

The Doctrines of the Great Whore

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“We declare, state, define and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff.” —Pope Boniface VIII, “Unam Sanctam,” A.D. 1302

In my prayerful perusal of the past 2,000 years of history, it's become evident to me that the so-called “Roman Catholic Church” escalated its doctrinal innovations after the Pope crowned Charlemagne as Emperor of the “Holy Roman Empire” in 800 A.D. Unlike her Eastern Orthodox sisters, the Great Whore tended to centralize administrative power—a characteristic inherited from the early Roman political tendencies toward a totalitarian government. The Popish Harlot has always mixed politics and religion and has been filled with an insatiable lust for political power and glory. Even the term “pontiff,” adopted early on by the “Bishop of Rome,” was a politico-religious term designating the Roman political leader as a religious figure. While the doctrines of the carnal churches were man-made, the doctrines of the Roman Catholics are demonic. I believe this difference will become evident as we review the following list of some of the demonic innovations of the Latin Whore which differ from the man-made traditions common to all of the ancient churches of the East (there are over 40 such churches which trace their origins back to the apostolic church from which they ended up breaking away when they adopted the error of the “Real Presence” of Christ in the elements of communion).

Primacy (Pre-Great-Schism)

The supreme episcopal jurisdiction of the Pope, who is called the Vicar of Christ (a title of the Latin pontiff dating from the 8th century) expresses his claim to universal jurisdiction and implies that the other bishops are not equal to him, but subordinate to him as his representatives—a claim that is foreign to the ancient belief and practice of the apostate, carnal churches. Immediately following the Great Schism in 1054 A.D., the pope claimed temporal, political authority capable of establishing or deposing emperors, thus placing himself above all powers, both ecclesiastical and civil. But the Pope was just one man declaring

himself as the highest individual authority and the chief interpreter of the Scriptures, placing himself above each individual believer's right to interpret the Scriptures for his or her self. It's no wonder that the Pope attacked Martin Luther for usurping his right to follow his own individual interpretation of the Word and toss out anything that didn't fit his own private interpretation of Scripture and practice his faith in any way he saw fit, based on the Word. But the Pope couldn't stop that great move of God and groups sprang up all over, led by folks who were tapping into their own form of revelation knowledge and Holy-Ghost-led interpretations of the Word. The new papal stance claiming universal jurisdiction contrasts sharply with the view of the Roman Pope Gregory the Great who, in the 7th century wrote: "whoever calls himself, or wishes to be called "Universal Priest" is in his arrogance the precursor of Antichrist" (Epistle XXXIII).

Authoritarian Demand for Liturgical Uniformity for Political Reasons (Pre-Great-Schism)

Although from Pentecost onward the Church had always worshipped in many tongues, the Romish Pope demanded that all churches in Western Europe worship in Latin, even in areas where the common language was a non-Romance language. People groups like the Germanic tribes and the Saxons were required to worship in Latin. In the 7th Century, the Celtic Christians in the British Isles were forced to abandon centuries of Celtic worship practices and adopt the Latin liturgy. The Celtic worldview and spirituality was lost by the enforced abandonment of their spiritual tradition. People like John Wycliffe risked their lives translating the Bible into the vernacular against the decrees of the Pope.

The Employment of Clergyman Bearing Arms in Battle (Pre-Great-Schism)

The bearing of arms by clergyman condoned by the 10th-century Latin Church came as a shock to the carnal Eastern Orthodox Christians. If a clergyman bore arms in the Eastern churches, he was deposed from his office in the Church. The Latin sanctification of war paved the way for the crusades. The Latin church saw warfare as a holy means of destroying anything they saw as unchristian. As the Post-Great-Schism Latin "Saint" Bernard of Clairvaux puts it, "In the death of a pagan a Christian is glorified, because Christ is glorified." The bloody warfare which had

prohibited King David from building the Temple of the LORD, was now seen as something holy and fit for the involvement of priests, bishops, and even the patriarch of Rome—the Pope.

Papal Change to the Carnal Church Creed regarding the Procession of the Holy Ghost (Pre-Great-Schism)

The insertion of the phrase *filioque*, meaning "and the Son", in the eighth article of the Nicene Creed, to read that the Holy Spirit proceeds not only from the Father but also from the Son as well (John 15:26; Acts 2:33), changed the united testimony of the carnal Church for the first millennium. The Latin claim was that, unless the Holy Spirit proceeds from the Son as He proceeds from the Father, the Son cannot be equal with the Father. But this seemingly logical assertion gives rise to another logistical problem: unless another Divine Person proceeds from the Holy Spirit, He cannot be equal with the Father and the Son. So then a new dilemma arises: Who or What proceeds from the Holy Spirit? The new insertion to the Ecumenical Creed was made "official" by the Pope immediately prior to the Great Schism of 1054. Carnal Protestants inherit this doctrine from the papacy along with the questionable, Catholic doctrine of the Trinity. The Spirit-filled church chooses not to major on the minors and instead center its teachings around the Word of God.

A New Emphasis Regarding Christ's Atonement (Post-Great-Schism)

After the Great Schism, the 11th-century Christian, Brother Anselm of Canterbury, received the Holy-Ghost revelation of the substitutionary atonement of Christ within a system of credits and debits for salvation in the Accounting Books of the recording angels in heaven. This precious doctrine was one of the first rays of hope shining through the crack of the Great Schism. This new, Holy-Ghost doctrine of the substitutionary atonement has become the standard emphasis in the western Christian conception of Christ's work on the Cross and shines even more brightly in Brother E.W. Kenyon's book, *What Happened from the Cross to the Throne*, where we see that, in order to be our complete substitute and suffer the full penalties of our sin, Jesus had to suffer an eternity of torture in the flames of hellfire, created by the righteous justice of God. But, as with any move of God, the Devil co-opted it and began using this new revelation regarding the atonement to support the popish institution of indulgences.

Nevertheless, God was paving a way for a greater understanding of salvation as a legal transaction between two opposing elements in the Divine Mind—the Judgment of God and His Mercy. The Holy-Ghost revelation that Brother Anselm received concerning the debits and credits of the substitutionary atonement paved the way for Luther’s concept of “Justification by Faith” as a legal transaction and payoff of God’s justice and wrath. As Dr. Brother Bob Dinkins so aptly states, “Jesus, the human revelation of God, acts kind of in the role of a Mother, standing between us and our angry Father who wants to beat the living daylights out of us for having disobeyed His Word.” Wilhelm Richard Wagner beautifully portrays this interaction within the Divine Mind in the dialogue between Wotan (God the Father, the Justice of God) and his beloved daughter Brunhilde (God the Son, the mercy of God) in *Die Walkure*, the second part of his opera *Der Ring Des Nibelungen*.

Subordination of Theology to Philosophy (Post-Great-Schism)

In 1264, the Catholic, Dominican monk Thomas Aquinas publishes the *Summa Contra Gentiles* in which the Word of God is explained away rationally in Aristotelian terms. So begins scholasticism which subordinates the power of God to human reasoning, paving the way for the future crises between faith and reason in the modern age. Aquinas’ scholasticism yields the philosophical explanation of “transubstantiation” (trying to use human reasoning to support the millenium-long doctrine of the carnal church that the Bread & Wine of Communion becomes the actual Body & Blood of Christ in some mystical, superstitious way). By elevating philosophy over the Word, Aquinas turned the study of the Word into an academic process rather than a Holy-Ghost revelation. But his attempt at explaining the mystery of Catholic ideas about communion provided a springboard for folks to begin to seek the Truth of God in the Word. Unfortunately, as these precious Word-seekers rightfully attacked the so-called “Mystery” of communion, some folks unwittingly attacked the supernatural of God and tried to explain it away (compare the “demythologization” of the Lutheran academicians such as Bultmann, Harnack, etc.). This attack on the supernatural of God resulted in some folks saying that the Holy Ghost died out with the apostles.

Purgatory and indulgences (Post-Great-Schism)

According to the Latin Church, purgatory is an intermediate state where souls are made clean for paradise by expiatory suffering. It is a place or state for penitent souls departing this life to be cleansed from venial sins and to suffer the temporal punishment due them for any mortal sins remitted through the sacrament of confession. The Latin Church turned the theological speculation of Augustine concerning purgatory into a dogma and developed a whole accounting system of “spiritual” debits and credits. Purgatorial suffering makes up for any sin-debits one may have in his/her “salvation bank account.” In the Latin Church, indulgences are a remission by authorized church officials of the temporary punishment still due to sin after sacramental absolution either in this world or in purgatory. As Brother Luther and others searched the Scriptures, they read between the lines through Holy-Ghost revelation and saw that the Word of God implicitly forbids believers to pray for the dead with the one exception of holding a resurrection service to raise somebody from the dead according to the authority given to the believer in Matthew 10. The Catholic idea that Paul is praying for the deceased Onesiphorus in II Timothy 1:16-18 is a heretical lie spawned in the pit of hell. The sources of this heresy can be found in the Jewish practice of making atonement for the dead as seen in II Maccabees 12:39-48 written by a Satanically-inspired Jew or Jewess and the confusing distinction made between hades (hell) and Gehenna. When God’s people die, no matter where they are in their walk with the Lord, they are immediately sanctified entirely and escorted by the angels in the very Holy of Holies in the Heavenlies with no need to be purified in some Catholic fantasy called purgatory or hades.

Change in the Practice of Holy Baptism (Post-Great-Schism)

Baptism, an immersion/washing of the whole body in the water still practiced by the carnal churches of the Eastern Orthodox, is replaced during the 14th century in the Roman Church by sprinkling, undermining the symbolic meaning of baptism.

Change in the Practice of Holy Communion (Post-Great-Schism)

Holy Communion in the Roman Church comes to be given to the layman only from the consecrated bread and not from the consecrated wine, which is then restricted to the clergy. (This restriction was finally lifted with the Second Vatican Council as the Charismatic move of God broke

through.) One step in the right direction that we got to give the papists credit for, however, is their rejection of the ancient, carnal practice of giving communion to baptized babies (still practiced by Eastern Orthodox). As the light of God began to break through in western Europe, stress was laid upon the importance of having reached the age of accountability and possessing an adequate knowledge of the Word in order to be able to use the elements of communion as a point of contact to release your faith.

Change in the Practice of Holy Unction (Post-Great-Schism)

In the eleventh century, the papists changed Holy Unction from being an anointing of the sick for divine healing to being an offering of "last rites" to the dying—an innovation of the eleventh century. "Holy Unction" then came to be seen by Catholics as a death sentence rather than a prayer for healing. Even the sisters of the Great Whore, the carnal Eastern Orthodox churches never abandoned the practice of anointing the sick and praying for their healing. But the Great Harlot changed the use of anointing with oil in the name of the Lord (James 5:14) to a sentence of death. For the Whore's pitiable children, "Call the priest" came to mean "the patient is dying." (The Romish church attempted to reclaim the original understanding of Holy Unction after Vatican II, but the idea of unction as "last rites" still prevails in the minds of most Catholics.) Because Luther rejected the Epistle of James as an epistle of straw, most protestant churches rejected the use of anointing of the sick since James is the one who commands it. Even so, the Methodists and their offshoots (e.g., us Pentecostals) inherited it from the Anglicans who got it from Rome and revised its usage back to the more Scriptural usage as a point of contact for releasing your faith.

Enforced Celibacy (Post-Great-Schism)

Another thing the Great Harlot did after the Great Schism was to forbid clergy to marry. This decision to forbid the clergy to marry even went against the Great Harlot's own man-made traditions inherited from the first so-called, "Ecumenical" council of the carnal church in 325 A.D.

Papal Establishment of the Holy Inquisition (Post-Great-Schism)

Despite modern attempts to white-wash the Roman Catholic institutions of "Holy Inquisition," suffice it to say that the Holy Inquisitions instituted throughout much of Europe and even in the Americas were

supported by the Pope and were ultimately responsible for the torture and cruel death of many people—all in the name of Christ. Holy Inquisition still accounts for much of the Protestant hatred for the Roman Catholic institutional church—not that we hate papists, we love the sinner, but we hate the sin and we want to guide them into the knowledge of the Truth by preaching the Word with signs following.

Authoritarian Demand for Uniformity of the Old Testament Canon (Post-Great-Schism)

When the Protestants tapered down the canon of Scripture to only the books inspired by the Holy Spirit and the ones that didn't support Catholic teaching, the Great Whore called the Council of Trent in the mid-sixteenth century and demanded that her own listing of canonical books be the only acceptable listing. The Popish Harlot with her three-tiered tiara, went against the long-standing tradition of the carnal churches which allowed for a little bit of variation in the listing of canonical books of the Old Testament. The Whore condemned all the Eastern Orthodox carnal churches with their variant canonical listings. Everything had to be according to the dictates of the Great Harlot and Mother of Abominations.

Change in the Way of Making the Sign of the Cross

In order to distance herself further from her Eastern Orthodox sisters, the Great Whore of Rome decided to change the way she made the carnally-minded “sign of the cross.” From as early as the second century, carnal Christians had made the sign of the cross from the right shoulder to the left shoulder. For example, Pope Innocent III, around the year 1200, issued a teaching on it saying that it should be made from right to left. But then, in the sixteenth century, Pope Pius V changed the tradition for Roman Catholics to further distinguish the Great Whore from her Lesser Whorish sisters. So the consistency on which the Great Whore prides herself is simply another one of her lies.

Change in the Practice of Holy Chrismation/Confirmation (Post-Great-Schism)

Now one of the few innovations which brought the Catholics closer to the truth of the Word was what the papists did with their practice of “Confirmation” which is the practice of praying for folks to receive the

Holy Ghost as it is practiced among many of the carnal churches. From at least the second century, the carnal churches, including the Great Whore herself were anointing babies and praying for them to receive the Holy Ghost at their infant baptism. But as the revelation of Holy-Ghost-led Bible interpretation burst forth through the Protestant Revolution, even the Great Harlot could not resist its sway in some areas. The Mother of Abominations began stopping the practice of praying for babies to be filled with the Holy Ghost (an honor only given to John the Baptist according to the Word [Luke 1:15]) and began doing this when folks had reached the age of accountability. By doing this, the Great Whore was unwittingly acknowledging the great difference between salvation and the baptism in the Holy Ghost. This switch helped pave the way for the restoration of the Baptism in the Holy Ghost as a second work of grace apart from salvation for the purpose of witnessing. The old-time Methodists were some of the first to reap the benefits of this differentiation between salvation and the mighty Baptism in the Holy Ghost. Sometimes I wonder how long it would've taken the Protestants to figure out that the Baptism in the Holy Ghost is a separate work from salvation if the Great Whore hadn't paved the way by separating Confirmation from Baptism.

Dogmatization of the Immaculate Conception of the Virgin Mary (Post-Great-Schism)

The Great Whore took the perfectly good, Bible-based doctrine of the transmission of Adam's guilt to all his descendants and used it to bolster their new, demonic doctrine of Mary's Immaculate Conception within the womb of her mother Anna, impregnated by her father Joachim. In 1854 a council of the Vatican declared this new dogma that the Virgin Mary was born without original sin (i.e., original guilt), a statement found in neither Holy Scripture nor in the man-made traditions of the carnal churches.

Dogmatization of Papal Infallibility (Post-Great-Schism)

In 1870, the Roman Catholic Church, at the First Vatican Council, declared that the Pope is infallible (unable to err in matters of faith and morals). The First Vatican Council declared:

Jesus Christ has three existences. His personal existence, which Arius denied; His mystical existence in the Sacrament of the Holy Eucharist, which Calvin denied; and His other existence, which completes the first two and through which He lives constantly, namely His authority in the person of His Vicar on Earth. The Council, maintaining this third existence, assures the world that it possesses Jesus Christ.

Dogmatization of the Assumption of the Virgin Mary (Post-Great-Schism)

The assumption (bodily ascension) of the Virgin Mary without her having died was pronounced as a dogma in 1952 by the Pope of the Latin Church. This belief is a logical outgrowth of the belief in her immaculate conception, since, if Mary was conceived without the original guilt of Adam, she is then free from the penalty of sin which is death. This belief is not found in the Scriptures. Even the Harlot's sisters, the Eastern Orthodox carnal churches do not subscribe to it. The man-made, Eastern Orthodox tradition is that the Virgin Mary did indeed die, but that, after death, her body was raised from the dead and transported to heaven, just as the bodies of Elijah and many of the saints which came up out of the graves and appeared to many people after the resurrection of Christ (Matthew 27:52-53) were transported to heaven.

Change in the Orientation of the Centerpiece of Worship, the Altar (Post-Great-Schism)

In the 1960's, the Second Vatican Council mandated that the Altar in Roman Catholic churches be turned around to face the people so that the priest should face the people while serving at the Altar contrary to the long-standing tradition of all of the carnal churches in which both priest and people all face one direction, addressing God as one body. This change in orientation embodies the Latin understanding of the priestly function in which the priest as representative of the people is lost and all that remains is priest as representative of Christ, elevating the clergy above the people in typical Latin authoritarian fashion.

The Start of Deliverance from Liturgy (Post-Great-Schism)

The Second Vatican Council, about the time of the Catholic Charismatic Renewal, initiated liturgical reforms within the Latin Church which actually brought the teachings of the Great Whore closer in form to certain Protestant celebrations of the Lord's Supper. The reforms of Vatican II also paved the way for greater liberty in worship among the Catholics—allowing the joy of the Holy Ghost to leak into the Mass, resulting in Clown Masses, Polka Masses, and Jericho March Masses. But along with this Holy Ghost leakage into the Mass, the understanding of the Latin Mass became politicized in some areas like South and Central America, promoting both nationalism and communism. The Mass was becoming more centered around national unity and social equity than around the worship of a piece of bread on the altar of Papism.

The Forging of a History (Pre-Great-Schism)

Much of the tumult in the Western Church may be the result of the actions of the papacy which were justified based on an 8th-century, forged document called “The Donation of Constantine” which falsely granted the Patriarch of Rome the same honor as and more authority than the Emperor in Constantinople. The document alleges that Constantine gave the Patriarch of Rome jurisdiction over all other bishops in the world. No one today contests that “The Donation of Constantine” is completely bogus as can be seen in this quote from the Catholic Encyclopedia:

This document is without doubt a forgery, fabricated somewhere between the years 750 and 850. As early as the fifteenth century its falsity was known and demonstrated... It is so clearly a fabrication that there is no reason to wonder that, with the revival of historical criticism in the fifteenth century, the true character of the document was at once recognized... The introduction and the conclusion of the document are imitated from authentic writings of the imperial period, but formulæ of other periods are also utilized... There are also reminiscences of the decrees of the Iconoclast Synod of Constantinople (754) against the veneration of images...

The authorship of this document is still wrapped in obscurity. Many of the recent critical students of the document locate its composition at Rome and attribute the forgery to an ecclesiastic, their chief argument being an intrinsic one: this false document was composed in favour of the popes and of the Roman Church, therefore Rome itself must have had the chief interest in a forgery executed for a purpose so clearly expressed. Moreover, the sources of the document are chiefly Roman... Most investigators accept as the earliest possible date the pontificate of Stephen II (752-757), thus establishing a connection between the forgery and the historical events that led to the origin of the States of the Church and the Western Empire of the Frankish kings...

...The first pope who used it in an official act and relied upon it, was Leo IX; in a letter of 1054 to Michael Cærularius, Patriarch of Constantinople, he cites the "Donatio" to show that the Holy See possessed both an earthly and a heavenly imperium, the royal priesthood. Thenceforth the "Donatio" acquires more importance and is more frequently used as evidence in the ecclesiastical and political conflicts between the papacy and the secular power... ...Though Baronius and later historians acknowledged it to be a forgery, they endeavoured to marshal other authorities in defence of its content, especially as regards the imperial donations. In later times even this was abandoned, so that now the whole "Constitutum", both in form and content, is rightly considered in all senses a forgery.ⁱ

All of this information goes to show that the Roman Catholic Church is still "in the gall of bitterness, and in the bond of iniquity (Acts 8:23)." Though there are still many Charismatics who rebelliously refuse to follow the leading of the Holy Ghost to "come out from among them and be ye separate," we believe that the prophecy of God's Living Urim and Thummim, Sister Tamarajah Lucinda Pinkerton, which she delivered on August 8, 2005 is soon to be fulfilled. In that prophecy, the Holy Ghost spoke through Sister Pinkerton, saying,

Yea, I say unto thee, saith Jehovah Nissi, that I shall raise up a banner unto all those Catholics on who I poured out my Spirit. And, yea, they shall issue forth from the bowels of the Great Harlot and shall return and come with singing unto Zion! Hallelujah! And it shall so be that when they come forth, that, yea and a nay and a yea and a nay nay, that time shall come for the ark beneath the mercy seat to be restored to my church, and the incorruptible, hidden manna within the ark of my covenant shall be restored and, yea and a nay nay, all those who eat of it shall be delivered from corruption and rise up with a shout! O my nay! and with the voice of the archangel, Nay my nay no! and the trump of God yea yea yea yea yea yea, and so shall begin the great (tongues) marriage supper of the Lamb. O glory to God!ⁱⁱ

May God bring it to fulfillment soon. Amen. 

ⁱ “Donation of Constantine,” *Catholic Encyclopedia* (www.newadvent.org/cathen/05118a.htm).

ⁱⁱ Pinkerton, T.L. Prophecy 2005-08-08-A (Faith Confession Tabernacle Prophecy, Tongues & Interpretation Archive).