	Rev. 17 Harlot	Papal Court
c. 1367	John Milicz	Antichrist Abomination of Desolation Man of Sin	Papacy Papacy Papacy
c. 1379	John Wycliffe	Antichrist Abomination of Desolation Little Horn Man of Sin Rev. 17 Harlot	Pope Papacy Popes Papacy Papacy
c. 1388	Matthias of Janow	Antichrist Abomination of Desolation Man of Sin Rev. 13 1st Beast Rev. 17 Harlot Rev. 17 Babylon	Hierarchy Fallen Church Present Church Papacy Hierarchy Popes
c. 1389	R. Wimbledon	Abomination of Desolation	Papacy
c. 1390	John Purvey	Antichrist Rev. 13 1st Beast Rev. 13 2ndPeast	Pope Papacy Hierarchy

		Rev. 13 666 Rev. 17 Harlot Rev. 17 Babylon	Pope Papacy Papacy
c. 1393	Walter Brute	Antichrist Abomination of Desolation Little Horn Man of Sin	Papacy Bishop of Rome Rome Papacy
c. 1412	<b>John Huss</b>	Antichrist Abomination of Desolation Little Horn Man of Sin Rev. 13 1st Beast Rev. 17 Harlot Rev. 17 Babylon	Pope Papacy Rome Papacy Papacy Papacy Papacy
c. 1497	Girolamo Savonarola	Antichrist Man of Sin Rev. 17 Harlot Rev. 17 Babylon	Pope Papacy Papacy Papacy

## During the Reformation, this is what Preachers taught ...

	Name	Reference	Interpretation
1522	<b>Martin Luther</b>	Antichrist Abomination of Desolation Little Horn Man of Sin Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Papacy Papacy Papacy Papacy

1530	<b>John Calvin</b>	Antichrist Abomination of Desolation Little Horn Man of Sin Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Papacy Papacy Papacy Papacy
1543	Philipp Melanchthon	Antichrist Man of Sin Rev. 17 Babylon	Papacy Papacy Papacy
1545	Andreas Osiander	Antichrist Abomination of Desolation Little Horn Man of Sin Rev. 13 1st Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papal Traditions Papacy Papacy Papacy Papacy Papacy
1554	Nicolaus von Amsdorf	Antichrist Abomination of Desolation Rev. 13 1st Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papal Traditions Papacy Papacy Papacy
1558	Johann Funck	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Papacy Papacy Papacy Papacy
1560	Virgil Solis	Antichrist Little Horn Rev. 13 1st Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Papacy Papacy
1570	Georg Nigrinus	Antichrist Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast	Pope, Turk Papacy Pagan Rome Papal Rome
1572	David Chytraeus	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast	Papacy Papacy Papacy Roman Empire Papacy

1530	Johann Oecolampadius	Antichrist Little Horn	Papacy Papacy
1557	Heinrich Bullinger	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Pagan Rome Papal Rome Roman Church Papacy
1550	William Tyndale	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Papacy Papacy Papacy
1545	George Joys	Antichrist Little Horn	Papacy Papacy
1554	Nicholas Ridley	Antichrist Abomination of Desolation Rev. 13 1st Beast Rev. 17 Harlot Rev. 17 Babylon Rev. 17 Beast	Papacy Papacy Papacy Papacy Papacy Papacy
1553	Hugh Latimer	Antichrist	Papacy
1582	Thomas Cranmer	Antichrist Little Horn Man of Sin Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Papacy Papacy
1550	John Bale	Antichrist Abomination of Desolation Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon Rev. 17 Beast	Papacy Papacy Papacy Papacy Papacy Prelates Papacy Papacy Papacy
1562	John Jewel	Antichrist Abomination of Desolation Little Horn Man of Sin Rev. 13 1st Beast	Papacy Papacy Papacy Papacy Papacy

		Rev. 17 Harlot Rev. 17 Babylon Rev. 17 Beast	Papacy Papacy Rome
1587	John Foxe	Antichrist Man of Sin	Bishop of Rome Bishop of Rome
1563	Anglican Formulas	Antichrist	Papacy
1547	John Knox	Antichrist Little Horn	Church of Rome Papacy
1593	John Napier	Antichrist Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon Rev. 17 Beast	Pope Papacy Latin Empire Papacy Papacy Papacy Latin Empire
1614	Thomas Brightman	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Pope Papacy Papacy Early Papacy Later Papacy Papacy Papacy
1618	David Pareus	Antichrist Man of Sin Rev. 13 1st Beast Rev. 17 Harlot Rev. 17 Beast	Pope & Turk Papacy Papacy Papacy Empire

## After the Reformation...

Date	Name	Reference	Interpretation
1600	James I of England	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Papacy Papacy Papacy Papacy

1603	George Downham	Antichrist Little Horn Man of Sin Rev. 13 1st Beast	Papacy Papacy Papacy Papacy
1604	George Pacard	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Rome Papacy Papacy Papacy
1607	Hugh Broughton	Little Horn	Antiochus
1612	Andress Holwig	Man of Sin Rev. 13 1st Beast	Papacy is also Antichrist Papacy
1618	Matthias Hoe	Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Babylon	Papacy is Antichrist Imperial Rome Papal Rome Papacy
1618	Daniel Cramer	Man of Sin Rev. 13 1st Beast Rev. 13 2nd Peast Rev. 17 Babylon	Papacy Pagan Rome Papal Rome Papacy
1631	Joseph Mede	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Civil Rome Papacy Papacy Papacy
1643	Johannes Gerhard	Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Civil Rome Papal Rome Papacy Papacy
1654	Thomas Goodwin	Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast	Papacy Papacy Protestant Image

1655	John Tillinghast	Antichrist Little Horn Rev. 13 1st Beast Rev. 17 Harlot	Papacy Papacy Papacy Papacy
1664	Henry More	Antichrist Little Horn	Papacy Papacy
1670	William Sherwin	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 17 Babylon	Papacy Papacy Papacy Papacy Papacy
1681	Johann H. Alsted	Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot	Papacy is Antichrist, Little Horn Imperial Rome Papal Rome Papacy
1684	Thomas Beverley	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 17 Babylon	Papacy Papacy Papacy Papacy Papacy
1685	Jacques Phillipot	Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy also Antichrist Papacy Papacy Papacy Papacy
1687	Pierre Jurieu	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Babylon	Papacy Papacy Papacy Papacy Eccl. Emp. Papacy
1689	Drue Cressener	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Babylon	Papacy Papacy Papacy Papacy Hierarchy Papacy
1699	"Mysteries ... Finished"	Antichrist	Papacy
1700	William Lowth	Antichrist	Papacy

		<b>Little Horn</b>	<b>Papacy</b>
<b>1701</b>	<b>Johannes Cocceius</b>	<b>Antichrist Little Horn Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Babylon</b>	<b>Papacy Papacy Papacy Hierarchy Papacy</b>
<b>1701</b>	<b>Robert Fleming, Jr.</b>	<b>Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 17 Babylon</b>	<b>Papacy Papacy Papacy Papacy Papacy</b>
<b>1702</b>	<b>Georg her. Giblehr</b>	<b>Antichrist Little Horn</b>	<b>Papacy Papacy</b>
<b>1703</b>	<b>Daniel Whitby</b>	<b>Man of Sin Rev. 17 Babylon</b>	<b>Roman Church is Antichrist Papacy</b>
<b>1706</b>	<b>William Whiston</b>	<b>Antichrist Little Horn Man of Sin Rev. 17 Babylon</b>	<b>Papacy Papacy Papacy Papacy</b>
<b>1712</b>	<b>Heinrich Horch</b>	<b>Antichrist Little Horn Rev. 13 1st Beast</b>	<b>Papacy Papacy Papacy</b>
<b>1720</b>	<b>Charles Daubux</b>	<b>Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon</b>	<b>Civil Rome Eccl Rome Papacy Papacy</b>
<b>1727</b>	<b>Sir Isaac Newton</b>	<b>Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon</b>	<b>Papacy Papacy Papacy W. Rome Greek Empire Papacy Latin Kingdom</b>
<b>1729</b>	<b>Th. Crinsox de Bionens</b>	<b>Antichrist Little Horn Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Babylon</b>	<b>Papacy Papacy Roman Empire Popes Papacy</b>
<b>1735</b>	<b>Thomas Pyle</b>	<b>Man of Sin Rev. 13 1st Beast</b>	<b>Papacy also Little Horn Papacy</b>



		Rev. 17 Babylon	Papacy
1740	Johann Aal. Bengel	Antichrist Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Jesuitism Papacy Papacy
1743	Berienberg Bible	Antichrist	Papacy
1745	John Willison	Antichrist Little Horn	Papacy Papacy
1754	Thomas Newton	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Babylon	Papacy W. Rome Papacy Papacy Roman Clergy Papacy
1758	John Gill	Little Horn Man of Sin Rev. 13 1st Beast	Papacy Papacy also AntichristPapacy
1764	John Wesley	Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy also Antichrist Papacy East Empire Papal Rome Papacy
1768	Johann Ph. Petri	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast	Papacy Turks Papacy Papacy Papacy
1787	R. M.	Antichrist	Papacy
1787	Hans Wood	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Papacy East Empire Papacy Papacy
1793	James Becheno	Antichrist Little Horn Rev. 13 1st Beast	Papacy Papacy Papacy

		Rev. 13 2nd Beast Rev. 17 Babylon	Louis XIV Papacy
1794	Joseph Priestly	Little Horn Man of Sin Rev. 13 1st Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Papacy
1795	George Bell	Antichrist Little Horn	Papacy Papacy
1796	Christian G. Thube	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Papacy Papacy
1797	David Simpson	Antichrist Little Horn	Papacy Papacy
1798	Edward King	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Papacy Papacy
1798	Joseph Galloway	Rev. 13 1st Beast Rev. 13 2nd Beast Rev. 17 Babylon	Papacy France Papacy
1798	Richard Valpy	Antichrist Little Horn Man of Sin Rev. 13 1st Beast Rev. 17 Harlot Rev. 17 Babylon	Papacy Papacy Papacy Papacy Papacy
1800	Jean G. de la Flechers	Antichrist Little Horn	Papacy Papacy

You can add my name here as one who believe that the Papacy, the “pope” of Rome is The

antiChrist!

## 2000 Paul Sterling Harrell

Antichrist Papacy (pope)  
Abomination of Desolation Papacy (pope)  
Little Horn Papacy (pope)  
Man of Sin Papacy (pope)  
Revelation 6:1-2 “. . .and he went forth conquering, and to conquer.”  
Papacy (pope) Rev. 13: 1st Beast Papacy (pope)  
Rev. 13 2nd Beast Papacy (pope)  
Rev. 17 Great Whore Roman "church," led by "pope". Rev. 17 Babylon the Great Papacy  
Roman "church," led by "pope"

[https://www.alemattec.com/And all the people saw the thunderings.doc](https://www.alemattec.com/And_all_the_people_saw_the_thunderings.doc)

### Matthew 16:18

18 And I say also unto thee, That thou art **Peter**, and upon this **rock** I will build my church; and the gates of hell shall not prevail against it.

**Note:** “. . . That thou art **Peter (Petros, a small rock or stone -- a pebble, a stone found along the roadway.)** and **upon this rock (Petra) -- A rock, a large stone, a foundation stone set first and rooted deep and cannot be moved. The word translated "rock (Petra),"** **is not** the same word as *Peter (Petros)*, but is of a similar meaning. Nothing can be more wrong than to suppose that the Lord Jesus Christ here meant the person of the Apostle Peter was "**THE ROCK**" on whom the Lord Jesus Christ of Nazareth would build **His Church**. Without a doubt the Lord Jesus Christ Himself is "**THE**

**ROCK,"** the tried foundation of **His Church.**

" . . . and upon this **rock** I will build my church; and the gates of hell shall **not prevail** against it."

" . . . and upon this **rock** (Himself, upon the Lord Jesus Christ of Nazareth,) I will build my church; . . . "

As you can well see, satan did **prevail (overpower) the Apostle Peter,** being sifted like wheat:

### **Luke 22:31-32**

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art **converted,** strengthen thy brethren.

**Note:** That satan can do nothing without permission. Above, the Lord Jesus Christ of Nazareth tells the Apostle Peter that satan had desired to have you, to sift you as wheat . . . . The Apostle Peter had turned from the faith, but not completely, as Peter "the stone," Cephas -- a stone, a small stone, a pebble was dividing the body of Christ. Being considered one of the "**eminent**" **Apostles** or one of the insiders, the Apostle Peter was also drawing away from the faith the Apostle Barnabas (also to separate himself from the

Gentiles converts to Christianity) when the **Judaizers**, Jewish converts to Christianity came in from Jerusalem, the Apostle Peter with drew from the Gentile converts, and would not eat with them.

**Luke 22:32**, the word **Converted** in the Greek means: **To turn back, return, turn back towards.** The

**Apostle Peter had been converted**

**(Saved,)** but had then **been sifted as wheat by satan, overcome, prevailed against**, and the Apostle Peter briefly had turned from the faith. Thus, the Lord Jesus Christ of Nazareth says, **(when you turn back, return, turn back towards (me,) i.e.: converted,)** having to be Called back by the Apostle Paul, as the Apostle Peter was Called back to Preach by the Lord Jesus Christ, [John 21:14-19](#).

**The Apostle Peter had turned (briefly) from the faith (satan had overpowered him, prevailed against the Apostle Peter, because of the false Brethren who had come in unawares, Judaizers, who were false Jewish converts to Christianity who had come into the Church (come in as spies, Jews who had the Lord Jesus Christ of Nazareth) to destroy Christianity from within, <https://en.wikipedia.org/wiki/Judaizers>.**

## **Galatians 2:4**

**4 And that because of false brethren unawares brought in, who came in privily to spy** out our liberty which we

have in Christ Jesus, that they might bring us into bondage:

## **Galatians 2:11-21**

**11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.**

**12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.**

**13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.**

**14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?**

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

The Apostle Paul was the last of all people to see the Lord Jesus Christ of Nazareth, until Christ Jesus revealed Himself to the Apostle John and told him to write the Book of Revelation.

### 1 Corinthians 15:8

8And last of all he was seen of me also, as of one born out of due time.

**Note:** Not that this was the last time that the Lord Jesus Christ of Nazareth was seen, or to be seen, for He was seen after this by the Apostle John in a visionary way, but the Apostle Paul was the last of the Apostles and the Brethren before named, and the Apostle Paul had his vision of the Lord Jesus Christ after them all; and perhaps it might be a more clear, full, and distinct one than any of the rest, as the last things are sometimes the most excellent. The Apostle Paul adds, as of one born out of due time: or "as an abortive"; not that he was really one, but like one: scholars have indicated that this refers to a proverbial way of speaking among the common people at Rome, who used to call such **supernumerary Senators** in the times of Augustus Caesar, who got into the Senate house by favor or bribery, "as an abortive," or in other words they gained their position as being generally very unworthy persons; and therefore the Apostle Paul calls himself by this name, as being in his own opinion as though **a supernumerary Apostle (A Chief, leader Apostle, exceeding what is necessary,)** he still felt very unworthy of that Office: though others rather think that he refers to a "posthumous" birth, to one that is born after the death of his father; because that the rest of the Apostles were all Chosen, and Called, and sent forth, whilst the Lord Jesus Christ of Nazareth, their everlasting Father, was living on earth and the **supernumerary Apostles, those who were consider "Pillars of the Church," James, Peter, and John, Galatians 2:9**, whereas the Apostle Paul was Chosen, and Called not until after the Lord Jesus Christ's death, and resurrection from the dead, and ascension to Heaven: but it seems best to understand him of speaking of himself as an abortion, a miscarriage, or birth before its time; and may respect either the manner of his conversion, which was done both suddenly, immediately, and at once, by a sudden Light (the Lord Jesus Christ of Nazareth) from Heaven, when he little

thought of it, and had no expectation of it, which is commonly the case of abortions; and also powerfully and irresistibly, being effected by mighty and efficacious Grace, as births before the full time are often occasioned by sudden force. It took an Apostle of equal statue to the supernumerary Apostles to approach and correct publicly an Apostle for misleading the people. The Apostle Paul was this Chief Apostle to correct the Apostle Paul and others:

## **1 Corinthians 15:9**

**1For I am the least of the apostles, that am not meet to be called an apostle,** because I persecuted the church of God.

## **Ephesians 3:8**

**8Unto me, who am less than the least of all saints, is this grace given,** that I should preach among the Gentiles the unsearchable riches of Christ;

**Note:** Or else, the state and condition in which he was when the Lord Jesus Christ of Nazareth was first seen by Saul, later the one Chosen, and Called as the Apostle Paul: as to his bodily state, as soon as ever he saw the great Light about him, and the object of it, he was struck blind, and continued so some days, and thus the Apostle Paul saw himself like an hidden untimely birth, and like an infant that never saw light, as in:

## **Job 3:16**

16Or as an hidden untimely birth I had not been; as infants which never saw light.

Though Peter, James, and John were considered by others as the Pillars of the Church, (insiders, Chief Apostles,) and the Apostle Paul says he's not even worthy to be called an Apostle, he was considered no less equal than James, Peter, and John who as the Pillars of the Church were considered the Chiefs, the leaders.



## 2 Corinthians 12:10-12

10Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11I am become a fool in glorying; ye have compelled me: for I

ought to have been commended of you: **for in nothing am I behind the very chiefest apostles, though I be nothing.**

12Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

**Note:** **Woe (Woe:** Curse of God) to him that attempts to lay any other foundation stone other than the Rock, the Lord Jesus Christ of Nazareth, alone! **This Rock (Petra, IS the Lord Jesus Christ of Nazareth) Who is *the chief cornerstone* on which the Lord Jesus Christ's Church was built, which**

was ". . . disallowed indeed of men, **but Chosen of God, and precious . . .**," as says the Apostle Peter himself. Furthermore, the Apostle Peter never made any claim of being **the Rock** on whom **the Lord Jesus Christ of Nazareth** built **His Church.**

**1 Peter 2:4-6**

4To whom coming, as unto a living stone, **disallowed indeed of men, but chosen of God, and precious,**

5Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6Wherefore also it is contained in the scripture, **Behold, I lay in Sion a chief corner stone, elect, precious:** and he that believeth on him shall not be confounded.

**Note:** Verse 6 above: **Stone** here in the Greek is the word

**Lithos**, which means: **A building stone, Chief Stone of the corner, i.e., the Lord Jesus Christ of Nazareth Himself.** The Chief corner stone: placed at an extreme corner, **the corner foundation stone, the Choice Stone** -- selected by the Builder, as the builder's favorite on which to build. Chief corner stone: Spoken here of the Messiah -- the Lord Jesus Christ of Nazareth.

### **Romans 9:30-33**

30What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32Wherefore? Because they sought it not by faith, but as it were by the works of the law.

**For they stumbled at that stumblingstone;**

**33As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.**

<https://www.Alemattec.com/Make no graven image . . . .doc>

<https://www.Alemattec.com/Make no image, no likeness of ANY thing that represents God . . . .doc>

## John 21:17-19

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: **but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.**

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

**Note:** *How little are any "unwritten traditions" to be relied upon!* Let the Holy Scripture, the Holy Bible, be its own interpreter, and explain itself, 1 Corinthians 2:13. As it is written . . . as it is, in a great measure, provides its own evidence, and proves itself, for it is Light, Truth, God's Holy Word.

**The Apostle Peter was not hung upside down on a cross for his death . . . as would false, fake**

## **Roman Catholic "tradition" teaches . . .**

**" . . . When thou wast young, thou *girdedst* thyself, and walkedst whither thou wouldest: . . . "** The word **girdedst** in the Greek means: **I stretch out, cast forth, the cable to which the anchor is fastened, i. e. to cast anchor (the idea of extending the cables runs into that of carrying out and dropping the anchors).** When thine wast thy own master. The Apostle Peter, being a fisherman, understood what the Lord Jesus Christ of Nazareth was here declaring. Properly, to carry forward, or go forth, to extend. When a younger man, the Apostle Peter went forth, forward would cast forth his anchor or settle where he wouldest (seemingly by his own will, but still according to God's Purpose,) where he desired or wished. So that when the Apostle Peter was young he girded himself, John 21:7. When old, the Apostle Peter was find that others should gird him (cast his anchor for him where he desired not for it to be cast,) and carry him whither he would not desire to go. It should be given the Apostle Peter by the will of God to die for the Lord Jesus Christ of Nazareth for Preaching the Gospel.

**" . . . but when thou shalt be old, . . . "** Implying, that the Apostle Peter should live to a good old age, and be continued to be useful and serviceable in the cause of Preaching the Gospel of the Lord Jesus Christ of Nazareth, and feeding the Lord Jesus Christ's lambs and sheep, as the Apostle Peter was Called to do, and did. The Apostle Peter lived to the times of the grazed Emperor Nero, under whom he suffered, (about thirty-four years after this).

**"thou shalt stretch forth thy hands, and another shall gird thee, . . . "** This refers not so much to an inability through old age to gird himself, and therefore should stretch forth his hands, that another might with more ease do it for him, but that others would by force take the Apostle Peter, forcing him to stretch forth his hands, (as a prisoner) to be bound and killed for Preaching the Gospel of the Lord Jesus Christ of Nazareth. To stretch forth his hands that the Apostle Peter was to be bound for execution. Thus, the Lord Jesus Christ of Nazareth shows here the Apostle Peter that the freedom which he now enjoyed would be taken from him, and that the Apostle Peter would lift his hands having others bind him as they lead him to martyrdom to which his flesh (though not his Spirit) would go unwillingly.

**"This spake he, signifying by what death he should glorify God.**

" Not, therefore, a mere prediction of the manner of his *death*, but of the *honor* to be conferred upon the Apostle Peter by dying for his Master -- the Lord Jesus Christ. Not necessarily meaning *that the Apostle Peter would die on a cross*. *There is certainly no trustworthy evidence that the Apostle Peter was ever at Rome*.

Let's see what Babylon, confusion the Great, the Roman Catholic "church" has taught the world concerning the death of the Apostle Peter . . . their "tradition" . . .

**The earliest writings concerning the manner of death of the Apostle Peter** was by a fake named "pope Clement I," (Roman Catholic "pope",) who was supposedly ordained by the Apostle Peter himself, *according to another false teacher Quintus Septimius Florens Tertullianus, anglicised as Tertullian. Tertullian was a Montanist. Montanism, known by its adherents as the "New Prophecy". Montanism was a "prophetic movement" that called for a reliance on the spontaneity of the Holy Spirit and a more conservative personal ethic. **Parallels have been drawn between Montanism and modern-day movements such as Pentecostalism, the charismatic movement, and the New Apostolic Reformation. Montanism was considered heretical.***

Montanism originated in Phrygia, a province of Asia Minor, and flourished throughout the region, leading to the movement being referred to elsewhere as "**Cataphrygian**" (meaning it was "from

**Phrygia") or simply as "Phrygian".** Montanism spread rapidly to other regions in the Roman Empire at a time before Christianity was generally tolerated or legal. Montanism persisted in some isolated places into the 6th century, A.D..

**"pope Clement I," was considered an Apostolic Father.** *The Apostolic Fathers* is a term used to describe a group of Early Christian writings produced **in the late 1st century and the first half of the 2nd century.** These writings, though popular in Early Christianity, were ultimately not part of the New Testament once it reached its final form.

"pope" Clement of Rome's first epistle, 1 Clement (circa 96 A.D.), was copied and widely read and is generally considered to be the oldest Christian "epistle" in existence outside of the New Testament. The letter is extremely lengthy, twice as long as the Epistle to the Hebrews, and it demonstrates "pope" Clement 1st familiarity with many books of both the Old Testament and New Testament. The "epistle" repeatedly refers to the Old Testament as scripture, and includes numerous references to the **Book of Judith** thereby establishing usage or at least familiarity with Judith in his time.

The Book of Judith is a Deuterocanonical book, included in the Septuagint and the Catholic and Eastern Orthodox Christian Old Testament of the Bible, **but excluded from Jewish texts and assigned by Protestants to the Apocrypha.** **The Book of Judith** contains numerous historical **anachronisms**, which is why many scholars now accept it as non-historical; it has been considered a parable or perhaps the first historical novel.

**Anachronisms, from Latin anachronismus, from Ancient Greek ἀναχρονισμός (anakhronismós), from ἀναχρονίζομαι (anakhronízomai, “referring to the wrong time”), from ἀνά (aná, “up against”) + χρονίζω (khronízō, “spending time”), which from χρόνος (khrónos, “time”).**

## **Anachronism (plural anachronisms)**

1. A chronological mistake; the erroneous dating of an event, circumstance, or object.
2. A person or thing which seems to belong to a different time or period of time.

In other words fake, made up, causing confusion, from the Mother "church," Babylon -- Confusion -- the Great . . . There is no evidence that the Apostle Peter was hung upside down on a cross for his death . . . as would false, fake Roman Catholic



# "tradition" teaches . . .

## Architectural history of the Vatican Palace

It is certain that Pope Symmachus (498-514 A.D.) built a residence to the right and left of St. Peter's and immediately contiguous to it.

**There was probably a former residence, since, from the very beginning,** the popes must have found a house of accommodation necessary in the vicinity of so prominent a basilica as St. Peter's.

**Note:** Really? Hummmm. This ancient "church," that has all this history, "lost that until the fourth and fifth centuries? Me don't think so. (<:) When they consolidated their power, in 380 A.D. under Theodosius I. The Roman Catholic "church" came to power because of political power enforced by military strength of the Emperor Theodosius I.

Let's look at who taught the Church of Rome. Was it the Apostle Peter or the Apostle Paul?

**Note:** We should consider the Lord Jesus Christ's Commission to the Apostle Peter. The Lord Jesus Christ of Nazareth commissioned the Apostle Peter to become chief minister to the CIRCUMCISED, the Jews, not to uncircumcised Gentiles.

### Galatians 2:1-14

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 **And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into**

**bondage:**

**5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.**

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) **for they who seemed to be somewhat in conference added nothing to me:**

**7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;**

**8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)**

**9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.**

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

**Note:** It was the Apostle Paul, NOT the Apostle Peter, who was commissioned to be the Chief Apostle to the Gentiles. **Who wrote the Epistle to the ROMANS?** It certainly WASN'T the Apostle Peter.

**Galatians 2:9**

<sup>9</sup> And when **James, Cephas, and John, who seemed to be pillars**, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; **that we should go unto the heathen, and they unto the circumcision.**

Let me rewrite the above with some notation that hopefully helps your understanding:

<sup>9</sup>And when James, **Cephas [Cephas: the Apostle Peter]**, and John, who seemed to be pillars (who seemed to be pillars: not that they thought themselves such," but were esteemed so by others), perceived the grace [i.e., the gift or Office of Apostle] that was given **unto me and Barnabas (the Apostles Paul and Barnabas)**, they gave to me and Barnabas the right hands of fellowship; (whereby they acknowledged that they, the Apostle Paul and the Apostle Barnabas was designed to the honor and Office of an Apostleship as well as themselves.) **that we should go unto the heathen (Gentiles), and they unto the circumcision (the Circumcision: the Jews).**

The Apostle Paul further mentioned **his special Office as the Gentile Apostle** to the young Pastor Timothy.

## **2 Timothy 1:7-12**

<sup>7</sup> For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

<sup>8</sup> Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

<sup>9</sup> Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

<sup>10</sup> But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

**<sup>11</sup> Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.**

<sup>12</sup> For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

The Apostle Peter is NOWHERE called the Apostle to the Gentiles. This precludes the Apostle Peter from going to Rome to become the head of a Gentile community, **but may have him there Preaching to the Jews as most of the Apostles traveled from Church to Church throughout regions.** The Apostle Peter wrote his Epistle 1 Peter to those Churches in Asia Minor (today modern Turkey: Pontus, Galatia, Cappadocia, Asia, and Bithynia). The Apostle Peter was not in Rome during the time the Apostle Paul wrote his Epistle to the Romans.

**Note:** The Apostle Paul specifically told the Gentile Romans that HE had been Chosen to be their Apostle.

### **Romans 15:16**

**16 That I should be the minister of Jesus Christ to the Gentiles,** ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

The Apostle Paul had the direct Commission from the Lord Jesus Christ of Nazareth in this matter.

### **Romans 15:18-21**

**18** For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

**19** Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

**20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build up another man's foundation:**

**21** But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

There was not already a Church there, which would be before the Church the Apostle Paul founded, as that would be a foundational Church which the Apostle Paul would have to build on. The Apostle Paul declares in verse 20 of Romans 15 above, that he didn't Preach where Christ was already named (that is known or professed). (That does not preclude that the Apostle Peter also hadn't founded a Church in Rome of mainly Jews, though).

The Apostle PAUL established the Church at Rome to the Gentiles during the Apostolic

era.

**Note:** We are told by the Apostle Paul himself that it was he -- not the Apostle Peter --who officially founded the Gentile Church at Rome. The Church at Rome had not been ESTABLISHED officially even by 55 or 56 A.D.. However, the Roman Catholic "church" would have us believe that the Apostle Peter had done this some ten years before -- during the reign of Claudius (Tiberius Claudius Caesar Augustus Germanicus;) who reigned from 41 to 54 A.D., and had stayed as the Bishop there the entire time.

### **The Apostle Paul to the Romans:**

#### **Romans 1:11-13**

<sup>11</sup> For I long to see you, that I may impart unto you some spiritual gift, **to the end ye may be established;**

**Note: Established** in the Greek means: solidly plant, I fix firmly, strengthen.

<sup>12</sup> That is, that I may be comforted together with you by the mutual faith both of you and me.

<sup>13</sup> Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

NEITHER the Apostle Peter nor the Apostle Paul established the Catholic (universal) Church at Rome, for one was not to Lord it over the other, rule over the other, either as individuals or one Church over another, as the Gentiles (Gentiles, non-believers) did this one to another. **The Apostles, the Lord Jesus Christ of Nazareth said were all Brethren. Brothers in a household do not have one rule over the other, but each considers their brother an equal.**

#### **Matthew 23:8**

<sup>8</sup> But be not ye called Rabbi: for one is your Master, even Christ; **and all ye are brethren.**

The Lord Jesus Christ of Nazareth Commanded not to have anyone call them Rabbi, meaning in the Greek: My master, great teacher, my great one, my most honorable sir. Used by the Jews in addressing their teachers, and formed from a Hebrew root meaning

'great'. Rabbi literally means "great in number," probably referring to the great number of Biblical facts or knowledge acquired by the "Master Teacher" they called Rabbi.

**Call no one your Master, Master Teacher, great one, Rabbi, for there is ONLY ONE deserving of such a honorable title: the Lord Jesus Christ of Nazareth.** Furthermore, the reason they were not to call another (especially one Apostle greater than the other) were that they are Brethren, and not to have one rule over the other like a Master Teacher, or great one, as their Master, as the Gentiles did. The Lord Jesus Christ went further to explain that the Gentiles Lord it over one another (desire to rule over one another) and require others to call them Master or ruler, or greatest or chief one (Gentiles: the non-believers) to exercised authority upon them or over one another, **but it shall not be so among you (the Apostles, the Brethren).**

The Roman Catholic "church" is a Mystery religion mixing Egyptian, Baal, Babylonian, and pagan Roman worship into Christianity, they are evil worshipers, false worshipers, and go directly against the Commands of the Lord Jesus Christ of Nazareth. As they have one as their Rabbi if you will, who doesn't use that name **but accepts the meaning under his titles of "pope, holy see, Pontifex Maximus, the Vicar of the Son of God, Vicar of Christ, holy "father"'** which was also against the **direct Command of the Lord Jesus Christ who Commanded to call no man on earth** (who speaks for God) **father,** as Christians have One Father, and that is God the Father in Heaven.

### **Matthew 23:9-10**

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

**10 Neither be ye called masters:** for one is your Master, even Christ.

### **Mark 10:42-45**

**42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.**

**43 But so shall it not be among you:** but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

## **The Apostle Peter learned that one was not to Lord it over, rule over others as the Gentiles:**

### **1 Peter 5:1-7**

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

**3 Neither as being lords over God's heritage,** but being examples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. **Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.**

**6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:**

7 Casting all your care upon him; for he careth for you.

**Note:** We find the Apostle Paul not only establishing the Gentile Church at Rome, but he emphatically tells us that his policy was NEVER to build upon another man's foundation:

### **Romans 15:20-21**

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:



21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

**Note:** At the end of the Apostle Paul's Epistle to the Romans **he greets no fewer than 28 different individuals, but never mentions the Apostle Peter once Romans 16**. The Apostle Paul greeted these people in **55 or 56 A.D.**. Why didn't he mention the Apostle Peter? Simply, the Apostle Peter wasn't there. If the Apostle Peter had established a Church in Rome to the Jews, then I'm sure the Apostle Paul would have greeted the Apostle Peter and his Church at the same time. I searched throughout the Book to the Romans, and there is no mention of Peter or Cephas. I can only conclude, therefore, that during this time, the Apostle Peter was not in Rome.

**The Apostle Peter could have been in Rome at a later time, though, Ministering to the Jews. As large numbers of Jews lived in Rome during the second and first centuries B.C.. They were largely Greek-speaking and poor. Jews in pre-Christian Rome were very active in proselytising the Romans in their faith, leading to an increasing number of outright converts, as well as those who adopted some Jewish practices and belief in the Jewish God without actually converting. Saul, who later would become the Apostle Paul was a Roman Jew. In addition to Rome, there were a significant number of Jewish communities in southern Italy during this period. For example, the regions of Sicily, Calabria, and Apulia had well established Jewish populations.**

**Note:** Some four years after the Apostle Paul wrote his **Letter to the Romans**, he was conveyed as a prisoner and brought to Rome in order to stand trial before Caesar. When the Christian community in Rome heard of the Apostle Paul's arrival, they all went to meet him. ". . . when THE brethren [of Rome] heard of us, they came to meet us . . .".

### **Acts 28:15**

**15 And from thence, when the brethren heard of us**, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

Again, there is not a single mention of the Apostle Peter among them. This would have been extraordinary had the Apostle Peter been in Rome, for Dr. Luke always mentions by name important Apostles in his Acts of the Apostles. However, Dr. Luke says nothing of the Apostle Peter's meeting here with the Apostle Paul as did the Brethren.



**Note:** When the Apostle Paul finally arrived at Rome, the first thing he did was to summon "the chief of the Jews together": (The Apostle Paul's commission was to the Gentiles. He first tries to go to the Jews, as he was a Jew. He is rejected by the Jews, and declares he will go and do what the Lord Jesus Christ had Commanded that he do . . . Preach to the Gentiles).

### **Acts 28:17**

17 And it came to pass, **that after three days Paul called the chief of the Jews together:** and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: **for as concerning this sect, we know that every where it is spoken against.**

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

**28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.**

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

**30 And Paul dwelt two whole years in his own hired house,** and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

**Note:** What is amazing is that these chief Jewish elders claimed they knew very little even about the basic teachings of Christ, but that every where it is spoken against. Then the Apostle Paul began to explain to them the basic teachings of Christ on the Kingdom of God. Some believed -- however, some did not. The Apostle Paul, who was one of the Roman Jews (as there were many Jews in Rome) stayed at his own house for two years.

Now, what does all this mean? It means that if the Apostle Peter, who was himself a strongly partisan Jew, had been Preaching **constantly in Rome** for up to 14 long years before this time, (as the Roman Catholic "church" teaches) **AND WAS STILL THERE --** how could these Jewish leaders have known so little about even the basic truths of Christianity? This again is clear proof that the Apostle Peter had not been in Rome prior to 59 A.D. No Mention of the Apostle Peter in the Apostle Paul's letter to the Romans.

**Note:** After the rejection of the Jewish elders, the Apostle Paul remained in his own hired house for two years. During that time he wrote his Epistles: to the Ephesians, to the Philippians, to the Colossians, to Philemon, and to the Hebrews. During this two year period, the Apostle Paul mentions others as being in Rome during that period, however, he nowhere mentions the Apostle Peter. The obvious reason is -- the Apostle Peter, the one Called by the Lord Jesus Christ of Nazareth to the circumcision, the Jews, was not there.

**Note:** With the expiration of the Apostle Paul's two year's imprisonment, he was released. About four years later (near 65 A.D.), he was again sent back as a prisoner to Rome. This time he had to appear before the throne of Caesar and was awaiting his

execution 2 Timothy 1:16-18; 2 Timothy 4:6-8; 2 Timothy 4:16-18. The Apostle Paul describes these circumstances at length in 2 Timothy. In regard to his trial, notice what Paul said to the young Pastor Timothy:

### **2 Timothy 4:16**

16 At my first answer no man stood with me, **but all men forsook me**: I pray God that it may not be laid to their charge.

This means, if we believe the Roman Catholic "church," that the Apostle Peter forsook the Apostle Paul, for the Roman Catholic "church" would have us believe that the Apostle Peter was very much present the entire time as the Bishop of Rome during this time. We know that the Apostle Peter thrice denied the Lord Jesus Christ of Nazareth, but that was before he was converted, and given the power of the Holy Spirit.

**Note:** The Apostle Paul distinctly informs us that the Apostle Peter was not in Rome in 65 A.D. -- even though the Roman Catholic "church" say he was.

### **2 Timothy 4:11**

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

The truth becomes very plain. The Apostle Paul wrote to the Romans, because he had been in Rome and had a house there. During this time, the Apostle Paul never mentions the Apostle Peter. Only Dr. Luke was with him, because all men had forsook me (the Apostle Paul had written).

Christianity was no longer a religion under the shelter of Judaism. It was now a crime to be a Christian. It is dangerous to be seen with the Apostle Paul now, and he feels the desertion keenly, because all men had forsook me. Even the Brethren were afraid to go near the Apostle Paul, as the Apostles were being targeted for death. The other Brethren there forsook the Apostle Paul and Dr. Luke.

### **2 Timothy 4:21**

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

These Brethren in 2 Timothy 4:21 are mentioned by name, but they along with the rest of the Brethren had forsook the Apostle Paul and Dr. Luke.

**Note:** The Apostle Peter's death is foretold by the Lord Jesus Christ of Nazareth:

**John 21:18-19**

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Here, the Lord Jesus Christ of Nazareth said that the Apostle Peter would die as an old man. The Apostle Peter would apparently die of old age, or at least a very old man that could not get around on his own. **The only Apostle mentioned to be killed in the Holy Bible is the Apostle James, the brother of John:**

**Acts 12:1-2**

1 Now about that time Herod the king stretched forth his hands to vex certain of the church.

**2 And he killed James the brother of John with the sword.**

**Note:** Roman Catholic "**tradition**" is that the Apostle Peter is said to have been crucified under Emperor Nero Augustus Caesar. It is there tradition that the Apostle Peter was crucified upside down at his own request, since he saw himself unworthy to be crucified in the same way as Jesus Christ.

Near 45 A.D., we find the Apostle Peter being cast into prison at Jerusalem:

**Acts 12:1-4**

1 Now about that time Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

**3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)**

**4 And when he had apprehended him, he put him in prison, and delivered him to**

**four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.**

In 49 A.D., the Apostle Peter was still in Jerusalem, this time attending the Jerusalem Council. About 51 A.D., the Apostle Peter was in Antioch of Syria where the Apostle Paul withstood the Apostle Peter to his face, because the Apostle Peter refused to sit or eat with Gentiles when the Jews from Jerusalem would arrive. Strange that the "Roman bishop" called so by the Roman Catholic "church" would have nothing to do with Gentiles even as late as 51 A.D.! It wasn't until later, in about 66 A.D., we find the Apostle Peter finally in Rome, which the Apostle Peter called the Church at Babylon, among the Jews:

### **1 Peter 5:13**

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

**Note:** Remember that the Apostle Peter was the Apostle to the CIRCUMCISED, i.e.: the Jews. History shows that there were as many Jews in Rome, and in the Mesopotamian area in during the time of the Lord Jesus Christ. The Apostle Peter apparently spent much of his time in Asia Minor, (modern day Turkey) prior to about 66 A.D.. Perhaps this is the reason why Biblical scholars say the Apostle Peter's writings are strongly Aramaic in flavor.

**The Apostle Peter was the establisher of the Church in Jerusalem with the Apostle James.** According to the Roman Catholic "church," the Apostle Peter also was the first Patriarch of Antioch, the head Bishop. A patriarchate is an **autocephalous**

**(Autocephalous:** is the status of a church within the Orthodox Church whose primatial Bishop does not report to any higher-ranking Bishop.) **The Head Bishop holds the title of Patriarch.** Pentarchy (from Greek pente, five, and arche, rule) is a term in the history of Christianity for the idea of universal rule over all of Christendom by the heads (or Patriarchs) of the five major Episcopal Sees of the Roman Empire: Rome, Constantinople, Alexandria, Antioch, and Jerusalem. The idea came about due to the political and ecclesiastical prominence of these five Sees, but the concept of their universal and exclusive authority was firmly tied to the administrative structure of the Roman Empire. The idea of the pentarchy was first tangibly expressed in the laws of **Emperor Justinian I** (527–565), particularly in *Novella 131*.

**The Apostle Paul and the Apostle Peter were founders of Churches at Rome. The Churches of Babylon and India were founded by the Apostle Thomas and also by the Apostle Paul. The Churches of southern Asia, Armenia, Bulgaria, Ukraine,**

**Georgia, the Balkans and Eastern Bloc states and Constantinople by the Apostle Andrew. The Apostles Judas Thaddeus also known as Judas the brother of James (Jude) Luke 6:16; Acts 1:13; John 14:22, Jude and Bartholomew were founders of the Church of Armenia.**

--

**Paul (<:) Jesus first!**  
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