

CHRISTADELPHIAN TRUTH GLEANER

BIBLICAL ~ HISTORICAL ~ CURRENT

"Buy the truth and sell it not; Also wisdom, and instruction, and understanding."

Proverbs 23:23



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Destiny of Nations

2007
1992
1967
1948
1917
1897
1868
1806
1793
1700
1600
1572
1453
1157
1054
936
799
606
476
324
70

Volume VI, Issue Number 2

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“7:10 a.m. of June 5, 1967, Major General Mordechai Hod, commander of Israel’s air force, radioed the attack order from the operations room of the defense ministry in Tel Aviv. Thereupon one of the world’s most skilled air arms was launched into action” (A History of Israel, Howard M Sachar).

40 years have past since this momentous leap in the destiny of nations occurred, guided by the unseen arm of the Elohim, whereby Israel captured the land referred to by the prophet Ezekiel when he wrote, *“And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them **upon the mountains of Israel** by the rivers, and in all the inhabited places of the country”* (Ch. 34:13). But things have changed. The pioneer spirit of the Jews that settled and fought for the land with their lives has waned. They have lost their “first love,” as it were. But for a small religious element, the Jews in the land are for the most part turning away backward. The government wants to trade land for peace, to give back the land (promised by Yahweh) to those that hate them. While there are those who do still recognize that the land is a gift from Yahweh as promised and are determined to hold on to their inheritance, they are told by the government to “give up your Messianic ideas” and move out. Thus, the Biblical significance of the mountains of Judea and Jerusalem is hidden from the eyes of the majority.

Even in this country, the 40th anniversary of the six day war went by with little media attention or fan fare. There was every indication of an overwhelming “ho hum”. On June 5 we watched a documentary on the subject which was laced with modern political rhetoric - “give back the land”. But aside from this let down (which we might have expected given today’s politically correct media) we were more concerned with the striking parallel between Israel’s disinterest in its own history and heritage and the state of the Christadelphian community. Are we losing our first love as well? It appears that at every turn the foundations of our faith are being cast into doubt by supposed “new revelations” regarding the Truth. Was it not Yahweh who delivered the Truth into the hands of just men and women just at the time when nineteenth century western society was ripe for sowing the seed of the Word? Did we not receive a wonderful blessing to become heirs of the spiritual house of which Jesus Christ is the chief corner stone? Why then do we see brethren casting doubt on these first principles of truth and worth of the pioneer writings of our community which have been our guide for 160 years? Why are those who desire to remain grounded in the “pioneer spirit” of fervent Bible Study and exposition represented as “legalists”, “Pharisees”, and such like? We are being tried, brethren, just as the Jews in the land are being tried, to see who among them will remember Yahweh.

In this issue we will review subjects that are critical to our understanding of history and prophecy as related to the destiny of the nations preparatory to the restoration of the Kingdom to Israel. We will examine fundamental questions of our faith, and review fundamental principles regarding the law of sin and death. We believe in the “old paths” without reservation. May we rejoice in the singular Truth that has been given to us and teach our children rightly that they may receive, as we have received, the words of eternal life.



Watchman, What of The Night?

Destiny of Nations and the Development of the “Beast”

By Bre. Tom Northey and Al Bryan

“For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry” (Hab. 2:3).

Introduction

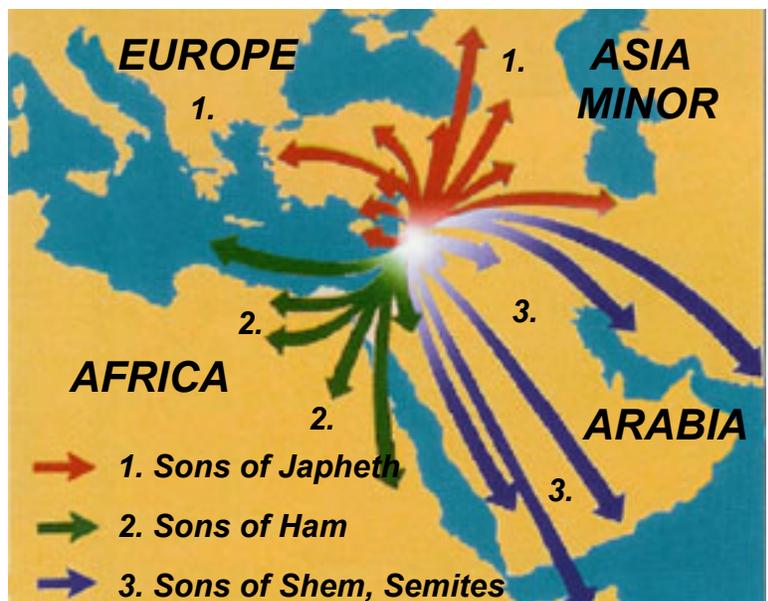
The Witness of the Prophetic Word

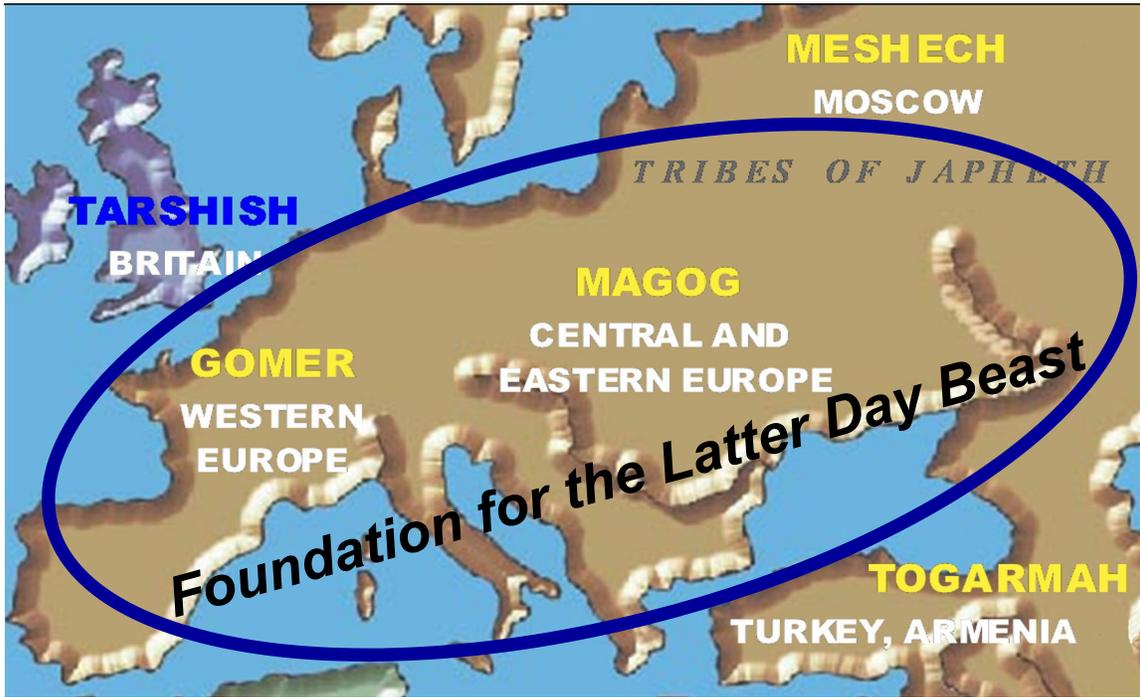
The prophetic Word has given us sufficient detail to identify the latter days heralding the return of Messiah and the restitution of all things. The apostle Peter wrote that *“we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day stars arise in your hearts.”* In this issue we will examine prophecy linked with specific events that focus on the territory of the Roman Empire and most specifically that system described in the Bible as the “beast”. It is a system that has existed in various forms, and it will ultimately be destroyed by Jesus Christ and his brethren. Throughout the centuries the prophetic Word has allowed believers to trace the development of this “beast” system through clear, consistent symbols and patterns. Thus, a trail of evidence has been left behind whereby believers of every age may identify where they stand in relation to the destiny of these nations, giving them confirmation of the “vision” and giving them hope for the completion of Yahweh’s purpose.

Let us begin by taking note of Daniel’s prophecy of the fourth beast (a compilation of the previous lion, bear, and leopard beasts) described as *“diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet”* (Dan. 7:19). While the iron phase of the fourth beast system was broken apart by the invading “barbarians” of the 5th and 6th centuries A.D. (apocalyptic trumpets 1-4), the Apocalypse also predicts a reunification of the beast system (in connection with the Roman harlot) in order for Christ to destroy it at His second coming: *“These shall make war with the Lamb, and the Lamb shall overcome them...”* (Rev. 17:13). The

closer together we see this system united, the more readily believers should comprehend the nearness of our Lord’s return. The compounding effect of multiple prophecies of Scripture (not disconnected prophecies) will speak to us in greater detail on various aspects of the SAME prophecy and these end-time events.

The origins of this subject begin with the sons of Japheth which would be increased abroad according to the prophecy of Genesis 9:27, *“God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.”* The sons of Japheth (or Japhethites) we understand to be the Indo-European peoples. Whereas the sons of Ham spread into the African and Asian continents and the descendants of Shem became the Semitic peoples of the Middle East, the sons of Japheth moved into the European continent. They were known for their exploratory zeal and inventiveness. Moreover, Genesis 10:5 records that the by the sons of Japheth the *“isles of the Gentiles were divided [or inhabited] in their lands”*.





The sons of Japheth are geographically divided as follows: Gomer is identified with the area of France; Magog, Germany; Madi (same Hebrew word for Medes), Persia; Javan is really Ionia which relates to Greece and the Ionian Peninsula; Tubal and Meshech, Russia (Scythians); Tiras, Thracia which is modern Bulgaria.

Of these descendants, historians tell us that Gomer and Magog specifically migrated north (Gomer to the western part of Europe and Magog to the north-west), and they dwelt in contiguous regions that would become the seat of the beast system for ages to come. Daniel and Revelation together provide for us the scriptural context for understanding the development of this system on religious and political grounds, literally over the last three thousand years. While in Daniel's prophecy, the lion, the bear, the leopard and the great and terrible fourth beast appear in chronological order, in Revelation 13 these same beasts appear as one concurrent system, with the added descriptive element of seven heads and ten horns bearing crowns: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority" (Rev. 13:1-2).

In both Daniel and Revelation, the designation of "beast" describes the kingdoms of men organized under

the pretenses of the flesh. ("Nevertheless man being in honour abideth not: he is like the **beasts** that perish," Psa. 49:20.) The seven heads speak to seven distinct forms of government within the Roman Empire, the last being an Imperial system under the Caesars. The ten horns speak to ten kingdoms that would arise out of the seventh head, or during the reigns of the last emperors of imperial Rome. The ten crowns represent the point in time at which these ten kingdoms gained sovereignty and independence from Rome.

In addition, this multi-faceted system is empowered by another entity described as "the dragon" that first appears in Revelation chapter 12 and that is "cast out" of the political heavens. This is Pagan Rome transferred into the hands of Constantine the Great, riding the wave of the "Pseudo-Christian" conquest over Pagan Rome in 312 A.D. Constantine thereafter transferred the center of his empire from Rome to Constantinople and so established the seat of the "dragon" in the east (the Byzantine Empire), while Rome in the west remained the center of religious affairs. The key is that we must keep reading the two prophecies together to understand that Daniel and Revelation are describing one and the same system at varying stages of development.

From Revelation 13:2 we learn that "the dragon gave him [the beast coming up out of the sea] his power, and his seat, and great authority." Thus the "beast" in some measure must exist at the same time as the "dragon" which empowers a political transformation of the beast which came out of the sea into a two-horned "beast coming up out of the earth" (vs. 11). In verse 12 we read, "before him", meaning in his presence or concurrent. Finally, we see yet another metamorphosis that results in the creation of another religious entity called "the image of the beast" (vs. 15) that is given life by the concurrent "two horned" beast. What have we learned? We have learned that while in a sense these beast systems as governmental entities are successive in nature, meaning one exists and then the next, progressing sequentially, they **also** have developed, or metamorphosed, within one system progressing throughout history, just as the Babylo-

nian system transferred all of its ill effects to Medo-Persia, Greece, and then Rome. Thus, the sacred Tau becomes the “holy cross”; the title of Pontifex Maximus, once ascribed to Babylonian priests and pagan emperors, becomes the mantle of the Pope; the vestal virgins become nuns; and the multiplicity of gods in the mythology of the heavenlies become the 12 apostles and “saints” to be adored as objects of worship and “protectors” of the people. Hence Daniel describes their spiritual warehouse as “the bazaars of the guardians” (God of forces, Dan. 11:38-39).

The development of this spiritual warehouse of false deities is in direct conformance with *“that man of sin, that son of destruction, the opponent, who indeed lifts himself above everything called Divinity or Majesty; so as to seat himself in the Temple of God, exhibiting himself that he is God”* (2 Thess. 2:4-5, quoting the Emphatic Diaglott). This is the seat of the modern Babylonian System, styled by John as *“that old serpent, called the Devil, and Satan, which deceiveth the whole world”* (Rev. 12:9). This is the seat of the Apostasy that grew out of the first century ecclesia, having been impregnated by a mix of pagan idolatry and Jewish tradition (Rev. 12:2). As such, its blind leader, the Pope, is not the true prophet like unto Moses (Acts 3:22), but is styled by the Spirit as the *“false prophet”* (Rev. 16:13; 19:20; 20:10) because he, as a blind shepherd, has fleeced the flock and destroyed his followers, being but a counterfeit of the true prophet, even Jesus the Christ. While there are other “prophets” that are false enough, that is true, the *“false prophet”* in question has an intimate association with the nations of the Roman habitable over which he presides as a singular mouthpiece. The evidence that the Pope is indeed THE false prophet of the Apocalypse is just too great if we will only consider the subject in context with the whole of Scripture. This we will consider in more detail later on.

The Beast of the Sea, the Beast of the Earth, and the Image of the Beast

The Beast of the Sea

Let us now consider an outline of the development of the beast system in slightly more detail as revealed in Revelation 13. The *beast of the sea* describes a period of the Roman Empire approximately between 312 A.D. and 799 A.D. in which an imperial power (emperor) in the east (the Constantinopolitan “Christianized” dragon) empowered the bishop of Rome in the west. The territory of

influence of this combined east-west Roman system literally encompassed much of the Mediterranean Sea, hence, one clue as to the designation as *“the beast of the sea”*. It was during this period of time that the 10 horns first appeared upon the 7th head of the sea beast, representing the ten barbarian tribes that began to invade Europe and to break up the Roman Empire in the west (476 A.D.). These invaders included the Huns, Vandals, Visigoths, Burgundians, Gepidae, Lombards, Franks, Suevi, Alans, and Barbarians. Despite these barbarian inroads that overthrew the authority of Constantinople in western lands, the Eastern (Byzantine) Empire centered in Constantinople continued to thrive for nearly a thousand years until its defeat in 1453 by the Ottoman Turks. The sea beast system attained its height between the 5th and 8th centuries A.D., highlighted by the decrees of Justinian in 533 and Phocas in 606 (both were emperors of the Eastern Roman Empire) which first propped up support for the Pope in the west, and eventually declared him to be the “Universal, [i.e., Catholic] Bishop” over all the churches.

As the dragon power in the east became more interested in its own internal affairs due to invasion by Saracens and Ottomans (Rev. 9 – 5th and 6th trumpet periods) and was unable to address the flood of barbarians making inroads in the west, the bishop of Rome looked for other suitors for protection. His attention was drawn to the center of the European continent, specifically the regions of France and Germany which relate to two sons of Japheth, Gomer and Magog. This is the center of the *“beast of the earth”*. This Franko-German connection has been there throughout time; two peoples and two regions prepared by Deity for use at the time of the end. Looking toward this region of the earth, John saw in a vision *“one of his heads as it were wounded to death”* (Rev. 13:3). John was seeing the end of Imperial Roman influence in the west which lasted for 500 years from Romulus (31 B.C.) to Augustus, ending in 476 A.D. with the overthrow of Augustus and the setting up of a Gothic Empire under Odoacer and then Theodoric. The Goths, who were Arian Christians and despised the relic worship and Trinitarian doctrine of the Pope, stripped the Pope of all regal and spiritual authority, and so eclipsed Papal Rome for 60 years (Rev. 9:12). Odoacer and his successors were eventually recognized by the Eastern Emperors (having no other choice at the time) as the governors of the Western Empire. But this was not the end of Papal ambitions, as the prophecy continues, *“and his deadly wound was healed: and all the world wondered at the beast”* (Rev. 13:3). As previously remarked, the Eastern Emperor Justinian came to the aid of the Pope, whose armies overthrew the Gothic kingdom

~ THE ROMAN EMPIRE UNDER JUSTINIAN AND PHOCUS ~



~ THE "HOLY ROMAN EMPIRE" UNDER CHARLEMAGNE ~



The transformation of the "beast of the sea" into the "beast of the earth" evolved over a millennium as the Papacy looked for other suitors once the eastern empire fell under attack from invading hordes from East Asia (Saracens/Ottomans) and could no longer offer protection to the west, most of which had been lost to barbarian invaders (Goths, Visigoths, Vandals, and Huns). These barbarian invaders formed the "ten horns" of the seventh head of the Sea beast preparatory to the formation of the Earth beast under Charlemagne, King of the Franks.

and reinstated papal sovereignty over a period of years between 526 A.D. and 544 A.D. Justinian's imperial and military support for the Pope thus fulfilled the prophecy of Revelation 13:5-7, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

At this juncture in history, Rome became the "mouth of the beast" from which papal decrees would emanate in blasphemy against Yahweh for a period of "forty and two months", or 1260 years (calculating based upon the a day for a year principle, with each month having an average of 30 days x 42 months = 1260 day/years) with beginning points in A.D. 533 and 608 and terminating with the great losses suffered by Rome during the French Revolution (1789-1793) and finally, the loss of temporal power (A.D. 1868). So now we can see clearly how the influence of the "sea beast", wherein the power of the Papacy was consolidated, transfers and overlaps into the "earth beast" period (post-800 A.D). But the next two centuries saw further inroads as peoples hostile to the Pope (the Lombards) once again took control of Italy. However, because at this time the Eastern Empire had to concentrate their armies on the invading Saracens and Ottomans from the east, they could no longer answer the Pope's calls for aid against his enemies in the west. The Papacy turned to the Franks under Pippin and then Charlemagne for assistance, laying the foundation for a new "Holy Roman Empire" styled by the Spirit as "the beast of the earth". In turn, this system would give rise to the "image of the beast".

The Beast of the Earth

The designation of this new emerging system as a "beast of the earth" as opposed to "the sea", directs our attention to continental Europe as opposed to coastline regions surrounding the Mediterranean Sea. The Spirit revealed to John that this continental dominion "had two horns like a lamb, and he spake as a dragon, and he exer-



LAMB AND DRAGON INSIGNIA OF POPE GREGORY XIII: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" (Rev. 13:11).

cised all the power of the first beast [sea beast] before him" (Rev. 13:11-12). From this passage we are made to understand that the power to which the Papacy would turn would be willing to join with him as a "dual authority," not unlike Daniel's two-horned Ram dominion ruled by the Medes and the Persians. History confirms for us that this is exactly the case. On December 25th, 799 A.D., Pope Leo III crowned Charlemagne as Augustus and Emperor. Thus, the Holy Roman Empire was born. "The pope rewarded him by placing a golden crown on his head and saluting him as 'Carolus Augustus, Emperor of the Romans.' The crowd responded with a shout, 'God bless and save Carolus Augustus, crowned of God, the great and peace-bringing Emperor of the Romans'." (Hamlyn History of the World) The Holy Roman Empire was to last for a 1,000 years up until 1806 A.D. (800 to 1806) during which time Europe would be plunged into what is termed the "Dark Ages." Indeed, it was dark from all aspects. In the shadow of the beast of the earth, the arts and sciences were suppressed, all commerce and trade was strictly controlled (Rev. 13:17), and the populous was kept in ignorance in order that the Church might control her dominions. Most of all, the Truth was extinguished at every turn: "and cause that as many as would not worship the image of the beast should be killed" (Rev. 13:15).

The Image of the Beast: The Papacy

The symbiotic (Church-State) relationship between the Papacy and the new Augustus in the west greatly exalted the position of the Papacy as the sword of Charlemagne



not only was extended to enlarge the empire but to extend the influence of “Christianity.” “*And he had power [the sword of the Emperor] to give life unto the image of the beast*” (Rev. 13:15). The word “image” is from the Greek *eikon*, signifying *a representation or manifestation*, like a religious icon. This indeed is what the Papacy became, and in large manner still is; a representation of what the masses in ignorance believe to be the “spiritual leader of all Christianity”.

The Frankish kings, Pepin and Charlemagne, successively “gave life” (Gr. *dunami*, or dynamics) unto this “image” by granting it temporal authority, with a kingdom in Italy. This kingdom comprised a small section of land formally occupied by three powers hostile to the papacy, thus answering to the three horns of Daniel 7 that were plucked up by the roots:

- (1) **The Kingdom of the Lombards**
- (2) **The Exarchate of Ravenna** (the last vestige of territorial power held by the Eastern Empire)
- (3) **The State of Rome**

At the behest of Pope Stephen II, Pepin conquered much of northern Italy (754 and 756) and made a gift (called the Donation of Pepin) of these properties to the Pope. In 781, Pepin’s son Charlemagne completed the prophetic picture by expanding the Pope’s sovereignty to include Ravenna, the Pentapolis, parts of the Duchy of Benevento, Tuscany, Corsica, what remained of Lombardy and a number of Italian cities. Hereafter the territory was called the “Papal States” right in the middle of Italy. This is where we link the three horns being plucked up by the roots (Dan. 7:8, 20) to make room for the little horn with the eyes of a man (the Papal See) and a mouth speaking great things. In celebration of this momentous gain in temporal and spiritual authority, the Papacy cre-

ated the “tiara” or “triple crown” as a sign of victory over its enemies, answering to the three horns. This crown, worn by the Popes over the centuries, has been added to the list of objects of worship.

Thus the *image of the beast* is none other than the Papacy itself, an icon of false religious veneration by the masses who worship him in complete delusion of reason. After this fashion John describes the nations as being “drunk” with the wine of her spiritual fornication (Rev. 18:3). Moreover, this delusion is perpetuated by the “image’s” ambassadors who permeate nearly every dominion on the globe, influencing the policies of every state toward its own ends. Daniel informs us that this horn power (which is the same as the image of the beast) had a particular look (“*whose look was more stout than his fellows*,” Dan. 8:20). The Chaldee *rab*, translated *stout*, means *captain, chief, great, lord, master*, which the Pope fancies himself to be, but again he is only a counterfeit who will be expelled by the brightness of the “*Sun of righteousness*” (Mal. 4:2; 2 Thes. 2:8).

To summarize: The Red Dragon of Revelation 12 (Pagan Rome) was overthrown by Constantine (touted as the first “Christian” Emperor), who assumed control of the dragon or serpent system and became its 6th imperial head. Constantine’s successors empowered the bishops of Rome and shored up imperial interests in the West, thus creating the *beast of the sea* (a territory literally encompassing the Mediterranean). The western element of this system is then broken up by Barbarian invasion (Goths, Visigoths, Ostrogoths, Burgundians, Lombards, etc.) and the power of the 6th imperial head in the west is wounded to death (by Odoacer/Theodoric), but is politically and spiritually revived by the Dragon power in the East (when Justinian intercedes).

As the Eastern Empire comes under duress by invasion of its own territories, the Papacy looks for other support. Thereafter, the *beast of the earth* develops through papal cooperation with the Franks from Germany (Charlemagne was the German King of the Franks, originating from Germany not France) and the *image of the beast* is given life, receiving power and a kingdom and eventually a united Church and State to become the *Holy Roman Empire*. Thus, Charlemagne with the Pope brought together Germany, France and Rome and locked them into one giant continental empire, the effects of which continue to influence world affairs to this day.

Charlemagne and Napoleon

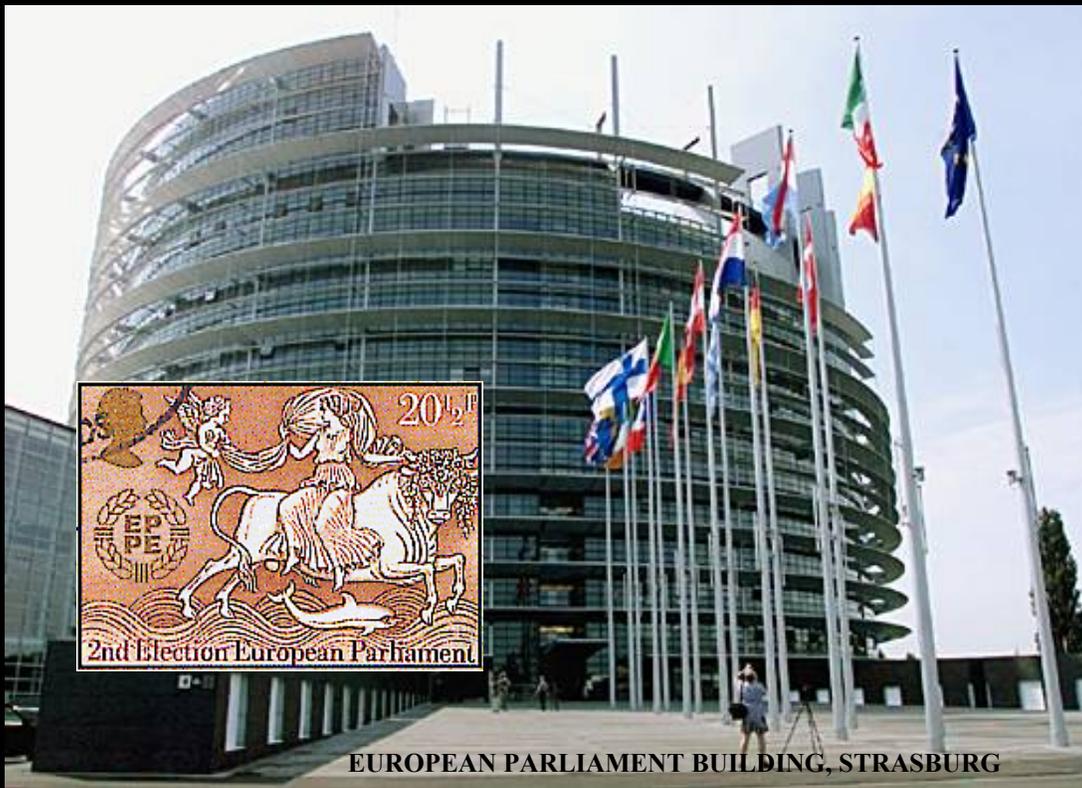
In 1789, the forty and two month (1260 year) period of papal Roman dominion assisted by Charlemagne was to be severely checked via a great political earthquake termed the French Revolution; *“and the same hour was there a great earthquake, and the tenth part of the city fell”* (Rev. 11:13). The city is mystical Babylon, a tenth of which was the French Monarchy overturned by the period of upheaval between 1789 and 1793. Out of the ashes of the scene, the French Republic was born, but with imperial enemies on all sides who were desperate to check the spread of the “frog spirit” of revolution into the rest of continental Europe. One of these imperial heads was the Austrian Empire and Guardian of the Papacy, hence, the vestiges of the Holy Roman Empire. Thus the Spirit would raise up another captain like Cyrus to overthrow these vestiges of mystical Babylon. This captain would be Napoleon Bonaparte, styled Napoleon the Great, whose magnificent career as the “Sun of Austerlitz” occupies five of the six vials of the 16th chapter of the Apocalypse.

By 1806 Napoleon had conquered Europe and had overthrown the Holy Roman Empire. It is interesting to note that when Napoleon came to assume the crown of Charlemagne, the Pope intended to personally coronate him, but while the Pope was extending his hands, Napoleon snatched the crown from the Pope, turned his back and crowned himself. Napoleon wanted to re-create the Holy Roman Empire in his own image, in essence saying, *‘I’m not Charlemagne and you’re not the Emperor - I’m the new emperor of the Roman Empire and I’ll crown myself.’* While Charlemagne was a German who conquered France and gave power to the Papacy (who in turn crowned him emperor), Napoleon, acting on the part of France (because he was a Corsican), conquered both Germany and the Papacy, thus crowning himself. Unlike Charlemagne, Napoleon separated the Church-State arrangement that had been bound together in the Holy Roman Empire on the heels of the 2nd great apocalyptic earthquake - the French Revolution. So throughout the ages, France and Germany have been inextricably locked in the story of the beast system as it has moved down through history upon the European scene. Tangled between them both, and extending well beyond the borders of continental Europe, has been the apocalyptic “vine of the earth” (Rev. 14:18-19), that is, the Papal See, hedging itself against the political tides of the day, clinging to new powers when old suitors are defeated.

A succession of defeats suffered by the papal vine of the earth and her suitors is described in Scripture, culminating with the fifth vial: *“and the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain”* (Rev 16:10). Where was the “seat of the beast” in ancient times? Under Charlemagne it was at Aachen or A-La-Chapell. By the time Frederick (Friedrich) the Great of Barbarossa became emperor, the seat moved to Frankfurt, and by the time of Napoleon’s rule over France it had moved to Vienna, Austria. This is where the 5th vial was poured out, on the seat of the beast in Vienna and additionally the seat of the beast in Rome; both emperor and Pope (the two horns of the beast of the earth) were overthrown by the campaigns of Napoleon. The Holy Roman Empire officially ended when the Austrian Emperor Franz II, ruling in Vienna, conceded defeat. In a dramatic proclamation from the balcony of the Jesuit church of the Choirs of Nine Angels at the Am Hof Platz in Vienna on August 6th, 1806, it was declared that the Holy Roman Empire was at an end. As previously mentioned, Napoleon had summoned the Pope (Pius VII) from Rome to



In 799 AD the German born Charlemagne was crowned ‘Carolus Augustus, Emperor of the Romans’ but his crown would later be claimed by a Frenchman, Napoleon Bonaparte.



EUROPEAN PARLIAMENT BUILDING, STRASBURG

The European Parliament Building in Strasbourg is an architectural representation of the Tower of Babel under construction, a simile of which first appeared on an EU promotional poster entitled "Many Tongues, One Voice". The Parliament is the executive wing of the European Union. To the far left is a commemorative stamp representing the European Parliament under the symbol of a woman (Europa) riding the beast (Zeus).

the Notre Dame Cathedral in Paris two years earlier for his own crowning on December 2nd, 1804. As conqueror, Napoleon also felt that he had a perfect right to take the mantle of Charlemagne and become a French ruler of the Holy Roman Empire rather than a German. Accordingly, another crowning ceremony was arranged where he actually put on the Crown of Lombardy, the very crown used by Charlemagne which is now stored in the Monza Cathedral in Italy. The crown is made of iron. Thus emerged a new Iron Emperor ruling (albeit briefly) over much of the territory of the former empire of ancient Rome.

Here then is the theme of our exposition: **we fully expect to see the Holy Roman Empire re-form yet one last time to oppose the multitudinous Christ.** We have clear evidence right before our eyes in the formation of the European Union, which, despite its mantle of democracy and freedom is actually an autocratic regime designed to squelch any dissent by the people. Not surprisingly, this system in the making is centered on the reuniting of the Franko-German powers including the rising influence of the Roman Church, hence the re-creation of a Church State (two-horned) power in Europe. This reversal of Napoleon's policies and campaigns that destroyed the former Holy Roman Empire must then be met with yet another final conqueror, the Anti-type of Napoleon, the "Sun of righteousness", even Jesus the Christ. This is why we look with great interest to Revelation 17 when

the "beast that was, and is not, yet is" is revived yet again, ridden by a harlot woman who receives power from ten kings for one hour (or 30 years) to make war against the Lamb. This is the same beast that was punished (though not completely destroyed) under the first five vials of chapter 16 and yet here it finds life one more time to oppose the Lamb, the Ancient of Days from Daniel 7, Christ and the Saints. So, Brethren, there must be a re-forming of the beast system yet one more time in anticipation of Christ's return.

The Beast and the False Prophet of the Latter Days

Revelation 14 records a vision of the Kingdom of God. We see the Lamb and his company victorious on Mt. Zion, the fall of Babylon, and the reaping of the earth. In verse 11 we read, "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Now what does this verse tell us? There must be a *beast* and an *image* of the beast in the latter days in order for this judgment to be poured out upon them (being tormented for ever). Therefore we look for the beast's revival yet one more time as a sign left for believers that the

advent of Messiah is near. Now we look to Revelation 15:1-2:

“And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.”

When is there a “sea of glass”? Brother Thomas wrote that *“the seven last plagues, in which has been filled up the wrath of the Deity, having by the end of the one thousand six hundred furlongs, or forty years of Micah, clarified the sea, and taught the inhabitants of the world righteousness (Isa. 26:9), the time will have arrived for the celebration of the FEAST OF TABERNACLES in the Kingdom of the Deity. The present constitution of Antichristendom in church and state, with all blasphemous dissenting ‘abominations,’ in the time of this great feast will have no existence. They will all have been previously abolished as ‘lies, vanity, and things in which there is no profit’ (Jer. 16:19), by the victorious saints, who in the time of the feast possess ‘the Kingdom, and dominion, and the greatness of the Kingdom under the whole heaven’ (Dan. 7:27). Not one rival dominion exists to dispute with them the sovereignty of the world; which henceforth is ruled in righteousness by them who had learned righteousness in faith and practice, in a previous state of tribulation and reproach. These are now the victors, standing triumphantly upon the arena [sea] of their conquests”* (Eureka, Vol. 5, pg. 87).

The victors are the Multitudinous Christ who have defeated the nations of the beast. Revelation 16:13 gives us more clues that the dragon, the beast and the false prophet (papal, not Islam) all co-exist and are contemporaneous with the battle of Armageddon. In Revelation 17:13, speaking of the beast here, the 10 horns being 10 kings have *“one mind”* and *“shall give their power and strength unto the beast.”* And finally in Revelation 19:19-20, we have Christ pouring out the final judgments against the beast, the kings of the earth that give their power to the beast for one hour, and the false prophet. We know what happened the last time the beast of the earth gave its power to the image of the beast in Revelation 13:15; the Holy Roman Empire was born. Should we expect anything different this time around? Certainly not.

Who is The False Prophet?

We must remember that Revelation is given by Jesus

Catalog of Activities by the Roman “False Prophet”

A.D.

- 124** *The immortality of the soul (Babylonian, Egyptian)*
- 325** *The Trinity adopted (Nicean Creed)*
- 431** *Mother Mary of God (Semeramus the Mother of Tammus), Queen of Heaven*
- 451** *The Bishop of Rome changes the title to Pope or Father (Pope Leo)*
- 1079** *Priestly Celibacy*
- 1198** *Reading of the Bible in the vernacular condemned (on penalty of death)*
- 1229** *The Bible placed on the index of forbidden books*
- 1854** *The Immaculate Conception*
- 1870** *Papal Infallibility*
- 1950** *The Assumption of Mary to Heaven*
- 1973** *Pope re-affirms belief in the Devil*
- 1992** *Evolution declared as being compatible with the Bible*

himself to his servants and conveys his message in signs and symbols. As such, it reveals events relevant to believers down through the ages, most of which occur before Christ returns to the earth. It does not deal, for example, with the return of the Jews to their land, or with the perennial conflict between them and their Arab neighbors. That was not the purpose of Christ’s message to the ecclesias, as those matters are covered elsewhere in the Bible. Rather, the Revelation is to warn His brethren about problems that would arise from those who deserted the original teachings of the Truth and became false teachers, while still pretending to be “Christian.” Contrary to the way the term is used today, a prophet is one who is basically a teacher. Paul told the believers at Corinth that a good prophet is one who teaches with sound words of education, comfort and encouragement (I Cor. 14:3). So a false prophet (teacher) is one who subtly teaches lies and promotes error, causing believers to stray away from the earlier truths they once believed.

Jesus constantly warned his followers to beware of “pseudo-prophets”, which is what the original Greek text actually means. He cautioned them that many such evil men would arise who would actually deceive the believers. Peter, John, and Paul also added to their warnings that, as they approached the end of the Jewish age (A.D. 70), there would be a significant departure from the True Gospel. Amazingly, this would grow out of the Ecclesia

itself from those having “*itching ears.*” It would not be some external, rival, religious system, it would be a corrupt form of Christianity. This is a key point to remember: the Apostasy that we understand as false Christianity, the Papacy, and the False Prophet in Revelation **all fell away from the True Gospel of Christ.**

The Apostle Peter speaking primarily about his own day, and foreshadowing our own “last days,” spoke of false teachers who “*would bring in damnable heresies*” (2 Pet. 2:1). That is why John urges believers, even today, to carefully examine any new “spirits” or doctrinal and prophetic ideas as they come along to see if they be of God “*as many false prophets are gone out into the world*” (1 John 4:1). We note carefully that he says the false prophets will originate from within the Ecclesia.

So, Why Not Mohammed?

Why shouldn’t Mohammed be identified as the false prophet? Because there is absolutely no scriptural reason for doing so. If we do not identify the Papacy with this title, we fail to grasp the essential nature of the apostasy and the false religious system that resulted. Moreover, we would be misapplying Scripture and misunderstanding the role of Islam in the Apocalypse, which was to bring judgment against the idol worshipers of the Eastern Roman Empire (Trumpets 5 and 6).

If we consider thoroughly the question of Islamic Pan Arabism we will find that there are no such entities in the Middle East today; none. Iran might be considered an Islamic theocracy (since the 1970s with the overthrow of the Shah), but Iranians are not Arabs, they are primarily Persians (descendents from Japheth, not Shem). Conversely, among the secular (non-religious) governments and organizations of the Middle East are Egypt, Syria, Jordan, Iraq (formerly under Saddam Hussein), Saudi Arabia, The United Emirates, Kuwait (under Mushariff), and the PLO. Other neighboring (non-Arabic, yet primarily Moslem) secular states include Turkey and Pakistan. As we consider this picture, **where then is the Pope of Islam?** Can the Arabic/Moslem peoples be united under one Islamic system of religion? No, it’s not in their DNA, as it were. Yahweh has set forth a principle that they will put ‘*every hand against their brother*’ and so it is today. Just look at the Sunni/Shiite civil war in Iraq. Saudi Arabia being predominately Sunni is battling Shiite Iran in a proxy war in Iraq. How will they be united under one False Prophet system? They cannot, and they will never be, because Islam has no singular voice and Mohammed is not the false prophet of the Apocalypse.

Today, Islam is indeed a powerful religious system, but so too is Buddhism in the world’s most populous nation, China. The same is true with Hinduism in India. And one must never forget that three quarters of the world’s Muslims live well outside the Middle East in non-Arabic nations. It must also be recognized that Islam did not originate from Judea, but from Arabia. The religion of the *real* false prophet, however, was a corruption of the Truth first preached to the Jews in Israel by Jesus and the Apostles.

Mohammed, who is credited with founding Islam in 622, never accepted Christianity and therefore could never fit Paul’s description of having fallen away, as described in 2 Thessalonians 2:3. He was born 500 years after the apostate Church had already embraced the non-biblical ideas about the immortality of the soul, the Trinity, and the worship of Mary as the Queen of Heaven. Indeed, Mohammed struggled hard to convert his followers from their polytheism and paganism to believe in only one god whom he called “Allah.” Curiously, Mohammed had respect for Jesus, albeit he regarded him as just another teacher, totally rejecting the idea that “Allah” could actually have a son. With these facts being the case, where did Mohammed first receive the label as being the “false prophet” of the Apocalypse? Not surprisingly, it was the Catholic Church during the time of the Crusades that first named the religion of Islam as the false prophet, a familiar tactic to draw attention away from the Papacy. When Luther, Calvin, and a host of other Protestants identified the Pope as the “man of sin,” the “false prophet,” and the “anti-Christ,” the Papacy reacted with an organized dis-information campaign called the Counter Reformation.

As discussed previously in the *Christadelphian Truth Gleaner*, Vol. V, issue No. 2, 2006, the chief agent of this counter-campaign was the newly created Jesuit sect of the Catholic Church designed to thwart, confuse, undermine and completely destroy their opposition: the Reformation. They have succeeded, and the majority of so-called Christian denominations, having fallen back in line with “church teaching,” no longer consider the Roman Church a threat. Unfortunately there have been some Christadelphians that have fallen prey to these false interpretations as well. We, Brethren, are without excuse to succumb to these heresies with the wealth of documented history and the complete Scripture at our disposal... if we will only take the time to read and study it.



The foreign policy of Germany's current government reveals a striking resemblance to Hitler's "Third Reich" in the creation of a German-centric "Middle Europe".

The Future of Europe: A Franco-German Empire Dominated by Russia

Strenuous efforts have been made to resurrect the Holy Roman Empire centered upon Germany, and it has been those efforts which have plunged Europe into two of the most terrible wars ever known to man. The ambitions of the German Empire resulted in WW1 (the Second Reich; the Otto Dynasty after Charlemagne's empire was the First Reich), then the Third Reich under Hitler plunged the world into WW2. As Franz von Papen, the Pope's Privy Chamberlain and German Vice Chancellor, expressed it: "Nazism is a Christian reaction against the spirit of 1789" (a reference to the French Revolution and the spirit of human rights, equality, etc). When Otto the 1st was crowned on August 7th, 936, such was the rejoicing at the emergence of a new strong ruler that the assembled crowd raised their right arms and cried, "Victory and Salvation," or "Seig und Heil," which Hitler later incorporated into the Third Reich. Despite the failure of two World Wars in turning back the tide of German ambition, the efforts to resurrect the Roman beast have continued as obstinately and as determined as ever. The unification of Europe today (presently being championed by Germany's Christian Democratic Union leader Angela Merkel) is nothing less than a means of bringing the beast out of his bottomless pit whereby it will oppose Jesus and his immortalized brethren (Rev. 17:8 & 13).

In December of 2006 an article was posted on <http://german-foreign-policy.com/> entitled **German "Imperium" Europe** that reported on a project by the German Foreign Office of cartographical plans for a "large scale reordering of Europe." This project is essentially a graphic presentation (by way of maps and charts) of Germany's territorial ambitions dating back to the era of Charlemagne. The maps define what is called "Middle

Europe," wherein Germany dominates the central European continent. The article states that, "*the accompanying charts designate parts of France, Denmark, the whole of Luxemburg, Switzerland and upper Italy to the political fiction of a German-dominated centre. Naturally, Poland, the Czech Republic and Hungary are taken into the project. Various areas are claimed as part of 'Middle Europe' [including the Baltic States and former Soviet states] because they were originally part of the German Reich, 'quite separately' from their later conquest by the Nazis. German-foreign-policy.com is publishing excerpts from these charts which bear a worrying similarity to projections made by the predecessor states of the German Federal Republic.*"

The article continues under the subheading of **Mediaeval**; "*It is abundantly clear that the 'Large Space Reorganisation (Grossraumgliederung)' is intended 'for the political and administrative purposes' of the German authorities. So this revisionist framework stands in the tradition of similar German attempts to base demands for leading power status in Europe, founded on reviving aspects of the Middle Ages. Elite German geographers reached a high point in these endeavours when they placed their services at the disposal of the Nazi regime. As investigations have shown, this involved direct cooperation with the Foreign Office and other departments of the Nazi regime. The resulting maps were used, amongst other things, to plan the attack on Poland and assisted greatly in the expulsion campaigns against the Polish population. The new charts recall the time when Poland was seen as a reservoir of slave labour in the Nazi version of a teutonic 'Middle Europe'.*"

As we contemplate the future of "Middle Europe," we do so in context with our Biblical perspective that reminds us again of the sons of Japheth: Gomer and Magog, or the latter day Franko-German power. After WW2, France and Europe cried that "*never again would Germany be allowed to have access into the Ruer and Sar Basins in the Rhineland*". Why? Because in these basins lay huge coal and iron deposits. This is where Nazi Germany created her war-machine; it is the industrial region that lies on the ancient boundary between France and Germany. But the people of Europe have forgotten history, and so run headlong into allowing conditions to develop that will end with a repeat of her past in the form of so-called "European Union".

The modern conception of European Union was first set into motion by a Frenchman named John Monnet who

THE ROAD TO EUROPEAN UNION



British Prime Minister Tony Blair signs the EU Constitution under the watchful eye of the Papal See in the 'Orazi and Curiazi' hall at the Campidoglio, the political and religious centre of ancient Rome, today home of Rome's city hall, October 29, 2004.

Two branches of the Orthodox Catholic Church reunite after 80 years - 2007

Germany Heads EU Presidency and pushes for a "Christian" Foundation for EU Constitution - 2007

Constitution Fails Ratification without reference to "Christianity" - 2005

EU Constitution Signed by Member States - 2004

Euro Currency introduced - 2002

Treaty of Nice and Charter of Fundamental Rights - 2000

European Central Bank -1997

Single European Market in force - 1993

Maastricht Treaty Establishing a format for European Union - 1992

Draft European Union -1984

Euro Established as means for common currency - 1978

ECSC and Euratom Join EEC - 1965

European Parliament - 1962

OEEC and EFTA - 1959

Treaty of Rome Begin EEC - 1957

EU Flag - 1954

EDC - 1952

ECSC - 1951

Council of Europe - 1949

World War II - 1939-1945

worked behind the scenes to develop the “European Coal and Steel Community” (ECSC) founded in 1951, the precursor to the EEC and the EU. The project was intended to show cooperation and reconciliation between France and Germany in the aftermath of WW2. There was also a desire to unite the countries by controlling the coal and steel regions which were fundamental to war industries. It linked the German economy with France. In 1950, Robert Schuman, the French Minister of Foreign Affairs, declared: *“Through the consolidation of basic production and the institution of a new High Authority, whose decisions will bind France, Germany and the other countries that join, this proposal represents the first concrete step towards a European federation, imperative for the preservation of peace.”*

Today, this region along the Rhineland houses all the primary European Union government buildings, from the Council of Ministers in Brussels, to the Parliament building in Strasburg, to the Legislative/Court of Justice building in Luxemburg, and all the central bank buildings, all

The European Coal and Steel Community or ECSC treaty was the foundation stone for the European Union of today.



along the ancient borders of Germany and France. Brethren, this locale is no coincidence. In 1957 another European treaty was signed, moving the latter day beast system yet another step closer to reunification. This treaty was signed in the Lateran Palace in the Vatican. The original or founding six countries represented by six signatories were all Roman Catholic. And immediately after signing the Treaty of Rome, they celebrated Mass together with the Pope. So the “woman riding the beast” identified with the number of man (6) has been well involved with this unification process from the beginning.

The Religious Element: Re-Christianizing Europe

While the whole notion of the European Union has been sold to the masses based on purely political and economic principles operating under a common currency, the Papal See quietly waits and watches for the opportune moment to make religion the foundation stone of a new Roman Empire. Meanwhile a common currency is having its effect facilitating common institutions which will lead to political union. This is the key part of the strategy, and it’s working. A common European culture is emerging among the generation ranging from ages 15 to 40, known as “generation E” (or “the Nineties Generation”). A good portion of the group consists of college-educated young professionals who grew up in one part of Europe (Edinburgh, Madrid or Florence, for example), studied at universities in other parts of the continent (such as Oxford, Paris or Frankfurt) and are pursuing professional careers in still another section of Europe (as in Rome, Brussels or Dublin - called the “Silicon Valley of Europe”). Increasingly, those in generation E view themselves as Europeans first, and secondarily Scots, Spaniards, Germans, Italians, or otherwise. In their eyes, Europe is more than a continent, it is their national homeland, and English is their common language. In essence they are becoming “beastified”.

But Brethren, we know that the pretenses of this Supra-National European entity, the United States of Europe concept, is simply the re-emergence of the latter day beast system right before our very eyes. Ironically and in accordance with Scripture, Britain can’t quite seem to find a place in the EU. This is consistent with Charlemagne’s empire and Napoleon’s brief reign, neither of which included Britain. The heart of Europe is France and Germany to be assisted by its military champion in the east, Russia.

Many treaties later we come to the Maastricht Treaty on Feb. 7th, 1992. The Treaty was signed in a very symbolic place for the Holy Roman Empire: Aachen or A La Chapelle, the seat (throne) of the beast of the earth under Charlemagne following 800 A.D. Since 1992 there have been several other treaties in Europe including the Treaty of Nice and a recent attempt to ratify the European Constitution. In any case, the Maastricht Treaty ushered in a couple of key issues that warrant our attention.

1. The Euro-Pol or European Police Force
2. The Rapid Reaction Force, a European Army to replace NATO.

An article from the Financial Times dated Oct. 24, 2006, reports that, *“Germany...will adopt the most radical restructuring of its military since 1945, turning the Bundeswehr into an international intervention force. It will see Germany’s military officially abandon its primary task of defending the country’s borders in favor of a more robust role for German troops on international missions.”* Consequently, other states such as Poland also endorsed this idea. Again from the Financial Times, 11/5/2006, *“Poland has proposed the creation of 100,000-strong European Union army tied to NATO [ultimately to replace NATO] for use in global trouble spots [such as the M.E./Israel] or for European defense, according to Lech Kaczynski, the country’s president.”* This represents a major shift in policy in the aftermath of a Germany once humbled by the Allies in WW2 and begins the creation of a military “third leg” to support the economic and religious platform now under construction within the EU.

Presently Europe is a very secular, anti-religious, anti-Christian society. Religious convictions and practices are fading from people’s lives, only to be replaced with increasing materialism and permissiveness. The present Pope has repeatedly referred to this problem and has even written a book which addresses Europe’s secular trends, relativism, and nihilism and material obsession. In his recent visit to Turkey (Nov. 30th, 2006), Pope Benedict met with the Eastern Orthodox Patriarch (Bartholomew) in Istanbul (Constantinople) and said that, in Europe, *“Christian tradition is being eroded. The process of secularization has weakened the hold of that tradition [Catholic tradition]; indeed, it is being called into question, even rejected,”* the Pope lamented. *“In the face of this reality, we are called together [Catholic and Orthodox, East and West, i.e., Daniel’s image] with all other Christian communities [protestant harlot daughters back into the Roman Catholic ‘fold’], to renew Europe’s*

German Chancellor, Angela Merkel



“The German Chancellor, Angela Merkel, has discovered the messianic mission of her EU presidency – a quest to find Europe’s soul. She is determined to breathe life into the dead dormant [EU Constitution] document, declaring: ‘We must give Europe a soul. We have to find the soul of Europe’.” [Remember Charlemagne’s Christianized “Orb” on Page 9? - Ed.]

The GuardianUnlimited, <http://www.guardian.co.uk/>

awareness of its Christian [Catholic] roots, traditions and values, giving them new vitality” (as the latter day beast will be ridden by the harlot Church). We believe that the failed attempt to adopt the EU Constitution signed in October 2004 was due to the exclusion of any reference to God or the Catholic Church (i.e., “Christianity”). Cardinal Renato Raffaele Martino, president of the Vatican’s Pontifical Council for Justice and Peace, fought a hard, but unsuccessful, battle for Christianity to be mentioned in the EU Constitution. Still troubled by that defeat and by the Spanish parliament’s moves to legalize sodomite marriage, he asked, *“Those Roman Emperors who wanted to get rid of us, where are they today? And Napoleon, he didn’t like us either. And where is Napoleon today?”* (*Europe, Not Christian, U.S. News & World Report*).

Germany’s Chancellor Angela Merkel has also been front and center in the “God in the EU debate” and has

made it one of the main causes of her tenure in office. Following her August 2006 meeting with Pope Benedict she said, *"I underlined my opinion that we need a European identity in the form of a constitutional treaty, and I think it should be connected to Christianity and God, as Christianity has forged Europe in a decisive way"* ("Catholic high-level group could fuel EU 'God' debate," <http://www.unieurope.org/>). *"Europe's 'Christian values' should be enshrined in a new version of the EU constitution"*, the German chancellor declared (*Guardian Unlimited*, <http://www.guardian.co.uk/>). Nevertheless, there are big constitutional potholes ahead. Just this May, the Chancellor backtracked and said, *"You know what my personal view is. I would have liked the constitution to deliver such a reference. But as president of the European Council, I see there is not much of a chance,"* she said on the prospects of God appearing in a preamble to the EU text. *"I can't hold out any hope,"* she added (*EU Observer*).

We accept that the Elohim, not the Papacy, are in control of the situation. Thus, it will only be a matter of time before the constitutional treaty (or some other document that sidesteps the whole process) will be re-worded and come back with the Pope's approval. The right message will be allowed to permeate down through priests to laity, thus ensuring ratification. *"Thus a Christian-Catholic Europe, suitably tinted with humanism and socialism will emerge, and in symbolic language the great papal harlot carried by the ten-horned European Beast"* (Rev. 17:3 - *The Bible Magazine Online Edition*, 8/31/2006).

Additionally, Germany's Foreign Minister Frank-Walter Steinmeier underlined the country's willingness to find a solution to the institutional impasse. *"The main goal of the German presidency will therefore be to better explain the European project to citizens in an accessible language, culminating in the 'Berlin Declaration' on 25 March 2007 to celebrate the EU's 50th anniversary. Together with the member states, the German presidency wants to set up a road map and the broad contents of a constitutional text, which will be presented at the June EU summit in 2007. The aim is to have all member states ratify a new treaty before the European elections and the appointment of the new Commission in 2009"* ("Germany hopes to solve constitutional crisis," by *EurActiv.com*).

Finally regarding this subject, consider this very intuitive analysis of Europe today from a February 2006 www.realtruth.org article: *"In their [Europe today] secular thinking, war is judged as a waste of time and money*

is immoral. Yet this thinking is bound to change as the European Union grows into an economic, political, and potentially military juggernaut. It already possesses virtually every component necessary to be a counterweight to American supremacy. Could men, when given access to such power, deny human nature and pass up the opportunity to become a global leader in all arenas? With 25 democratic nations (and soon 27) each having a say in EU affairs, the government is too large and unwieldy to govern efficiently and effectively. Only when the member states concentrate on countering U.S. interests [and soon focus on that Jewish stumbling block - Israel] are they unified and unanimous. Just as a corporation, school system or church cannot successfully govern by committee, neither can a government. Someone must be in charge - someone must take responsibility for when things go wrong - someone must captain the ship. To become a federal superstate with supranational governance, capable of executing decisions with speed and precision, Europe must have a strong leader guiding the way. Plans are already in the works." We look earnestly for that leadership to emerge, which will to some degree represent and include the Papal Harlot system as its rider.

More on the Pope's recent visit to Turkey:

As mentioned earlier, there is great prophetic significance to the Pope's recent visit to Turkey. *"The most astute saw the visit for what it was always designed by Benedict to be, an overt ecumenical move to accelerate the Vatican's efforts to draw the Eastern Orthodox Church back into the fold following the schism that split the Eastern Church from Rome in 1054 A.D"* (Dec. 4th 2006, <http://www.thetrumpet.com/>). This visit was craftily done understanding that the Orthodox Patriarch (Bartholomew) isn't even recognized by the Turkish government and represents a pitiful following of only 3,000 Orthodox faithful in Turkey. The article continues by saying, *"Never has Eastern Orthodoxy, linking with Roman Catholicism, been given such a wide media exposure and it all emanated from within an overwhelmingly Islamic nation. This was a masterful media coup [deceivableness] for the pope's promotion of his ecumenical efforts."* From the Vatican information services website (www.ewtn.com), there are several news releases that summarize the details of the visit to Turkey. Here are excerpts from those releases:

"Our fraternal encounter highlights the special relationship uniting the Church of Rome and Constantinople as sister Churches" (Benedict XVI).



*"We consider Nebuchadnezzar's Image the symbol of Gogue's dominion, when, he, the King of the North (Dan. 11:40-45), and of Assyria (Isa. 30:30-33), encamps with his army, drafted from all subject nations (Hab. 2:5), on the mountains of Israel (Dan. 11:45; Ezek 38:8), on all sides of Jerusalem, and is in actual possession of the Holy City (Zech. 14:2), in the latter days (Ezek. 38:16). **He is not the 'last beast,' however. Till Gogue is broken, the lamb-horned, and dragon-speaking beast (Rev. 13:11) is an iron leg of the image - a co-partner with Gogue, yet inferior to him, in the majesty of the Greco-Roman-Dragonian dominion of 'The End.'** But when the Clay is sundered from the iron by the stroke of the stone-power, that is, when Gogue is broken, the Western leg and Toes, or 'Beast and the kings of the Earth' (Rev. 19:19), have still to be subdued. These are of the Fourth Beast of Daniel, which has to be slain, and his body destroyed in the burning flame by the Lord Jesus, his Saints, and Israel... with reference to the construct state of the image in the king's vision. It never has existed as a whole elsewhere than in the dream. In the latter days, however, the thing signified by the image will appear as complete in all its parts as the statue itself before it was smitten by the symbolic stone."*

HERALD OF THE KINGDOM; Vol. II, No. 2, Page 47, Feb. 1852

"With heartfelt joy we thank God for granting new vitality to the relationship that has developed since the memorable meeting in Jerusalem in December 1964 between our predecessors, Pope Paul VI and Patriarch Athenagoras. On the eve of the final session of the Second Vatican Council, Paul VI and Patriarch Athenagoras took another unique and unforgettable step in the patriarchal church of St. George and the basilica of Saint Peter in the Vatican respectively: they removed from the memory of the Church the tragic excommunications of 1054. In this way they confirmed a decisive shift in our relationship" (Benedict XVI). Istanbul, formerly Constantinople, is the hub of early Christendom as it was organized by Constantine the Great and later ruled by Justinian and other Emperors. This is when Roman Catholics in the West split from Orthodox Christians in the East (1054 A.D.), dividing the empire along religious lines.

"In that same spirit, my presence here today is meant to renew our commitment to advancing along the roads towards the reestablishment... of full communion between the Church of Rome and the Church of Constantinople" (Benedict XVI). The specific obstacles between the two "churches" have historically been the Orthodox objection to the supremacy of the Pope and papal infallibility. This latest trip has alleviated the first obstacle, papal supremacy. We await an agreement on the papal infallibility obstacle very soon.

"This mission looks not only to those cultures which have been touched only marginally by the Gospel message, but also to long-established European cultures deeply grounded in the Christian [read "Catholic"] tradition" (Benedict XVI).

"The Christian [Catholic] message, like a grain of wheat, fell on this land and bore much fruit; we must be profoundly grateful for the heritage that emerged from the fruitful encounter between the Christian message and Hellenic culture. It has had an enduring impact upon the Churches of East [Greek] and West [Latin]" (Benedict XVI) [the two legs of Daniel's image with the admitted Grecian, i.e., "Babylonian", mixture].

A point of clarity needs to be made here: In Daniel 2:41, when describing the feet and toes of the image, it says, *"the kingdom shall be divided."* It was Diocletian who first divided the Roman Empire into so-called "prefectures," but the main division of the empire was based upon the Greek culture of the eastern part and the Latin culture in the west. Constantine further solidified this division when he transferred the center of his govern-

ment from Rome to Constantinople. In any case, it has always been a Greek/Latin empire, and these two cultures are represented by the two legs of Nebuchadnezzar's Image, as well as by the two feet with their toes representing the "toe" kingdoms of Europe that succeeded the Roman Empire in the west.

Finally, from the Vatican press release, "*Benedict XVI recalled that the primary goal of ecumenical dialogue remains the same: to reach one, single, visible Church. The eastern and western parts of Europe are coming closer together [speaking of the former Soviet states such as Poland, Romania, Czechoslovakia, Yugoslavia, etc.], and this encourages Churches to coordinate their efforts to safeguard the Christian [Catholic] tradition.*"

Finally, our attention is also drawn to the Russian Orthodox church and its patriarchal leader Alexei II. Again from the Vatican news service from Nov. 17th, 2006, "*The Russian patriarch has shown unusual openness to the possibility that he might someday arrange a face-to-face meeting with the Pontiff. If such an encounter took place, perhaps in a third country, it would be a historic event of exceptional importance.*" The primary obstacle between these two divisions is the complaint from the Russian Orthodox side of ongoing "proselytism" by Rome in traditional Orthodox countries.

CONCLUSION: "This is the conclusion of the struggle about to commence. Despotism will triumph throughout Europe, and Democracy will go to the wall" (Herald of the Kingdom, Vol. II, No. 2, Pg. 38, Feb. 1852).

With its expansion to 25 member states, the European Union is poised to become a vast federal superstate, a United States of Europe. It has more people (457 mil.) than the United States, a larger consumer market, more troops (collectively, almost two million armed forces personnel) and, with more votes on the United Nations Security Council and every other international body, stronger political muscle. It has a president, a legislative body, a flag, a national anthem, a motto ("Unity in Diversity"), open borders between member states, a constitution (yet to be ratified), a Bill of Rights, and a court system that can overrule the highest of any member court. T.R. Reid, bureau chief for the Washington Post and author of the book *The United States of Europe: The New Superpower and the end of American Supremacy*, observed, "*I think it's fair to say that Europe is more united today than at*

any time since the Roman Empire."

This final constitutional piece will bind Europe together like no other treaty before it and pave the way for the Papacy to mount and ride the beast; democracy will "go to the wall," and the Papacy will think itself triumphant. It has always been the grand strategy of the EU to properly condition the peoples of Europe slowly through treaty after treaty and then at the right time bind them together under the "New Roman Empire." The words of Solomon have particular significance here when he says "*there is nothing new under the sun,*" or as Rome prefers to put it: "*Semper Eadem,*" "Always the same."

The EU Constitution is an 800,000 page document that only a team of skilled lawyers could decipher. This is intentional. With its execution, the countries and peoples of Europe will have no choice but to act as one Empire, and this final piece is all that remains: a re-unification of Europe under one governing influence, a Papal/Christianized system under the shadow of a New Russian Czar.

Brethren, it is at this time when the latter day image is poised to stand, that Christ returns as a thief, and what a terrible tragedy it would be if the Christadelphian community hasn't been studying their Bibles and reading their (historical) expositional works on prophecy heralding these soon to be events. Or worse, if there were so many different ideas out there that many concluded that it's just too confusing and not worth the trouble. What a tragedy that would be, given that the book of Revelation was revealed to his servants by Jesus Christ Himself. Brethren, these signs are obvious for those who have ears to hear and eyes to see. We have reviewed just a few of the "patterns in the heavens" whereby we may clearly and scripturally identify this system of man's making: from the EU flag to its currency, to the idols outside of their institutions (woman riding a bull), to the very buildings themselves (Parliament building in Strasburg), Babylon the Great is under construction and nearly complete to face the coming of Messiah! May we be found ready.

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Fundamental Questions and Answers

Truth Gleaner Publications Committee

It is easy to take First Principle truths for granted. One may expect that any Christadelphian who has been examined by seasoned brethren, baptized, and who is in “good standing” in their home ecclesia has a reasonable grasp of those things that are essential to salvation apart from the many dogmas, traditions, and spiritual musings of apostate Christendom. But at times, and with great disappointment, we find that this is simply not always the case. Errors creep in most often unawares, or unchallenged, and hence the principle comes into play, “*a little leaven leaveneth the whole lump*” (I Cor. 5:6). This is why it is not enough to simply state that “the Bible is my Statement of Faith”, because there are as many thousands of misinterpretations and misapplications of the Bible as there are denominations, creeds and “isms” of the “Church”. We must clearly stand apart from doctrinal error and practices, which is the way of popular religion, and declare what is right on vital principles effecting salvation. “*Prove all things; hold fast that which is good,*” we are told (I Thes. 5:21). In doing so we will find that there is much that is not right even within the community called Christadelphia. But how shall we know what is right? “*Search the Scriptures daily, whether those things were so*” after the Berean spirit (Acts 17:11). And how shall we know what is not right? “*Ye shall know them by their fruits*” (Matt. 7:16).

Here we present seven questions followed by seven answers in an effort to provide clarity on issues that are presently in doubt within the Christadelphian body. To have “an opinion” on these matters is not sufficient, for these are not matters of opinion, but teachings that are vital to the preservation of the Truth. To muse over alternate interpretations on these matters is dangerous, and those who may wish to do so are in need of correction in the spirit of Christ before they make a shipwreck of the Faith, for there is only ONE Gospel message: the things concerning the Kingdom of God, and the Name of Jesus Christ. Therefore to play the part of “philosopher” with these vital truths is to “let slip” those things upon which the hope of Israel rests and to “lose our first love” as it were. These questions are therefore presented with the hope that if any answer in the affirmative to them, that they will go back and rehearse again the singular precious Hope with which their names were first written in heaven and then “hold fast” “till he come”.

Question 1: Did the Kingdom of God begin when Christ was baptized, or when he was raised from the dead, or on the day of Pentecost?

Answer: None of the above. The Bible teaches that the Kingdom will begin with the return of Jesus Christ to the earth and the overthrow of the nations (i.e., the stone that topples Nebuchadnezzar’s image after which the stone becomes a great

mountain and fills the earth; thus, an example that prophecy and fundamentals are intimately connected).

Proposition XV – The Gospel Analyzed, (Part 1) of the Original 1877 Christadelphian Statement of Faith deals specifically with this question in which nothing is said of thrones in heaven or the Kingdom in a present tense, but that “the Kingdom of God then established will be the Kingdom of Israel restored, in the territory it formally occupied...”

Ezekiel declared some 2500 years past that “*I will overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him*” (Ezek. 21:27). The “it” was the throne of David, removed from the grasp of unrighteous usurpers, and the “him” is Messiah. And so Hosea declared by the Spirit, “*For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.*” By this Scripture we are informed that at the time of the restoration of “the king” and the “prince” to Israel that the elements of sacrifice and the priesthood (image, ephod, teraphim) in Israel would also be restored. None of these have happened in open manifestation to Israel since the end of the Mosaic Aion, and they will not happen until the return of Jesus Christ to the earth to claim the throne of David and restore all things. In addition, in the Apocalypse the Spirit reveals that when Jesus returns he will reward his fellow servants, saying, “*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne*” (Rev. 3:21). Thus the Throne and Kingdom over which Jesus presides will also be shared (in positions of lesser degree) with his brethren. At present, then, Jesus is not reigning on the Davidic throne promised to him, but he sits at the right hand of His Father’s throne.

In many parables spoken by Messiah the Kingdom is likened to various things: a mustard seed, leaven in bread, a sower of seed, a treasure hid in a field, a merchant man seeking goodly pearls, a net cast into the sea, a king over his servants, a householder searching for laborers, a marriage feast, ten virgins, a man who invests others with his talents to gain a profit, and so on. These are similitudes or comparisons that are intended to represent various aspects of the Kingdom of God **in preparation by the manifestation of the Word of God** – a seed planted – the leaven of truth that begins to grow – a treasure hid that will eventuate in the glorification of Yahweh in the earth upon the establishment of the Kingdom Proper in Israel, and the approval of those who have kept their lamps filled with oil, trimmed and burning. But these were in no wise intended to declare the very nature of the Kingdom once established, for then “the treasure” will not be hid, but declared throughout all

the earth; the mustard seed will have grown to such proportions as to overtake all other kingdoms; and the marriage feast will be filled with guests who will enjoin with eternal fellowship with the Father and his Son, Jesus Christ. In short, we must not mistake the parables that reveal the manner of gathering suitable materials for the Kingdom for the substance of the literal Kingdom itself.

Question 2: Did Christ, upon ascending to the right hand of the Father, assume the office of “King” and establish the Kingdom of God in heaven? If so, does he now reign over a “spiritual Kingdom” from heaven to be transferred to the earth upon his second coming?

Answer: No, on all accounts. The Bible teaches that the throne that Jesus Christ will assume is none other than the throne of David of which he is the heir: “*then will I stablish the throne of thy Kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel*” (II Chronicles 7:14-18). This throne is also called the throne of the Lord (I Chron. 29:23), which has never existed anywhere but on the earth. Moses, it is said, was “*king in Jeshurun*” (Deut. 33:5), but even then the “throne” was an earthly manifestation of Divine power and authority eventually to be centered in Jerusalem. “*And the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end*” (Luke 1:32). From this verse we learn that at the time of the receiving of the Kingdom and the throne from Yahweh, Jesus Christ, the Messiah, will be reigning over Israel, both natural and spiritual, and there will be no interruptions of his reign after the manner of mortal men.

Some confusion exists on this point concerning the declaration by John the Baptist when he exclaimed, “*Repent ye: for the Kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight*” (Matt. 3:2-3), the confusion being that the Kingdom of God is thought to be declared as about to commence. However, all confusion should vanish away when considering the literal translation from the *Emphatic Diaglott* which reads: “*Reform! Because the ROYAL MAJESTY of the HEAVENS has approached*”. This makes clear the fact that John was referring to the arrival of the one whom the prophets declared would be King in Israel, but not to the arrival of the Kingdom itself.

To spiritualize the Kingdom of God and to say that it is now in heaven is plainly a doctrine of the apostasy whose adherents do not understand that the Son of God (not God the Son) must return visibly and terrestrially to reign upon the earth: “*And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. [at the same time that the throne is established]: All the land shall be turned as a plain*

from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king’s winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited” (Zech 14:9). Moreover, to believe that we are presently constituents of a “spiritual Kingdom” is an error of Papal sophistry and the evangelical fog of emotionalism. From the Catholic Encyclopedia we read:

“...it is constantly insisted that God’s throne is in heaven and that there is His Kingdom [the kingdom of the Trinity]; this may explain St. Matthew’s preference for the expression ‘Kingdom of heaven’...In the New Testament the speedy advent of this Kingdom is the one theme: ‘Do penance: for the Kingdom of heaven is at hand’, said the Baptist...”

The Papists and evangelicals would thus have us to believe that the throne of Jesus is in heaven or in your heart, and the Mormons would have it in Utah. But we prefer the simple truth; it will be always and only established upon the earth. Thus, Christ’s position in heaven at present is to act a mediator and high priest. Proposition XI of the 1877 Statement of Faith, and Proposition IX of the BUSF explain this quite clearly.

Question 3: Do believers, when baptized, become constituents of a “spiritual Kingdom”?

Answer: A “literal household”, yes (I Tim. 3:15), but a “spiritual Kingdom”, no. Although the Jehovah’s witnesses would certainly have it so, for that is why they meet in “Kingdom Halls” from which spews the gospel-nullifying doctrine that Christ rules over his “spiritual Kingdom” from his throne in heaven. But this is not the Good News of the Kingdom of God according to Scripture. The Good News of the Kingdom of God was preached to Israel for three and a half years prior to our Lord’s sacrificial death, burial and resurrection. Thus, preceding the element of the “Name” of Jesus Christ, the Gospel itself was about the Kingdom of God on earth alone, centered upon the land grant promised to Abraham’s seed. There is no doubt that the Gospel of the Kingdom preached by the apostles was none other than the literal, physical, and terrestrial Kingdom on earth, being the restored Kingdom of Israel; for before Jesus Christ ascended into heaven the following was recorded of him: “*When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the Kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power*” (Acts 1:6). They were looking for Messiah to throw down the kingdom of men and to restore the Kingdom proper to Israel, for no other “gospel” of the Kingdom than that had been preached to them. If, then, there was any appropriate time for Jesus to declare that “*Yes, I have restored the Kingdom but it will be ruled over from my throne in the heavens until such time as I come again*” then this was the time, the last time that he would speak to the multitude of believers. But neither he, nor his Apostles, de-

clared any such thing here or elsewhere. Rather he declared, *“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also”* (John 14:3). So we must accept this passage as meaning that our king will return to the earth and set up the Kingdom of God with his faithful brethren, the bride of Christ, in the near future and receive them therein as an answer to the question *“Lord, wilt thou at this time restore again the Kingdom to Israel?”*

Moreover, the Bible teaches that we **must wait** in earnest expectation *“of the manifestation of the sons of God”* (Rom. 8:19). A “constituent” may therefore be understood in several ways. A constituent may be a “part” of something, or an “ingredient” of something, but there is a difference in the assembly of the parts or ingredients and the actual completion (manifestation) of the “product” composed of all the ingredients. For example, David gathered the materials to build the great temple in Jerusalem, but he was not permitted to participate in its actual construction or completion. In like manner, Yahweh, through His son Jesus Christ, is now gathering the raw materials to be manifested in glory and power and to reign as stars of the political heavens of the Kingdom Age. But this construction and manifestation awaits the return of the Son and the setting up of the restored throne of David in Israel. Thus, Jesus will say to those on his right hand (these approved at the time of the judgment seat) *“enter thou into the joy of thy Lord”*, or *“enter now into the Kingdom of God”*. This possession of the Kingdom, then, is a reward to be given, **not one already possessed**: *“And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him”* (Dan. 7:27).

In expectation and hope of this glorious possession of the Kingdom, the Spirit has declared that *“if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise”* (Gal. 3:27-29). Thus, baptized believers are counted as “heirs” of the Kingdom (though not in present possession), and heirs of something may still be disinherited if they do not fulfill the wishes of the covenant maker. Paul, writing to the Ephesians, also describes our position as citizens of the commonwealth of Israel (Ephesians ch. 2), so in that sense it may be said that the believer is part of something, or an ingredient of that which is to come, **but we are not now in possession of the Kingdom of God** in a literal or spiritual sense, for it has not yet been manifested. Rather, we have been given the keys of knowledge to “unlock” those “necessary things” that will avail us of the Kingdom’s blessings when it is established. While it is true that the believer becomes a member of the “house of David”, and that a “house” or “lineage” or “family” may be associated with a throne, or a kingdom, many houses and lineages of kings in the natural order of history have been throneless, and many peoples of a country, such as Israel, have been kingdomless wanderers in the world. This was the case

with David, anointed by Samuel to be king over Israel, while he awaited the time when Yahweh would wrest the Kingdom from Saul. Later as well, David was driven off by his son Absalom. He was the king, he was the rightful heir to the throne that Absalom had usurped, and all his friends and family were with him in tribulation in the wilderness, but he waited for the purpose of God to be fulfilled in his behalf just as Jesus Christ awaits at present (and so do we). Thus, to understand that Christ has not yet come into his Kingdom is not to refute that he is the anointed king, the rightful heir to the throne, or that he was born to be the king of Israel, for these are established facts to which all agree. However, it must be understood that the “restitution of all things” is nothing short of the King on his throne in Jerusalem reigning over the twelve tribes with his faithful brethren in the immortalized state and extending his dominion from “sea to sea”.

Question 4: Is the work of Jesus Christ as high priest fulfilled for the believer when he/she is baptized, seeing that, at baptism, their sins have been forgiven?

Answer: It is not. The role of Christ as high priest is a continual priesthood. Therefore, far from ending at a believer’s introduction to the house of David at baptism, it has scarcely begun. Paul wrote to Timothy (many years after Christ’s ascension to heaven) that *“there is one God and one mediator [Priest] between God and men, the man Christ Jesus”*; *“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins”* (Acts 5:31). The book of Hebrews also is explicit on the Priestly role of Jesus Christ, a role that is after the Order of Melchizedec in that it is unending as distinct from the fleshly priests in the Aaronic line. *“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens”* (Heb. 8:1); *“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need”* (Heb. 4:14-16). Indeed, Christ’s sacrifice was only required once, but his ministration continues daily.

Question 5: Is it unnecessary to pray “in Christ’s Name” seeing that he did not include such instructions in the Lord’s Prayer, etc?

Answer: The Bible teaches that praise, thanksgiving, teaching, or prayer, indeed whatsoever we ask, we are to ask in Christ’s name: *“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it”* (John 14:13-14). Some doubt exists on this principle because Yahshua (Jesus) did not instruct the disciples to pray in his name when he gave the

Lord's Prayer. But later Jesus explains himself when he says that "***Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you***" (John 16:24-26). These principles spoken by Jesus himself were again declared by the inspired Apostles, that our position before Yahweh will only stand by virtue of our covenant relationship through Christ: "***If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen***" (I Peter 4:11); "***To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins***" (Acts 10:43); "***Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ***" (Eph. 5:19-20); "***And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him***" (Col. 3:17). To summarize this point, while it is evident that "in the name" may not always mean to be literally verbalized, to think ourselves wise in approaching Yahweh (or thinking we can approach Yahweh) in any way other than in the Name of the Anointed Jesus is an unscriptural and rebellious spirit to maintain. Nadab and Abihu paid with their lives because the coals that ignited their incense (prayer) did not originate from the "Christ altar".

Question 6: When baptized, is it true that we now possess eternal life?

Answer: We do not. The Bible teaches that we have been given the "keys" for obtaining eternal life (Matt. 16:19), that is to say the divinely prescribed process, but not eternal life itself, which is the reward given to the faithful upon Christ's return – "***And behold I come quickly; and my reward is with me, to give every man according as his work shall be***". This process involves the purging of the law of sin and death from our bodies by manifesting the holy character of Yahweh at present, and this will eventuate in a change to the Divine nature as well, God willing. This process commences with hearing and then understanding with the eye of faith the gospel, takes a step forward at baptism, requires a faithful walk (knowledge, faith, obedience, works, etc.), and then finally, upon approval at the judgment seat, we will be endowed with life eternal. Herein we have a progression requiring diligent effort on the part of Yahweh's servant and the bestowal of Yahweh's grace upon the seeker of Truth. These work together to get the desired result: Yahweh manifest in a multitude of immortal beings to fill the earth with His knowledge and glory (Hab. 2:14). The prescribed method was outlined in the letters to the seven Ecclesias of Asia Minor in the seven-fold repeated phrase, "***He that overcometh***".

What about the writings of John? Is it not true that there are certain passages in the Gospel and Epistles of John that speak of eternal life as being in the possession of the believer? Yes, this would appear to be the case on the surface. Two examples of such passages are: "***He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him***" (John 3:36); and "***These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God***" (I John 5:13).

When considering any vital principle of Truth, however, it must first be stressed that these passages are confined to the writings of the Apostle John, and no important doctrine should rest upon one part of Scripture alone. Second, if these passages do teach that once a believer is baptized that they are assured eternal life, then this places John in contradiction with other Scripture that states that every man shall be judged according to their works (whether good or evil, 2 Cor. 5:10; I Tim. 5:24; I Peter 4:17; Rev. 22:12), and Scripture cannot contradict itself. Third, it is manifestly plain that believers do not possess eternal life now, for they continue to sin and suffer from all the ills of man's sin-stricken condition and ultimately return to the dust. How can this be eternal life?

What then do these passages mean? What these passages *are emphasizing* is the absolute certainty that faithful believers will be given eternal life. **What Yahweh says He will do is declared in many cases as if it were already accomplished.** Hence He "***calleth those things which be not as though they were***" (Rom. 4:17). The writings of John in particular are full of absolutes such as life and death, light and darkness, belief and unbelief. If we walk in darkness, we are as good as dead, although we may in fact be living at the moment. Likewise, the one who believes on Christ, is baptized, and walks worthy of the high and holy calling until life is ended, is sure of eternal life. This does not mean that only those who have walked with absolute perfection will be saved. Rather, the emphasis is on striving in a consistent manner in the faith that reaches toward perfection (being complete), exemplified by works meet for repentance, confessing our faults and asking for forgiveness and direction when we fail.

Thus Jesus said: "***He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death to life. Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live***" (John 5:24,25). The phrase "***and now is***" refers to the nearness (on a Divine scale of time) of the literal, physical resurrection spoken of in verses 28 and 29. This shows that Jesus was making an explicit reference to eternal life in the ultimate sense at the future time appointed. Until then, by Yahweh's grace, the believer is '***quickened***' by his response to the Word of God, and his new position is that of being '***in heavenly places in Christ Jesus***', a new and loftier way of life, the out-

come of which is eternal life in the fullest sense. Thus, there can be no complacent assurance of salvation by the believer on account of covenant relationship. Rather we have been given a powerful exhortation to strive to live a life worthy of this new and exalted status as sons and daughters of God, that we might later be made sinless and immortal beings to reflect the glory of the Father for eternity.

Question 7: Do believers, when baptized, enter into “the Garden of Eden”, typically speaking, thereby having access to the “Tree of Life”?

Answer: No. The Bible teaches that when we are baptized that we are “grafted in”, as it were, into the “True Vine”, or Jesus Christ (John 15), and that this vine is certainly within the protection of “Yahweh’s vineyard” – it is hedged with walls round about for the protection of the believer. *“And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein”* (Isa. 5:2). Moreover, the Bible (Song of Solomon 4:12) calls the ecclesia, the bride of Christ, *“a garden enclosed”*. So in that sense, believers are in a garden, a garden that is closely guarded and cherished by Yahweh as much as Naboth cherished his vineyard and would not relinquish his inheritance to wicked Ahab. **But being grafted in to this garden vineyard is not the same** as assuming a position in the “Garden of Eden” or “the Paradise of the Deity” where access to the “Tree of Life” is obtained. In Genesis, the *“tree of life”* should more correctly be translated *“the tree [singular] of the lives [plural]”* showing forth a future multitude that was in the plan of Deity from the beginning, the singular source of all life. Adam and Eve were barred from partaking of this tree and from re-admittance into the Garden even after they had received the atonement for their sins, a foreshadowing of the work of our redeemer. Yet they were shown another “way” by the Cherubim which would lead to the same desired result (partaking of the tree of life), although the way was fraught with all the troubles and distress that they brought upon themselves by transgressing the Edenic Law. Partaking of the tree of life, therefore, would come only as a result of their successful walk before Yahweh and the development (through trial and tribulation) of a pleasing character that would be useful in serving Him in the Age to come.

In Revelation 22, the manner of the *“tree of life”* is reversed and should be translated *“the wood [plural - Gr. xulon, being of the substance of wood, or a forest – a multitude] of the life [singular]”* that are given for the *“healing of the nations”*. In other words, the teaching of the multitudinous redeemed during the Kingdom Age will do much to heal the world of its sin stricken condition – a restoration of Eden, as it were. What this means is that the multitude (as a forest) of the redeemed, once immortalized, are not only “in the garden” so to speak, but they ARE the garden, they are the “forest of the life”, they are the “Paradise of the Deity” being manifested with the Divine Nature – immortality: *“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of*

God” (Rev. 2:7).

Once baptized, the believer is not “in the garden of Eden” partaking of the Edenic fruits of immortal life yet, but he is afforded God’s protection (in His vineyard – a garden enclosed) until the Kingdom (the Garden/Paradise of God) is re-established in the earth, free of many of the curses placed upon the world that resulted from Adam’s transgression (Amos 9:13). The garden, then, in which we now journey is not yet without the curses which bring about disease, distress, weeds, briars and thorns that may yet choke the Word if left untended and finally result in death. Hence, while Yahweh, through His Son, is indeed the Master Husbandmen of His vineyard garden, we are to be the willing workers who are tending, weeding, planting, grafting, pruning, watering, and so forth. And if we do not do these things, we ourselves, like Israel, may likewise be cut off and cast forth, and another will be grafted in our place (Isa. 5:5-6; Rom. 11:19-20).

Conclusion: Any time that the most fundamental questions regarding the Truth must be defended from within the household, it should come as a warning sign to all that, no, we cannot ever take for granted these simple, yet life-saving truths. Historically speaking, problems leading to apostasy have always come from within the ecclesia. For example, from the 1st to 3rd century A.D., the doctrine of the “millennial reign” of Christ on earth had gone from being a vital truth, to being a little tolerated crotchet, then to a dogma of nonconformists, and finally to a teaching of heretics and enemies of the “Church”.

We are now approaching the 160th year of Christadelphia as a body of people that rediscovered the Truth from the “trash heap” of Popish superstition. Where do we stand? Regretfully, we are now witnessing the introduction into the Christadelphian body seeds of doubt regarding these and other vital principles of Truth. Will these brethren turn again and fight for the Truth? Or will they be like those who *“...went out, that they might be made manifest that they were not all of us”*? Will we then as a body of believers suffer the same fate as other groups which at one time held, and then let slip, the Word of Truth, becoming only another of the many “isms” of pseudo-Christianity? We will if the fundamental principles of The Truth are not upheld and defended.

Brethren, we must hold fast the Biblical traditions in which we have been taught and oppose the traditions of men being promulgated within the Body of Christ. There is no new “revelation”, but there are those who desire “some new thing”, and we pray that they would turn again to the Truth. But we cannot remain idle. Only part of our calling is to first believe the Truth; the other part is to remain steadfast and to defend it: *“Prove all things”*.



HISTORICAL

Napoleon

Napoleon Bonaparte (1769-1821)

Man of Prophetic Destiny

By Don Northey



Darius the Mede, Cyrus the Persian, Constantine, Charlemagne and Napoleon to name a few of the higher profile kings of the earth.

In Revelation 11:13 there is reference to a “great earthquake,” which we interpret prophetically as a major geo-political upheaval in a given locale. This was the French Revolution which, like an earthquake, first had its preliminary tremors in mutterings of discontent and pent up tensions, followed by shock and devastation from the actual eruption resulting in major political terrain alterations, followed by the settling of the ash and on-going rumblings of politics and wars typified by the work of the three frog-like spirits down to this day. This is the topic of Revelation 11, and for the purpose of this article, Revelation 16:1-11, the pouring out of the five vials of Yahweh’s wrath upon the European earth to bring to an end the Holy Roman Empire. The aftershock from that “great earthquake” has so disturbed the whole earth that we are now feeling the tremors of the next and last “great earthquake” to exceed all previous ones as referenced in Revelation 16:18. It is important to get a feel for the magnitude of these historical events in order to appreciate how they represent the devastation which will occur under the army of Christ and the Saints.

Napoleon Bonaparte was a man of destiny. He was born in Ajaccio, Corsica, on August 15th 1769 to a lawyer father and his wife, both opportunists and of Corsican nobility. It was a combination of his father’s social climbing and his mother’s infidelity that paved the way for young Napoleon to enter the military academy at Brienne in 1779. Napoleon proved to be a masterful soldier, an unequalled tactician and a superb administrator. He was also utterly ruthless, a true dictator who thought he could do no wrong. Napoleon was also fortunate, navigating the turbulent times of the French Revolution, narrowly escaping entanglement with various patrons who summarily fell out of popularity with the ruling strata and the mobs. Tremendous political flexibility saved him, along with the patronage of Vicomte Paul de Baras who soon would become one of France’s three “Directors.” Napoleon became a hero in 1795 when he defended the government from angry counter-revolutionary forces with his famous “*give them a whiff of grape-shot.*” Baras rewarded Napoleon by promoting him to high military office, a position with access to the political pulse of France.

Returning to Scripture, Revelation 16 picks up with the decimation of the beast of the earth, the Holy Roman Empire established by Charlemagne, and its Image, the Roman Catholic

Bible students know that “*the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will, and setteth up over it the basest of men*” (Dan. 4:17). Throughout recorded history, Yahweh has used or “worked through” countless world rulers or persons of position to accomplish His will which influences His plan and purpose regarding the fortunes of His chosen people and His nation of Israel. We may call these “historical corrections” because all history must ultimately be reconciled with Zion. Over the centuries there was Pharaoh,

Church. This brought to an end 1260 years of political and ecclesiastical torment described in Daniel 7:25. The terminus of this time period was 1789-93 and extended for 75 years until 1864-68. *“And he [Papacy] shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change the times and the laws and they [the saints] shall be given into his hand until a time and times and the dividing of time.”*

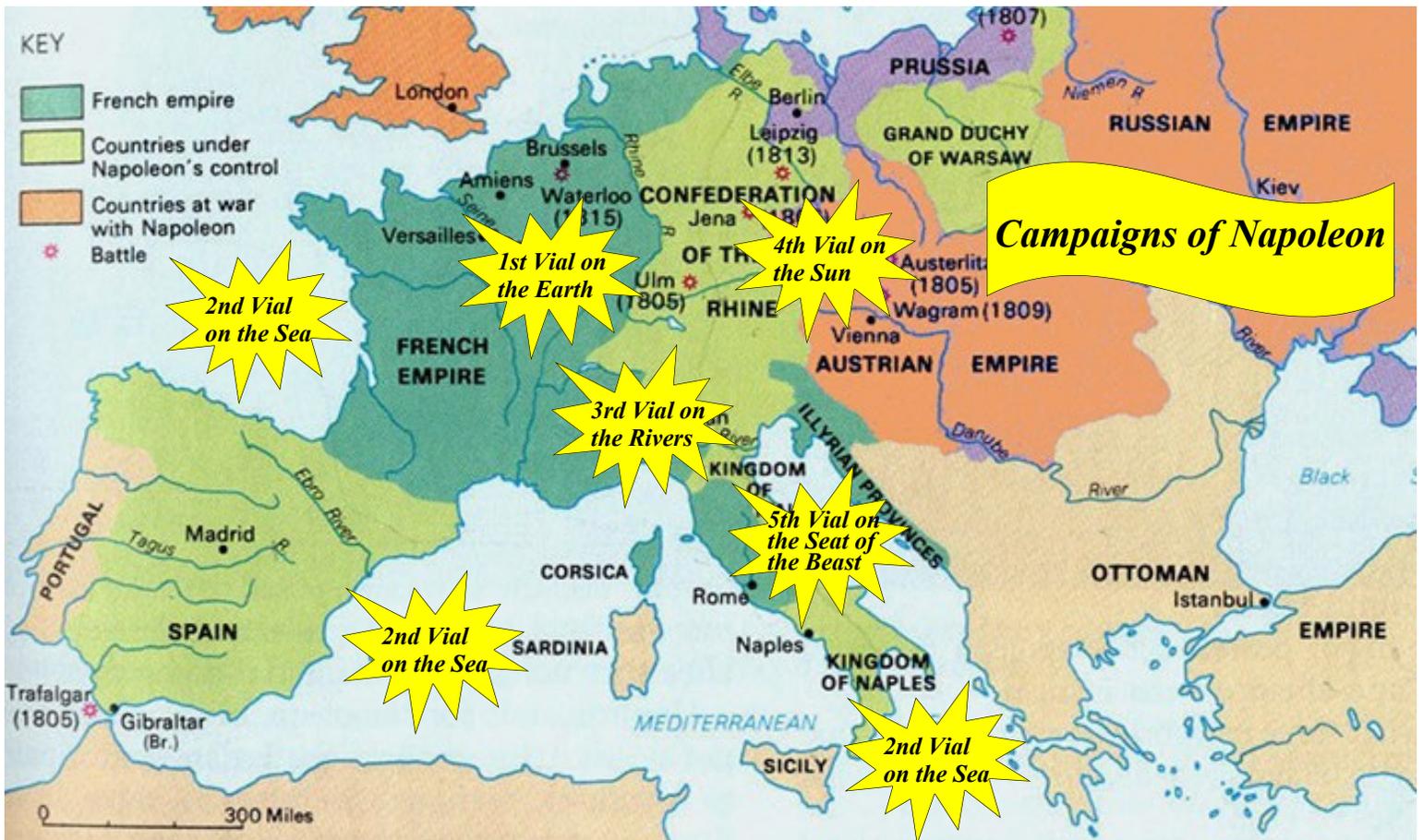
Next we read, *“The temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the temple until the seven plagues of the seven angels were fulfilled”* (Rev.15:8). Thus there will be no priestly intercession for the world on a national basis until the judgments are completed and, beginning with the campaigns of Napoleon as a type of Christ’s campaigns, the seventh vial of wrath will culminate after Armageddon with the total destruction of Babylon.

THE FIRST VIAL OF WRATH was poured out upon

the earth with the seven angel-spirits responding to the “go forth” command causing a *“foul and painful sore upon the men who had the mark of the beast, and upon them who worshiped his image.”* Better rendered as **“an evil, malignant ulcer,”** this describes the festering and unhealing characteristic of the French Revolution, localized initially in France but soon spreading throughout Europe and eventually infecting all of Western culture. This represented the eruption of the French Revolution proper, a time period of twenty-one months from July 27, 1790 to April 20, 1792. Of interest is the fact that Charlemagne’s Frankish Empire established the Holy Roman Empire and now a thousand years later, France was Yahweh’s instrument to destroy it.

Napoleon’s divine commission, unbeknown to him, was to destroy the beast and to bring down its religious benefactor, the Papacy. When he limited his attacks upon the Roman Catholic countries, he enjoyed outstanding victories, no doubt guided by the unseen Elohim; but when he

Five Vials of Wrath Poured Out Upon Papal Europe and the Seat of the Beast (Revelation 16)



ventured outside these realms as in his Russian and Palestinian campaigns, and his issues with Protestant England, he experienced defeat and loss of support at home. Aside from the ongoing infectious implications of this “malignant ulcer” in terms of the *liberty, equality, fraternity* doctrine of rebellion, and God-spurning humanism that festers today, Napoleon’s military strategies inflicted immediate open wounds upon the realm of the beast. Within France, the slam of the guillotine could be heard around the clock beheading anyone of nobility, lower class or perceived dissident, whether real or contrived, who might oppose the faction in favor at the moment.

Under the National Constituent Assembly, all privileged orders were abolished, and the possessions of the Catholic Church were nationalized and sold for the use of the State. Tithes were abolished and the Pope’s clergy were “decommissioned,” mocked and hounded from any positions of authority or reverence. This served to galvanize the rest of continental Europe against France. The Catholic Church from its ecclesiastical throne in Rome rallied the regional kings, and especially her Austrian Emperor, to oppose France.

It was October of 1795 when Napoleon was appointed to the command of the armed forces; the initial eruption of the French Revolution was now winding down. The opposition building outside France only energized Napoleon, who swept the seething commoners into his armies, motivated them through his charisma, and like Alexander’s of yore, would often personally lead the charge.

The first vial phase accomplished what Yahweh had desired, in that the image worshippers of the beast destroyed each other in France. As the malignant sore spread, so did Yahweh’s judgment avenge and purge the establishment and typical instigators of the earlier St. Bartholomew’s massacre and give solace to the martyrs who cry out from under the Christ-altar (Rev. 6:9). Yahweh began with France, the Tenth of the Great City (Babylon, Rev. 11:13), as it had been the most murderous of the horns in their cooperation with the Papacy in its wars against the witnesses and saints of Christ over the previous 1260 years. As the twenty-one months of the actual Revolution wound down, the nobility, clergy, political body and seething activists could be likened to a corpse that had succumbed to a malignant ulcer that was now only showing signs of movement because of its state of decomposition.

Outside of France, Napoleon, through his brilliant and ruthless military campaigns against the Austrian armies and their various coalitions, spread his own brand of a malignant ulcer to the countries of Europe and to the Image worshippers of that beast. He and his officers had adopted a military strategy called *la maraude*, or plunder. By sweeping through the countryside and “living off the land,” Napoleon did not have to bother with the task of providing a supply of food for his soldiers. This allowed them to move quickly, and, in many cases, outflank their enemies. It resulted in total devastation to the hamlets and towns encountered, and it also created erratic sustenance for the army in terms of food and hospital care, which only fueled their ferocity.

The following account was published in a letter from the city of Leipsic, dated Nov. 1813, and represents the “pains and ulcers and malignant sores” of Napoleon’s armies as he fulfilled Yahweh’s wrath upon the Catholic populace of the beast: “We have before our eyes many thousands of the adjacent villages and hamlets... landed proprietors, farmers, ecclesiastics, school-masters, and artisans of every description... who were some weeks since in circumstances more or less easy, but now without a home, stripped of their all, and with their families perishing of hunger. All around is one wide waste. The numerous villages are almost all entirely or partially reduced to ashes. Dead bodies covered the roads. Half consumed French soldiers were found in the ruins of the villages destroyed by flames. Whole districts were depopulated by disease. For a month after the retreat no human being, no domestic animal, no poultry, nay, not even a sparrow was to be met with: only ravens in abundance were to be seen, feeding on corpses” (*Eureka*, Vol.5, p.168).

THE SECOND VIAL OF WRATH is recorded in Revelation 16:3: “*And the second angel poured out his vial upon the sea and it became like the blood of a dead man; and every living soul died in the sea.*” It is important to remember that the seven angels did not pour out their vials of wrath sequentially; they were poured out together so that no part of Europe enjoyed a reprieve while judgments fell in isolated areas. It was Yahweh’s intention to judge all of the beast’s domain and its Catholic Image worshippers together over an intense and sustained period which coincided with Napoleon’s reign in particular. Under the second vial, Yahweh used the British Navy to blockade the seas around the Great City Babylon so that continental Europe would feel the ex-

treme pinch of no maritime commerce around its ports and bays. This solidified the phrase “Britannia rules the waves.”

Britain, by her isolation, could have sat on the sidelines. However, the work of the seven angel spirits so thoroughly excited the British populace as the wicked regimes in France spread their festering ulcer of revolution, that they engaged in the fray through their Navy.

The following summary shows the severity of the wrath of this second vial: in 1793, much of the French fleet was destroyed at Toulon by Lord Hood; in June 1794, Lord Howe’s navy destroyed more French shipping off Ushant. With the taking of Corsica, nearly all the smaller Spanish and French West Indian islands were taken. This was followed by Lord Bridport’s naval victory and the taking of the Cape of Good Hope from the Dutch and the destruction of those fleets that defended it. This was followed by the victory over the Spanish fleet off Cape St. Vincent and more Dutch vessels off Camperdown. Lord Nelson’s three major victories of the Nile in 1798, of Copenhagen in 1801, and of Trafalgar in 1805 were especially devastating. According to James Naval History, nearly 200 ships of the line were destroyed, along with 300 - 400 frigates, and an incalculable number of smaller vessels of war and ships of commerce. Thus in the figurative language of the prophecy, **“the sea became blood as it were a corpse.”**

Continental Europe was under maritime blockade by the British who effectively shut off all fresh supplies to all armies. The navies of Denmark, Holland, France and Spain had all been decimated by the British. As their armies fought against Napoleon and were all beaten, they all suffered the rigors of food shortages, no medical supplies and starvation. This only intensified the dreadful plunder of the land, thus the domain of the beast and those who worship its image felt the grinding and intended wrath of Deity. As Napoleon ventured out of Europe with dreams of grandeur, intent on establishing a World Empire, his military fortunes quickly turned. In his Egyptian and Palestinian campaigns he experienced defeat, generated by the fact that the British fleet under Lord Nelson shadowed him off shore, shelling his ranks whenever they came into range. Thus the second vial of wrath upon the sea served to intensify the judgments to come under the third, fourth and fifth vials which were intended to nearly destroy the Catholic Church in Europe.

THE THIRD VIAL OF WRATH is referenced in Revelation 16:4-7: *“And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, who art, and wast, and shalt be because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so Lord God Almighty, true and righteous are thy judgments.”*

Brother Thomas would date the commencement of the outpouring of this vial of wrath as April 10th, 1796, upon the fountains of waters, specifically the area north of Italy to Switzerland and its adjoining highlands. This is the high ground where the great rivers and lakes of Western Europe and their tributaries have their headwaters. This is the same area that was afflicted under the third trumpet through Attila. And this is the mountainous area where centuries earlier the Pope’s men and gangs of roving thugs would root out the brethren, burning their homes in the dead of winter, throwing their children off cliffs and clubbing them to death when they did not have time to impale, burn, or drown them alive; *“For they have shed the blood of saints and prophets, and thou hast given them blood to drink for they are worthy”* (Rev. 16:6). At this time Napoleon invaded Italy, and although opposed by the Austrian army, he decisively defeated it. Austria then was the dominant nation of Central Europe, and its Emperor was also the leader of the Holy Roman Empire. Austria resisted surrender and drew Russia into an alliance, but instead their combined armies were soundly beaten. Between 1796 and 1797, Napoleon won twenty-six battles, and he became the hero of the Revolution at home. And remember, his style of *la maraude*, or living off the land, created a wasteland in his wake.

Quoting from Bro. Thomas in *Eureka*, Vol. 5, p. 169: *“Such were the ‘pains and ulcers’ which tormented the inhabitants of all countries of Papal and Protestant Europe, as they became in turn the scene of warfare. They were certainly terrific, and calculated to make the subjects of them ‘gnaw their tongues for the pain’. But when it is remembered that they were worshippers of an imaginary ghost of a dead woman they called ‘the Virgin Mary, and Holy Mother of God,’ and were Blasphemers of the Deity’s Name; and they were representatives of those who hunted from their homes their ‘heretical’ friends and neighbors whom they burned to death, or drove from the*

Napoleon, dubbed "The Sun of Austerlitz," was a precursor to the "Sun of righteousness" who will bring seven apocalyptic thunders upon the latter day beast system.



“Soldiers, this battle must be a thunderclap”

haunts of men, to perish in the woods by hundreds, by thousands, of hunger, nakedness and cold, when we remember this... we can respond with the voice from the Altar, (Rev. 16:7), ‘*Even so, O Lord the almighty Deity, true and righteous are thy judgments*’.

THE FOURTH VIAL OF WRATH is next referenced in Revelation 16:8-9; “*And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. [And it (Austrian resistance) was given a resemblance of control in that they elected to rally and fight on]. And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues, and they repented not to give him glory.*” In other words, the “sun” was the source of the European secular power base in and through the Austrian government. Napoleon’s campaigns now honed in on the source. The fire of judgment which Yahweh now intensified was enhanced by the continued resistance of Austria as she

gained new life through her coalitions with neighboring countries such as Russia, Prussia and countless lesser kings. Austria was the “sun” of the political heavens, the Regal Sovereignty of European Anti-Christendom. The Pope, the Emperor, and their lesser kings, are the official terms indicative of the political sun in its shining forth upon the nations. To pour out wrath upon this sun, so that the out-pourer should scorch with fire the men who have the sign of the beast, and who worship his Image, is to develop terrible disasters that will affect their ability to rule and to influence and to persecute. It was under this vial on May 18, 1804, that Napoleon was proclaimed Emperor of France. The Sovereign Pontiff, Pius VII, had journeyed to Paris for the purpose of placing the crown of Charlemagne upon the head of Napoleon whom he referenced as “*our earnest son in Christ, Napoleon, the emperor of the French.*” **This is when Napoleon took the crown from the Pope and crowned himself.** The message was clear. Napoleon had great contempt for the Pope and was showing that he was not subject to him or to any other potentate. One year later he received the iron crown of Italy, proclaiming his kingly rights there, much to the disgust of Austria.

Napoleon was now preparing for war with England when he was forced to focus on yet another coalition of armies now mounting from Austria against him in and around Vienna. Two hundred and twenty thousand men were now in motion against him. Napoleon’s forces numbered about one hundred and sixty thousand strong. The “**scorching the men with great heat**” occurred in a great degree at the battle of Austerlitz on Dec. 2, 1805, when all opposing armies were either slaughtered or routed. The treaty of Presburg completed the humiliation of the Austrian dynasty of the two-horned beast of the earth (an abasement began by the treaty of Campo Formio, and continued by that of Luneville, under the third vial; all of which was preparatory to the consummation under the fifth vial). Thus the date for the end of the Holy Roman Empire was 1806, ending 1000 years of papal tyranny. All of Europe had now been scorched with the fire of Yahweh’s judgment; every country through its involvement and alignment against France had felt the heat of judgment.

Revelation 16:9 states, “*And men were scorched with great heat and blasphemed the name of God, which hath power over these plagues... and they repented not to give him glory.*” This divine proclamation states that a mental, moral and spiritual correction (repentance) was required, recognizing the devastation and carnage resulting from the great earthquake of the French Revolution as judgments from God Almighty. This did not happen. One Pope had been literally snatched off his throne and put in prison in France where he died in 1799. However, in Napoleon’s absence from Italy, the worshippers of the beast’s Image elected Pius VII in March 1800 and restored him to his throne even though by now he was a puppet figure and soon to be removed again.

THE FIFTH VIAL PHASE is referenced in verse 10: “*And the fifth angel poured out his vial upon the throne of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*”

It was under this vial that the work of Napoleon was complete as far as his judgments upon the two-horned beast of the earth which spoke as a dragon was concerned. With the surrender of the Emperor of Austria and Pope Pius VII now a prisoner at Fontainebleau where he remained for five years, “*his kingdom was full of darkness and they gnawed their tongues for pain.*” The opposition of Napoleon to the arrogant pretensions of the Papacy brought pain and humiliation to that office. As a prisoner, the Papacy was made to pay the expenses of the war. The Holy Roman Empire was officially terminated. Rome itself was degraded to a second class city; nonetheless, it is prophesied to revive once more to oppose the multitudinous Christ in the Sixth and Seventh Vial phases. In verse 10 of Revelation 16 we are told “*and his kingdom was full of darkness,*” but it was not darkened to extinction; it will re-organize for its final confrontation with the army of Yahweh.

Because the kingdoms of men are godless, the correlation that all of this carnage had a divine purpose was not made. They did not recognize that a check and balance was taking place, that the disproportioned destruction against the Holy Alliance of Austria, Russia, and Prussia was because of their self-righteous alignment with the Papacy in Rome. Rather, the restored governments of Southern Europe “repented of their former insubordina-

tion to Rome,” concluding that their devastation from war was a result of their lapse of support for the Pope in his hour of need!

This Great Earthquake, however, did serve as a huge disruption of the power of the terrible **fourth beast of Daniel 7** with its little horn and eyes like a man and a lion mouth which spoke great and blasphemous things, which wore out the Saints for 1260 prophetic years. In 1806, Napoleon’s “divine charter” was over, punctuated by his disastrous march on Moscow and personally by his divorce of Josephine and his marriage to Maria Louisa in 1810, which allied him with the heaven-cursed and Pope-protecting house of Austria. After Napoleon had met his Waterloo in 1815 (the final “scorching with great heat”) and was exiled to Elba, the Protestant kings of the beast realm, including England, restored the Papacy to the pontifical throne in Rome out of concern for “*her pains and sores*” endured by Napoleon’s heavy hand. This, in Yahweh’s eyes, constituted a crowning act of blasphemy. Today, the Vatican is confined to 108.7 acres, which is the smallest independent nation on earth. Yet it receives the ambassadors of the entire world who line up to have an audience with the Pope. Moreover, today the Papacy also enjoys a seat at the United Nations, and it quietly schemes for the day when it may once again mount and ride the beast of Europe.

Upon his return to the papal throne, the Pope characterized himself and his office by the papal title of “the Vicar of the Deity upon earth.” Later, he crowned a statue at Ancona as “a miraculous image of the Virgin” and venerated it as the guardian and savior of that town. The Romish calendar was summarily re-instituted with all of the saints and holy days of old. Although now incapable of inflicting harm upon religious dissenters, the Papacy leveled its wrath on the many Bible Societies that had sprung up, declaring them tares in the midst of wheat and wolves in the garb of lambs. The Scriptures, now freely circulated, were denounced by Leo XII in 1824 as the gospel of the devil rather than of the Deity. All image and relic worship was immediately back in place as if nothing had ever happened. In 1825, Leo published a Bull of Jubilee promising to exhibit Christ’s cradle as an attraction to a pilgrimage and required all to call upon the Virgin Mary as the advocate for sinners. And today, the church has elevated the worship of all icons and images to equal value with the veneration of Scripture itself. Thus, the Image worshipping populace and their politicians and rulers

failed (and still fail) to see the truth and the intent of the judgments poured out upon the regions of the beast and especially the stronghold of the Papacy. It was in fact their fellowship with Rome in its villainies, superstitions, and blasphemies that brought upon them all the evil by which they had been so dreadfully scorched: *“And they continued to blaspheme the God of heaven because of their pains and their sores, and repented not of their deeds.”*

SUMMARY AND CONCLUSION: How Napoleon typed the military campaigns of Christ and the Saints.

Brother Thomas states, “I cannot suppose that the resemblances between Napoleon’s Hour and Christ’s Hour of judgment can be accidental. I am persuaded rather, that they are designed and that the one series is pre-figurative of the other. **Cyrus** in his conquest of Babylon, restoration of Judah, and laying the foundation of the temple, was a type of Christ in future and similar undertakings. **Constantine**, in the conquest of the “great red dragon” whom he ejected from the heaven and in his deliverance of the church from his sanguinary power, was also a type of Christ in his yet future work of slaying the Scarlet-colored beast, delivering his down-trodden people, binding the Dragon and shutting him in the abyss; and I am satisfied that **Napoleon** “the Great” should be associated with them in their typical relation to him. They were both friends of Israel, and enemies of their oppressors. **Christ** was born to be a king, and therefore a military commander, which Napoleon became by extraordinary ability and success. They both entered upon their career in youth, to the confusion of the wise and prudent. **Christ** is King of Israel, the destined Emperor of the world and Protector of the Faithful in all future time. Napoleon abolished the ancient dynasties, gave their thrones to his brothers and relations, and darkened the kingdom and throne of the beast. **Christ** will abolish **all** dynasties, will give their thrones to his brethren and destroy finally the same kingdom and thrones. **Napoleon suppressed the Papacy, Christ will destroy it”** (*Eureka*, vol. 5, p.167).

During Napoleon’s campaigns, seven “thunders” or **coalitions** were organized against the French by the powers of the European world. These were shadows of the future coalitions that will be formed against the King of the Jews, for the same purpose as they were formed against the Emperor of the French for being the universal enemy and disturber of the tranquility of the world, the

persecutor of the Papal throne, the anti-Christ and the champion of Israel. In the context of this review, you recall that the coalitions mounted by the various kings Napoleon defeated, especially the Austrians, only served to intensify the wretched scorching of their armies and countries. In Revelation 10:3, John heard seven thunders but was not allowed to write them down presumably because they were too terrible to verbalize then. This will be the work of the Rainbow Angel, to destroy and to bring the kings of the earth to their knees. If the carnage of Napoleon’s scorched earth policies is a type, then the destruction under Christ and his saints will be unimaginable; scripturally it is called a **great winepress** (Rev. 14).

Napoleon reveled in acquiring many regional crowns to his own aggrandizement; Christ in Revelation 19:12 will acquire many diadems as many nations after Armageddon will lay their crowns at his feet and acknowledge Yahweh. *“Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord”* (Ezek.38:23). Just as Napoleon would ride his famous white stallion into battle, so will Christ ride a white horse as depicted in Revelation 19:11, only Christ’s white horse will be the exalted nation of Israel called his “goodly horse” in battle (Zech. 10:3).

Finally, remember that verse 1 of Revelation 16 informs us that the judgments of Yahweh upon the Roman harlot and beast system (primarily Papal Europe and Russia) will not be complete until all seven vials are poured out, the last into the political air that will culminate with the Lamb triumphant upon Mt. Zion with all the faithful of old. We have considered the first five. The sixth vial period will witness the return of Jesus Christ to the earth to assume his place as king, and the seventh vial will witness the last *“great earthquake, such as was not since men were upon the earth...”* The point to remember is that we are now “in process,” and that there is no turning back these judgments of Yahweh. Five vials have already played out, and we are now living under the sixth vial period that has felt the effects of the three unclean spirits like frogs going forth from the French Revolution, corrupting the earth, drawing its leaders and kings to the brink of Armageddon. We anticipate that that day is very near, and that our calling to judgment is nearer: *‘look up, and lift up our heads for our redemption draweth nigh.’*



"Ask For The Old Paths"

Dedicated to preserving the spirit of our pioneer brethren in doctrine and practice

By Bro. Mike Jasionowski



Deliverance from "The Law of Sin and Death"

"Now, the law of God is given, that the thinking of the flesh, instead of being excited by the propensities within and the world without, may be conducted according to its direction. So long as Adam and Eve yielded to its guidance, they were happy and contented. Their thoughts were the result of right thinking, and obedience was the consequence. But when they adopted the Serpent's reasonings as their own, these being at variance with the truth, caused an 'enmity' against it in their thinkings, which is equivalent to 'enmity against God'. When their sin was perfected, the propensities, or lusts, having been inflamed, became 'a law in their members'; and because it was implanted in their flesh by transgression, it is styled, 'the law of sin'; and death being the wages of sin, it is also termed, 'the law of sin and death'; but by philosophy, 'the law of nature' " (Bro. Thomas, *Elpis Israel*).

The Scriptures reveal that sin entered into the world, and death resulted (Rom 6:23). The former came through the actions of Adam and Eve, the latter through the sentence pronounced by Yahweh. This article will explore the sentence passed upon Adam and transmitted to his posterity and the process of redemption there from that has been graciously provided by Yahweh.

The early propositions of our Statement of Faith have left on record how our early brethren understood this subject. Quoting from the original Christadelphian Statement of Faith published in 1877 we read,

"That God created Adam, the progenitor of the human race, out of the dust of the ground, as a living soul, or natural body of life; 'very good' in kind and condition, and placed him under a law through which the continuance of life was contingent on obedience.

That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken - a sentence carried into execution by the implantation of a physical law of decay, which works out dissolution and death, and while a man is yet alive, gives him, where it is left to its uncontrolled operation, a tendency in the direction of sin. This is the law of sin in the members, spoken of by Paul, which the new law established by the truth brings into subjection. In Adam's sentence, all mankind are involved, in consequence of their being physically derived from his physically-affected and unclean being" (Articles 2 and 3).

The first fundamental principle that we note from these clauses is that man was created a living soul (or being) described as "very good" in "kind" and "condition". This is important to note because there have been those who have taught that man was *created mortal*. This idea has not been found in Christadelphian circles for some time so far as this writer is aware, but it is something to be on guard against because this view destroys the very important doctrine that Adam's physical mortal condition (and consequently our own) is the direct result of sin. Adam was *not* created mortal, but *became* mortal (or death stricken) as a result of sin. We inherit this physically corrupt and sin-stricken condition as a consequence of being physically derived from Adam. Some of the references which demonstrate these truths are as follows:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all sinned" (Rom. 5:12).

"For as in Adam all die, even so in Christ shall all be made alive" (I Cor 15:22).

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6).

“Who can bring a clean thing out of an unclean? not one” (Job 14:4).

“But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us” (2 Cor 1:9,10).

“For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life” (2 Cor. 5:2-4).

“O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin” (Rom 7: 24-25).

This physically corrupt and sin-stricken condition, which Paul calls the “*law of sin*” in the members, is next defined in the Statement of Faith as the “*law of sin and death*” because the outworking of the sin principle in each one of us leads only to death (Rom 6: 23). Article 4 reads:

“That God, in his kindness, conceived a plan of restoration, which, without setting aside his just and necessary law of sin and death, should ultimately rescue the race from destruction, and people the earth with sinless immortals.”

On this point we offer the following paragraph from the booklet “*What is Truth?*” by Bro. John S. Peake, who wrote:

“Following his expulsion of our first parents from the garden, God has tried repeatedly to impress upon human minds His abhorrence of sin in all of its manifestations. God revealed this indwelling sin principle to Cain (Gen. 4:7). Its effect upon the minds and behavior of humans has necessitated admonitions that are to be found throughout the Scripture record against God’s

people obeying the lusts generated by it. Paul’s intense struggle (already referred to) against this ‘law of sin’ in his members, which was, as he wrote, ‘warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members,’ caused him to describe it as ‘the law of sin and death’ (Rom. 8:2) - this because death is the final outworking of the sin principle in every one of us. It is essential to an understanding of the gospel and of God’s graciously provided atoning sacrifice that we have a clear and correct understanding regarding the existence of this principle that dwells in all human flesh without exception” (page 12).

We concur with the writer that it is indeed essential to an understanding of the gospel that we properly understand the existence of this sin principle (the law of sin and

“Following his expulsion of our first parents from the garden, God has tried repeatedly to impress upon human minds His abhorrence of sin in all of its manifestations. God revealed this indwelling sin principle to Cain (Gen. 4:7). Its effect upon the minds and behavior of humans has necessitated admonitions that are to be found throughout the Scripture record against God’s people obeying the lusts generated by it.”

death) in our own mortal nature that is a “*law in our members*”. The first step in doing battle with sin in our lives is understanding and identifying the arena in which it dwells, and that is the flesh!

Paul Describes His Deliverance

Paul wrote in one of the Scriptures quoted in support of clause 3: “*But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us*” (2 Cor 1:9,10).

Rotherham renders this verse a little more clearly thus: “*But, we ourselves, within ourselves, have had the sentence of death, that we might not rest our confidence upon ourselves, but upon God, who raiseth the dead, Who, out of so great a death, rescued us, and will rescue,—unto whom we have turned our hope, that, even yet, he will rescue...*”

What is the apostle Paul here discussing? To answer this question we must look at the context of the previous verses. He describes certain troubles he had experienced in Asia. "Asia" denotes a part of Asia Minor of which Ephesus was the capital (Acts 16:6; 2:9). There were many adversaries to the Truth in this area (1 Cor. 16:9; 15:32). Various explanations have been offered for the "trouble" he describes here. Was it physical illness? Was it physical persecution? Was it opposition to his preaching efforts? Or could it have been all three? Paul insisted that he "died daily" (1 Cor. 15:31). He illustrated what he meant by stating that he had fought with "beasts at Ephesus" (1 Cor. 15:32). Paul is not, of course, saying that he literally "died," but rather his afflictions were so severe that many times he was near death (Acts 14:19; 2 Corinthians 11:23). Also, the word for suffering in 2 Corin-

At baptism we receive a prospective deliverance from the law of sin and death. Because we are not physically changed in anyway we can only describe this as a preliminary legal absolution (Rom. 5:16, 18; 8:1). The term "condemnation" in the three verses just cited is katakrima, which from Vine's dictionary we learn is "the sentence pronounced" with "a suggestion of the punishment following."

thians 1:5 (*pathema*) is the same word for persecutions Paul experienced in his preaching work, and for which he thanked Yahweh for deliverance: "*Persecutions, afflictions [pathema], which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me*" (1 Tim. 3:11; see also 2 Cor. 6:4).

The point we wish to make is that Paul recognized that all these various afflictions and sufferings of the flesh were ultimately the result of having the sentence of death in himself! He further acknowledges that he needed Yahweh to deliver him from this condition. His confidence must rest upon Yahweh and not the flesh. Is this not his exact point in Romans chapter 7?: "²¹*I find then a law, that, when I would do good, evil is present with me.* ²²*For I delight in the law of God after the inward man:* ²³*But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.* ²⁴***O wretched man that I am! who shall deliver me from the body of this death?*** ²⁵***I thank God through Jesus Christ our Lord. So then***

with the mind I myself serve the law of God; but with the flesh the law of sin."

Paul rested his hope and confidence in Yahweh and in the resurrection from the dead. If he was slain or suffered death at the hands of his persecutors, he was certain to be raised from the dead. He was "delivered" from the "trouble" in Asia in this sense. This was an initial deliverance or rescue, we might say, from certain death. But, as the Rotherham rendering more correctly bears out, the "*sentence of death*" continued in Paul as a bodily or physical law (Rom 7: 24). The word "sentence" here is *apokrima* meaning "a judicial sentence." Thus, this physical sentence continued in Paul, although through Christ he was delivered from its eternal consequences that will ultimately cause man to perish. The Weymouth version is

even more clear: "*Nay, we had, as we still have, the sentence of death within our own selves...*" Therefore he needed another rescuing or deliverance from the law of sin and death within, from the body which was dragging him down to death, thus, "*Who, out of so great a death, rescued us, and will rescue, - unto whom we have turned our hope, that, even yet, he will rescue...*" Thus Paul thanked his heavenly Father for deliverance from certain death at the hands of those that would do him harm in Asia and elsewhere, but he looked forward to a future deliverance at the

resurrection when he would be rescued out of the body of this death by a change to divine nature.

Katakrima, the Adverse Sentence

These few verses of Scripture describing Paul's own experience offer a parallel to the process of deliverance from the law of sin and death which we hope to graciously participate in through the putting on of the Lord Jesus Christ. At baptism we receive a prospective deliverance from the law of sin and death. Because we are not physically changed in any way, we can only describe this as a preliminary legal absolution (Rom. 5:16, 18; 8:1). The term "condemnation" in the three verses just cited is *katakrima* which from Vine's dictionary we learn is "the sentence pronounced" with "a suggestion of the punishment following." To understand exactly what this sentence is, we must understand the punishment that followed. A key to understanding this is to recognize that the punishment was "pronounced" before sin ever entered the world as a warning of its result (Gen 2:17). From *Elpis Israel* we read:

“The offence being proved, the Judge then proceeded to pass sentence upon the transgressors. This He did in the order of transgression; first upon the Serpent; then upon Eve; and lastly upon Adam, in the words of the text. In these, the ground is cursed, and the man sentenced to a life of sorrowful labour, and to a resolution into his original and parent dust. The terms in which the last particular of his sentence is expressed, are explanatory of the penalty annexed to the law. ‘Thou shalt return unto the ground’, and ‘Unto dust shalt thou return’, are phrases equivalent to ‘Dying thou shalt die’. Hence, the divine interpretation of the sentence, ‘In the day thou eatest thereof thou shalt surely die’, is, ‘In the day of thy eating all the days of thy life of sorrow, returning thou shalt return unto the dust of the ground whence thou wast taken’. Thus, ‘dying’, in the meaning of the text, is to be the subject of a sorrowful, painful, and laborious existence, which wears a man out, and brings him down to the brink of the grave; and, by ‘die,’ is signified the end, or last stage of corporeal existence, which is marked by a ceasing to breathe, and decomposition into dust. Thus, man’s life from the womb to the grave is a dying existence; and, so long as he retains his form, as in the case of Jesus in the sepulchre, he is existent in death; for what is termed being is corporeal existence in life and death. The end of our being is the end of that process by which we are resolved into dust—we cease to be. This was Adam’s state, if we may so speak, before he was created. He had no being. And at this non-existence he arrived after a lapse of 930 years from his formation; and thus were practically illustrated the penalty of the law and the sentence of the Judge. For from the day of his transgression, he began his pilgrimage to the grave, at which he surely arrived. He made his couch in the dust, and saw corruption; and with its mother earth commingled all that was known as Adam, the federal head, and chief father of mankind” (pages 70-71, Logos edition).

As Bro. Thomas makes clear, the *katakrima* or “sentence pronounced” was condemnation to an eternal perishing death by a process of corruption, decay and sorrow (Job 14:1-2). Paul’s argument in Romans 8:1 is that, as a result of coming into Christ, we no longer stand related to the grip of eternal death (*henceforth we should not serve sin* – Rom 6: 6), but now stand related to hope, hope in a resurrection to life eternal. The condemnation which would cause us to perish eternally is set aside, although the process of corruption and decay are still operative in our mortal bodies. It is also clearly evident

from the context of Romans 8, that this carries with it the moral obligation to walk in newness of life, a point Paul begins developing in Romans 6. We must keep clearly in our minds that Paul is not discussing the relation of baptized persons to Christ irrespective of their moral condition, but precisely with respect to that condition. *For if ye live after the flesh ye shall die* (Rom 8:13). In other words, the setting aside of the condemnation will not be fulfilled if we walk after the flesh and not the spirit. We believe this preliminary absolution requires ratification at the judgment seat of Christ for a complete deliverance from the Adamic problem of sin and death - this deliverance to be offered through the grace and mercy of our Lord upon a faithful walk in Him. Thus, eternal life is not a present possession, but a gift for which we wait in faith and patience, living according to Yahweh’s principles, and submitting ourselves to obedience of His laws.

Conclusion

From this brief review we may conclude that deliverance from the law of sin and death is indeed a process started at baptism, but not completed until death is abolished in the physical change that wipes it away. In Romans 8:2, Paul describes the freedom from the law of sin and death as the result of the imputation of the law of the spirit of life that has been established in Christ Jesus. This law of the spirit of life in Christ Jesus makes us free from that law that would ultimately bring us to death (eternally so) if left to its own operation. But the law of the spirit of life in Christ requires a moral and faithful walk so that Christ, through his grace and mercy, might exercise the authority that Yahweh has given him for the purpose of changing this mortal body which we inherit from Adam to that form which is incorruptible for as many as will be called the “Sons of God”. It will be at this time that we can exclaim: *O death, where is thy sting? O grave, where is thy victory?* (1 Cor. 15: 55).

As Bro. Peake noted in the paragraph previously quoted, it is essential to our understanding of the Gospel that we rightly divide these matters related to the atoning work of our Lord, so that we might simply and clearly comprehend and express the principles that are so closely related to our personal salvation, and God willing, Yahweh’s glorification.



***“Buy the truth and sell it not;
Also wisdom, and instruction,
and understanding.”
Proverbs 23:23***

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