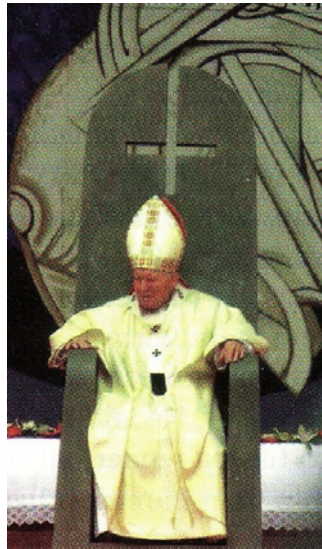


## 45. The Antichrist Code: The Shocking truth that John Paul II was preaching that Man is God – the Doctrine of Antichrist – right in the Vatican



John Paul II in Israel, sitting in a chair with an upside-down cross over his head, on March 24, 2000. For those who would attempt to justify this outrageous and very revealing action by pointing out that St. Peter was crucified upside-down, we respond that this is a futile attempt to defend the indefensible. When John Paul II did this, it was not one of St. Peter's feast days, nor was any commemoration of St. Peter made at all. The upside-down cross is one of the biggest symbols in Satanism, as evidenced by its use by occultists, satanic rock groups, and ritual murderers. That's why John Paul II was sitting with this symbol over his head.

Pope St. Pius X, *E Supremi Apostolatus*, Oct. 4, 1903: "While, on the other hand, and this according to the same apostle is the distinguishing mark of Antichrist, man has with infinite temerity put himself in the place of God."<sup>1</sup>

John Paul II, *Redemptor Hominis* (# 10), March 4, 1979: "IN REALITY, THE NAME FOR THAT DEEP AMAZEMENT AT MAN'S WORTH AND DIGNITY IS THE GOSPEL, THAT IS TO SAY: THE GOOD NEWS. IT IS ALSO CALLED CHRISTIANITY."<sup>2</sup>



John Paul II in Detroit, prior to becoming an antipope, wearing an upside-down cross vestment

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 Antichrist Revealed

## 1. Our Lady Prophesied that Rome will become the Seat of Antichrist

As we've seen, on Sept. 19, 1846, the Blessed Virgin Mary appeared in La Salette, France, and foretold that:

*"Rome will lose the faith and become the Seat of the Antichrist... the Church will be in eclipse."*

Our Lady specifically predicted that Rome would lose the Catholic faith, fall into apostasy from the true Church of Christ and become the Seat of the Antichrist. But what is antichrist?

## 2. Antichrist defined

In all of Sacred Scripture, the word *antichrist* is only mentioned four times. The word *antichrist* is not mentioned at all in the Apocalypse and it is not mentioned by St. Paul (who only uses the terms "son of perdition" and "man of sin"). The word *antichrist* is only mentioned by St. John the Apostle in his epistles.

Therefore, in looking for the definition of *Antichrist*, we must first look to St. John's epistles, not the Apocalypse; for St. John uses and defines the word *Antichrist* and the Apocalypse does not. Out of the four times that St. John uses the word *Antichrist*, he only defines it twice. The two definitions that St. John gives for Antichrist are the most important pieces of evidence that exist in identifying who the Antichrist actually is, because Sacred Scripture is the inspired, infallible and inerrant Word of God. Therefore, Sacred Scripture's definition of Antichrist is infallibly the correct one.

1 John 2:22 - "Who is a liar, but **he who denieth that Jesus is the Christ? He is antichrist**, who denieth the Father, and the Son."

1 John 4:2-3 - "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: **And every spirit that dissolveth Jesus is not of God: and this is Antichrist**, of whom you have heard that he cometh..."

Both definitions of Antichrist deal with a denial of the truth about *who Jesus Christ is*. The truth about Our Lord Jesus Christ and the truth about the Most Holy Trinity are the very foundations of the Christian religion. They are the most important truths in the universe.

This is why the early councils of the Catholic Church condemned with the utmost vigor even the slightest deviation from the truth about Jesus Christ or the Trinity. And this is why the greatest enemies of Jesus Christ in history were not those men who caused Christ's followers temporal harm, but those who were most effective and blasphemous in attacking the truth about Jesus Christ - which is the very foundation of one's eternal salvation.

Thus, in defining “Antichrist,” Sacred Scripture refers to a specific attack on the truth about Jesus Christ, a specific attack on the truth about the God-man. Sacred Scripture refers specifically to the dissolving of Jesus (1 John 4:2-3) and the denial that Jesus is the Christ (1 John 2:22). These two things serve as the distinguishing characteristic of the Antichrist, according to Sacred Scripture, and these two things clearly refer to an attack on the truth of the Incarnation of the Son of God.

One of the first and most notorious men in Church history to pervert the doctrine of the Incarnation was the 5th century heretic Nestorius, who was condemned by the Council of Ephesus in 431. The case of the heretic Nestorius is very important in identifying the Antichrist and how it has overtaken the Vatican, as we will see, because Nestorius’s heresy was the specific heresy which fits the Bible’s definition for Antichrist.

Nestorius was the heretic who tried to dissolve Jesus (1 John 4:2-3), and he did so by perverting the truth of the Incarnation.

Pope Pius XI, *Lux Veritatis* (# 37), Dec. 25, 1931: “...all these, no less than Nestorius, make a temerarious attempt to ‘DISSOLVE CHRIST,’...”<sup>3</sup>

Pope Pius XI here confirms that Nestorius’s heresy was the specific doctrine of Antichrist – it was an attempt to dissolve the Person of Jesus Christ, which is the mark of Antichrist, according to Scripture. Keep this fact in mind (that Nestorius’s doctrine of the “dissolving of Jesus” was the specific doctrine of Antichrist as described by Sacred Scripture), as it will become especially relevant soon.

But what was this doctrine of Nestorius? How did Nestorius “DISSOLVE” Jesus and in so doing become what St. John defines as “Antichrist”? In order to understand Nestorius’s doctrine, we must very briefly repeat the Catholic truth of the Incarnation.

The Catholic Church teaches that the eternal Word – the Son of God – the Second Person of the Most Holy Trinity – assumed a human nature and truly became a man. St. John 1:14: “*And the Word was made flesh, and dwelt among us.*”

Our Lord Jesus Christ is the eternal Word made flesh. He is truly God and He is also truly man. **He is one Christ** – One Divine Person with two natures.

Pope St. Leo the Great, *Council of Chalcedon*, 451, ex cathedra: “... we all with one voice teach the confession of one and same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, of a rational soul and a body... one and same Christ... a single person and subsistent being; He is not parted or divided into two persons, but is one and the same only-begotten Son, God, Word, Lord Jesus Christ...”<sup>4</sup>

But Nestorius rejected that Our Lord Jesus Christ is one person. Nestorius blasphemously dissolved Jesus into two persons. Nestorius blasphemously held that the Son of God did not become man in the Incarnation, but rather that the Son of God united himself in a certain way with a man named Jesus.

**WE REPEAT, NESTORIUS DID NOT HOLD THAT THE SON OF GOD BECAME MAN IN THE INCARNATION, BUT RATHER THAT THE SON OF GOD UNITED HIMSELF IN A CERTAIN WAY WITH A MAN NAMED JESUS. Does this sound familiar?**

Antipope John Paul II, *Redemptor Hominis* #13, March 4, 1979: "... by his Incarnation, he, **the Son of God, in a certain way united himself with EACH MAN.**"<sup>5</sup>

Antipope John Paul II, *Homily*, July 2, 1986: "... **the Son of God**, incarnate in the womb of the Virgin Mary, **'has in a certain way united himself with each man.'**"<sup>6</sup>

Antipope John Paul II, *Homily*, April 8, 1987: "... **by his incarnation the Son of God has united himself in a certain way with EACH PERSON.**"<sup>7</sup>

Antipope John Paul II, *Letter to Families* (# 2): "... **the Son of God, who in the Incarnation 'united himself in some sense with every man.'**"<sup>8</sup>

And by holding that the Son of God did not become man, but rather united Himself with a man named Jesus in the Incarnation, Nestorius dissolved or divided Our Lord Jesus Christ into two persons.

Pope St. Leo the Great, Dogmatic Letter to Flavian, 449: "Let Nestorius, therefore, be anathematized... **he made one person of the flesh, and another of the Godhead, AND DID NOT PERCEIVE THAT THERE WAS BUT ONE CHRIST...**"<sup>9</sup>

And by dissolving or dividing Our Lord Jesus Christ into two persons, Nestorius's Antichrist doctrine logically resulted in the worship of two Christs, and introduced, as a consequence, **THE WORSHIP OF MAN!**

Pope Vigilius, *Second Council of Constantinople*, 553: "**The holy synod of Ephesus... has pronounced sentence against the heresy of Nestorius...** and all those who might later... adopt the same opinions as he held... They express these falsehoods against the true dogmas of the Church, **OFFERING WORSHIP TO TWO SONS**, trying to divide that which cannot be divided, **AND INTRODUCING TO BOTH HEAVEN AND EARTH THE OFFENCE OF THE WORSHIP OF MAN.** But the sacred band of heavenly spirits worship along with us only one Lord Jesus Christ."<sup>10</sup>

In this incredible quotation, the dogmatic *Second Council of Constantinople* teaches that the blasphemous dissolving of Jesus into two persons by Nestorius's view of the Incarnation, resulted in the worship of two sons, and introduced as a consequence **THE WORSHIP OF MAN.** We repeat, **NESTORIUS'S HERETICAL VIEW OF THE INCARNATION RESULTED IN THE WORSHIP OF TWO SONS, AND INTRODUCED, AS A CONSEQUENCE, THE WORSHIP OF MAN.** This was the very doctrine described by St. John as the doctrine of the Antichrist. Does it sound familiar?

Antipope John Paul II, *Redemptor Hominis* (# 10), March 4, 1979: "**IN REALITY, THE NAME FOR THAT DEEP AMAZEMENT AT MAN'S WORTH AND DIGNITY IS THE GOSPEL,**

## THAT IS TO SAY: THE GOOD NEWS. IT IS ALSO CALLED CHRISTIANITY."<sup>11</sup>

Yes, Antipope John Paul II preached the heresy of Nestorius – the very doctrine of the Antichrist. He preached the dissolving of Jesus in the Incarnation, which results in the worship of multiple Christs and the worship of man!

Here, in his very first encyclical, *Redemptor Hominis*, Antipope John Paul II explicitly defined the Gospel, the Good News and Christianity as the deep amazement at man. **The Gospel is the Life of Jesus Christ!** By saying that the deep amazement at each man is the Gospel, the Good News and Christianity, Antipope John Paul II indicated that each man is Jesus Christ whom Christians worship. And this worship of each man as Christ springs from Antipope John Paul II's teaching that the Son of God united Himself with each man in the Incarnation!

Furthermore, while the similarity between Nestorius and Antipope John Paul II is undeniable, there is a crucial difference between the two. There is a crucial difference between the preliminary Antichrist, Nestorius, and Antipope John Paul II, whose doctrine represents the fulfillment of Our Lady's prophecy that Rome will become the Seat of the Antichrist. The difference is that Antipope John Paul II's preaching was six billion times worse. Nestorius dissolved Jesus into two (resulting in the worship of two Christs), while Antipope John Paul II dissolved Jesus into six billion, which resulted in the worship of six billion Christs.

Antipope John Paul II, *General Audience*, Jan. 25, 1984: "**Christ, the Son of God, by becoming flesh, assumes the humanity of every man... At this point he becomes united with every person... In the Encyclical *Redemptor Hominis* I wrote that 'the name for that deep amazement at man's worth and dignity is the Gospel, that is to say, the Good News. It is also called Christianity.'**"<sup>12</sup>

Here we have Antipope John Paul II illustrating his dissolving of Jesus (his doctrine of the Antichrist) and his worship of man with cause and effect precision. He tells us that because the Son of God was united with each man in the Incarnation, that is, because the Son of God **was dissolved into each man in the Incarnation**, the name for **Christianity is the deep amazement at each man**; because by virtue of that event, every man is Jesus Christ. Every man is truly Son of God and truly man. We will prove in this article that this doctrine of the Antichrist, that each man became the Son of God in the Incarnation and is therefore Jesus Christ, is what Antipope John Paul II preached to the world.

### 3. Each man must take possession of the Incarnation

Just prior to defining Christianity as the deep amazement at man in his first encyclical *Redemptor Hominis*, Antipope John Paul II wrote the following:

Antipope John Paul II, *Redemptor Hominis* (# 10): "**The man who wishes to understand himself thoroughly... he must 'appropriate' and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself. If this profound process takes place within him, he then bears fruit not only of adoration of God but also of deep wonder at himself.**"<sup>13</sup>

To appropriate something is to "take possession of it."<sup>14</sup> To assimilate something is to absorb it. Therefore, Antipope John Paul II is saying here that man must take possession of the Incarnation

(that is, he must take possession of the fact that God became man) in order to find himself. This means that man must understand that he is a God-man in order to find himself.

When this happens in man, according to Antipope John Paul II, man will not only possess adoration of God, "but also of deep wonder at himself," because he will learn that he too is Christ, the Son of God who has become man. This is why Antipope John Paul II defined Christianity as the deep amazement at each man in the very next paragraph of this encyclical (quoted already).

Antipope John Paul II, *Redemptor Hominis* (# 10), March 4, 1979: "The man who wishes to understand himself thoroughly... **he must 'appropriate' and assimilate the whole of the reality of the Incarnation** and Redemption in order to find himself... IN REALITY, THE NAME FOR THAT DEEP AMAZEMENT AT MAN'S WORTH AND DIGNITY IS THE GOSPEL, THAT IS TO SAY: THE GOOD NEWS. IT IS ALSO CALLED CHRISTIANITY."<sup>15</sup>

Moreover, Antipope John Paul II repeated his important message (about taking possession of the Incarnation in order to find man) numerous times in his writings (*Catechesi Tradendae* # 61; *Veritatis Splendor* # 8), since, as we have already shown, it is the foundation for the entire Gospel of Antichrist.

So at least three times in his writings, Antipope John Paul II taught that man must take possession of the Incarnation in order to find himself. And immediately after the first time he mentions this in *Redemptor Hominis*, Antipope John Paul II confirms his real meaning by defining Christianity as the deep amazement at each man, confirming that this worship of each man flows directly from the Incarnation.

#### 4. The Gospel is the Good News of man

Antipope John Paul II defined the Gospel as the deep amazement at man in his first encyclical and numerous other times. But Antipope John Paul II also defined the Gospel as the Good News of Jesus Christ. He defined it both ways because his message was that every man *is* Jesus Christ.

Antipope John Paul II, *Address*, March 7, 1983: "*The Gospel is a person: it is Jesus Christ.*"<sup>16</sup>

Antipope John Paul II, *Homily*, June 1, 1980: "Not only is the Gospel message addressed to man, but it is a great Messianic message about man; it is the revelation to man of the complete truth about himself..."<sup>17</sup>

Antipope John Paul II, *Redemptoris Missio* (# 13): "**Jesus himself is the 'Good News,' ... he proclaims the 'Good News' not just by what he says or does, but by what he is.**"<sup>18</sup>

Antipope John Paul II, *Homily*, June 4, 1997: "**The Gospel, by proclaiming the Good News of Jesus, announces also the Good News of man...**"<sup>19</sup>

Antipope John Paul II, *On Christ's Lay Faithful* (# 7), Dec. 30, 1988: "...*Jesus Christ himself, is the 'good news'...*"<sup>20</sup>

Antipope John Paul II, *Homily*, May 9, 1988: "**The Gospel is the revelation of God... And it is also the revelation of the truth about man, about his dignity... We call it Good News or 'Good Tidings'...**"<sup>21</sup>

Antipope John Paul II preached to the world that man and Jesus are one and the same, and that the Gospel is the truth about Jesus *and also* the truth about each man. The next quotation, in fact, is particularly revealing.

Antipope John Paul II, *Address to Members of U.S. Congress*, Jan. 8, 2001: “In the years of my ministry, but especially in the Jubilee Year just ended, I have invited all to **turn to Jesus in order to discover in new and deeper ways the truth of man ... To see the truth of Christ is to experience with deep amazement the worth and dignity of every human being, which is the Good News of the Gospel ... (cf. *Redemptor Hominis*, n. 10).”<sup>22</sup>**

First of all, notice the reference to *Redemptor Hominis* 10 that Antipope John Paul II made. *Redemptor Hominis* 10 is where Antipope John Paul II originally defined the Gospel and Christianity as the deep amazement at man.

Antipope John Paul II, *Redemptor Hominis* (# 10), March 4, 1979: “**IN REALITY, THE NAME FOR THAT DEEP AMAZEMENT AT MAN’S WORTH AND DIGNITY IS THE GOSPEL, THAT IS TO SAY: THE GOOD NEWS. IT IS ALSO CALLED CHRISTIANITY.**”<sup>23</sup>

Secondly, just before giving that reference, Antipope John Paul II says that to see the truth of Christ is to experience with deep amazement the worth and dignity of every human being. In other words, TO SEE THE TRUTH OF CHRIST IS TO EXPERIENCE EVERY MAN, according to Antipope John Paul II, and this is the Good News of the Gospel. This means that every man is Jesus Christ.

Galatians 1:8-9- “But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If anyone preach to you a gospel, besides that which you have received, let him be anathema.”

## 5. Man is the Christ, the Son of the Living God

In the 16<sup>th</sup> Chapter of St. Matthew’s Gospel is recorded one of the most important events in the history of Christianity.

“And Jesus came into the parts of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is? But they said: Some John the Baptist, and others Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am. Simon Peter answering said: **Thou art Christ, the Son of the Living God.**”

In this dramatic moment in salvation history, St. Peter professed the truth that lies at the heart of the Gospel. He professed correctly that Jesus is the Christ, the Son of the Living God.

In his very first homily, Antipope John Paul II addressed these words spoken by St. Peter about Our Lord Jesus Christ.

Antipope John Paul II, Very First Homily, Forever Marking the Beginning of his Pastoral Ministry, Sunday, Oct. 22, 1978: ““1. **You are the Christ, the Son of the living God**’ (Mt. 16:16). These words were spoken by Simon,



son of Jonah, in the district of Caesarea Philippi... These words mark the beginning of Peter's mission in the history of salvation...

"2. On this day and in this place these same words must again be uttered and listened to: 'You are the Christ, the Son of the living God.' Yes, Brothers and sons and daughters, these words first of all... please listen once again, today, in this sacred place, to the words uttered by Simon Peter. In those words is the faith of the Church. In those same words is the new truth, indeed, the ultimate and definitive truth about man: the Son of the living God - 'You are the Christ, the Son of the living God.'"<sup>24</sup>

In his first ever homily as antipope in 1978, in the very speech which will forever mark the beginning of his pastoral ministry, Sunday, Oct. 22, 1978, Antipope John Paul II proclaimed to the world that MAN is the Christ, the Son of the Living God! He even said that this is a "new truth" – a new truth which he is here to reveal. "Thou art the Christ, the Son of the Living God," spoken by St. Peter about Our Lord Jesus Christ are the words which describe the truth about man, according to Antipope John Paul II.

And it is no accident that Antipope John Paul II made this proclamation in his very first homily as antipope. He was here to preach man in the place of Christ, so he was setting forth his Antichrist doctrine from the very beginning. People cannot underestimate the significance of this speech.

Pope St. Pius X, *E Supremi Apostolatus*, Oct. 4, 1903: "While, on the other hand, and this according to the same apostle is the distinguishing mark of Antichrist, man has with infinite temerity put himself in the place of God."<sup>25</sup>

The distinguishing mark of Antichrist, man in the place of God, was the distinguishing mark of Antipope John Paul II. He was here to substitute the Gospel of Jesus Christ with a gospel of man as Christ; he was here to substitute the truth about Jesus Christ with the truth about man.

## 6. The Truth about man is that he is Jesus Christ

In Antipope John Paul II's writings, one will find countless references to man. But in his writings one will also find countless references to "the truth about man" and "the whole truth about man." We now know what Antipope John Paul II meant when he referred to this "truth about man." It was that the truth about man is that he is Jesus Christ.

Antipope John Paul II, *Homily*, Dec. 17, 1991: "Dear brothers and sisters, look to Christ, the Truth about man..."<sup>26</sup>

Here Antipope John Paul II explicitly tells us that Christ is the Truth about man. This means that the truth about man is that he is Jesus Christ.

Antipope John Paul II, *General Audience*, Feb. 22, 1984: "... so that consciences can be freed in the full truth of man, who is Christ..."<sup>27</sup>

In issue #5 of our magazine, we quote many other texts where John Paul II indicates – sometimes in a very crafty way – that the “truth about man” is that he is Christ. We refer you to those texts and the video on our website ([www.mostholyfamilymonastery.com](http://www.mostholyfamilymonastery.com)), as we must move on.

## 7. And the Word became flesh in every man

In John 1:14, we read about the Incarnation of the Son of God, “*And the Word was made flesh, and dwelt among us.*” Here is what Antipope John Paul II had to say about these words.

Antipope John Paul II, *Encyclical on the Holy Ghost* (# 50): “**‘The Word became flesh.’ The Incarnation of God the Son signifies the taking up into unity with God not only of human nature, but in this human nature, in a sense, everything that is ‘flesh’: the whole of humanity ...**”<sup>28</sup>

Here Antipope John Paul II quotes the words of John 1:14, and says that the Word becoming flesh means the taking up of all flesh, the whole of humanity. This literally means that the Son of God became all flesh, the whole of humanity. And this is why Antipope John Paul II says the following:

Antipope John Paul II, *Evangelium Vitae* (# 104): “**It is precisely in the ‘flesh’ of every person that Christ continues to reveal himself** ... so that *rejection of human life*, in whatever form that rejection takes, is *really a rejection of Christ.*”<sup>29</sup>

Here Antipope John Paul II confirms his doctrine as he set it forth in the *Encyclical on the Holy Ghost* #50. Because the Word became flesh in all of humanity, it is in the flesh of EVERY PERSON that Christ reveals Himself. Every person is the Word made flesh, according to Antipope John Paul II. Notice how he even puts the word “flesh” in quotation marks, indicating specifically that every person is “the Word made flesh” of John 1:14.

## 8. The Incarnation is the Truth about Man

Antipope John Paul II, *Homily in St. Louis*, Jan. 27, 1999: “*In the Incarnation, God fully reveals himself in the Son ... The Incarnation also reveals the truth about man.*”<sup>30</sup>

This means that man is the Incarnate Word.

Antipope John Paul II, *Angelus Address*, Jan. 4, 1981: “**The coming of God to the world, the birth of God in a human body, is a penetrating and dazzling truth. It is a way along which man, as he walks, rediscovers himself.**”<sup>31</sup>

This means that each man discovers that he is God in a human body.

Antipope John Paul II, *Homily*, Dec. 14, 1999: “**By fixing our gaze on the mystery of the Incarnate Word... man discovers himself.**”<sup>32</sup>

Here Antipope John Paul II blatantly asserts that by looking at the God-man, man discovers himself.

## 9. The mystery of the Word made flesh is the mystery of man

Antipope John Paul II, *Address*, Jan. 14, 1999: “**And in reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear.**”<sup>33</sup>

Antipope John Paul II uttered this statement hundreds of times. He told us that it is only in the MYSTERY of the Word made flesh – that is to say, only in the mystery of the God-man – that the mystery of each man becomes clear, because each man is the God-man, according to the doctrine of Antichrist which he preached. Notice that Antipope John Paul II did not say that it is in the *teaching* of the Word made flesh that the mystery of man is made clear, but rather in the *mystery* of the Incarnate Word – the mystery of the God-man Himself – Our Lord Jesus Christ.

Antipope John Paul II, *Veritatis Splendor* (# 2), August 6, 1993: “**In fact, it is only in the mystery of the Word Incarnate that light is shed on the mystery of man.**”<sup>34</sup>

Antipope John Paul II, *Encyclical on Faith and Reason* (# 12): “...**only in the mystery of the incarnate Word does the mystery of man take on light.**”<sup>35</sup>

Antipope John Paul II, *Homily*, Oct. 25, 1991: “**In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear...**”<sup>36</sup>

## 10. Mary is Blessed because she had faith in Man

In Luke 1:45 Elizabeth speaks to Mary:

*“And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.”*

In Luke 1:45, we read that Elizabeth praised Mary for her faith in the Lord. Here is what Antipope John Paul II said about this event.

Antipope John Paul II, *Homily*, May 31, 1980: “On the threshold of the house of Zachariah, Elizabeth said to Mary: ‘**Blessed are you, you who believed**’ (Luke. 1:45). Let us do honor to maternity, because **faith in man is expressed in it... IT IS NECESSARY TO BELIEVE IN MAN, from the beginning. BLESSED ARE YOU, MARY, YOU WHO BELIEVED.**”<sup>37</sup>

Luke 1:45 tells us that Mary believed the Lord. In a homily commenting on Luke 1:45 Antipope John Paul II tells us that Mary believed in man from the beginning. He was clearly saying that the Lord in whom Mary believed is each man.

## 11. Every man is the Christ Child born on Christmas

Just as Antipope John Paul II declared that man is the Christ, the Son of the Living God, in his very first homily, and just as he declared that Christianity, the Good News and the Gospel are the deep amazement at each man in his first encyclical, so too did this Antichrist have a message for the world in his very first Christmas address as antipope.

Antipope John Paul II, *Urbi et Orbi*, Dec. 25, 1978: "I am addressing this message to every human being, to man in his humanity. **Christmas is the feast of man.**"<sup>38</sup>

The definition of Christmas is the following: "**Christmas** – *Christ's Mass, the common English name for the feast of the birthday of our Lord...*"<sup>39</sup> Christmas is the feast of Jesus Christ's birth. So, why do we find Antipope John Paul II, in his first Christmas address, proclaiming to every human being that Christmas is "the feast of **man**"? It is precisely because he was totally Antichrist, who was here to preach man in the place of Christ. And this Antichrist continued to preach his message on Christmas for many years to come.

Antipope John Paul II, *Urbi et Orbi*, Dec. 25, 1979: "**Christmas is the feast of all the children of the world – all of them...**"<sup>40</sup>

Antipope John Paul II, *Homily*, Dec. 25, 1993: "**Christmas is the feast of every human being...**"<sup>41</sup>

Antipope John Paul II, *Urbi et Orbi*, Dec. 25, 1978: "**Accept the full truth concerning man that was uttered on Christmas night; accept this dimension of man that was opened for all human beings on this Holy Night...**"<sup>42</sup>

No truth concerning man was uttered on Christmas night. The only truth that was uttered concerned the birth of the Savior: "*For, this day, is born to you a Savior, who is Christ the Lord, in the city of David*" (Luke 2:11). If Christmas night also brought forth the "full truth concerning man," as Antipope John Paul II said, then the full truth concerning man is that he is Jesus Christ.

Antipope John Paul II, *Evangelium Vitae* (# 1): "... for to you is born this day in the city of David a Savior, who is Christ the Lord' (Lk. 2:10-11). **The source of this 'great joy' is the birth of the Savior; but Christmas also reveals the full meaning of every human birth...**"<sup>43</sup>

Antipope John Paul II, *Urbi et Orbi*, Dec. 25, 1978: "**If we celebrate with such solemnity the birth of Jesus, it is to bear witness that every human being is somebody unique and unrepeatable.**"<sup>44</sup>

Here Antipope John Paul II admits that **the solemn celebration of Christmas is simply to bear witness to every human being.**

Antipope John Paul II, *Homily*, Dec. 25, 1985: "**The Lord's birth is the light of the Meaning; the light of the rediscovered meaning of all things. And above all the meaning of man...**"<sup>45</sup>

In this incredible homily on Christmas, 1985, Antipope John Paul II declared that the Lord's birth is the meaning of man, bluntly telling us that man is the Lord who is born on Christmas.

## 12. The Epiphany is the Manifestation of Man

The word "Epiphany" means a manifestation of God. Even Antipope John Paul II acknowledged this.

Antipope John Paul II, *Angelus Address*, Jan. 2, 1983: “**As is well known, Epiphany means the manifestation of Jesus to the people**, the revelation of the Messiah awaited for centuries...”<sup>46</sup>

But watch how this Antichrist also defined that every baby is an epiphany of God.

Antipope John Paul II, *Angelus Address*, Jan. 11, 1998: “**Every baby who comes into the world is an ‘epiphany’ of God...**”<sup>47</sup>

This indicates, by his own definition – and consistent with all of his other preaching – that every baby who comes into the world is God.

In Apocalypse 3:14, Our Lord Jesus Christ calls Himself the “Amen,” the faithful and true witness. Antipope John Paul II says that each man is the *Amen*.

Antipope John Paul II, *Familiaris Consortio* (# 30), Nov. 22, 1981: “... the Church stands for life: **IN EACH HUMAN LIFE she sees the splendor of that ‘Yes,’ that ‘Amen,’ who is Christ Himself.**”<sup>48</sup>

### 13. Man is The Way

In John chapter 14, we read the following:

*“Thomas saith to Jesus: Lord, we know not whither thou goest; and how can we know the way? Jesus saith to him: I am the Way...”*

In one of the most striking verses in all of Sacred Scripture, Jesus Christ tells us that He (Jesus) is the Way. What did Antipope John Paul II tell us?

Antipope John Paul II, *Address*, Feb. 9, 2001: “**The human being is the way...**”<sup>49</sup>

Antipope John Paul II, Encyclical *On Human Work* (# 1), September 14, 1981: “... **man is the primary and fundamental way... it is necessary to return constantly to this way...**”<sup>50</sup>

Antipope John Paul II, *Address in Poland*, June 14, 1999: “**Man is the primary and fundamental way...**”<sup>51</sup>

Antipope John Paul II, *Address*, April 7, 1998: “... **man is the first way...**”<sup>52</sup>

Antipope John Paul II, June 21, 2002: “... in the Encyclical *Redemptor Hominis*, I wanted to repeat that **the human person is the primary and principal way...**”<sup>53</sup>

Antipope John Paul II, *Letter to Families* (# 1), Feb. 2, 1994: “... **man is the way...**”<sup>54</sup>

Jesus Christ told us very clearly He (Jesus) is the Way. Antipope John Paul II told us that man is the Way. Antipope John Paul II preached that man is the Way when Jesus alone is the Way, **precisely because he was Antichrist**, and he preached man in the place of Christ.

And there is no doubt that Antipope John Paul II was fully aware that he was putting man in the place of God when he preached that man is the way. He was fully aware of the fact that Jesus

Christ alone is the Way. Yes, this man who spoke 14 languages fluently, who was the most seen person in the world, who traveled more miles than anyone in history, and spoke to more people than anyone in history, was fully aware that Jesus Christ is the Way.

Antipope John Paul II, *Catechesi Tradendae* (# 5), Oct. 16, 1979: “**It is Jesus who is ‘the way, and the truth, and the life,’ (Jn. 14:6) ...**”<sup>55</sup>

Antipope John Paul II, *Catechesi Tradendae* (# 22), Oct. 16, 1979: “... **Christ, who is the way...**”<sup>56</sup>

Antipope John Paul II, *On the Lay Faithful* (# 34), Dec. 30, 1988: “**Christ is for you the Way...**”<sup>57</sup>

Antipope John Paul II, *Homily*, April 8, 2001: “**For Jesus alone is the Way...**”<sup>58</sup>

Antipope John Paul II knew very well that Jesus alone is the Way, and yet he also preached over and over again that man is the Way. Antipope John Paul II was preaching to us that there is no contradiction between the two statements – that man and Christ are interchangeable because they are the same.

Antipope John Paul II, *Homily*, Dec. 10, 1989: “... **make straight the way of the Lord and of man, WHICH is the path of the Church.**”<sup>59</sup>

In addressing this incredible homily, we must recall the words of St. John the Baptist in the Gospel. St. John the Baptist preached before Christ’s coming:

John 1:23- “*I am the voice of one crying in the wilderness, make straight the way of the Lord.”*

But Antipope John Paul II told us to make straight the way of the Lord AND OF MAN. His meaning is blatantly obvious! His meaning is that man is the Lord. In fact, notice the final phrase in this incredible quotation from Antipope John Paul II. He does not tell us to make straight the WAYS of the Lord and of man, which ARE the path of the Church. Rather he says, “*make straight THE WAY of the Lord and of man, WHICH IS the path of the Church.*” They are a single way, according to Antipope John Paul II.

Antipope John Paul II, *Letter to Families* (# 23): “May we always be enabled to follow **the One who is ‘the way, and the truth, and the life’ (Jn. 14:6).**”<sup>60</sup>

Antipope John Paul II, *Redemptor Hominis* (# 13), March 4, 1979: “**Jesus Christ is the chief way for the Church.**”<sup>61</sup>

Antipope John Paul II, *Redemptor Hominis* (# 22): “For in this the Church also recognizes **the way for her daily life, WHICH IS EACH PERSON.**”<sup>62</sup>

Notice, once again, the clear message of substitution in these last two quotations from the same encyclical.

## 14. Man is the Truth

In John 14:6, Our Lord Jesus Christ identifies Himself not only as the Way, but also as the Truth.

*"I am the Way, **and the Truth...**"* (Jn. 14:6)

Jesus Christ tells us that He is the Truth. What does Antipope John Paul II tell us?

Antipope John Paul II, *Veritatis Splendor* (# 84): "**Pilate's question: 'What is truth?' reflects the distressing perplexity of a man who often no longer knows who he is...**"<sup>63</sup>

Here this Antichrist tells us that Pilate's question "*what is truth*" reflects the perplexity of a man who no longer knows *WHO HE IS!* Antipope John Paul II was here attempting to put his satanic gospel of Hell right in our faces. He was trying to put it right in our faces that man is the truth – that each man is really the Christ that Pilate couldn't recognize – and that Pilate himself (when he failed to perceive the truth that was in his very presence, the truth that is Our Lord Jesus Christ) *failed to perceive who man is!*

Besides "the Truth," one of Our Lord Jesus Christ's primary titles is "the Word."

John 1:1- "In the beginning was the Word, and the Word was with God, and the Word was God."

Antipope John Paul II acknowledged this fact in his *Encyclical on the Holy Ghost* # 36.

Antipope John Paul II, *Encyclical on the Holy Ghost* (# 36), May 18, 1986: "...**the Word, the eternal Son.**"<sup>64</sup>

But watch how Antipope John Paul II applied this title of Our Lord to man in *the very next paragraph of this encyclical.*

Antipope John Paul II, *Encyclical on the Holy Ghost* (# 37): "Here we find ourselves at the very center of what could be called **the 'anti-Word,' that is to say the 'anti-truth.'** **For the truth about man becomes falsified:** who man is..."<sup>65</sup>

In the *Encyclical on the Holy Ghost* #36, Antipope John Paul II told us that Jesus Christ is the Word, the Eternal Son. Here, in #37 of the same encyclical, **Antipope John Paul II tells us that the "anti-Word" and the "anti-truth" are a falsification of the truth about man** – a falsification about *who man* is. This clearly means that man is the Word, the Truth, the Son of God.

## 15. Man is the Life

In John 14:6, Our Lord Jesus Christ identifies Himself not only as the Way and the Truth, but also as the Life.

*"I am the Way, and the Truth, **and the Life...**"* (Jn. 14:6)

Jesus Christ tells us that He is the Life. St. John the Evangelist confirms this truth by describing Our Lord Jesus Christ as "the word of life" and the "life eternal" in his first epistle.

1st John Chapter 1 - "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, **of the word of life**. For **the life** was manifested; and we have seen and do bear witness, and declare unto you **the life eternal**, which was with the Father, and hath appeared to us."

In this profound passage of Sacred Scripture, St. John identifies that Jesus Christ is the Life Eternal, as Our Lord Himself told us. But what does Antichrist say? In fact, what does Antichrist say about the very passage of Sacred Scripture that we just quoted (the first chapter of St. John's first epistle)?

Antipope John Paul II, *Evangelium Vitae* (# 30), March 25, 1995: "**The deepest and most original meaning of this meditation on what revelation tells us ABOUT HUMAN LIFE was taken up by the Apostle John in the opening words of his First Letter: 'That which was from the beginning, which we have heard... concerning the Word of life - the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us ...'**"<sup>66</sup>

Here Antipope John Paul II is quoting word for word the opening passage of St. John's first epistle, where St. John describes hearing and seeing Jesus Christ: the Word of Life. He tells us that this passage about Our Lord Jesus Christ is actually what revelation tells us about **HUMAN LIFE!** It is not possible for Antipope John Paul II to have preached that man is Jesus Christ any more clearly!

And Antipope John Paul II knew exactly what he was saying when he attributed this verse about Our Lord to man, because just 50 paragraphs later in the same encyclical, *Evangelium Vitae*, Antipope John Paul II again quoted the same verse of Scripture - but this time with the correct meaning!

Antipope John Paul II, *Evangelium Vitae* (# 80.1): "*That which was from the beginning, which we have heard, which we have seen with our eyes ... concerning the Word of life...*' **Jesus is the only Gospel: we have nothing further to say or any other witness to bear.**"<sup>67</sup>

So, in one encyclical, Antipope John Paul II quoted the opening words of St. John's first epistle two different times; and one time he says that it tells us about human life and one time he says it tells us about Jesus Christ. But, as we have shown, in the preaching of Antichrist this is no contradiction. In his preaching to speak of the "Life eternal" is to speak of man, and to speak of man is to speak of the "Life eternal."

## 16. Each man is the Eucharist

Antipope John Paul II, *Angelus Address*, May 29, 1983: "The thought of the Eucharist was present at every meeting, **not only because there is contained in the Eucharist that which the life of every man has most deeply...**"<sup>68</sup>



Our Lord Jesus Christ, Body, Blood, Soul and Divinity is contained in the Eucharist. Antipope John Paul II says that what is contained in the Eucharist the life of every man has most deeply. This clearly means that each man has the Body, Blood, Soul and Divinity of Christ because each man is Christ.

Antipope John Paul II, *Redemptor Hominis* (# 20): **"The Eucharist is the Sacrament in which our new being is most completely expressed ..."**<sup>69</sup>

## 17. Each man is the Crucified Christ

Antipope John Paul II, *Homily*, June 11, 1982: **"When we look at the cross, we see in it the passion of man: the agony of Christ."**<sup>70</sup>

Antipope John Paul II, *Address*, March 28, 1982: "My pastoral visit, so near to Holy Week, thus becomes **a meditation on the 'Passion of Christ' and on the 'Passion of Man.'**"<sup>71</sup>

Antipope John Paul II, *On the Meaning of Suffering* (# 20): **"Man, discovering through faith the redemptive suffering of Christ, also discovers in it his own sufferings..."**<sup>72</sup>

Man does not discover his own sufferings in Christ's sufferings because man is not Christ. But this is what Antichrist John Paul II was preaching.

Antipope John Paul II, *Speech in the Colosseum*, April 10, 1998: **"As we contemplate Christ dead on the Cross, our thoughts turn to the countless injustices and sufferings which prolong his passion in every part of the world. I think of the places where man is insulted..."**<sup>73</sup>

When we contemplate Christ dead on the Cross, we don't think of the places where man is insulted, because man is not the Crucified Christ.

Antipope John Paul II, *General Audience*, Jan. 12, 1994: **"Even though St. Paul reminds us that 'Christ being raised from the dead will never die again; death no longer has dominion over him' (Rom. 6:9), death still continues to be a part of human existence. We are witnesses to a process of death in the Balkans, and, unfortunately, powerless witnesses at that. Christ continues to die amid the tragic events taking place in that part of the world, and that was the subject of our shared reflection. Christ continues his agony in so many of our brothers and sisters: in men, women and children, in the young and in the old, in so many Christians and Muslims, in believers and non-believers."**<sup>74</sup>

Antipope John Paul II begins by admitting that Christ will never die again (Rom. 6:9). He then tells us that death continues to be a part of human existence. He then tells us that Christ continues to die, in Christians and Muslims, in believers and non-believers. His train of thought is not difficult to follow: though Christ will never die again, man still dies – thus Christ dies because man is Christ. He even stresses that Christ continues to die in Muslims and non-believers, which further confirms that he preaches that man is Christ.

Antipope John Paul II, *Homily*, Oct. 1, 1999: **"He, Emmanuel, God-with-us, was crucified in the concentration camps and the gulags; he knew affliction under bombardment in the trenches; he suffered wherever the inalienable dignity of man, of every human being, was humiliated, oppressed and violated."**<sup>75</sup>

The term *Emmanuel* (God with us) is very specific. It applies to one Person. Our Lord Jesus Christ is *Emmanuel* (Isaias 7:14; Mt. 1:23). And Our Lord Jesus Christ was crucified *once* for our sins. By describing each man as Emmanuel, Antipope John Paul II was specifically indicating that each man is God with us.

It's quite obvious that Antipope John Paul II preached that every man is the crucified Christ, the Savior of the World. But there is one place in his encyclical *Evangelium Vitae* that is particularly interesting on this topic, as it demonstrates the deception and subtlety that Antichrist uses in his diabolical preaching.

Antipope John Paul II, *Evangelium Vitae* (# 50.2), speaking of the darkness on Good Friday: "**But the glory of the Cross is not overcome by this darkness; rather, it shines forth ever more radiantly and brightly, and is revealed as the center, meaning and goal of all history and of every human life.**"<sup>76</sup>

Here, Antipope John Paul II says that **the glory of the Cross is revealed as the meaning of EVERY HUMAN LIFE**. Keep this in mind as we read the next quote from *Evangelium Vitae*.

Antipope John Paul II, *Evangelium Vitae* (# 50.3): "Jesus is nailed to the Cross... It is thus, at the moment of his greatest weakness, that **the Son of God is revealed for who he is: on the cross his glory is made manifest.**"<sup>77</sup>

Here, Antipope John Paul II tells us that **by the glory of the Cross the Son of God is revealed for who He is**. But he just told us, one paragraph before this, that the glory of the Cross is the meaning of EVERY HUMAN LIFE. This means, by way of logical equation, that the **Son of God = the meaning of every human life**. To illustrate this, we will look again at his words.

- The glory of the Cross is the meaning of every human life (*Evangelium Vitae* # 50.2).
- The glory of the Cross reveals the Son of God (*Evangelium Vitae* # 50.3).
- Conclusion: The Son of God is the meaning of every human life.

## 18. Man is indeed God

Antipope John Paul II, *Ecclesia in America* (# 29): "Prayer leads Christians little by little to acquire a contemplative view of reality... **to contemplate God in every person ...**"<sup>78</sup>

Antipope John Paul II, *Homily*, August 10, 1985: "**Today, in consecrating your cathedral, we ardently desire that it become a 'true temple of God and man...**'"<sup>79</sup>

This quotation proves that Antipope John Paul II preached the worship of man as God, by calling for the transformation of the temple of God into a temple of God and MAN.

Antipope John Paul II, *Homily*, Aug. 9, 1980: "... **the first and principal intention of every organization and every state: respect and love for man!**"<sup>80</sup>

Antipope John Paul II, *Address*, April 13, 1979: "... the conscience of all humanity, which proclaims **the cause of man as the main purpose of all progress.**"<sup>81</sup>

Antipope John Paul II, *Address to University Teachers*, Sept. 9, 2000: "Each of you could say, with the ancient philosopher: **'I am searching for man!'**"<sup>82</sup>

Antipope John Paul II, *Homily*, Jan. 1, 1986: "**It is necessary for man to be sure of man.**"<sup>83</sup>

Antipope John Paul II, *Homily*, June 21, 1986: "**Yes! Man! The Church does not rest as long as man is threatened in his dignity...**"<sup>84</sup>

Antipope John Paul II, *Message to Conference on Culture*, March 10, 1986: "... the East and the West could be combined to develop **a truly universal and humanitarian outlook based on faith in man.**"<sup>85</sup>

Antipope John Paul II, *Angelus Address*, April 20, 1980: "... **man** is offended and humiliated: **man**, the sublime creature of God, **who cannot, who must not, be offended.**"<sup>86</sup>

Remember, just as Nestorius preached that Jesus Christ is two persons: the Son of God and a man named Jesus, so did Antipope John Paul II preach that every man is two persons: the Son of God and a mere man (i.e., Nestorianism applied to every man). This is why he can speak in one sentence about man being a creature of God while at the same time he can indicate that man is God who cannot, who must not be offended.

## 19. Man is the Man from Above

In John 8:23 we read the following,

*"And he (Jesus) said to them: You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I said to you, that you shall die in your sins. For if you believe not that I am He, you shall die in your sin."*

In this profound verse of St. John's Gospel, Our Lord Jesus Christ describes **Himself as the one from above**. **He describes man as the one from below**. Keep this in mind as we read the following words from Antipope John Paul II.

Antipope John Paul II, *Homily*, March 30, 1982: "Looking at himself, man discovers also – as Christ says in the dialogue with the Pharisees – what is 'from below' and what is 'from above.' **Man discovers within himself (this is a constant experience) the man 'from below' and the man 'from above' not two men, but almost two dimensions of the same man, the man that is each one of us: of you, he, she.**"<sup>87</sup>

Here, Antipope John Paul II tells us with *almost astonishing boldness* that each man is the man from above and the man from below! But in the very passage that Antipope John Paul II is commenting on (Christ's dialogue with the Pharisees in John 8:23), **Jesus defines Himself as the one "from above" and man as the one "from below."** It is undeniable that Antipope John Paul II was saying that each man – each one of us – is also Christ, the man from above of John 8:23!

## 20. Man's True Reality is that he is God

Antipope John Paul II, *Evangelium Vitae* (# 36): "**When God is not acknowledged AS GOD, the profound meaning of man is betrayed...**"<sup>88</sup>

This means that the profound meaning of man is that he is God.

Antipope John Paul II, *Address to French Ambassador*, Oct. 24, 1998: "**Humanism is a common ideal for all the French; it states that nothing is more beautiful nor greater than man...**"<sup>89</sup>

Antipope John Paul II, *Urbi et Orbi*, Dec. 25, 1985: "**What is grace? Grace is precisely the manifestation of God. God's opening of himself to man. God, while remaining in the inscrutable fullness of his divine Being, the Being One and Three, opens himself to man, makes himself a Gift to man, whose Creator and Lord he is. Grace is God as "our Father." It is the Son of God as the Son of the Virgin. It is the Holy Spirit, at work in the human heart with the infinite abundance of his gifts. Grace is Emmanuel: God with us. God in our midst. Grace is God for us through Bethlehem night, through the Cross on Calvary, through the Resurrection, through the Eucharist, through Pentecost, through the Church - Christ's Body. Grace is, also, man...**"<sup>90</sup>

Antipope John Paul II told us that grace is God and that grace is also man.

Antipope John Paul II, *Veritatis Splendor* (# 58), Aug. 6, 1993: "**The importance of this interior dialogue of MAN WITH HIMSELF can never be adequately appreciated. But it is also a dialogue of man with God...**"<sup>91</sup>

Here Antipope John Paul II says that a dialogue of man with himself is a dialogue of man with God.

Antipope John Paul II, *Veritatis Splendor* (# 10), Aug. 6, 1993: "**What man is and what he must do becomes clear as soon as God reveals himself.**"<sup>92</sup>

Here, Antipope John Paul II tells us in sly fashion that "*what man is*" becomes clear as soon as God reveals Himself, which means that what man is is God Himself revealed.

Antipope John Paul II, *Encyclical on the Holy Ghost* (# 47), May 18, 1986: "... **it is the reality of God that reveals and illustrates the mystery of man...**"<sup>93</sup>

The reality of God is that God is! Therefore, Antipope John Paul II is saying that **man's mystery is revealed in the fact that God is, which means that man is God.**

Antipope John Paul II, *General Audience*, Sept. 15, 1982: "**Jerusalem can become also the city of man ...**"<sup>94</sup>

Antipope John Paul II, *Address to Bishops of Rwanda*, Sept. 17, 1998: "... their blood will be a gospel seed... **They will help you not to despair of man...**"<sup>95</sup>

Antipope John Paul II, *Evangelium Vitae* (# 3), March 25, 1995: "Therefore **every threat to human dignity** and life must necessarily be felt in the Church's very heart; it **cannot but affect her at the core of her faith in the redemptive Incarnation** of the Son of God..."<sup>96</sup>

Here Antipope John Paul II says that every threat to human dignity cannot but affect faith in the Incarnation. Why would that be? Well, if every man became God in the Incarnation, as Antipope John Paul II preached, then every threat to man affects faith in the Incarnation.

Antipope John Paul II, *Urbi et Orbi*, March 31, 1991: “**Let respect for man be total... Every offense against the person is an offense against God...**”<sup>97</sup>

Antipope John Paul II, *World Day of Prayer for Peace* (Assisi, Italy), Jan. 24, 2002: “**To offend against human beings is, most certainly, to offend against God.**”<sup>98</sup>

Antipope John Paul II, *Homily*, June 24, 1988: “... **God wishes to encounter in man the whole of creation.**”<sup>99</sup>

Here Antipope John Paul II indicates that in man one can find the whole of creation.

## 21. Man is the Messiah

Antipope John Paul II, *Homily*, Sept. 12, 1982: “**And the meaning of human life, the meaning it has in the eternal plan of love, cannot be understood except through that ‘Messianic contest’ which Jesus of Nazareth carried on one day with Peter and which he continues to carry on with every man and with all of mankind.** Christianity is the religion of the ‘Messianic contest’ with mankind and for mankind.”<sup>100</sup>

Here Antipope John Paul II says that Peter and all of mankind carried on and continue to carry on a “Messianic contest” with Jesus Christ. The word *Messiah* means “the savior.” A “Messianic contest” is, therefore, a contest between saviors! What this homily of Antipope John Paul II means is that there exists a competition between every man and Jesus Christ about who is the Savior! **And only in this Messianic competition can the meaning of human life be understood**, according to the Antichrist Antipope John Paul II, because every man is the Messiah.

Antipope John Paul II, *General Audience (or Urbi et Orbi)*, Dec. 25, 1987, speaking of **Mary, the Mother of God**: “**Within her is the world** which awaits its God. Within her is the creature completely opened before its Creator. **Within her is the history of every human being everywhere on earth...**”<sup>101</sup>

Antichrist Antipope John Paul II tells us that within the Mother of God is the history of every human being. **But within Mary there was only Jesus Christ**, the Son of the living God. By saying that every human being everywhere on Earth was in the womb of the Mother of God, Antipope John Paul II was indicating that every human being everywhere on Earth is Jesus Christ.

## 22. The New Evangelization

Antichrist wants to evangelize the world to man, making everything more human, because all of humanity is Christ, according to his gospel.

Antipope John Paul II, *Homily*, May 15, 1982: “**Education... is intended to ‘humanize’ man.**”<sup>102</sup>

Antipope John Paul II, *Homily*, July 7, 1980: **“The true apostle of the Gospel is he who humanizes and evangelizes at the same time...”**<sup>103</sup>

And in trying to convert the world to man as Christ, this Antichrist often explicitly equated becoming more human with becoming more divine; that is to say, he explicitly equated becoming more like man with becoming more like God.

Antipope John Paul II, *Address to the Slovenians*, May 18, 1996: “In this way you will help change the world; **you will make it more human and thus more divine.**”<sup>104</sup>

Here Antipope John Paul II says that to be more like man is thus (therefore) to become more like God, indicating that man is God.

Antipope John Paul II, *Incarnationis mysterium* (# 2): “...**the Church opens to all people the prospect of being ‘divinized’ and thus of becoming more human.**”<sup>105</sup>

Here again, Antipope John Paul II explicitly says that to become more divine is thus (therefore) to become more human, therefore equating God with man.

Antipope John Paul II, *Address to Portuguese Bishops*, Nov. 30, 1999: **“In fact, by his Incarnation, he, the Son of God, has in a certain way united himself with each man... the Christian way of life not only gives meaning to what exists, but also opens ‘to all people the prospect of being divinized and thus of becoming more human.’”**<sup>106</sup>

Here again Antipope John Paul II equates being divinized with becoming more human, and he bases it again on the Incarnation.

## 23. Man must discover that he is God

Antipope John Paul II, *Homily*, March 6, 1988: **“Yes, God is ‘jealous’ for that divine element which exists in man ... ‘You shall not have other gods before me. You shall love your God with all your heart, with all your mind, and with all your strength.’ Otherwise, you, man, shall not discover yourself!”**<sup>107</sup>

Antipope John Paul II quotes the first commandment about worshipping God and he says that **if you don’t worship God you will not discover yourself!**

Antipope John Paul II, *Angelus Address*, March 7, 1982: **“What value, then, does Christ’s call to conversion and belief in the Gospel have? What meaning do reconciliation with God and penance have in the ongoing mission of the Church? However and also perhaps above all the call is addressed to man, to every man, that he may again find himself! That he may believe in himself.”**<sup>108</sup>

This is an amazing *Angelus Address*, even for one thoroughly possessed by the spirit of Antichrist. In it, Antipope John Paul II asks: “What is the meaning of reconciliation with God,” and “What is the value of conversion and belief in the Gospel?” **He answers his own questions by stating that above all it is for man to find himself and believe in himself!** Therefore, conversion, belief in the Gospel, and reconciliation with God equal man finding himself and believing in himself. Man is God, according to the doctrine of Antichrist.

Antipope John Paul II, *Ecclesia in America* (# 67): "... Jesus Christ, the human face of God and the divine face of man."<sup>109</sup>

Antipope John Paul II, *Homily*, Feb. 26, 2000: "**In revealing himself on the Mountain and giving his Law, God revealed man to man himself.**"<sup>110</sup>

There you have it! Here Antipope John Paul II says that by revealing Himself on Mt. Sinai, God revealed man to man himself!

## 24. The Rosary of Man

Antipope John Paul II, *Document on the Rosary*, Oct. 2002: "**Anyone who contemplates Christ through the various stages of his life cannot fail to perceive in him the truth about man.**"<sup>111</sup>

This means that Christ is the truth about man.

Antipope John Paul II, *Document on the Rosary*, Oct. 2002: "**It could be said that each mystery of the Rosary, carefully meditated, sheds light on the mystery of man.**"<sup>112</sup>

## 25. The Unsearchable Riches of Christ are everyone's property

Ephesians 3:8- "To me, the least of all the saints, is given this grace, to preach among the Gentiles, **the unsearchable riches of Christ.**"

In Ephesians 3:8, St. Paul says that he was given the grace to preach the unsearchable riches of Christ to the Gentiles. St. Paul was referring to the attributes of Our Lord Jesus Christ, the Son of God. Christ's attributes as the Son of God are unsearchable and unfathomable. But Antipope John Paul II told us that these unsearchable riches of Christ are actually the property of each man.

Antipope John Paul II, *Redemptor Hominis* (# 11), March 4, 1979: "... in short, helping everyone to get to know 'the unsearchable riches of Christ,' since these riches are for every individual AND ARE EVERYBODY'S PROPERTY."<sup>113</sup>

## 26. Each man is the Risen Christ

Antipope John Paul II, *Address to International Symposium on Jan Hus*, Dec. 17, 1999: "**In contemplating the truth about man, we turn inevitably to the figure of the risen Christ. He alone teaches and embodies completely the truth of man...**"<sup>114</sup>

Antipope John Paul II could hardly have been more blunt. He says that to contemplate the truth about man is to turn inevitably to the risen Christ. The truth about man, therefore, is that man is the risen Christ.

Antipope John Paul II, *Regina Caeli*, April 28, 2002, On the Risen Christ: "**His radiant countenance of glory fully reveals to us the truth of God and the truth of man.**"<sup>115</sup>

This again proves the point we've been making throughout this section on Antipope John Paul II's preaching. It proves that Antipope John Paul II was totally possessed by the spirit of Antichrist, that he preached the exact doctrine of Antichrist, and that one of his main goals was to replace the truth about Christ (the most important truth in the universe) with the truth about man.

Antipope John Paul II, *Address to Missionaries of Precious Blood*, September 14, 2001: "And at the moment of Easter this joy came to its fullness as the light of divine glory shone on the face of **the Risen Lord, whose wounds shine forever like the Sun. This is the truth of who you are, dear Brothers...**"<sup>116</sup>

No comment necessary!

## 27. Antichrist Revealed

Read God's infallible definition of Antichrist in Sacred Scripture:

1 John 4:2-3 - "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: **And every spirit that dissolveth Jesus is not of God; and this is Antichrist**, of whom you have heard that he cometh, **and he is now already in the world.**"

Notice that Antichrist is a spirit that was in the world in St. John's time. That means that Antichrist has been around since the time of Christ. Antichrist is a spirit that occupies different people since the time of Christ and until His Second Coming; **but there will be a unique manifestation and personification of that spirit at the end of the world - at the time of or just before the Second Coming - which will be a major sign of the end.** And what does God's word say about this spirit and personification of Antichrist? It is a spirit that *dissolves* Jesus, and *denieth* that *Jesus is the Christ*.

1 John 2:22 - "Who is a liar, but **he who denieth that Jesus is the Christ? He is antichrist**, who denieth the Father, and the Son."



This is a commemorative coin with John Paul II's image which was put out by the Vatican. Notice the 3 stars with six points each, which gives you: 6, 6, 6.

We have proven that Antipope John Paul II's distinguishing teaching is this very thing; his distinguishing teaching is that the Son of God was dissolved into every man in the Incarnation, making every man Christ, thus dissolving Jesus and denying that Jesus is the Christ. At the very least, one can say that Antipope John Paul II was totally possessed with the spirit of Antichrist



and that he preached exactly the doctrine of Antichrist. John Paul II exemplified and personified the spirit of Antichrist; it came out of him with astounding diabolical precision.

What's also fascinating is how Antipope John Paul II's own Catechism defines the Antichrist.

Antipope John Paul II, *New Catechism of the Catholic Church*, # 675: "**The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh.**"<sup>117</sup>

**Antipope John Paul II's own Catechism could not have described his doctrine better!** It accurately pinpoints that the deception of Antichrist is a false or pseudo-messianism in which MAN replaces the Son of God come in the flesh! This religion of Antichrist is not only preached by Antipope John Paul II as his distinguishing mark, but it is actually practiced in the liturgy of his Vatican II church.

By attempting to put Christ to death in the Mass and by replacing it with a non-Catholic counterfeit service, Paul VI definitely represented the fulfillment of Antichrist in the Vatican, as prophesied by Our Lady of La Salette.

## Paul VI and Benedict XVI also represented Antichrist in the Vatican



Our Lady of La Salette, Sept. 19, 1846: **“Rome will lose the Faith and become the seat of the Anti-Christ... the Church will be in eclipse.”**

The New Mass of the Vatican II counterfeit church puts man in the place of God – the doctrine of Antichrist – by having the priest face man instead of God during the liturgy, and by orienting the entire worship toward man instead of toward God.

The New Mass, the liturgy of Antipope John Paul II’s counterfeit Catholic Church, is attempting to indoctrinate the masses into idolatry and the worship of man, just as Antipope John Paul II preached it to the people in his encyclicals and speeches.

While Benedict XVI doesn’t yet teach the dissolving of Jesus to the same extent as John Paul II, it’s quite interesting that he covers Sacred Scripture’s other definition for Antichrist – the denial of Jesus as the Christ! Benedict XVI represents Antichrist in the Vatican by putting the denial of Jesus Christ on a par with the acceptance of Him, as we’ve shown.



Benedict XVI, *God and the World*, 2000, p. 209: **“It is of course possible to read the Old Testament so that it is not directed toward Christ; it does not point quite unequivocally to Christ. And if Jews cannot see the promises as being fulfilled in him, this is not just ill will on their part, but genuinely because of the obscurity of the texts... There are perfectly good reasons, then, for denying that the Old Testament refers to Christ and for saying, No, that is not what he said. And there are also good reasons for referring it to him – that is what the dispute between Jews and Christians is about.”**<sup>118</sup>

John Paul II preached the dissolving of Jesus (one definition of Scripture for Antichrist), while **Benedict XVI preaches that He might not be the Christ (the second definition for Antichrist)!** Thus, Our Lady’s prophecy has been fulfilled. The Vatican II sect is the Counter Church of the Antichrist; it has been installed by a series of antichrists who are preaching a new Gospel of respect for false religions, religious indifferentism, acceptance of the false gods of the East,

acceptance of the heresies of Protestantism and Eastern Orthodoxy – which has resulted in a spiritual wasteland and a myriad of bad fruits.

Catholics should take heart in these prophetic warnings that Heaven has given us, which have clearly foreseen our days. We should have confidence knowing that God is still with His Church, as He will be until the consummation of the world (Mt. 28), and He will never allow it to be completely destroyed or fall into any error. There will always remain a remnant of Catholics who hold to the full deposit of the faith and do not compromise with heresy, even though God has allowed Satan, as a punishment for the sins of men in these last days, the power to invade and take over the countless schools, seminaries, colleges, universities, chapels and buildings that once belonged to the true Catholic Church.

God has allowed Satan to take these structures to himself, and implant in them a non-Catholic apostate religion which is not Catholic, but still retains the name. We must oppose and have no part with this counterfeit Catholic Church, which has been created by Satan. We must have no part with its false Mass, its false sacraments, its heretical antipopes and “bishops.” We must inform ourselves and others of the correct positions to take in this regard, which have been set out in this book based on the teaching of the Catholic Church. We must try to bring people back to the true Catholic Church which was founded by Jesus Christ, which can never be destroyed, which has been reduced to a remnant in this time of the Great Apostasy, and to which all must belong in order to be saved.

Besides completely rejecting its heresies, its false Council and its antipopes, what can Catholics do about this situation?

#### Endnotes for Section 45

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  - <sup>2</sup> *The Papal Encyclicals*, Vol. 5 (1958-1981), p. 252.
  - <sup>3</sup> *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 471.
  - <sup>4</sup> *Decrees of the Ecumenical Councils*, Sheed & Ward and Georgetown University Press, 1990, Vol. 1, p. 86.
  - <sup>5</sup> *The Papal Encyclicals*, Vol. 5 (1958-1981), p. 254.
  - <sup>6</sup> *L' Osservatore Romano* (the Vatican's Newspaper), July 21, 1986, p. 6.
  - <sup>7</sup> *L'Osservatore Romano*, May, 11, 1987, p. 15.
  - <sup>8</sup> *L'Osservatore Romano*, Feb. 23, 1994, p. 5.
  - <sup>9</sup> *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 468.
  - <sup>10</sup> *Decrees of the Ecumenical Councils*, Vol. 1, p. 110.
  - <sup>11</sup> *The Papal Encyclicals*, Vol. 5 (1958-1981), p. 252.
  - <sup>12</sup> *L'Osservatore Romano*, Jan. 30, 1984, p. 3.
  - <sup>13</sup> *The Papal Encyclicals*, Vol. 5 (1958-1981), pp. 251-252.
  - <sup>14</sup> *The Oxford Illustrated Dictionary*, p. 34.
  - <sup>15</sup> *The Papal Encyclicals*, Vol. 5 (1958-1981), p. 252.
  - <sup>16</sup> *L'Osservatore Romano*, April 11, 1983, p. 11.
  - <sup>17</sup> *L'Osservatore Romano*, June 16, 1980, p. 9.
  - <sup>18</sup> *The Encyclicals of John Paul II*, Huntington, IN: Our Sunday Visitor Publishing Division, 1996, pp. 504-505.
  - <sup>19</sup> *L'Osservatore Romano*, June 18, 1997, p. 4.
  - <sup>20</sup> *Christifideles Laici*, Post-Synodal Apostolic Exhortation of John Paul II, Dec. 30, 1988, Pauline Books & Media, p. 22.
  - <sup>21</sup> *L'Osservatore Romano*, May 30, 1988, p. 7.
  - <sup>22</sup> *L'Osservatore Romano*, Jan. 10, 2001, p. 3.
  - <sup>23</sup> *The Papal Encyclicals*, Vol. 5 (1958-1981), p. 252.
  - <sup>24</sup> *L'Osservatore Romano*, Nov. 2, 1978, p. 1.
  - <sup>25</sup> *The Papal Encyclicals*, Vol. 3 (1903-1939), p. 6.
  - <sup>26</sup> *L'Osservatore Romano*, Jan. 8, 1992, p. 9.

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- <sup>27</sup> *L'Osservatore Romano*, Feb. 27, 1984, p. 1.
- <sup>28</sup> *The Encyclicals of John Paul II*, p. 316.
- <sup>29</sup> *The Encyclicals of John Paul II*, p. 893.
- <sup>30</sup> *L'Osservatore Romano*, Feb. 3, 1999, p. 8.
- <sup>31</sup> *L'Osservatore Romano*, Jan. 12, 1981, p. 2.
- <sup>32</sup> *L'Osservatore Romano*, Jan. 12, 2000, p. 7.
- <sup>33</sup> *L'Osservatore Romano*, Jan. 27, 1999, p. 8.
- <sup>34</sup> *The Encyclicals of John Paul II*, p. 675.
- <sup>35</sup> *Fides et Ratio*, Encyclical Letter of John Paul II, Sept. 14, 1998, Pauline Books & Media, p. 21.
- <sup>36</sup> *L'Osservatore Romano*, Nov. 11, 1991, p. 2.
- <sup>37</sup> *L'Osservatore Romano*, June 16, 1980, p. 3.
- <sup>38</sup> *L'Osservatore Romano*, Jan. 1, 1979, p. 1.
- <sup>39</sup> *A Catholic Dictionary*, edited by Donald Attwater, Rockford, IL: Tan Books, 1997, p. 95.
- <sup>40</sup> *L'Osservatore Romano*, Jan. 7, 1980, p. 1.
- <sup>41</sup> *L'Osservatore Romano*, Jan. 5, 1994, p. 3.
- <sup>42</sup> *L'Osservatore Romano*, Jan. 1, 1979, p. 1.
- <sup>43</sup> *The Encyclicals of John Paul II*, p. 792.
- <sup>44</sup> *L'Osservatore Romano*, Jan. 1, 1979, p. 1.
- <sup>45</sup> *L'Osservatore Romano*, Jan. 6, 1986, p. 2.
- <sup>46</sup> *L'Osservatore Romano*, Jan. 3-10, 1983, p. 2.
- <sup>47</sup> *L'Osservatore Romano*, Jan. 14, 1998, p. 1.
- <sup>48</sup> *Familiaris Consortio*, Apostolic Exhortation of John Paul II, Nov. 22, 1981, Pauline Books & Media, p. 48.
- <sup>49</sup> *L'Osservatore Romano*, March 21, 2001, p. 6.
- <sup>50</sup> *The Encyclicals of John Paul II*, p. 167.
- <sup>51</sup> *L'Osservatore Romano*, June 30, 1999, p. 7.
- <sup>52</sup> *L'Osservatore Romano*, April 22, 1998, p. 3.
- <sup>53</sup> *L'Osservatore Romano*, July 3, 2002, p. 10.
- <sup>54</sup> *L'Osservatore Romano*, Feb. 23, 1994, p. 5.
- <sup>55</sup> *Catechesi Tradendae*, Apostolic Exhortation of John Paul II, Oct. 16, 1979, Boston, MA: Pauline Books & Media, p. 6.
- <sup>56</sup> *Catechesi Tradendae*, pp. 19-20.
- <sup>57</sup> *Christifideles Laici*, Post-Synodal Apostolic Exhortation of John Paul II, Dec. 30, 1988, Pauline Books & Media, p. 85.
- <sup>58</sup> *L'Osservatore Romano*, April 11, 2001, p. 2.
- <sup>59</sup> *L'Osservatore Romano*, Jan. 22, 1990, p. 6.
- <sup>60</sup> *L'Osservatore Romano*, Feb. 23, 1994, p. 16.
- <sup>61</sup> *The Papal Encyclicals*, Vol. 5 (1958-1981), p. 254.
- <sup>62</sup> *The Papal Encyclicals*, Vol. 5 (1958-1981), p. 270.
- <sup>63</sup> *The Encyclicals of John Paul II*, p. 743.
- <sup>64</sup> *The Encyclicals of John Paul II*, p. 299.
- <sup>65</sup> *The Encyclicals of John Paul II*, p. 300.
- <sup>66</sup> *The Encyclicals of John Paul II*, pp. 819-820.
- <sup>67</sup> *The Encyclicals of John Paul II*, p. 869.
- <sup>68</sup> *L'Osservatore Romano*, June 6, 1983, p. 2.
- <sup>69</sup> *The Papal Encyclicals*, Vol. 5 (1958-1981), p. 265.
- <sup>70</sup> *L'Osservatore Romano*, July 5, 1982, p. 12.
- <sup>71</sup> *L'Osservatore Romano*, April 5-12, 1982, p. 7.
- <sup>72</sup> *Salvifici Doloris*, Apostolic Letter of John Paul II, Feb. 11, 1984, Pauline Books & Media, p. 32.
- <sup>73</sup> *L'Osservatore Romano*, April 15, 1998, p. 4.
- <sup>74</sup> *L'Osservatore Romano*, Jan. 19, 1994, p. 19.
- <sup>75</sup> *L'Osservatore Romano*, Oct. 6, 1999, p. 5.
- <sup>76</sup> *The Encyclicals of John Paul II*, p. 838.
- <sup>77</sup> *The Encyclicals of John Paul II*, p. 838.
- <sup>78</sup> *Ecclesia in America*, Post-Synodal Apostolic Exhortation of John Paul II, Jan. 22, 1999, Pauline Books & Media, p. 49.
- <sup>79</sup> *L'Osservatore Romano*, Sept. 2, 1985, p. 3.

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- <sup>80</sup> *L'Osservatore Romano*, Sept. 1, 1980, p. 4.  
<sup>81</sup> *L'Osservatore Romano*, April 17, 1979, p. 11.  
<sup>82</sup> *L'Osservatore Romano*, Sept. 13, 2000, p. 2.  
<sup>83</sup> *L'Osservatore Romano*, Jan. 6, 1986, p. 6.  
<sup>84</sup> *L'Osservatore Romano*, August 4, 1986, p. 10.  
<sup>85</sup> *L'Osservatore Romano*, March 17, 1986, p. 2.  
<sup>86</sup> *L'Osservatore Romano*, April 28, 1980, p. 2.  
<sup>87</sup> *L'Osservatore Romano*, May 10, 1982, p. 6.  
<sup>88</sup> *The Encyclicals of John Paul II*, p. 825.  
<sup>89</sup> *L'Osservatore Romano*, Nov. 11, 1998, p. 4.  
<sup>90</sup> *L'Osservatore Romano*, Jan. 6, 1986, p. 1.  
<sup>91</sup> *The Encyclicals of John Paul II*, p. 722.  
<sup>92</sup> *The Encyclicals of John Paul II*, p. 681.  
<sup>93</sup> *The Encyclicals of John Paul II*, p. 312.  
<sup>94</sup> *L'Osservatore Romano*, Sept. 20, 1982, p. 7.  
<sup>95</sup> *L'Osservatore Romano*, Sept. 30, 1998, p. 7.  
<sup>96</sup> *The Encyclicals of John Paul II*, p. 793.  
<sup>97</sup> *L'Osservatore Romano*, April 2, 1991, p. 1.  
<sup>98</sup> *L'Osservatore Romano*, Jan. 30, 2002, p. 6/7.  
<sup>99</sup> *L'Osservatore Romano*, Aug. 29, 1988, p. 10.  
<sup>100</sup> *L'Osservatore Romano*, Oct. 11, 1982, p. 3.  
<sup>101</sup> *L'Osservatore Romano*, Jan. 4, 1988, p. 1.  
<sup>102</sup> *L'Osservatore Romano*, July 5, 1982, p. 4.  
<sup>103</sup> *L'Osservatore Romano*, August 4, 1980, p. 8.  
<sup>104</sup> *L'Osservatore Romano*, June 5, 1996, p. 9.  
<sup>105</sup> *L'Osservatore Romano*, Special Insert – *Incarnationis mysterium*, Dec. 2, 1998.  
<sup>106</sup> *L'Osservatore Romano*, Dec. 15, 1999, p. 9.  
<sup>107</sup> *L'Osservatore Romano*, March 21, 1988, p. 5.  
<sup>108</sup> *L'Osservatore Romano*, March 15, 1982, p. 2.  
<sup>109</sup> *Ecclesia in America*, p. 48.  
<sup>110</sup> *L'Osservatore Romano*, March 1, 2000, p. 2.  
<sup>111</sup> *L'Osservatore Romano*, Oct. 23, 2002, p. 5.  
<sup>112</sup> *L'Osservatore Romano*, Oct. 23, 2002, p. 5.  
<sup>113</sup> *The Papal Encyclicals*, Vol. 5, p. 253.  
<sup>114</sup> *L'Osservatore Romano*, Dec. 22, 1999, p. 3.  
<sup>115</sup> *L'Osservatore Romano*, May 1, 2002, p. 1.  
<sup>116</sup> *L'Osservatore Romano*, Sept. 19, 2001, p. 10.  
<sup>117</sup> *The Catechism of the Catholic Church*, by John Paul II, no. 675.  
<sup>118</sup> Benedict XVI, *God and the World*, San Francisco, CA: Ignatius Press, 2000, p. 209.