Antichrist and of False Prophets, adds also, “Little  
children, keep yourselves from *idols*”—his last words  
in the first Epistle general to the Church. v. 21.  
 Though Jesus was a man, who died and rose again,  
the Holy Spirit never moved any to make an image of  
Him. Rome, indeed, makes images of Jesus and uses  
them.  
 What light is cast upon this passage by the following  
words of the Creed of Pope Pius! “I most firmly  
assert, that the IMAGES OF CHRIST, *of the Mother of  
God, ever virgin*, and also of other saints may be had  
and retained, and that due honour and *veneration* is to be  
given them” (8th Article). Thus Rome paves the way  
for the worship of the image of the False Christ.  
 By the emperor’s images, all of ancient days understood the statues of the imperial head of Rome. On  
this point Chrysostom says, “When the stamps and  
*images of the emperor* are sent down, and brought into a  
city, its rulers and multitude go out to meet them with  
carefulness and reverence, not honouring the tablet or  
the representation moulded in wax, but the standing of  
the emperor” (p. 384).  
 On the close connection between the image and the  
man, Basil observes, “For the *image of the emperor* is  
also called emperor, and not two emperors . . . because  
honour paid to the image passes on to the original.”  
And again, “So he also that honours not *the image*,  
honours not the *person represented*” (p. 364). Athanasius  
of Alexandria observes, “To him, who after seeing *the  
image*, should wish to see the emperor also, the image  
might say, ‘I and the emperor are one, what thou beholdest in that, thou seest in myself’; for he *who worshippeth the image, in it worshippeth the emperor: for their  
image is his form and likeness*.” And Anastasius of  
Antioch says, “When the emperor is absent, his *image  
is worshipped*” (p. 386). See also Sozomen, viii. 20.