



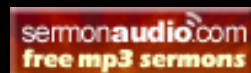
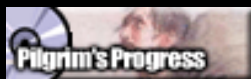
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Errors of Rome

The Scarlet Woman or The Revival of Romanism

Dr. Haldeman was one of the great fundamental prophets of the early 20th century.

I.M. Haldeman, D.D.

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[Editor's note:- Dr. Haldeman was one of the great fundamental prophets of the early 20th century. This sermon, which we reprint here, was preached in 1910 in the First Baptist Church, New York City, and indicates his vision and understanding of the anti-Christianity of the Church of Rome. His comment on world events of the time makes it unique and gives us an insight into Biblical Christian thinking in the early years of the last decade of the Millennium. We believe that such preaching against Popery needs to be resurrected and a new era of opportunity created to alert those who have been almost overcome by the false opinions of Rome. When these sermons were first published, the preacher said: "I am convinced that the 'signs of the times' call for a reading and study in this hour as never before. Heaven, and earth, and hell - the professing church, the nations, and, now and then, the clanging of nature's forces, bid us realise that we are on the threshold where the shifting of events, at any moment, may usher in that vast and solemn process, whose **terminus ad quem** is the Coming and Kingdom of the Son of God." - If this was so at the beginning of our century, how much more now as it ends!]

"So he carried me away in the spirit into the wilderness. And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration. [...] And the woman which

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thou sawest is that great city which reigneth over the kings of the earth." (Revelation 17: 1-6, 18.)

A woman in scripture is a symbol of the church.

The church, under the figure of a woman, is first espoused, and then presented, as a chaste virgin to Christ. **"I have espoused you to one husband, that I may present you as a chaste virgin to Christ."** (II Corinthians 11:12.)

What is written to the Corinthian church is written to **"all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours"**. (I Corinthians 1:2.)

The announcement of the virginal character of the Corinthian church in its standing before God is an affirmation as to the standing of the church in "every place", necessarily in all time, and, therefore, of the church everywhere, and in our time.

It is a symbol of the church universal.

The woman is the church.

The church is also symbolised by a city. **"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife."**

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." (Revelation 21:9, 10.)

The Lamb is our Lord Jesus Christ.

The bride, the Lamb's wife, when espoused and presented to Him, must have been a chaste virgin. The chaste virgin espoused and presented by Paul to Christ, is the church. As the holy city is the bride of Christ, His wife and, in the nature of the case, must have been espoused and presented to Him as a chaste Virgin, and the chaste virgin when so espoused and presented becomes a bride, a wife, then the holy city, the bride, the Lamb's wife, the wife of Christ, is a symbol of the church. A chaste virgin, a bride, a wife, is a woman; and as the city is the symbol of a wife, then the city is the symbol of a woman. As the woman is the symbol of the church, and the church is symbolised by a city, then the woman is, also, a symbol of the city. The woman is a symbol of the city, the city is a symbol of the woman, and both the woman and the city are symbols of the church; and thus, whether it be a woman or a city, the one identifies the other.

But it is evident that while the woman is exclusively a symbol, and not a real woman, the city is both a symbol and an actual city.

The city is a symbol.

The city is the symbol of a woman, and as a woman is an organised body, and is the symbol of the church, then the city is the symbol of the church as an organised body, a polity, a system.

The city is actual.

A city consists of people and the place in which people dwell.

The church as an organised body, a polity, a system, consists of people and, as such, must have a place to dwell. When, therefore, the Apostle John in vision sees the holy city as the bride, the Lamb's wife, he sees that city both as the people and the place in which they dwell; and the name of the city includes them both. Just as New York signifies the people and the city in which they dwell, so the holy city, the New Jerusalem, signifies the church as a polity, a system, a body of people, and the real and actual place, the real and actual city in which, as real and actual people, they shall dwell, and from whence they shall shine forth as the glorified bride of Christ, the triumphant wife of the Lamb.

In the scripture quoted at the head of this article we have the picture of a woman, and this woman declared to be a city.

What is true of the woman who is the Lamb's bride, who is also a city, is equally true of this woman who is called a city.

The woman is exclusively a symbol, she is not a real woman; the city is both symbolic and actual.

By the preceding evidence of symbolry this scarlet-clad woman and the city, where of necessity she must be centralised, where she must dwell, and from which she must be manifested in her power, both represent a church.

But this woman and this city stand in terrific contrast to the woman and city which set forth the church of Christ.

They contrast and contradict each other. The church is represented by a chaste virgin.

This woman is a bedizened harlot, and is called in plain speech, "the whore."

The church is espoused to one husband. This woman holds promiscuous commerce with the kings of the earth.

The church is the mystery of godliness. This woman is "MYSTERY, BABYLON". The church is called "the pillar and ground of the truth."

This woman is called "Babylon", signifies "confusion", and recalls an unfinished tower. The church offers the cup of salvation and stands for holiness.

This woman holds in her hand a golden cup full of abominations and filthiness.

The church is the mother of the saints. This woman is "THE MOTHER OF HARLOTS".

The church is the bride of Christ.

This woman, by the law of symbolry, is a professed church of Christ, and therefore a would-be bride of Christ; but, as she is a harlot, she cannot be the true bride of Christ, she cannot be the true church of Christ. If she is not the true church of Christ but a corrupt and corrupting harlot, then she is a false and corrupt church professing the name of Christ.

The identity of this false and corrupt church is not far to seek.

She is called a city, a city that "reigneth over the "kings of the earth".

A city that reigns over the kings of the earth is a universal city. A universal city is a catholic city. As this universal-catholic city is, also, symbolically, a woman, and this woman a professed church, then this woman is a universal, a catholic church.

This universal, this catholic church, is represented as exceedingly rich in gold, in precious stones and pearls.

The distinctive colour of the woman is scarlet.

She has not only committed fornication herself, but has made the inhabitants drunk with the wine of her fornication. Fornication in the book of the Revelation signifies idolatry, and idolatry is - image worship.

This woman, therefore, is a church whose official and distinguishing colour is scarlet. Just as our schools, colleges and universities, have their colours, so this church has hers - and her colour is scarlet.

This woman is a church which practises, and has taught the people of the earth to practise, idolatry, to engage in the worship of images.

This scarlet-clad woman is drunken with the blood of saints, and with the blood of the martyrs of Jesus.

It is the picture of a universal, a catholic, church, in the name of Christ, causing the martyrdom of the followers of Christ, and revelling in their blood till she has become frenzied and drunken by it. This woman not only represents a church, but the city in which it dwells and is capitalised, the centre and manifestation of its glory. Just as much as the New Jerusalem represents not only the church, but the central place where she is to reveal her glory, so this woman represents the actual city of her own abode.

The reality and identity of the city are set before us with indelible marks. The Apostle John says it is "**that great city, which reigneth over the kings of the earth**".

There was but one city in John's day which reigned over the kings of the earth, and that city was ROME.

That the city was Rome is corroborated topographically. We are told that the woman is seated on seven mountains.

"The seven heads [that is, of the beast] are seven mountains. And there are [they are] seven kings." (Revelation. 17:9, 10.)

The heads are symbolic, but they set forth two real things - mountains and kings. If the kings are real, equally so are the mountains; the mountains indicate the place where the kings rule. The location of the kings, the location of the woman and, therefore, the location of the city, was on seven mountains.

The Rome of Saint John's day, the Rome of our day, is seated on seven hills, and these hills are definitely called mountains; but the city is known in the pages of every history as "the

seven-hilled city".

The city, then, which the woman symbolises is Rome; and as the woman is also the symbol of a church, then you have a church in the city of Rome, a church which, like the city, is universal and catholic in its rule. A church in the city of Rome is a Roman church; a catholic church in Rome is, therefore, a Roman Catholic Church. And here you have the riddle read, the symbol told, the identity disclosed. The woman foreseen and described by the Spirit of God in John is - THE ROMAN CATHOLIC CHURCH.

As the name of the woman is Babylon, and the woman is, symbolically, the city, the name of the city must, also, be Babylon; but, as the city is actual Rome and not the real city of Babylon, then the name Babylon is given to it, as to the woman, simply to set forth the moral character of both.

In Revelation 11:18, Jerusalem is called Sodom and Egypt, so called to mark its moral and spiritual degeneration. This woman and city likewise go by the name of Babylon to set forth the turpitude, the uncleanness and the abomination, both of the city and the system.

The Roman Catholic Church is called Babylon from God's point of view; from God's point of view it is the mystery of abomination.

Go to that city of the seven hills, where every hill is called a "mount", and you will find that from thence the Roman Catholic Church rules over nations, peoples, kindreds and tongues - a universal rule, counting its subjects by the hundreds of millions, and is thus in deed and in very fact a universal church, an actual kingdom over which one man as Pope is head supreme.

Take up history, and you will find that it has reigned over the kings of the earth and made them its willing slaves, holding over them the terrors of excommunication, paralysing the hands that held the sceptre, and forcing the onetime proudest emperor of the world to stand shivering on a winter's day in his penitential shirt at a papal palace door, while the exalted pontiff within turned indifferently away. Examine, and you will find that this church today is rich in gold, in silver, and in precious stones, its buildings storehouses of the world's most coveted wealth.

Visit the "treasuries", fittingly so called, in her great cathedrals, Notre Dame at Paris, the statue-pointed cathedral at Milan, Saint Peter's at Rome, and you will find gold, silver, pearls, and all precious things. You will find them in mitres and crosiers, in chasubles and patens, in cups, in crystals and vestments, as gifts from kings, from emperors and queens; offerings from the richest of earth, wealth enough to make even kings envy.

Look at this church filled with gold, with silver and precious stones, and you will find that its official colour is scarlet, scarlet in the hat of its cardinals, scarlet in the robes of its pontiff and priests, scarlet everywhere - a scarlet-coloured church.

Go into its wonderful buildings, some of them monuments of the mightiest architectural genius of the world; visit them, and you will find them full of images, images of the virgin mother, images of the saints.

Stand inside Saint Peter's on a festal day. The vast building sweeps upward through mighty pillar and colossal arch to the