MILESTONES IN EUROPE
“Sanctify them through thy truth: thy word is truth.” John 17:17
The God of Heaven has declared through the prophet Isaiah a truth that we do well to recognize. He says:

“I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure” (Isaiah 46:9, 10).

The king of Babylon was told the same thing by the prophet Daniel:

“There is a God in heaven that revealeth secrets, andmaketh known to the king Nebuchadnezzar what shall be in the latter days” (Daniel 2:28).

When men enquire about what shall come to pass hereafter, they are usually only interested in the good news. When it comes to the bad news they don’t want to know. And so it is with the truth about Europe and the things which must shortly come to pass on that territory.

It was last October (2011) that the German leader warned the world of the collapse of the euro currency. The tabloid press in Britain the Express and the Daily Mail are known for their dramatics, and gave a blunt warning of “war in Europe,” but even The Times talked about “Merkel’s call to arms.” According to the report the German Chancellor said:

“Nobody should believe that another half a century of peace and prosperity in Europe can be taken for granted... Therefore, I say that if the euro fails, then Europe fails.”

In the months that have passed since Merkel issued her warning, there has been little ground for optimism about the euro. If it survives, if it survives, it will be on German terms. We have seen events in Greece, and the political world is looking at other countries like Italy, Ireland, Portugal, Spain... There is already, in a sense, a battle for Europe being fought. But as the old saying goes: “You ain’t seen nothing yet!”

The God of the Bible has revealed the things that must shortly come to pass, and did so in the vision of Daniel chapter two as well as through Isaiah, Jeremiah, Ezekiel and the Apocalypse. From these prophecies we learn about the events that will lead Europe into a terrible war and finally into the extinction of her institutions as we now know them.

From Bible prophecy we are instructed to expect the development of a terrible superstate. Daniel sees it as a colossal metallic image or idol. Ezekiel sees it as an alliance of powerful nations. In the Apocalypse it is depicted as a woman riding a ten-horned beast. This superstate must be developed out of the existing nations of Europe, and if we ask the obvious question as to how this will be done, then the answer has to be that it will be accomplished through force. Today we see Greece being forced to adopt policies crafted by Germany, and other European nations are being led down the same road. They must either do what they are told or starve! There will be some resistance, naturally, but at the end of the day they have no choice.

Is this what Angela Merkel had in mind last October when she issued her “call to arms?” We read a great deal about conspiracy theories, and most of them are wild fantasies. At the same time there will be plots out there, just as there has been throughout history, but most of them collapse in failure for one reason or another. But that does not mean that every plan will fail. Bible readers who think carefully about what they read will know that at the time of the end, and just before the battle of Armageddon (Revelation 16:13-16) certain powers symbolized as the Dragon, Beast and False prophet will work together so as to influence “the whole world.” These powers will create the superstate.

It is now over forty years since Graham Pearce wrote about this in one of his small booklets. He concluded his remarks saying:

“We have described the coming Roman world as a christian-socialist state, corresponding with the iron and clay feet of the Image, and with the current socialist development of society in Europe.”

Today, we see the battle for Europe taking place around the euro. The socialist Europe desired by Hollande in France and other eurozone countries must be brought to submit to the Roman iron element in the feet of the Image. We can expect this to be achieved through the work of a German iron Chancellor. This will create Das Neue Europa.
e no doubt all start with a feeling of excitement and awe as we begin to unravel this last enigmatic book of the Bible.

The basic principles are simple and can be demonstrated from the rest of Scripture. The basic message is the same as the gospel and there are also important warnings for us.

The word Revelation means uncovering, manifestation. It is almost always used for the second coming of Christ—e.g. 1 Peter 1:7,13; 1 Corinthians 1:7 translates the same word as coming.

Thus the thrust of the message of the book is the same as the gospel message—the climax of the second coming of Jesus. He will then be openly revealed to all men. The book deals with a wide span of human history from John’s day to beyond our own. This is shown to be under God’s control and leading inexorably up to Jesus’ return.

Future events are revealed and the book states this:
“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass” (ch. 1:1).

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (v. 19).
“I will shew thee things which must be hereafter” (ch. 4:1).
“...and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done” (ch. 22:6).

This is called the continuous historic principle. It is God’s narrative of history given in advance, from the first century to the Kingdom.

The principle is consistent with the prophecy of Daniel. It is God who decides who rules; all is under His control and leads to His pre-determined end of the return of Jesus:
“... to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men” (Daniel 4:17).

Four Thousand Years of Witness

For approximately 4,000 years up to the birth of Jesus, God had made a witness in the earth by various means. To the worthies of old his angels had appeared with messages of future glory. Through the great leaders, like Moses and Joshua, God had chosen his people and given them the written word to learn of Him. When his nation was in the Land, the Kings were expected to learn His word and teach it.

As the nation grew away from him God sent the prophets and further revelations of the coming of His Son. In due time that Son was born and immediately the paean of Praise was heard from heaven anticipating that future time:
“Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14).

So Jesus with all his preaching and teaching came on the scene. His message was recorded; the Apostles were attracted and gathered together. In due time that unforgettable day of Pentecost dawned. From Jerusalem the word of the gospel exploded out and was carried to all corners of the Roman Empire by the tireless efforts of Paul and the other Apostles.

As those with the Spirit died out and those on whom the hands were laid fell asleep after all that activity of God on the earth it became quiet. All that was left was that which is perfect—the preserved words of the scriptures.

But still at the end of this remarkable period in about A.D. 96 the final book was placed in the hands of the people. After 4,000 years the open witness and words and works were finished.

Witness since the Time of Christ

This book was to contain sufficient to witness
to those things which were to take place down through those long ages since Jesus and beyond our times. They are writings to give succour and sustenance to those who were to live through days never experienced before.

The risen Lord at the right hand of the Father was now in control through the army of the angels never experienced before.

The Time Periods

In general, the Bible principle is a day for a year. The Bible tells us they are symbolic times and gives us clues. For instance, 1260 days, 42 months, a time, time and half a time—all represent a period of 1260 years.

Each day would represent an actual year of time and this is indicated by Numbers 14:33-34 and Ezekiel 4:3-4:

“...And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases were wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise” (Num. 14:33-34).

Another example is the 70 week prophecy of Daniel 9:24—70 weeks = 490 days = 490 years from the decree to rebuild Jerusalem to the first coming of Messiah.

“And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not” (Luke 3:15).

The Jews understood this and were looking for Messiah on the basis of that prophecy!

Variants

There are two or three occasions—such as in Rev. 11:11 where the days are taken as lunar days instead of earth days. A lunar day of 30 earth days x 3 1/2 = 105 years.

1,000 years as prophetic time periods are always fulfilled literally. This occurs in Rev. 20:4,6,7. Eden was 6,000 years ago, and soon will follow the 1,000 year reign of Christ. This will equal a complete week.

The symbolology is the six days of creation followed by a seventh day of rest. So in the prophecy of Revelation the seventh day has already been amplified to the 1000 literal years and is therefore taken as it stands (Rev. 20:4).

Overview

Cycles of sevens is the framework which all leads to the Kingdom of God on earth.

a. Letters to the ecclesias —then A.D. 312
b. “Christianity” becomes the state religion

“Christianity” becomes the state religion

b. Seals—God’s judgments on Roman Empire to weaken it

c. Trumpets to the fall of the Roman Empire

d. Vials—the last stage of judgments on Rome

Overall Scripture (Luke 21:24) refers to this period as the Times of the Gentiles and their ending is heralded by the Jewish return to their Land—when the four cycles have almost run their course. The climax is almost upon us.

Symbols

These are not loose and free but are on the basis of what Scripture tells us.

The Book itself claims this:

1.1 signed

ch. 1:13 like unto (a figure of speech, simile)

ch. 12:1-3 a wonder (AV margin sign)

It is usually self-evident—ch. 13:1-2 would be nonsense if taken literally!

God has given this Revelation to John for our benefit and the above are not our claims. We look for the meaning, how shall we proceed?

Symbols

Scripture usually interprets its own symbols:

• Revelation contains around 600 quotations from and allusions to the Old Testament

• “Heaven,” “stars” are political authorities and ruling bodies e.g. Isaiah 13:10, 14:13

• “Babylon the Great, false religion, associated with politics versus New Jerusalem, the believers ruling in the Kingdom of God.

• Heaven, political authorities before the Kingdom of God is established versus New heavens, political authorities of the Kingdom of God.

The great consummation comes in chapter 11:15—this is the heart of the gospel message:

“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

There is also a personal side to the message—the hope held out to all:

“Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (ch. 21:3-4).

This carries an obligation to respond to God’s commandments:

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (ch. 22:14).

In verse 17 the spirit word of God appeals to each to respond:

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

The Bride too, the community of believers, has an obligation to preach—each one who has found the Truth, in their turn has to preach it. We must take the warning and not assume the day of opportunity will be here for ever—Jesus will return.
France has taken a sharp turn to the left these past few weeks with the election of François Hollande and the defeat of Nicolas Sarkozy. Hollande’s election brings in a Socialist government, returning France to its revolutionary roots. It was the French Revolution that gave birth to democracy, socialism, humanism, communism and other -isms that form the chorus of the frog spirits. To understand the significance of the events today we must pick up the threads of the prophetic word leading to the present.

The Period of the Witnesses

The French Revolution came at the end of a prophetic era of the witnesses of Revelation 11:3:

“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.”

The prophesying began following Constantine’s rise to power described in Revelation chapter 12. He installed the Roman Catholic Church in the political heavens and persecution would follow all those who did not bow their knee to the Catholic Church. These included the Donatists of North Africa, the Paulicians, the Albigenses and Waldenses of the Alps, the Huguenots of France, and many others. They would continue until their testimony was finished as is described in verse 7:

“And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.”

The end of the testimony of the witnesses coincided with the Massacre on St. Bartholomew’s Day in 1572 where the Huguenot population of France was butchered. Many protestants had come to witness the marriage of King Charles IX’s sister, Margaret, to the Protestant King Henry III of Navarre. There was a brief respite from persecution following the French Religious Wars until 1685, when during the reign of Louis XIV of France the Edict of Nantes, which had guaranteed a degree of religious freedom was revoked (see Volume 25, Issue #1).

The witnesses would remain slain in the streets of symbolic Babylon for a period of time.

The Great Earthquake

Following their symbolic death, the witnesses were no longer testifying, but would become the tool by which the judgments of God would be carried out. They ascended to the political heavens as described in Revelation 11:11-12:

“And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.”

The ascension of the witnesses to the political heavens would result in a great political earthquake:

“And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.”

Based on an understanding of the scriptures, Huguenot writers like Pierre Jurieu, over one hundred years before these events were to transpire, identified France with the tenth part of the city which would fall.

The great political earthquake brought on by the French Revolution would result in the death of many men. This was not just a prediction of wanton violence, but rather was the judgment of God on the persecutors of the “witnesses.”

France was ruled by the corrupt Catholic monarch Louis XVI. He convened the Estates-General, a legislative assembly made up of three classes of French society: the clergy, the nobility, and the commoners. They were called after a recess of over one hundred years. Their task was to solve France’s financial problems. After reaching an impasse the king ordered the assembly closed but the commoners moved to the king’s tennis court where they took an oath not to separate until they had come up with a constitution for France.

The National Assembly was created and took power in the country. The Monarchy’s grip over the nation was eroding. The Assembly split between Royalists and the National Party who supported revolution.

When the king attempted to shore up his control of the government, a mob of Parisians stormed the Bastille, a prison fortress, in July 1789. By October, a mob of women marched on Versailles, the King’s palace, after which he was moved to Paris. Upon a failed attempt to flee Paris in 1791 the King was put under arrest. The country was still under a constitutional monarchy, but with the king failing to cooperate,
the assembly was in crisis. By January of 1793 the King had been condemned to death for conspiracy against liberty and was guillotined.

The aftershots of this earthquake would reverberate throughout France and eventually Europe. Civil war broke out between the Royalists and the Patriots in France. By October of 1793 Queen Marie Antoinette had her head removed by the “national razor.”

The Reign of Terror

France was brought under the “Reign of Terror” when the “Committee of Public Safety” put thousands of enemies of liberty to the blade, while violent mobs beat many others to death. The entire aristocracy of France, who were unable to escape, were to be wiped out. In its insatiable thirst for blood the Committee targeted business owners and anyone with wealth. Tens of thousands of France’s citizens lost their heads.

Three prominent men arose to leadership during this time. Jean-Paul Marat was leader of the Jacobins, the radical revolutionaries. His actions validate the words of Proverbs 30:21-22:

“For three things the earth is disquieted, and for four which it cannot bear: For a servant when he reigneth...”

Marat’s soldiers were the patriotic Sans-culottes whose name means “without culotte” a type of clothing worn by gentlemen. The Sans-culottes were the Revolution’s brigands who stole from the rich to give to themselves. They were firm believers in equality and understood this to mean they had the power to “liberate” anyone else’s goods in the name of “equality.” Simply put they were a band of thieves stealing in the name of the Revolution. Many went to the blade for the simple crime of being wealthy. The Proverbs ring true:

“Delight is not seemly for a fool; much less for a servant to have rule over princes” (Proverbs 19:10).

Marat’s brand of Revolutionary violence was so repulsive to many of his fellow revolutionaries that he was assassinated in July of 1793.

The second great Revolutionary leader was Georges Danton. He is credited with being the chief force in the overthrow of the monarchy and the establishment of the First French Republic. He, too, was ruthless in his struggle for power and had the Girondists party executed, pushing himself and the Jacobins to the forefront.

However, as the Jacobean blood lust grew, Danton would try to suppress the power of the “Reign of Terror”, only to fall victim to it himself in April of 1794. Again the words of our Lord ring true:

“All they that take the sword shall perish with the sword” (Matthew 26:52).

This would leave the last of the three great revolutionary leaders, Maximilien Robespierre, at the head of the Jacobins party and in control of France. Robespierre’s paranoia would grow and laws were passed which permitted executions to be carried out even under simple suspicion of citizens thought to be counter-revolutionaries without extensive trials. The Committee turned on Robespierre and he was guillotined without trial in July of 1794. They were “devoured one of another” and consequently “were consumed one of another” (Gal. 5:13-15).

The Flawed Origins of Democracy

These are the celebrated founders of the Great Revolution that is heralded today as the birth of modern thought. In reality they were a bunch of thugs incapable of governing themselves. Their god was democracy, which is rooted in Greek philosophy.

The word democracy is made up of two Greek words: dēmos, meaning “masses”, and krátia, meaning “rule”, literally combined to form the concept of: “the rule of the masses.” Democracy is a form of government in which all the citizens of a nation together determine public policy, the laws and the actions of their state, requiring that all citizens have an equal opportunity to express their opinion.

It was Aristotle, living 384-322 B.C., in his book Politics who wrote:

“The heart is deceitful above all things, and desperately wicked: who can know it?”

Or the words of the Lord Jesus Christ in Mark 7:21-23:

“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy,
pride, foolishness: All these evil things come from within, and defile the man.”

Man is defiled by his own thoughts which lead to every vice imaginable. Yet the great Aristotle continues:

“Man is to live as he likes; for this, they say, is the function of liberty, insomuch as to live not as one likes is the life of a man that is a slave. This is the second principle of democracy, and from it has come the claim not to be governed, preferably not by anybody, or failing that, to govern and be governed in turns; and this is the way in which the second principle contributes to egalitarian liberty.”

Aristotle and his many disciples think they have it all worked out, but the Proverbs clearly state:

“Every way of a man is right in his own eyes: but the Lord pondereth the hearts” (Proverbs 21:2).

“The way of a fool is right in his own eyes: but that he hearteneth unto counsel is wise” (Proverbs 12:15).

Socialism Returns to France

Socialism, humanism, communism, and all the -isms of popular thought originate from this same polluted seedbed. They are based on man’s wisdom, which the Apostle Paul states in 1 Corinthians 3:19-21:

“For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men…”

When François Hollande walked up the steps to the Élysée Palace he was walking in the footsteps of Marat, Danton, and Robespierre who championed “the rule of the masses.” Hollande is seeking to do through legislation what the Revolutionaries did via the guillotine. In the name of “equality” and “fraternity,” which is really rooted in covetousness, he is taking one man’s goods and giving them to another. At its rudimentary level this is simply theft. TIME World reported,

“Hollande’s fellow Socialist Prime Minister Jean-Marc Ayrault said in a May 30 interview with newsmagazine l’Express that new regulations will soon be imposed on state-controlled companies to prohibit top executive salaries from exceeding those of lowest-paid employees by a ratio of 20:1. Were that not enough to send shudders through the pinstripe set, Ayrault also said the rules will not only apply to newly hired managers at public businesses, but also extend to existing contracts…

“I believe in the patriotism of managers, who can understand that the (financial) crisis demands political and economic elites set an example,” Ayrault told l’Express.

“Patriotism” is a phrase pulled from the French Revolution where revolutionaries were termed “patriots” while the supporters of the Royalty were called “royalists” and traitors against the people.

Fortune Magazine reported the following:

“Hollande wants to tax France to death. Anyone making more than a million Euros a year will see their tax rate go from 45% to a mind-blowing 75%. He’ll then stick it to the banks, raising their taxes by 15%…

“He says he will raise the minimum wage, cancel scheduled spending cuts, hire back thousands of government workers and roll back the retirement age from 62 to 60. He also wants to increase government spending to sponsor large infrastructure projects—all in a bid to spur economic growth.”

The article continues, “To avoid financial firms from leaving in droves, Hollande will most likely push for the tax to be implemented across the European Union.” All of this signals an about face for France, turning dramatically from the “right” to the socialist “left” with promise of salvation through taxes and social spending. It also signals the direction France will be pushing the European Union.

In a Debate on Socialism held in 1909 between Mr. F. G. Jannaway (Christadelphian) and Rev. N.E. Egerton-Swann (Catholic), Mr. Jannaway called as a witness the French Revolution, wherein, he stated:

“Socialism was tried on a large scale. Laws were passed to do away with misery and poverty. Indirect taxation was removed and taxes without end were put on the rich. How did it end? Let me quote one historian:— ‘Commerce was annihilated. The rich vanished and the taxes on them brought in nothing. The price of food rose in terrifying fashion… Famine showed itself in Paris, Lyons, Marseilles, Bordeaux and Rouen. Pallor and agony were on all faces. One million died of famine, and nearly as many more perished on the scaffold or in prison...”

Poverty and misery will not be resolved by laws passed by the French government today, any more than they were during the French Revolution. Only the righteous rule of the Lord Jesus Christ, who will soon return to earth and wrest control from the greedy hands of mortal men, establishing a kingdom of righteousness, can bring peace and happiness to this world.

Out of the Mouth of the False Prophet

This “social conscience" where finance is to be controlled by government and money to be redistributed is a hobby horse of the recreated Catholic Church. It was punished severely during the French Revolution, but has re-engineered itself in a “Christian Socialist” form. It is in fact putting out the same frog-spirit doctrine as its counterparts, the dragon and the beast (Revelation 16:13).

It was in 2009 that Pope Benedict published the encyclical Caritas in Veritate or Charity and Truth in which he stated:

“The current crisis obliges us to re-plan our journey, to set ourselves new rules and to discover new forms of commitment… The crisis thus becomes an opportunity for discernment, in which to shape a new vision for the future …

“In the face of the unrelenting growth of global interdependence, there is a strongly felt need, even in the midst of a global recession, for a reform of the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth…

“Such authority would need to be universally recognized and to be vested with effective power to ensure security for all, regard for justice and respect for rights.”

What institution do you suppose the Vatican sees as having the moral discernment to reshape the future and should be vested with the authority and power to perform such a task?"
authority and power to perform such a task? Why, itself of course.

My Enemy is Finance

Of grave note is the direction President Hollande is pointing the tartet of French discontent toward. During his campaign in January of this year, he stated:

“My enemy is not another candidate, it is not a person, it has no face, it is the world of finance.”

While this has been the rallying cry of many of France’s youth, and is popular among those who blame the banks for the world’s current financial crisis, it also sounds an alarm. In times gone by, and even in recent years when the finger is pointed at the banks, it isn’t long before the finger is pointed at the Jews, perceived as the world’s “financiers.”

Consider the rhetoric of Adolf Hitler who blamed world finance and the Jews for all of Germany’s problems his book Mein Kampf:

“… the international Jew uses for the purpose of destroying the economic foundations of free and independent national States… enslaving free nations to serve Jewish world-finance, which transcends all State boundaries…

“The struggle against international finance capital and loan-capital has become one of the most important points in the programme on which the German nation has based its fight for economic freedom and independence…

And here again the National Socialist Movement has a tremendous task before it. It must open the eyes of our people in regard to foreign nations and it must continually remind them of the real enemy who menaces the world to-day… we must devote ourselves to arousing general indignation against the maleficient enemy of humanity and the real author of all our sufferings. The National Socialist Movement must see to it that at least in our own country the mortal enemy is recognized and that the fight against him may be a beacon light pointing to a new and better period for other nations… Jewish finance demands not only the absolute economic destruction of Germany but its complete political enslavement.”

The Israeli publication YNet Daily reported the concern of French Jews who had recently moved to Israel:

“We are worried about the Jews who live in France. The world should be worried about them too,” said Collette, a Netanya resident who moved to Israel from France. “Hollande is a danger to the Jewish community in France. We lived there for over 40 years, but those were different times. Now it is difficult for us,” she added.

The Jewish Press reported an aliyah rally, (rally for Jews to return to the Israel), in Paris on election day, where some 5,000 French Jews participated. The annual rally usually attracts about 2,000 visitors, according to the Jewish Agency. Chairman Natan Sharansky, (member of Knesset and former Russian “refusenik”) who attended the fair stated:

“I cannot recall having seen such a massive number of people interested in aliyah since the days when lines of people stretched out of the Israeli embassy in Moscow.”

A new survey conducted in March, of the 500,000-member French Jewish community, the second largest in the Diaspora, found that French Jews have grown so disgusted with anti-Semitism that more than one quarter are considering emigrating.

One area of concern for Jews in France is Hollande’s alliance with the Muslim population. The publication Trumpet recently reported:

“During his campaign, Hollande courted France’s Muslim vote by offering an amnesty to all of the 400,000 illegal Muslim immigrants living in the country. He also pledged to revise French law to allow Muslim residents without French citizenship to vote in municipal elections. On Election Day, these overtures paid Hollande rich dividends. An unprecedented number of France’s Muslims, 2 million, came out to vote. An astonishing 93 percent of these voted for Hollande… This means 1.7 million Muslim votes went to Hollande. And, since Hollande defeated Sarkozy by only 1.1 million votes in the election as a whole, it’s clear that the Muslim vote was one deciding factor placing Hollande in the Élysée Palace.”

To reward the Muslim contingent that supported him Hollande installed three Muslim ministers in his cabinet. One of them, Kader Arif, the Junior Minister for Veterans, has been vocal in blaming Israel for French foreign affairs problems, saying Sarkozy’s Mediterranean Union was blocked by Israeli actions in Gaza.

Mr. Hollande’s platform includes a desire to consolidate power in Europe. EuroActiv.com reported:

“He wants to ‘combine the positions of presidents of the European Commission and of the European Council (currently held by José Manuel Barroso and Herman van Rompuy respectively) into a single office and that it should be directly chosen’ by the Members of the European Parliament.”

This is in keeping with the mantra of many politicians who are trying to keep the European Union from being broken up on the shoulders of the economic crisis. Even the Economist posed the question this past week:

“What will become of the European Union? One road leads to the full break-up of the euro, with all its economic and political repercussions. The other involves an unprecedented transfer of wealth across Europe’s borders and, in return, a corresponding surrender of sovereignty. Separate or superstate: those seem to be the alternatives now…

“That is why we have reluctantly concluded that the nations in the euro zone must share their burdens. The logic is straightforward. The euro zone’s problem is not the debt’s size, but its fragmented structure… To survive, Europe has to become more federal: the debate is how much more…”

This is the direction Bible students have expected things to go—toward a greater more powerful union. That may well be the role of this economic crisis. We know the final outcome as dictated in Revelation 17:12-13,

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.”

So as France moves to the left and sings the socialist song of the Frog Spirits of Revelation we can anticipate the nations moving closer to Armageddon and the invasion of Israel motivated by the perpetual hatred they have for the Jews.

What we look forward to is a change of administration not only in France, but across the world when God will “judge the world in righteousness by that man whom he hath ordained” (Acts17:30-31). “We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Peter 3:13). May the day soon come when “a King shall reign from海 to sea, and from the river unto the ends of the earth” (Psalm 72:4-8).
**UPDATE:** Trying to make sense of the euro crisis: A historical perspective that includes the deceptive manoeuvring of the Vatican

_By Don Pearce  Rugby, U.K._

The background to the euro crisis

_In this first part we will paint the background to the euro-crisis. It has very deep roots! In the 2nd part we shall look at what has been happening in the past few months and try to come to some scriptural conclusions as well as looking at some other developments (My emphasis throughout. DFP)._

European and world newspapers and magazines are awash with articles trying to peer into the murky future of the troubled euro. We however have one advantage; our eyes have been opened to look at matters through biblical spectacles. It helps us to focus on the fact that what is happening is not chance, random, swings of the currency markets, but is part of the uniting of the Kingdoms of Men. God has declared that the nations will stand up in opposition to Israel and come against God’s nation, only to find themselves facing the wrath of Israel’s Messiah, with disastrous results for Europe and Russia. In other words, through our biblical spectacles, we can see how God’s unerring word paints a picture which is unknown to the majority of the world, yet we know, beyond a shadow of a doubt, that the things written millennia ago will come to pass.

So if we need to know where today’s world is going, then we can do no better than to consider—very briefly—some of the things that were shown to the prophet Daniel. In chapter 2, he tells of Nebuchadnezzar’s dream, inspired by God, which reveals 4 world powers, characterised by metals of declining value and density: gold, silver, brass and iron. They speak of the Babylonian, Medo-Persian, Greek and Roman Kingdoms that ruled over the land of Israel. The key however lies in verse 28.

“But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days” (Daniel 2:28).

So as well as giving us confidence in God’s foreknowledge in depicting the succession of nations that had rule over Israel, it tells us of a coming situation, when Israel, back in their land, are going to feel the power of the Kingdom of Man, when the image Nebuchadnezzar saw will stand upon its feet for the first—and only—time!

The King saw this top-heavy image smitten on its feet and the whole lot crushed to powder by the little stone power of Israel’s coming King (Dan 2:34,35). So the final fulfilment still lies in the future. Bearing in mind that we have a nation of Israel in the land, and that the powers of the world despise her and want to get rid of her as a nation, we can see that this picture is a reliable guide to the unfolding situation in Europe and Russia.
This image stands on two iron legs—in the time of the original Roman Empire it was divided east and west; Rome and Constantinople were the two centres of Roman power. At the base of the image are its two feet which are described thus:

“And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever” (Daniel 2:41-44).

So what does iron mixed with clay convey about today’s world. For it is upon these unstable feet that the image will stand. Just as each empire depicted in this image absorbed that which went before, so we would expect this last, 5th empire, to be connected through the iron with its predecessor, the Roman Empire, but in a different way than before. It is now mixed with clay. Clay stands for the seed of men (v. 43); it speaks of people, Adam was created from clay. We live in an age of people-power, called democracy and humanism. Now democracy has been the order of the day since the French Revolution, but it is weak and we have seen the division of both Europe and Russia into many relatively weak countries. To bring it back to have strength, it needs the iron. When we look at the Eastern leg, today represented by Russia, we see with the fall of communism, people power came to the fore, and the Soviet disintegrated into many states. As time has moved on we see Putin back in power, very autocratic and iron-like and rebinding the post-communist countries into a Eurasian block! We look for a similar autocratic hand controlling the affairs of the West, binding the weak states of Europe into a powerful western block. So we would expect the fragmentary democracy of Europe to be bound together by an increasingly autocratic iron, Roman, power. This surely is what we are seeing unfold in Europe as the wishes of the people in the bankrupted countries are over-ruled by the wishes of Germany, the centre of the old Holy Roman Empire!

It is instructive to see how the mood of Europe is to go back to the times of Charlemagne, to have the trappings of the old Holy Roman Empire but mixed with democracy. For guidance about the future we have to look back at the last manifestation of the Roman Empire, when during the Holy Roman Empire, Europe was ruled by Popes and Emperors. This came to an end in the French Revolution and the work of Napoleon; but this was not a final end. We can see how Europe is once more reshaping along similar lines, with a strong Germany and a strengthening Vatican, except we know it must have more of the clay element (democracy) than in time past.

The final manifestation of the Roman Empire will again have two centres, Rome and Constantinople. They will become the centres again of the eastern and western legs. Rome—the Vatican—working with Germany will form the western leg. Russia, when in possession of Constantinople (now held by Turkey), will form the eastern leg. East and West will be united under the golden head of the latter-day Babylon. In Babylon of old, Nebuchadnezzar combined the twin roles of religious head and military chief. We look for Russian military might, working with a Vatican eyes and mouth, to form the latter-day head of gold. Then will be

Jerusalem. Also, at a time when financial markets continue to suffer, then the immense wealth that is now being discovered in Israel and off her shores will be a very desirable spoil and a prey (Ezekiel 38:13; Daniel 11:41-43).

So although the image that Nebuchadnezzar saw will stand on iron-clay feet, it is evident the whole image is there, for the gold and the silver and the brass and the iron and the clay are broken by the little stone power (verse 35).

So what has this to do with the euro crisis? A lot! The euro crisis is the catalyst that is binding the weak and strong nations together, making them take steps which normally they would not think of doing.

The conception of the Euro

Monetary union was in fact conceived as a powerful tool to unify not only Western Europe, but Russia as well.

“It is seldom realized that the plan to integrate the states of Western Europe around a single currency, grandiose though it is, is only part of an even larger plan. ‘European integration’ is not an exclusively Western European affair. Indeed, the very purpose of suggesting the institutional restructuring of Western Europe around a hard core, according to the plan’s German authors, is to permit the creation of a common (Western) European foreign and security policy, which will in turn be based on a ‘lasting partnership with Russia.’ The German government has repeatedly stressed that it is ‘the advocate of pan-European, not just West European, thinking!’” (John Laughland The Tainted Source Ch. 6. The third Rome).

This plan will bring to power the three centres of centuries-old anti-Semitism, Rome, Russia, and Germany! We should not ignore the lessons of history, nations generally do not change, and their past conduct gives us a guide to their future conduct. So we will spend some time looking at the historical background to the euro.

The break-up of the Holy Roman Empire

Both Germany and the Vatican lost tremendous power with the break-up of the Holy Roman Empire in the events of the French Revolution and its aftermath. Having experienced a thousand years of power, they did not give up their dreams of regaining it. Germany’s attempts were spectacularly unsuccessful. The 2nd Reich, or empire, came to an end in World War I and Hitler’s 3rd Reich ended in defeat in World War II. Did the Germans give up, having been defeated twice in recent times? Looking at the power of Germany today we may safely answer, No!

The aftermath of the French Revolution had dealt an even harder blow to the Vatican. Stripped of her extensive kingdom, and held as a virtual prisoner in Rome, the Vatican was at rock bottom until her fortunes began to turn in 1929, when she established a concordat with Italy,

Firm friends: Angela Merkel & Vladimir Putin

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which gave her recognition by the state, possession of the Vatican City and a lump sum in compensation of her loss of territory. The concordat had been negotiated by Archbishop Pacelli. The $92m ($1.15bn in today’s money) lump-sum compensation for the extensive loss of lands and property in the 19th century, together with $122m in government bonds, was a tremendous windfall. The then Pope Pius XI appointed a family friend, Bernardino Nogara, a financial “wizard”, to wisely invest it. He had made his name by successfully reorganising the German Reichsbank, and he shrewdly invested the money in Italian and European stocks, shares and companies. Money came pouring in, secret bank accounts were opened in Switzerland to handle and hide the wealth! Paul William’s book The Vatican Exposed gives the details.

It was not surprising therefore, following the success of the Italian concordat, that Pacelli, now elevated to a Cardinal, and the Vatican’s Secretary of State, sought a similar concordat with Hitler, who was a rising power in the early 1930’s. Pacelli had worked in Germany as Papal Nuncio, so was well aware of the political scene. Initially the Roman Catholic Church opposed the rise of Socialism under Hitler, but Pacelli persuaded a leading member of the Roman Catholic Centre Party to approach the German President, Paul von Hindenburg, to convince him to ask Hitler to form a new cabinet. This took place on 30th Jan. 1933 and Hitler, needing support, agreed to negotiate a Concordat with the Vatican in exchange for the Catholic Centre Party giving him their full support. This concordat, like the Italian one, is still in force, with a few modifications over the years.

It was signed in July 1933. One of its provisions was a church tax (Kirchensteuer) levied on all practising Roman Catholics, of 9%, deducted at source in the same way as state taxes. “This enormous boon would produce wealth for the Holy See far in excess of the investments of Nogara, even with his financial brilliance” (The Vatican Exposed).

By 1939 it was bringing in nearly $100 million a year to the German Church!

The Berlin-Rome Axis

Hitler signed a treaty of friendship with Mussolini, the Italian leader, on October 25th, 1936. The alliance was known as the Berlin-Rome Axis. Shortly afterwards Hitler told Count Ciano, Mussolini’s son-in-law and Italy’s foreign minister:

“Together, Italy and Germany could conquer not only the “Bolshevism” but the West. Including England! … In three years Germany will be ready” (Ciano’s Diplomatic Papers).

On May 22nd 1940 Berlin and Rome signed a military alliance, known as the Pact of Steel, which bound them to help each other militarily to secure their living space—”lebensraum”. They also agreed to align their foreign policies. There was also a secret section that bound them to quicken their military preparations and to use propaganda to promote their cause. Initially it was called the Pact of Blood, but Mussolini didn’t think that would go down too well at home!

Later in 1940 the Berlin-Rome Axis was enlarged to include Japan, known as the Tripartite Pact, which was soon further enlarged to include many other European countries.

Anti-Semitism

Hitler’s rise to power was swift and his grip on power was ruthless, nothing was allowed to stand in his way. Within a few months his attack on the Jews had begun.

“To Hitler, as he had publicly declared 1000 times, the Jews were not Germans, and though he did not exterminate them at once (only a relative few—a few thousand, that is—were robbed, beaten or murdered during the first months), he issued laws excluding them from public service, the universities and the professions. And on April 1, 1933 he proclaimed a national boycott of Jewish shops” (Shirer, The rise and fall of the Third Reich).

The Simon Wiesenthal Center in their answers to “36 Questions about the Holocaust” has this question and answer.

Q. 16 Why were the Jews singled out for extermination?

Answer: The explanation of the Nazis’ implacable hatred of the Jew rests on their distorted world view which saw history as a racial struggle. They considered the Jews a race whose goal was world domination and who, therefore, were an obstruction to Aryan dominance. They believed that all of history was a fight between races which should culminate in the triumph of the superior Aryan race. Therefore, they considered it their duty to eliminate the Jews, whom they regarded as a threat. Moreover, in their eyes, the Jews’ racial origin made them habitual criminals who could never be rehabilitated and were, therefore, hopelessly corrupt and inferior.

“There is no doubt that other factors contributed toward Nazi hatred of the Jews and their distorted image of the Jewish people. These included the centuries-old tradition of Christian antisemitism which propagated a negative stereotype of the Jew as a Christ-killer, agent of the devil, and practitioner of witchcraft. Also significant was the political antisemitism of the latter half of the nineteenth and early part of the twentieth centuries, which singled out the Jew as a threat to the established order of society. These combined to point to the Jew as a target for persecution and ultimate destruction by the Nazis.

Hitler’s plans for the Union of Europe

As well as Hitler’s plans for a Judenfrei (“free of Jews”) Germany, he planned for a common currency and a set up very similar to the EU which eventually grew out of the ashes of Hitler’s plans.

“In 1940, Hitler’s Minister of Propaganda Joseph Goebbels ordered the creation of the “large-scale economic unification of Europe,” believing that “in fifty years’ time (people would) no longer think in terms of countries.” Just 53 years later, the European Union in its current form was established” (Paul Joseph Watson, Infowars.com 07-Sep-11).

A conference entitled “Europäische Wirtschaftsgemeinschaft” (The European Economic Community) was held in Berlin in September 1942, where a number of papers were given; among them:

- The Economic Face of the New Europe
- The Development towards the European Economic Community
- European Agriculture
- Questions about European Transport
- Questions about Europe’s Currency
- The Basic Question: Europe—Geographical Concept or Political Fact?

In 1943, at the height of WWII, a series of drafts were drawn up by various German Ministers tasked with looking at the rebuilding of Europe. In a draft entitled Basic Elements of a Plan for the New Europe, Minister Hans Frohwiens foresaw:

“2) The politico–military organisation of Europe

“The political and military organisation of Europe must be seen as an interconnected whole. This is only possible by means of the individual, organic regulation of relations among states and peoples.

“The backbone is formed by the German-Italian Pact of Steel and the Tripartite Pact. By the well-judged politico-military integration of other European countries these elements have been developed into a fully satisfied European Community for the purpose of joint constructive effort and cooperation in repelling external dangers and all this on a voluntary basis.

“6) The economic organisation of Europe

“A permanent European Economic Congress should be created with a presidium representing the leading powers and some...
other countries, which would summon it as occasion arose and direct its activity. It could be divided into separate conferences for (1) trade and industry, (2) financial and currency questions, (3) labour and social questions, and (4) food, agriculture and forestry. Any state might join the Congress provided it belonged to the European peace organisation.

"... A European clearing centre and stable currency rates in Europe, with the eventual objective of European monetary union. Harmonisation of labour conditions and social welfare, in the direction of improving standards stop long-term planning on production and industry, agriculture and forestry" (Documents on the History of European Integration Edited by Walter Lipgens, et al.).

It even had a European Court of Justice!

But the chilling item is his paragraph 5 which preceded the section on the economic organisation of Europe.

"5) The Jewish question.
The settlement of the Jewish question is an important aspect of the pacification of Europe. The European convention should train the necessary measures and set up an agency which should remain in existence at least until the question has been settled by complete elimination of the Jewish element from Europe" (ibid).

In other words part of the plan was to ensure that the Jews were totally eliminated from Europe!

The Great German Reich

Earlier, in Sept 1942, Vidkun Quisling, the Nazi President of Norway, addressed a Congress in Oslo. He spoke of his vision for Nazi Minister-President of Norway, addressed a Europe!

that the Jews were totally eliminated from organisation of Europe.

Europe is with the transition to a new age in which characteristics. Today we are certainly faced in independent nation-states with their own upheaval by the Reformation and what we call the civilised world of those days was broken combined force of the European People’s—of Europe.

"The situation today when a stronger and victorious Germany under a God-given leading power, and shall live or die to settle the fateful question whether Europe shall live or die "Europe can only unite under the protection of the leading power, and this can only be the Great German Reich which lies at the centre of Europe. As Piedmont once united Italy and Prussia the German Reich, so Germany must become the nucleus of the new order in Europe: it must drive England and Russia out of Europe in the same way as Piedmont and Prussia drove out Austria. If Germany is to guarantee the unity and peace of Europe in the long-term it must rely on the superior strength of the Germanic Confederation, the form of which can serve as a model for co-operation with other European states” (Zeitschrift Politik Vol. 32, Dec. 1942).

Did Hitler’s plans die with him? The simple answer is no! In August 1944 when it was apparent that the war was going to be lost, a secret meeting was called between certain Nazi leaders and industrial leaders, explaining that the Nazi party would have to go underground, but that they would rely on the industrialists who had benefitted enormously from the limitless supply of slave labour, to use their wealth and their organisations to help in the eventual rise again of Germany. The Red House secret meeting had been attended by a French spy whose report to the American CIA was recently declassified.

"German industrialists must, it was said, through their exports increase the strength of Germany. They must also prepare themselves to finance the Nazi Party which would be forced to go underground as Maquis. From now on the government would allocate large sums to industrialists so that each could establish a secure post-war foundation in foreign countries. Existing financial reserves in foreign countries must be placed at the disposal of the Party so that a strong German Empire can be created after the defeat.”

"After the defeat of Germany the Nazi Party recognizes that certain of its best known leaders will be condemned as war criminals. However, in cooperation with the industrialists it is arranging to place its less conspicuous but most important members in positions with various German factories as technical experts or members of its research and designing offices” (US Military Intelligence report EW-Pa 128).

Many Nazis Escape

Many Nazis did indeed escape justice by turning into factory employees within these sympathetic firms. After the defeat of Germany many prominent Nazi leaders received important jobs within the post-war government as it sought to rebuild Germany. Der Spiegel (03-Jun-12) published an article entitled The Role Ex-Nazis Played in Early West Germany. The paper revealed the results of the German Government’s findings on this once taboo subject.

“A total of 25 cabinet ministers, one president and one chancellor of the Federal Republic of Germany—as post-war Germany is officially known—had been members of Nazi organisations.

“After the war, the restoration of former officials to positions in the Foreign Ministry occurred at an astonishing rate. The political division alone soon counted 13 former Nazi Party members among its top officials, while 11 of the 17 senior members of the legal department were former Nazis. ‘There is no other federal ministry,’ then SPD parliamentarian Fritz Erler concluded, ‘that is maintaining the continuity of Berlin tradition in this manner (more) than the Foreign Ministry.’

“The restoration of the old elites also had consequences for foreign policy, which veteran diplomats still deny to this day. Old Nazis were usually sent to posts in South America and Arab countries, where they shaped the image of the supposedly new republic. The diplomats repeatedly took steps to protect Nazis hiding abroad and accused war criminals from persecution.”

Many more were smuggled out of Germany through Italy to South America as documented in Gerald Steinacher’s book Nazis on the Run: How Hitler’s Henchmen Fled Justice. They were helped by the Vatican who provided safe houses and facilitated the acquisition of Red Cross paperwork for their new aliases.

The Foundations of the EU

Germany did rebuild after the war, continuing the German dream of restoring their empire, but this time it was to be built through stealth of peace rather than the bullet of war. The Vatican’s dream of regaining power though Hitler had come to naught, but the combined influence of the Vatican and Germany would be more successful through peace. Virtually all the “founding fathers” of today’s EU were devout Roman Catholics.

“Europe’s founders, like Adenauer, De Gaspari and Schuman, put their Christian (Catholic) faith at the centre of their political lives. How can we underestimate, for example, the fact that in 1951, before beginning the delicate negotiations which would lead to the adoption of the Treaty of Paris, they wished to meet in a Benedictine monastery on the Rhine for meditation and prayer?” (Pope John Paul II. 07-Nov-03)

The European concept had the backing of the Pope. Pope Pius XI, the former Pacelli, who had overseen the concordats, was the Pope through the war and the post-war rebuilding of Europe, dying in 1938. The forming of the European Coal...
and Steel Community in 1951, laid the foundation of today’s EU. In 1957 it became the EEC (European Economic Community) established by the Treaty of Rome. The signing of the Treaty in the Palazzo dei Conservatori, now a museum, on the Capitol Hill where, in ancient times the Temple of Jupiter stood, carried strong religious overtones. At the far end of the room stood the statue of Pope Innocent X, whose outstretched arm can be seen in the photograph of the occasion. At the other end of the room was the statue to Urban VIII. Both added significance to this occasion.

“Innocent X … one of the most politically shrewd pontiffs of the era, who much increased the temporal power of the Holy See” (Wikipedia).

“Urban VIII … was the last pope to expand the papal territory by force of arms” (Wikipedia).

The leaders of the six countries, (France, West Germany, Italy, Belgium, Luxembourg and the Netherlands), then went to the Papal Palace to receive Pius’ blessing. A few months later the Pope was calling for:

“A united Europe, aware of its foundations, with common institutions, a common foreign policy, and a strong European parliament to control the institutions and the council of ministers” (Herbert Schanbeck, Pius XII).

Arsène Heitz, the initial designer of the European flag with its 12 stars, acknowledged his inspiration from the many depictions of Mary with her crown of 12 stars, based upon a false interpretation of Rev. ch. 12:1. Furthermore the day the design was unveiled and presented to the EU parliaments was very significant.

“It has been noted that the date the flag was adopted, 8 December 1955, coincided with the Catholic Feast of the Immaculate Conception of the Blessed Virgin Mary, a feast decreed in 1854 by Pope Pius IX” (Wikipedia).

Pius IX was the Pope from whom the Papal States were taken away in 1870; the Pope that declared “Papal Infallibility,” as well as “the immaculate conception of Mary.”

The Growth of the EU

The initial 6 countries grew steadily in number until we have today 27 members of what is now called the European Union. Its aim was to move away from the many states that Europe had divided into following the French Revolution, to a united Europe where the individual powers of the nations were handed to the central organisation. Not that this was a stated aim as far as the British were concerned. They joined in 1973 for the benefits of a common trading market. Unfortunately the shapers of Europe had other ideas!

(Signatory States are) “determined to lay the foundations of an ever closer union among the peoples of Europe” (Preamble to the Treaty of Rome 25-Mar-57).

“This treaty marks a new stage in the process of creating an ever closer union among the peoples of Europe…” (Treaty of Maastricht 12-Feb-92).

The Maastricht Treaty established the framework requirements for the EU nations to prepare for Monetary Union. Again those who were shaping the EU saw this as a step which would lead to political union. Helmut Kohl, Germany’s post-war Chancellor from 1982 to 1997 who oversaw the reunification of Germany, was clear about where the EU was leading to.

“The process of Union is like the Rhine flowing to the sea. Anyone who stands in its way is crushed against the river bank” (Kohl 1994).

“We want the political unification of Europe. Without monetary union there can be no political union and vice versa” (Kohl, 1995).

“The future will belong to the Germans … when we build the House of Europe. In the next two years, we will make the process of European integration irreversible. This is a really big battle but it is worth the fight” (Kohl 1994).

Two years later, the majority of the EU countries had pledged to join the eurozone, the word euro having been coined in 1995. On Jan. 1st 1999 the exchange rate for each euro zone country was set and monetary union became a reality, although initially as a trading currency for banks and institutions — it would be another three years before the introduction of euro notes and coins on Jan 1st 2002.

The Euro Flawed from Inception

The euro system was fatally flawed, because it brought such divergent countries together, without there being any possible means of realignment. One area where individual nations have greatly varied has been their ability to reign-in labour costs, which form the basis of competitiveness between countries. With rising labour costs, one becomes less competitive with those fellow-euro countries that curb costs. Because everyone’s goods are priced in euros, it is cheaper to import rather than make in your country. Moreover you cannot export what you do make because you are no longer competitive. The chart (opposite) sums up the divergence between some of the main euro countries.

The winner is Germany! Her neighbours luxuriated in the much lower interest rates than they were used to, because the euro was stronger than their original currency, whilst Germany led an austere regime, cutting costs where possible. As the chart shows, they are now 8% lower than in 2000, contrasting with Italy where they are 18% higher! Step-by-step Germany has emerged as the strongest power, not only in the euro-zone, but in the EU. So why did the countries lock themselves in to a system that would ruin them? No doubt many countries were persuaded that if Germany were part of the euro-zone then this must be a good thing. Indeed it brought many initial benefits, such as low interest rates, easy loans, simplified loan exporting.

However there are many who saw that it was always going to end in tears, and that Germany ensured that she would be the one that would end as the powerful leader. Stratfor is an independent intelligence agency. Back in 2010 they posted:

“What if, instead of the euro being designed to further contain the Germans, the Germans crafted the euro to rewire the European Union for their own purposes? Germany now appears prepared not just to contemplate, but to publicly contemplate, the re-engineering of Europe for its own interests. The implications of this are difficult to overstate. If the euro is essentially gutting the European—and again to a greater
extent the Club Med—

economic base, then Germany is achieving by stealth what it failed to achieve in the past thousand years of intra-European struggles. In essence, European states are borrowing money (mostly from Germany) in order to purchase imported goods (mostly from Germany) because their own workers cannot compete on price (mostly because of Germany).

“The paradigm that created the European Union—that Germany would be harnessed and contained—is shifting. Germany now has not only found its voice, it is beginning to express, and hold to, its own national interest. A political consensus has emerged in Germany against bailing out Greece. Moreover, a political consensus has emerged in Germany that the rules of the eurozone are Germany’s to refashion” (Strafor 16-Mar-10).

Subsequent events have shown that this is so. With frightening speed, Germany has been able to push the EU agenda along pathways of her choice. Moreover, because of the deep difficulties many euro countries are in, she has been able to push the steps to political integration which in other circumstances would have been very difficult to do. 

Operation Self-Deceit. New Documents Shine Light on Euro Birth Defects

Der Spiegel recently forced the German government to release confidential papers covering the setting up of the euro.

“Many of the euro’s problems can be traced to its birth defects. For political reasons, countries were included that weren’t ready at the time. Furthermore, a common currency cannot survive on the long term if it is not backed by a political union. Even as the euro was being born, many experts warned that currency union members didn’t belong together.

“Documents from the Kohl administration, kept confidential until now, indicate that the euro’s founding fathers were well aware of its deficits. And that they pushed ahead with the project regardless.

“The documents prove what was only assumed until now: Italy should never have been accepted into the common currency zone. The decision to invite Rome to join was based almost exclusively on political considerations at the expense of economic criteria. It also created a precedent for a much bigger mistake two years later, namely Greece’s acceptance into the euro zone. “In fact, the documents show that the Kohl administration was extremely well informed about the state of Italy’s finances. The documents that have now been released suggest that the Kohl administration misled both the public and Germany’s Federal Constitutional Court. “Officials in Bonn were pinning their hopes on two men who had set out to clean house in Italy: Prime Minister Romano Prodi and his ascetic minister for the budget and economic planning, Carlo Ciampi, who had been governor of the Italian central bank for many years.

“Kohl had doted on the short, liberal professor from the start. Ciampi, who had attended a Jesuit school in Tuscany, also enjoyed a good reputation with the Germans. ‘Without Ciampi, Italy would never have managed to be on board at the beginning of the monetary union,’ says former Finance Minister Waigel.

“In the end, the Italians formally fulfilled the Maastricht criteria with a combination of tricks and fortunate circumstances…Ciampi proved to be a creative financial juggler” (Spiegel 08-May-12).

So with this background we turn to our 2nd part to look at the current situation and endeavour to see where it is leading.

Footnotes

1. The 1st Reich was what became known as the Holy Roman Empire of the German Nation, which ended 1806. It developed from Otto’s Kingdom, AD 962; but in fact goes further back to Charlemagne, AD 800, who first restored the imperial Roman title of Emperor.

2. Russian Communist Party which ruled Russia.

3. Lebensraum (German for “habitat” or literally “living space”) was one of the major political ideas of Adolf Hitler, and an important component of Nazi ideology. It served as the motivation for the expansionist policies of Nazi Germany, aiming to provide extra space for the growth of the German population, for a Greater Germany (Wikipedia).

4. Taken from the name of rural guerrilla bands of the French Resistance (DFP).
UPDATE: Trying to make sense of the euro crisis: How Germany is using it to reshape and subdue Europe

By Don Pearce  RUGBY, U.K.

In this second part we look at the current euro situation. The euro crisis is sweeping Europe along towards political union. Even those outside the eurozone think that this is the inevitable and logical next step. In other words the plan to get political integration seems to be working! This was the point put by British historian, Niall Ferguson, when interviewed by the Sunday Times (20-May-12) under the telling headline. "One Nation (Under Germany)"

“I think it’s worth considering that the architects of the monetary union knew all along that it would lead to a crisis and the crisis would lead to a federal solution. … In fact, you could say it was actually designed to create a crisis.

“I am not a federalist, but the costs of the single currency disintegrating are really so high and would impact so many people, that the only responsible thing for me to do is to argue urgently for the next step to a federal Europe. I see no alternative at the moment that isn’t a great deal worse.”

And so we are witnessing the ever-closer binding together of the eurozone countries. They can see no other way out of their problems but to submit their sovereignty to the EU.

Germany’s Chancellor Merkel urges EU political union

“Ms. Merkel is under pressure to bind the 17-nation eurozone closer together.

“German Chancellor Angela Merkel says the EU needs a political union even if it means some countries integrating faster than others. Speaking on German TV, she called for ‘more Europe’, including a budgetary union, saying ‘we need a political union first and foremost’.

“Step by step we must from now on give up more competences to Europe, and allow Europe more powers of control’” (BBC 07-Jun-12).

Part of this step towards political union is what is called fiscal union, where nations give up their control of their budgets to the European Commission, ensuring that tight control is held on income and spending to ensure balanced or surplus budgets. Government debt must not exceed 60% of GDP, or if it does it must be brought down by at least 5% per year. At the December 2011 Summit Meeting the majority of EU members (but not Britain) agreed to take the steps to sign up to this European Fiscal Union also known as the Fiscal Compact. This was signed on 2nd March 2012 by all the EU member States apart from the UK and the Czech Republic. It now has to be ratified by each country’s parliament (except Ireland which has held a referendum, which was carried). It needs just 12 countries to have ratified it by Jan 1st 2013 for it to come into force. Then bailouts would only be given to those countries that had ratified it.

It is difficult to see how countries will ensure balanced budgets, but this step to fiscal union is one which takes away almost the last remnants of a country’s sovereignty. Germany has ensured that she, as the soundest economy, has as much control as possible over her fellow members. We can see that this is not the end of the road; it is but another step on the road to political union.

Greece in Deep Trouble

The southern European countries are grinding to a halt under the burden of debt and unemployment rates are rocketing, especially amongst the young people.

Greece has had the EU impose a non-elected technocratic government upon it. Italy has suffered a similar government imposed by Germany and the EU dictating what they must do, so again we have a government that has not been elected by her people.

Greece’s situation is dire, threatening to bring the euro down. Unemployment has hit nearly 22%; that of 15-24 year-olds is 54%. A whole generation is unemployed and with unemployment benefits only lasting for 12
months, many despair—suicide rates are shooting up as Greece experiences her 5th year in recession. Tourists are staying away, fearful of being caught up in the violence that would surely follow if the country declared it was bankrupt. The only solution seems to be to leave the euro, go back to the drachma and devalue massively. It would be very painful and messy but many see it as the only solution to prevent the euro imploding. As this Der Spiegel (14-May-12) cover says, ACROPOLIS Goodbye! Why Greece must leave the Euro now.

The situation in Italy and Spain is little better, the problem is that their economies are so much bigger that the sums of money needed to bail them out are way beyond what is available. Yet here is an interesting thing! At the time of writing Spain has been given approval for a €100 billion injection of cash to save her banks. The terms haven’t been anywhere near as onerous as those imposed on Greece. Surely it can’t be that Greece, a Greek Orthodox country, is treated more harshly than Spain, a Roman Catholic country?

The problem that governments are facing is that they regularly borrow money on 5 to 10 year periods. In the past these have been secured at reasonably low interest rates. However, the greater the financial difficulty that a country gets into, the more cautious lenders become and the more interest they demand for their loans. Debts are constantly coming up to be repaid at the end of the borrowing period, but suddenly for countries like Greece and Spain, they are now faced with crippling interest rates, which only lead to an even greater debt burden.

**Eurobonds vs. European Redemption Pact**

There has been much call for the issue of Eurobonds to help finance the crisis and bail out such countries. They would be able to borrow money from a euro country (Germany!) at much lower interest rates because it would be based on the credit-worthiness of the pool of EU countries, who would underwrite the loan. The greatest drawback is that it would penalise Germany, she would be paying higher rates for her borrowing than at present. She would be subsidising the profligate countries which is not appealing! Also Germany claims that it goes against the German Constitution.

An alternative that Ms. Merkel has been resisting for a long time, but is now having to be examined is what is termed a European Redemption Pact. Under this scheme all euro members would take responsibility for every country’s debts above the target 60% of GDP by issuing loans to cover these sums at lower interest rates than would otherwise be the case. It would be repaid from budget surpluses, meaning that a country would have to aim to have at least a 4% budget surplus. Gradually over a period of years a country would get its borrowings down to the 60% target. Again the rates of interest would penalise Germany, but this could be better than seeing the euro collapse. The one advantage is that countries receiving these loans would have to use their gold reserves as collateral. In other words if they default, they have to hand this gold to Germany (as being the most likely country to have taken on the debt). This way Germany could end up with a sizable increase to her already extensive gold reserves! Angela Merkel has not yet agreed to go down this route.

**Greek Elections No. 2**

Greece’s elections in May resulted in a surge of support for parties opposed to the austerity measures that had been imposed on them. However none of the first 3 parties were able to find coalition partners in order to have enough seats to form a government. After 3 weeks of unsuccessful trying, the Greek President had to call for fresh elections. The fear was that the anti-austerity party would gain ground and, if they formed a government, then Brussels would refuse to lend Greece any more money, unless Greece agrees to the imposed austerity measures. Greece’s euro-membership still depends on the political maneuverings which continue.

What we do know is that Europe must be bound together as the Western leg of Nebuchadnezzar’s Image as depicted in Daniel ch. 2. The iron and clay mix of its feet speak of the uncomfortable and conflicting mix of the iron of the political and religious classes, with the diverse sacred clay of people. We know from Daniel ch. 7 that the Roman power exists right to the time of the end. So we are looking for the coming together of Russia and her allies as the Eastern Leg of the Image, with a united Europe as the Western leg. Will the euro bind them together? Maybe not. Should the euro begin to break up with the exit of Greece, others countries are sure to follow. Such a break-up would have serious economic consequences. **A time of trouble such as never was, were words addressed to the 1st century followers of Christ to describe the very difficult circumstances that faced them. They surely echo the desperate conditions that this generation faces, in the great troubles coming upon the earth.**

Economic woes bring in their wake increased anti-Semitism. We saw in the last issue how it is rising in Europe. We see it increasing in the Roman Catholic and Russian Churches; we see it growing in the Muslim Middle East. Few would be surprised to see nations coming against Israel; what might surprise them would be to learn that God’s prophets wrote of just this situation, thousands of years ago! **They give their Power and Strength unto the Beast**

There is one important passage which we have not yet considered. This is the picture given in Revelation ch. 17.

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful” (Rev. 17:12-14).

It is clear that this is the final picture, for they are making war on the Lamb—the returned Lord Jesus. In Revelation ch. 17 we have moved beyond Armageddon. Christ has returned to his household; the resurrection and judgement for the saints has taken place; the initial Elijah work has been carried out to prepare a remnant in Israel for a coming time of great trial. At a time of prosperity for Israel, she is invaded and defeated by the nations of Ezekiel ch. 38, which are the nations that comprise the image seen by Nebuchadnezzar in his dream. These armies are annihilated on the mountains of Israel by Christ and his immortalised saints. Israel’s Messiah reveals himself to his nation, who mourn for his blindness in rejecting their Messiah for two millennia. This time they accept him and are baptised into Christ in the newly flowing river at Jerusalem (Zech. 12:9-13:1). The Kingdom of God is established again in Jerusalem and the everlasting gospel is proclaimed to the nations (Rev. 14). We then arrive at the picture in
Revelation 17 when Europe, led by the Vatican, rallies against this “antichrist” in Jerusalem. The Beast and False Prophet system that we see arising before our eyes, having suffered the loss of their troops in Israel, will regroup to oppose Israel’s King who demands their submission to his rule. Germany and the Vatican will be defeated by Christ; their punishment has been fore-ordained; Europe will symbolically be a lake of fire (Rev. 19:20).

So is this giving of their power and strength unto the beast what we are seeing now or a future event? It appears to be a future event. They receive power as kings one hour with the beast. This symbolic time period of one hour covers the 30 years’ of setting up the Kingdom. It is clear that in order to form the Western leg in our day we are seeing a similar process, nations in our case being forced to give up their powers because it is their perceived solution to the extreme financial difficulties they are in. In the situation in Revelation 17, after Armageddon, it seems a more willing giving of their power to the military might of Germany and the spiritual leadership of the Vatican. This will be a Holy War that will unite Europe to oppose the new King in Jerusalem. What irony—the Christians who have blamed the Jews for rejecting Christ at his first coming, will more vehemently reject him at his second coming! The words of the vision given to Daniel in his 7th chapter, which parallels ch 2, summarise the events detailed in Revelation 17.

“I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame” (Dan. 7:11).

The horn is a very expressive symbol of the Papal system which Daniel saw in this vision. He describes its persecuting power thus. “Then I would know the truth of the fourth beast…and of the other…horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom” (Dan. 7:19-22).

This power has opposed the true worshipers of God for centuries. This power is flourishing again!

Germany and the Vatican will be defeated by Christ; their punishment has been fore-ordained; Europe will symbolically be a lake of fire

The Role of the Vatican

One of the striking features of modern Europe is the growing power of the Vatican. Written off by many as a spent force, we are witnessing an unprecedented revival in the Vatican’s fortunes just as we approach the times of trouble foretold by scripture. In Daniel ch. 4 we read of another dream of Nebuchadnezzar—this time of a flourishing tree, cut down and the stump banded with iron and brass to preserve it for “seven times” (v. 13-16). Its initial fulfilment was the seven-year period of madness of Nebuchadnezzar, when he was deposed, until healed and his Kingdom restored. Yet there is more to this—why iron and brass bands to preserve the trunk of the Babylonian Kingdom tree? On the basis of what we are told in ch. 2 and ch. 7, it is indicating that the Kingdom of Babylon, as the power that had scattered the Jews and destroyed Jerusalem, would re-flourish in the latter days, when once again Jerusalem will experience destruction and the Jews be scattered one last time. If we apply the day-for-a-year principle, then 7 years = 7 x 360 days represent 2520 years. On John Thomas’ chronology, 2520 years from the destruction of Babylon, brings us to 1978, the start of Pope John Paul II’s reign. He and his successor, Benedict XVI, have greatly transformed the power of the church. In a similar way we can see the growing power of the Russian Orthodox Church since the fall of the Soviet Union. The Russian Church sprang out of the Greek Orthodox Church in Constantinople over a thousand years ago. Both these churches are playing an increasingly important role in the politics of Europe and Russia. Hence we see the appropriateness of iron and brass bands; Brass speaks of Greek power and iron Roman in Daniel ch. 2. So we are living in the times of the flourishing again of the Kingdom of Men which is so opposed to Israel, the people of God.

Many of the European holders of power are Roman Catholics and many Jesuit educated, who are happy to push forward the aspirations of the Vatican for Europe to build on its Roman Catholic roots and for Europe to “breathe with her two lungs” “from the Atlantic to the Urals”
It has been interesting to see a swing in Germany’s orientation. For years it has been the French-German partnership that has powered the dream for a united Europe. France, because she feared a 3rd World War, while Germany was willing for France to lead as she rebuilt herself. Suddenly, her partner in this, Nicolas Sarkozy, has fallen at the election hurdle and François Hollande is France’s 24th President. He has fallen at the election hurdle and François Hollande is France’s 24th President. He

neighbouring state. Merkel said that with the French-German relationship intact the eurozone was in a better position. “We are always of the same mind,” she said. As for Sarkozy, he had been a key player in the international stage, but now he is out of the running.

A German shake-up? It is clear that the German voters are not happy with the current government. There have been calls for a change in leadership, and with Sarkozy out of the running, there may be a new leader for France. The French people are looking for a change and they may get it. The German government is under pressure to deliver, and with the French-German relationship intact, they may be able to do so.

The financial crisis in Europe has had a significant impact on the French-German relationship. The two countries have been working closely together on the issue of the eurozone, but this has not been enough. The French have been calling for more action, while the Germans have been more cautious. The French government has been calling for a 5% tax on bank profits, while the Germans have been hesitant. This has caused tension between the two countries, and it is clear that a change in leadership would be beneficial.

The French people are discontented with the current government and they are looking for change. They are calling for a new leader who can deliver. The German government is under pressure to deliver, and with the French-German relationship intact, they may be able to do so. The French and German governments are working closely together on the issue of the eurozone, but this has not been enough. The French have been calling for more action, while the Germans have been hesitant. This has caused tension between the two countries, and it is clear that a change in leadership would be beneficial.
nonetheless.

“The debt crisis has transformed into a crisis of faith. Few options remain for European Union heads of state and government. Either they will succeed in fixing the birth defects that have plagued the common currency in recent years, or the European Union—the largest economic zone in the world—will sink into the mire of failing banks, bankruptcies and collapse. Such a development would significantly overshadow the chaos that erupted after Lehman Brothers went broke in 2008, predicts The Economist. What is to be done? The currency union has to become a political union. Because they have been unable to find agreement, European leaders have asked top Euro-crats—European Commission President José Manuel Barroso, European Council President Herman Van Rompuy, Euro-Group head Jean-Claude Juncker and European Central Bank head Mario Draghi—to come up with a plan. They hope to share some initial proposals at the European summit scheduled for the end of June. A concrete plan is to be ready by autumn.

“The ideas being tossed back and forth between Brussels, Luxembourg and Frankfurt are incomplete, but they already hint at a concept that would mean nothing less than a European revolution.

“The four are intent on making the currency union irreversible, and deepening it to become a political union. A completely different Europe would emerge from such a process. “The plan envisions nation states giving up significant elements of their sovereignty to European institutions. It would mean that the European Parliament would have to fight for relevancy with a new body that would be granted important oversight functions. The result would be a two-speed Europe, the core of which would be represented by the currency union.

“At the heart of the deliberations is the creation of a real fiscal union, which would prohibit member states from taking on new debt on their own. Governments would only have complete control of funds that are covered by tax revenues. “Those needing more money than they generate themselves would have to register their needs with the euro group, made up of eurozone finance ministers. They would then analyze the financial needs and the amount of funding requested from the different countries before deciding which were justified and which were not. Euro bonds would then be issued to finance the debt.

“The group of finance ministers would be led by a full-time chair. The chair would ultimately become a kind of European finance minister.

“A further chapter of the concept developed by the four Euro-crats addresses the need to inject more democracy into European resolutions. Commission President Barroso has highlighted the need to outfit a political union with democratic legitimacy. One such idea envisions the European Commission president being elected directly by European citizens. Another concept under consideration, say sources in Brussels, is that of turning the office of commission president and European Council president into one—a kind of ‘European president.’

“It would be the beginning of the United States of Europe. And Germans would likely only be able to approve the plan if it could credibly guarantee that the new political construct would commit to emulating Germany’s culture of stability. “As such, the four European architects are aiming at establishing a new European consensus. Germany would have to take on additional risks within the eurozone. In return, southern Europeans would have to grant Brussels control over their national budgets—according to German principles.

“It could, in the end, be the savior of the common European currency—or it could mean the implosion of Europe.”

What a remarkable document. Calling for some injection of democracy—the clay that binds the image’s feet—but mixed with iron, more centralised control. At least 3 of the 4 drafters are Roman Catholics; Barroso and Draghi are Jesuit educated, Van Rompuy attended the Catholic University of Leuven (where Otto von Habsburg, the late heir to the Holy Roman Empire had trained). Juncker won the prestigious International Charlemagne Prize of Aachen in 2006 and I suspect from his being awarded the St. Liborius Medal for Unity and Peace of the Archdiocese of Paderborn and the Grand Cross of the Portuguese Order of Christ, that he too is a Roman Catholic.

Merkel is openly calling for political union; here is a mechanism to achieve that! The years of stealthy advance along this path, are paying off, there is now no need to hide their aims!

Other Matters

There are so many things happening that we have not been able to deal with as we have concentrated on this remarkable, situation-changing, period in the world’s history.

More large gas and oil finds off the coast of Israel have just been announced, with estimated reserves of 189 million M3 and 1.4 billion barrels of oil.

The quantity of gas discovered in the Pelagic licenses, and the high probabilities, make it the third largest offshore discovery to date (Israel Today 04-Jun-12).

The situation in Syria gets daily grimmer. If Assad can do this to his own people, one can understand how concerned Israel is that he might, being cornered, choose to lash-out and launch a strike on Israel. Syria is reputed to have the Middle East’s biggest stocks of chemical weapons!

The Queen’s 60th Diamond Jubilee celebrations still continue. The main pageant on the Thames was an amazing flotilla of boats from canoes to big sailing vessels. It recalled the former days of Britain’s glory, and one longs for the day when Britain breaks her shackles to Europe and rebuilds her Commonwealth links. It was great not to see one EU flag involved in these celebrations, and the Queen constantly emphasised Britain’s links to the Commonwealth.

Oh for the day when the nations of the world will assemble in Jerusalem to pay their homage to Israel’s King and the ruler of the world. When men and women will seek to sing praise to their God, when the vail that covers their eyes, like that over Israel’s eyes, will be taken away. Truly the earth will be filled with the knowledge of the glory of God. This earth will be the paradise that God intended at creation.

Dark days lie ahead before this time is achieved. May we strive to be accounted worthy to be on the Lord’s side at his coming so that we can help with this wonderful and exciting work of teaching the nations God’s Holy Ways, under the hand of the Son of God! Come quickly, Lord Jesus.

Footnotes

1. Symbolic time periods expressed in hours need a double application of the day-for-a-year principle. On the basis of the Lord’s words Are there not twelve hours in the day (Jn. 11:9), we take a 12th of a day-for-a-year, i.e. a 12th of a year of 360 days = 30 days and then apply the principle again = 30 years. Applying this principle to the about half an hour of Rev. 8:1 does fit with the fulfilment time period of some 14 years, i.e. it was about 15 years. 2. Not to be confused with Deutsche Bundesbank (German Federal Bank) which was established in 1957 and which grew out of the Reichsbank of Hitler’s day.
n the Old Testament the Book of Daniel is the only book that portrays a chronologically based record of prophecy. It is a very interesting book as, apart from the many prophecies, the life and circumstances of the prophet are also extraordinary. When about 17 years of age, he was among a group of young Jewish princes who were captured in Jerusalem by King Nebuchadnezzar and taken to Babylon for the express purpose of training them for high administration in the kingdom of Babylon, then the greatest empire of the world.

Within a year or two Daniel was well respected by King Nebuchadnezzar who saw in Daniel exceptional wisdom and understanding. This was greatly increased when Daniel was able to tell the King about a dream he had the night before and then tell him the interpretation of the dream!

The King’s Dream

The dream of Nebuchadnezzar greatly troubled him. It was in the form of a great human image made of different sections of metals, so that the head was of gold, the chest and arms of silver, the belly and thighs of brass, the legs of iron and the feet a mixture of iron and clay. In his vision he then saw an unshapen stone swiftly fall upon the feet and proceed to grind them to powder, followed by the rest of the other metals. Finally, the stone grew into a great mountain and filled the whole earth whilst the metal grindings were swept away by the wind, as though chaff upon the threshing floor.

Daniel then gave the king the interpretation of the dream; and what convinced the king that it was true was the fact that the young man was able to tell the king exactly what he had seen in his dream!

So what did the dream mean? The four metal sections represented four consecutive great world empires of which Babylon was the first: “Thou art this head of gold” said Daniel to the King! The great mountain formed out of the stone is the Kingdom of God which will consume all these kingdoms and stand forever. The other four sections represent the four kingdoms of the world that would dominate human affairs from Nebuchadnezzar (BC 606) to our times, for in all those times there has been only four world empires, the Babylonian (BC 606 to BC 536), the Medo-Persian (BC 536 to BC 334), Greek (BC 334 to BC 65) and Roman which in various mixed forms has continued to our days. We await the return of Christ to complete the fulfilment of the dream!

The Vision of Chapter 7

In the 7th chapter of the book of Daniel the prophet saw in a night vision four beasts arise in consecutive order and finally the power and dominion of these beasts taken away and the greatness of the Kingdom given to Christ and his saints when fierce and solemn judgements of God fall upon the kingdoms of men (v. 26-27).

Here in verses 17 and 18 of chapter seven is the summary of the visions:

Verse 17 “These great beasts, which are four, are four kings, which shall arise out of the earth.”

Verse 18 “But the saints of the most High shall take the kingdom, and possess the kingdom
These summary verses make it clear that the large message of chapter 7 is much the same as that of chapter two. Why then are there two chapters telling the same story? Sometimes there are distinct echoes. In chapter 2, for example, it states that "the 4th kingdom shall be strong as iron: forasmuch as iron breaketh and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise" (v. 40); in the 7th chapter we read of the 4th beast that it was "dreadful and terrible, and strong exceedingly and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it." The 4th metal of one prophecy is the 4th beast of the other vision.

The depiction of this 2500 year story of the Kingdom of Men is common to both chapters but the employment of animal features gives greater character and animation to the story than the use of four sterile metals. The winged lion was an apt symbol of the regal nature of the Assyro-Babylonian kingdom (7:4). The devouring bear was like the great spread of the Persian empire and its rapacious taxation of its subjects (7:8). The swift leopard with its four wings and four heads conjured the vast spread of the Greek empire, from Athens to India and of the four regions into which it divided following the death of Alexander the Great (7:6). This is all very wonderful and an inspiring revelation of the accuracy of Bible prophecy. We can trust the Bible. We can see, throughout the 2500 years of man’s greatest kingdoms, the hand of God and know that as kingdom followed kingdom so the God of heaven is surely in control and about to establish His kingdom upon the earth under the rulership of His Son. See how this conclusion fits in so perfectly with that of the book of Revelation:

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

We can hear the words of Daniel chapter seven behind these words in Revelation.

The Ten Horns of the Fourth Beast

The brutal strength and determination of the 4th beast is the first emphasis in its description. It was so ferocious that no known beast could be found to be like it: so it was unnamed! Here is the link to the historic character of the pagan Roman legions that were to utterly dominate the civilised world for 500 years, remorseless towards any challenge, disciplined and utterly unyielding in the field of battle. Iron was the right metal and "dreadful and terrible" was the apt description of the beast!

This beast had a head with 10 horns: its spread was not only from Britain to Persia but held an equal length of the North African coast on the Southern shores of the Mediterranean. There were so many different peoples and tribes in this vast empire that it was inevitable that federated yet relatively independent states ("horns", powers) would spring up, all Roman in organisation—and later in religion. In general terms there were 10 of these secondary powers that arose from the break-up of the centralised, imperial Roman Empire about 400 AD. Yet they were still part of the 4th Beast, still essentially Roman in origin.

"Another Little Horn"

The most intriguing aspect of this 4th Beast is "the little horn" that came up after the ten horns. If the horn represents the individual power of statehood, then a little horn suggests that its power in that respect is inferior to the others.

of the 4th beast for Daniel goes on to say “I beheld even till the beast was slain, and his body destroyed, and given to the burning flame”!

Whatever could it be that this mouth has spoken that brings such vehemence of Divine wrath? Daniel, too, was greatly troubled by this question and he sought from the angel further information about this little horn with its human eyes and historic declarations; “even of that horn that had eyes and mouth that spoke very great things” (verses 15, 16, 19, 20).

It is now quite obvious that this little horn was to be greatly influential because of a super confidence that made it more haughty, more arrogant than others. This unique boldness was abetted by its perception of events in the world: among “beasts” its insight was greater and therefore was hugely influential.

"Great Words against the Most High"

Daniel’s further enquiries were rewarded by further information. This latter Little Horn he was told would “speak great words against the most High, and think to change times and laws” (verse 25).

We need to see this in the context of this 7th chapter of Daniel. The prophet is given a broad picture of 2500 years of history, ending in the Kingdom of Christ over all the earth—verses 14, 27. This “little horn” is to develop an assumption that not only eclipses all other voices in that whole time but even dares to usurp the authority of the Most High Himself. It was to arise in the times of the Roman Empire, in the era of the 4th Beast. Though small in military prowess his
worldwide influence would be without equal in all the long period of the Roman predominance. His arrival alone was to displace three of the states of Europe (and therefore it also was a temporal power) but it is clear from the vision that he becomes the outstanding power by intelligence and presumption in the Romano-European world, until eclipsed by the coming of Christ, the “Son of man” of verse 13.

The other cardinal feature of this little horn is its bitter persecution of God’s true people. He “made war with the saints,” “he shall wear out the saints of the Most High” (verses 21 & 25). Despite enjoying despotic powers like no other, he yet was to weaken and destroy those who may not agree with his own version of Christianity or differ with him in any of his actions.

Who must this refer to? It is obviously not a side-line religious movement unknown or lost in history. Nor present for a short period of time. 1260 years is the term of its predominance (verse 25 — three and a half years on a day for a year
principle, indicates 1260 years). There has been only one large religious organisation in the Roman world and in fact it calls itself “Roman” and also “Catholic” signifying universal. It is headed up by a single man, who is called Pope or father—despite Jesus’ command, “call no man your father upon the earth: for one is your Father, which is in heaven” (Matt 23:9). In fact the Pope has many titles far in excess of any other man on earth, His holiness, the Holy Father, the Bishop of Rome, Vicar of Jesus Christ, Successor of St. Peter, the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Metropolitan of the Roman Province, Sovereign of the Temporal Dominion of the Holy Roman Church, Sovereign of Vatican City (The Handbook of Catholic Practices p. 121). When Pope Leo X was crowned he was depicted with one foot on the land and another on the sea and with his right hand lifted up to heaven and holding a large key, “In thy hand I behold the Empire of Earth and Sea and Heaven.” Pope Pius X said, “The Pope is not only the representative of Jesus Christ, but he is Jesus Christ himself hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks” (Catholic Nationale 1895). When the Pope is crowned with his three tiered tiara the following is said “Receive this tiara, ornamented with three crowns, and know that thou art the Father of Princes and Kings, Ruler of the world and Vicar of Jesus Christ our Lord.”

There is really no way to exaggerate the arrogance of the Pope’s titles and assumptions. He is considered by the Church as the ruler of all the earth and king of every living being and these pretensions go back for 1500 years.

When one combines all this blasphemy with the militant persecution of ordinary sincere Bible-loving disciples whose only sin was that they possessed a Bible, or didn’t acknowledge the teachings of the Roman Church, or held secret Bible classes or dared to translate the Bible into English like John Wycliffe or William Tyndale (and was burnt at the stake for such a sin!) then one begins to see just a touch of the great reasons why God spoke to Daniel in such vehement terms. This was such a notable feature of human history that Daniel was given these visions 1000 years before they came to pass; this “Little Horn” has been an enormous factor in the Roman world for 1500 years and nothing in Europe has been anything like the dimension of its influence.

New Testament Support for Daniel

Jesus Christ instructed the disciples to know and understand the prophecies of Daniel (Matt. 24:15). The Apostle Paul quoted liberally from Daniel in his warning of the coming Man of Sin —2 Thessalonians 2:3-19—all the features are there as in Daniel! Christ gave us this further warning in the Revelation.

"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 (ie 1260 days, or years). 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. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” (Rev. 13:5-8.)

Throughout this passage we hear the echo again of Daniel’s 7th chapter.

Dear reader, let these warnings not fall on deaf ears. Seek the Truth from the Scriptures as truth and be wise unto salvation. When Daniel saw these things his reaction, even though the fulfilment was a long way in the future, was this, “As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart” (7:28). It is wise to take Daniel’s example for the final end of the matter is surely near.
Volume 25 would indicate that this magazine has now been running for 25 years, but in fact it is now, over 25 years since The Bible Magazine commenced publication in North America. Due to some irregular issues in the first few years, some adjustment in the volume numbers had to be made so as to correspond to publishing dates. The first issue appeared in August-September of 1985, that is 27 years ago. It was poorly printed on a cheap bookstock and had a page count of 16, including cover. We used some spot-colour and did the best that we could. The printing and the paper were the vehicle for the message, and it was a message that had purpose. That purpose was explained in our first editorial part of which we now reproduce below:

_Sanctify them through Thy Truth;_  
_Thy word is Truth—John 17:17_  

To be of worth, any magazine must have an object. It must serve its readers in some way. Certainly this is the case with the new publication now before you. The Bible Magazine as the name implies, is about the Bible: the word of the living God. If, as a result of reading this magazine some are stimulated to open a Bible and read—a most worthwhile object will have been achieved, because it is from God’s word that true faith comes (see Romans 10:17). So if our writers can plant seeds of faith in a few minds and if they can help remove the weeds of doubt sown by human philosophy, then The Bible Magazine will prove to be a rewarding project.

But perhaps we should hope for more than that. It is a good thing to believe the Bible to be true, but Scripture tells us that “faith, if it hath not works, is dead” (James 2:17). Thus we understand that action is called for. What is it that God wants people to do? The answer as given in 1 Peter 1:16 is: “Be ye holy; for I am holy.” The word “holy” means set apart or separate and to be made holy is to be “sanctified.” What is it that sanctifies a person? The answer given by Jesus in John 17:17 is the Truth.”

As men and women come into contact with the Truth of God’s word it has an effect on them—they become set apart or sanctified by its influence. The outward expression of this state of mind is seen in baptism. May our magazine be of some service to those who seek the LORD in these latter days.

As can be seen from the front cover of that first issue (top right), there was a focus upon fulfilling Bible Prophecy. Some 8,000 Falasha Jews from Ethiopia had been recently brought to Israel on what was called “Operation Moses.” There has been an emphasis on Bible Prophecy ever since. The two other front covers from Volume One (below) show the continuing emphasis on that aspect of the Bible; an emphasis that continues to the present day.

It has to be said that The Bible Magazine continued to gain an international readership due to the dedicated hard work of our volunteer agents and to the support of the Australian Christadelphian Scripture Study Service (C.S.S.S). Many contributed to the work, some who have since fallen asleep in the Lord. Colin Badger and Fred Crawford were among our original writers. Many others remain as co-labourers together with us and will be known to those who subscribe through agents in the other countries.

As we began to find our feet we published various booklets on prophetic subjects, one of the first being entitled Guardians of Israel & Arabia (1990) outlining the mission of the Capitalist Alliance (the United States, Britain, Canada, Australia and New Zealand).

In 1994 we produced our first video A Message from Heaven which commenced the series Evidence for Bible Truth, mostly now remastered and available on DVD format. This was followed by others as can be seen from the centre pages of this issue of the magazine.

In 1996 the Bible Magazine Internet edition went on-line and has now had its own website for several years: www.biblemagazine.com. This same year the first Prophecy Day was organized and held in the United Kingdom—an event which has since been repeated in North America, New Zealand, Australia and South Africa. It is our prayer that the work of the past 25 (27!) years will have helped to stir the spirits of many and helped to sanctify all of us by the word of God, which is THE TRUTH! May our God continue to give us health, strength and the means to continue.
**For Zion’s Sake**

A n out-standing feature of the twentieth century was the restoration of the nation of Israel—and also the way in which English-speaking nations have been employed to establish and protect this national home in a hostile environment.

See the remarkable way in which Britain and her allies were prepared for their mission by the influence of the English Bible. All this has happened For Zion’s Sake!

Trace Britain’s relationship with Israel down through time, and the pages of the Scriptures in Part One, The Lions of Tarshish.

These a completely re-mastered version of our entire original For Zion’s Sake series, they have been extensively filtered and digitally enhanced to improve the quality.

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**Rediscovering Revelation**

Seen from the local perspective in Asia Minor, the Revelation opens out its message in a new and informative way, giving a stimulating insight into the Lord’s last message to believers, until he comes again.

Visit the sites of the seven cities where early Christians first received the book of Revelation with Frank Abel and Paul Billington. Also in this 2-part DVD, join John Ramsden in the United Kingdom to see how the interpretation of the book became disfigured for the benefit of the ecumenical religious environment of today.

These two series on Revelation are a re-release of our previous series by the same names, they have now been extensively filtered and digitally enhanced to improve the quality.

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**Revelation and Rome**

Part 1: The Amazing 2000 Year Conflict Against Bible Truth
Part 2: The Mother of Harlots

Visit Hampton Court where the King James Authorized Version of the Bible was launched in 1604 under fierce Catholic opposition. Come inside the Vatican, listen to the experiences of an ex-Catholic and consider the rising power of the Church today. A great crisis lies ahead, and will be ignited at Christ’s return to Israel.

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**Christendom A**

Many of today’s troubles of Churches—both large and small—they know this tape the evidence from history today their own guides to the future.

Accompanied and Paul Billington, the spot where Tyndale trekked to bring the Bible in from England to the Bible in Rome.

This is the third part from our original 5 for Bible Truth series, they have all been completely filtered and enhanced for the best possible viewing.

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**Other Disks in the Evidence Series**

A Message From Heaven brings Evidence for Bible truth together from Scripture, history, archaeology, medical science as well as from amazing prophecies.

The viewer is asked to consider the evidence with us and decide whether the Bible contains a message from heaven.

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**Conflict in the Promised Land**

This DVD shows us what is revealed in the Bible about the surrounding nations and how these events are revealed as they unfold today.

It is filmed on location in Israel and includes prominent Jews. People of opposite perspective and why some people are there today.

Today this land is known in the Bible as the promised land.

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Israel’s New Zionists
There is a movement in Israel today that many are not aware of and Paul Billington explains how this movement is an exciting fulfillment of Bible prophecy.

You’ll meet people living on the mountains of Israel. Mountains that have lain desolate for thousands of years but are now inhabited. Inhabited by people who are part of a new Bible-based culture eagerly waiting for their Messiah. Originally given at Niagara Bible School. The graphics and video interviews are edited in for clear reproduction.

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Israel’s New Zionists

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FORTHCOMING PROPHECY DAYS

September 22nd BRANTFORD
PROPHECY DAY, Speaker: Matt Norton, Lismore (Aust.) Theme: The Revelation Examined & Explained Venue: Port Credit Secondary School, 90 Mineola, Mississauga, Ontario For details contact: Daniel Billington, 519-448-3419

October 27th NORTHERN
PROPHECY DAY, Speaker: Roger Long (Coventry Grosvenor Rd). Theme: The Coming Day of the Lord. Venue: Castleford. It was with considerable shock that we learned of Philip Jones’ sudden falling asleep. He worked hard to establish the Northern Prophecy Day and his assistance will be greatly missed. Further details will be made known locally nearer the date.

November 3rd SOUTH WALES
PROPHECY DAY, Speakers: Andrew White, Mike Jenner and Paul Aston. The Princess Royal Theatre, Port Talbot. Info’ from brwoodall@tiscali.co.uk

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THE BIBLE MAGAZINE Vol. 25 Issue No. 3
By David Billington  BRANTFORD, ON.

October 29, 2011

The National Post newspaper in Canada reported that the Vatican had issued an official paper entitled, “Note on Financial Reform from the Pontifical Council for Justice & Peace.” The article elaborated: “The Vatican called on Monday for the establishment of a ‘global public authority’ and a ‘central world bank’ to rule over financial institutions that have become outdated and often ineffective in dealing fairly with crises.”

The National Post quoted the Vatican document as saying,

“Of course, this transformation will be made at the cost of a gradual, balanced transfer of a part of each nation’s powers to a world authority and to regional authorities, but this is necessary at a time when the dynamism of human society and the economic and the progress of technology are transcending borders, which are in fact already very eroded in a globalised world.”

So the Vatican is calling for a global authority, to which the nations of the world would transfer part of their sovereignty. The first question that comes to mind is, “Who will control this global authority?” Another article in the National Post, on the same subject, reveals more about this proposal:

“The Church has always railed against economic injustice through appealing to morality and conscience. But this document goes so far to suggest taxing global financial transactions and subsidizing banks ‘conditional on virtuous behaviours.’” And:

“The purpose of the public authority... is first and foremost to serve the common good.”

Well, who from the Vatican’s viewpoint would be capable of defining “virtuous behaviours”? And who by the Vatican’s estimation, would be able to discern what is the “common good” of society? These are moral questions. Would the Vatican accredit anyone but themselves as being capable of ruling upon moral questions? It is clear that the Vatican is calling for a global authority who would make decisions upon moral questions; questions that in their view, could only be decided upon by themselves!

This is an interesting paper as it gives us a glimpse into the thinking of the Vatican and the objective to which they are working. It is quite astounding when we consider the picture given in Scripture of this system before she is destroyed. In Revelation 17:4 we find a description of an unfaithful “harlot” woman who is riding upon a beast. Without too much difficulty, we can discover that a beast is a symbol used in scripture, to depict empires of men. In Daniel 7, four great empires are depicted by beasts. This beast in Revelation 17 is actually portraying a different phase of the dreadful and terrible Roman Beast of Daniel 7.

A woman is a symbol used to describe a religious community. It is used in a good sense in 2 Corinthians 11:2: “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”

In the Old Testament the figure is also used for Israel and for Judah in Ezekiel 23. In this passage Israel and Judah are portrayed as two immoral women, Aholah and Aholibah. These women go after their lovers which are the surrounding nations, principally the Assyrians and Babylonians, but also in their youth they went after the Egyptians. What does this mean?

The answer regarding the Egyptians, is in Joshua 24:14, “Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.”

The whoredom that these woman committed in Egypt was the serving of Egypt’s idols. This is explained in Ezekiel 23 concerning the other nations. Verse 7 says that “with all their idols she defiled herself.” This is stated several times in the chapter. Again in verses 30 and 37, “With their idols have they committed adultery.”

Israel and Judah were the ecclesia in Old Testament times. They are an assembly called out, as Stephen says in Acts 7: “This is he, that was in the ecclesia in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us.”

Other Old Testament examples include Nahum who depicts Nineveh as being a harlot city in chapter 3. “Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.”

Nineveh was a city that heard the word of the God of Israel from the mouth of Jonah the prophet; yet not long after they returned to their wickedness. Another nation that is portrayed as a harlot is Tyre in Isaiah 23. Tyre was a nation that was close to God in the days of Solomon, but had turned away from the God of Israel to serve idols.

The harlot woman in Revelation 17 can be interpreted as a people that are a religious body. This idea is reinforced by the fact that she has wine which she gives to others to drink, intoxicating them. Wine in scripture is a symbol of doctrine, of teaching—the pure covenant of the promises. This harlot woman is a teaching body, that is associated with the Roman beast, a political power. So this harlot woman represents the Roman Church. She rides the beast and so to some extent controls it.

In Revelation 18:3 we find a description of her commercial and religious exploits. “For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”

Not only does she trade in regular commodities, but also in the “souls of men.” So this woman represents a religious community which believes “souls” can be bought, with ties to a latter day Roman Empire which she has a degree of control over. But not only this, she trades in regular commodities as well.

This is all quite astonishing when we see the Vatican calling for a global public authority and a world central bank that will make moral decisions in regards to money. Nations will lose sovereignty to this entity. So we see that the vision and goal of the Vatican matches exactly that of the Roman harlot in Revelation.
The character of Gog’s coming christian-socialist superstate was well described by John Thomas in his 1854 book entitled *Anatolia* and known today as *The Exposition of Daniel*. In that book he said that world “leaders are all wrong in supposing that ‘the age of conquest is past for ever,’ and that they will succeed in establishing the freedom and independence of Europe. There never has been such an age of conquest as that which will soon open upon the world; and as to the establishment of European freedom and independence, the war to be initiated is the setting in of an overwhelming inundation that will submerge them under one of the most terrible and scorching despotsisms that ever wrung the heart of nations.”

The territory of this coming superstate is outlined by the prophet Ezekiel in his 38th chapter, and paraphrased by the author of *Elpis Israel* as follows:

“Son of Man, set thy face against Gogue, the Emperor of Germany, Hungary, &c., and Autocrat of Russia, Moscovy, and Tobolskoi, and prophesy against him, and say, Thus saith the Lord God: Behold I am against thee, O Gogue, Autocrat of Russia, Moscovy, and Tobolskoi: and I will turn thee about, and put a bit into thy jaws, and I will bring thee forth from the north parts, and all thine army, horses, and horsemen, all of them accoutred with all sorts of armour, even a great company with bucklers and shields, among whom shall be Persians, Ethiopians, and Libyans; all of them with shields and helmet: French and Italians, &c.; Circassians, Cossacks, and the Tartar hordes of Usbeck, &c.: and many people not particularly named besides. Be thou prepared; prepare thyself, thou, and all thy company

Enter Vladimir Putin the Russian leader!

“Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee and be thou a guard unto them.” —Ezekiel 38:7
that are assembled unto thee; and be thou Imperial Chief to them."

In order to build this monster-state it will be necessary for a joint Russo-German leadership to emerge. It must also include a religious element, one which the Apocalypse reveals as the Roman false prophet. So some arrangement must be made in order to accommodate a Catholic-Orthodox religious Church. The view expressed in Exposition of Daniel was that the leader of Russia would bring this about:

“As the head of a confederacy of the adherents of the Greek and Latin churches, it will be his policy to cause their priesthoods to be respected as useful co-operators in the subjection of Europe to his will... when, therefore, the Czar gets possession of Constantinople he will not be hostile to the pope. On the contrary, he will honour and acknowledge him, and be the enemy of the Holy Land.”

Summarising these things in 1970 Graham Pearce commented:

“...in the light of the prophetic word, we may expect there to be a deal between the Vatican and Russia, the Vatican preparing the way for the Russian takeover of Western Europe... Such an arrangement may be a triangular one, between the Soviet, the Vatican, and Germany; Germany being given some collateral political control over Western Europe for her co-operation in this empire building.”

Over the years titles may change, the Czar can become a president and the Soviet can become plain Russia. What we can be quite certain about is the fact that the Christadelphian expectations outlined in these pages are coming to pass before our eyes. The final chapter must soon unfold, and it is this that will bring the great deliverance of Ezekiel 38:17-23.
From time to time we are asked about the beliefs that we hold. We can do no better than to reproduce the answer given by the founding father of our movement. *John Thomas* wrote: “Having, then, had perfect understanding, of all things from the very first, most surely believed and taught by their recognized scribes and literature. I will, with your permission, proceed as briefly as possible to supply the information desired.

1.—And, first, as to their antiquity. They claim to be “the sect everywhere spoken against,” in the first century, newly revived; and rest their identification therewith upon the likeness of their faith and practice with the apostolic original.

2.—Seeing that the name “Christian” has come to represent every anti-Christian thing pertaining to the apostasy, they prefer to designate their community by the term Christadelphian, expressive of the fact that all “in Christ,” by “the obedience of faith,” are Christ’s brethren, which is the meaning of the name (Heb. 2:11).

3.—They acknowledge no other authority in matters of faith and practice than that of “the mind of Christ,” expressed in the WRITTEN WORD.

4.—Their rule of interpretation is, *nothing to be received as proved which sets the New Testament Scriptures against the Old, or any text of these against another;* an interpretation to be true must be in harmony and accord with these.

5.—They believe in “one God, whom no man hath seen, who dwells in unapproachable light, and who only hath immortality undervived and inherent.

6.—They believe in “one Lord,” who is the one God by His eternal Spirit manifested in sinful flesh for “the condemnation of sin in the flesh,” named “Jesus Christ,” who, after his resurrection, was “justified by Spirit,” or “made perfect,” and, forty days afterwards, was “taken up” to the right hand of power.

7.—They believe that Jesus died for the offences of sinners, and was raised again for the justification of believing men and women, and that these obtain justification by faith in the obedience of faith.

8.—They acknowledge no other faith than the “one faith,” which was deemed sufficient to save men in Paul’s day, and no other hope than the “one hope,” “the hope of Israel,” for which he was a prisoner in bonds (Acts 28:20, 31).

9.—They repudiate everything called baptism, except the “one baptism,” which they regard as a burial with Christ in water into death to sin (Rom. 6:3), in hope of a resurrection from the dead (1 Cor. 15:29), the obedience of faith.

10.—The things subjective of the “one faith” and the “one hope” they regard as “the things concerning the kingdom of God and the name of Jesus Christ,” believed by the Samaritans when Philip “preached Christ” to them (Acts 8:5, 12), in harmony with the “law of faith,” which saith, “He that believeth and is baptised shall be saved, and he that believeth not shall be condemned.”

11.—They teach that no immersed believer of the gospel of the kingdom, though saved from the penalty due to sins committed previous to adoption, can attain to glory, honour, incorruptibility and life in the kingdom of God, unless he deny himself of all ungodliness and worldly lusts, and live soberly, righteously and godly in this present evil age; looking for that blessed hope, and the appearing of the glory of the great God, and of our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify for himself a peculiar people, zealous of Good works.

12.—They maintain that “the promise of life is in Christ;” in other words, that there is no

**John Thomas: Founding father**

immortality out of Christ; and that the only way for a sinner to get “into Christ,” and so to become a saint and brother of Jesus Christ, is by understanding, believing, and obeying “the gospel of the kingdom,” preached by Jesus and the apostles.

13.—They teach that the recompense of reward promised in the gospel is the possession of the heavenly constitution, with glory, honour, and immortality.

14.—They teach that it is knowledge that makes responsible; so that “man that is in honour and understandeth not, is as the beasts that perish” (Psalm 49:12, 20).

15.—They regard themselves as “a people prepared for the Lord,” for whose early and thief-like manifestation they are waiting with all the patience they can command.

16.—They meet every first day of the week to eat bread and drink wine, in remembrance of the Captain of their Salvation, who died for them; to sing “the songs of Zion,” or “Jehovah’s songs,” concerning the Christ, as found in David; to offer prayers; and to read the Scriptures of the prophets and apostles, for edification and comfort.

17.—They believe in the eternal punishment of the wicked, but not in their eternal tormentation; also in a devil and Satan, but not in the popular sense of these terms; in hell, but not as ordinarily expounded. They do not believe in going to heaven, but in heaven coming to them—“the righteous shall be recompensed in the earth, much more the wicked and the sinner” (Prov. 11:31); and “the meek shall inherit the earth;” and as kings and priests for God shall reign with Christ a thousand years (Matt. 5:5; Rev. 5:10; 20:6).

18.—They teach, with John and Paul, that the mission of Christ Jesus is to “take away the sin of the world,” and to destroy the devil and the works of the devil; and that in so doing, he will destroy the powers that “corrupt the earth,” and reestablish the whole nation of Israel in Jehovah’s land, now trodden under foot by the Ottoman power.

19.—They regard the Roman church as the Mother of Harlots, and the papal dynasty as “the name of blasphemy,” seated on the seven heads of Rome (Rev. 13:1; 17:9), and the paramour of the Old Mother. They hold, also, that their harlot daughters answer to the state churches of anti-Christendom; and “the abominations of the earth,” to all the dissenting names and denominations, aggregately styled “names of blasphemy,” and of which the European body politic, symbolised by the eight-headed, scarlet-coloured beast is said to be “full” (Rev. 17:3).

20.—They believe that the civil and ecclesiastical constitution of the world, and the administration of its affairs, will be changed by Christ when he appears; that the latter will be transferred to the saints after they have been made immortal, and that then “the kingdom and the dominion under the whole heaven” will be theirs (Dan. 7:27).

21.—They hold that the religious opinions and sacramentalism of all orders and classes of men in “Christendom” so-called, are nothing more than that “strong delusion” sent of God upon mankind” that they should believe a lie, that they all might be condemned who believe not the truth” (2 Thess. 2:11-12), as punishment
for not retaining the truth in the love of it after it was apostolically delivered.

22.—They believe that “when the judgments of Jehovah are abroad in the earth,” after Christ’s apocalypse, “then the inhabitants of the world will learn righteousness,” and not before; that the apostasy being destroyed, the day of Christ will have come, “the stability” of which will be “wisdom and knowledge” that, in that day, “the knowledge of the glory of Jehovah shall cover the earth as waters cover the sea;” that nations will be of one consent in religion; that they will no more walk after the present imaginations of their evil heart; but, being blessed in Abraham and his seed, “they shall come unto Jehovah Christ, then enthroned in Jerusalem, from the ends of the earth, and say “Verily, our fathers—the present and previous generations—have inherited lies, vanity, and things wherein there is no profit” (Isaiah 26:9; Zeph. 3:8, 9; Jer. 3:17; 16:19).

23.—They believe that we are living in “the time of the end,” or the “latter day” of Jeremiah, Ezekiel, Daniel, and Hosea; and that the general break-up and obliteration of this the day of Antichrist, has already commenced, and will be consummated in the establishment of the Kingdom of God in the Holy Land, under the sovereignty of the crucified “King of the Jews,” and the many sons, “his brethren,” whom he leads to glory.

24.—They teach that we are living in the period of the sixth vial, in which Christ appears again upon the theatre of mundane events; and that the two great leading and notable signs of the times are the drying up of the Ottoman Power, and the imperial French Frog Power in its political operations in Rome, Vienna, and Constantinople, during the past twenty-one years (Rev. 16:12, 16).

In conclusion, I may add, that the Christadelphian body consists of ecclesias... They style their congregations ecclesias... to distinguish them from the so-called churches of the apostasy, and because they are constituted of men and women called out from the sects of the apostasy, who have accepted the gospel invitation to God’s kingdom and glory, on intelligently believing the truth, and being immersed into the God-Name. Convinced that this is the only scriptural constitution of the “one body,” of which Christ Jesus is alone the head, and who has no personal representative on the earth, they repudiate the popular churches, and all their adjuncts, as no part thereof, and affirm that there is no salvation within the pale of any of them.

In hope that the truth, wherever it may be found, may prevail, I subscribe myself respectfully yours,
John Thomas, M.D. 1869
music is not only a means whereby men and women might give expression to emotion and feeling, it is also a means of communicating and teaching. Through music we can praise and we can pray. We can mourn and lament, we can rejoice and exult, we can make merry and give thanks. So music is a language. In 2 Samuel 23:1-2 the last words of David are recorded:

“The anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and his word was in my tongue.”

The Psalms of Scripture are well known and loved by all who believe the Bible and understand it to be the word of the Living God. They have been sung to the music of ancient cultures now forgotten and they were sung by Victorian church choirs as well as by modern Israeli citizens—and they give expression to the beliefs and hopes of those who play and sing the hymns and spiritual songs. And so from Psalm 92 we read the words:

“In verse 4 of Psalm 92 (above) the Psalmist declares: “I will triumph in the works of thy hands”—so there is a looking forward to a time when he will give a shout of triumph (for that is the meaning). This triumphant shout is because of God’s work, not his own achievement. This good work is referred to by the apostle in Philippians 1:6,

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”

So we sing praise to God’s Name: and that name, reputation or renown, comprehends His attributes:

“To shew forth thy lovingkindness in the morning, and thy faithfulness every night.”

This is what the God of the Bible is—He is full of lovingkindness and faithfulness—and for this we can all be thankful as the Psalmist was.

God’s Name was revealed to Moses as the account in Exodus 34:5-7 tells us:

“And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.”

These are attributes or characteristics which we ourselves must learn to exhibit—and the more we expose ourselves to the words of God, the more we will absorb of His character so that we become more like Him. As the apostle Paul puts it in 2 Corinthians 3:18,

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

So in Psalm 92:3 the Psalmist renders praise upon an instrument of ten strings, upon the psaltery and upon the harp.

Instruments

The meaning of this word “instrument” is that of something prepared. A completed vessel or apparatus that is designed and prepared for a
Now that is what a servant of the Lord is—we are instruments, and praise upon a ten-stringed instrument is praise rendered by keeping God’s commandments—ALL TEN! Thus the 10-stringed instrument reflects, or manifests God’s lovingkindness and faithfulness as those characteristics are embodied in the ten commandments. For example: Exodus 20:2 speaks of God’s lovingkindness in bringing Israel out of the land of Egypt, and out of the house of bondage, so (verse 3) God requires faithfulness to Himself as well as in the behaviour of His people towards each other. Verse 5 tells us that God is jealous (compare Exodus 34:14) and so the attributes of His Name (see Exodus 34:7) are seen in Exodus 20:5-6. Taking the Name of the Lord thy God in vain (verse 7) is to break His commandments, as can be seen from Proverbs 30:8-9.

“Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.”

The seventh day is the Sabbath of the LORD thy God—it is His day of rest, as seen in the Creation. So believers are to enter into His (God’s) rest (or Sabbath), as we read in Hebrews 4:3 & 9. “For we which have believed do enter into rest... There remaineth therefore a rest to the people of God.” So keeping the Sabbath day connects God’s people with their Creator and with that age when God will dwell with them, for that is when the Creation will be complete.

Murder, adultery, theft, false witness and covetousness are all foreign to the Name and character of God and will find no place among those who inherit the kingdom of God (1 Corinthians 6:9-11).

Thus the ten-stringed instrument is finely tuned so as to be in harmony with the Truth—and the lesson here is that the people of God themselves must be in harmony with the Truth of God:

“I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel” (Psalm 71:22).

**The Psaltery**

The word for this instrument is Nebel in Hebrew and is literally a bag of skin, such as in the bagpipes or the bellows of an organ. It is thus a wind instrument—a bag containing a reservoir of wind (Hebrew, ruach) or spirit. Now in 1 John 5:5 we are told that “the spirit is truth” (or as the Revised Version has it: “the Spirit is the Truth.”). So the connection to Psalm 71:22 is confirmed: “... The psaltery, even thy truth, O my God...” So our music and our way of life must be in harmony with the Divine mind. It is the people of God themselves who must sound out the Truth.

**The Harp**

This is literally a “twang” (Hebrew Kinyra). A twang or note to which people would sing.
Avoiding Discord

Music can be pleasant, or it can be ugly, harsh and a jar—a commotion (a confused and noisy sound). This is the meaning in Amos 5:23: “Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.”

Sometimes singing is just that bad—it is a noise, but it is equally as bad, or worse, if we are heard speaking things that are false, or when people are living contrary to the Truth. This produces a confused sound, instead of an assembly all speaking the same thing (or as we may say, all on the same page, or singing from the same hymn book). Paul wrote to the Corinthians and said this:

“No I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10).

The Truth of the Gospel cannot be expressed through a discordant cacophony of sounds, some crying one thing and others another:

“And even things without life-giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?” (1 Cor. 14:7-8)

In Psalm 47:6-7 we read this:

“Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding.”

The word “understanding” here is Maschil, meaning that it is instructive. Music has this purpose—to instruct and teach, so the apostle tells us:

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Colossians 3:16).

So Psalms, hymns and spiritual songs are to be seen as a teaching tool.

Different Cultures

It is unlikely that many today would recognize or even appreciate the music that was performed in ancient Israel. Different cultures have given rise to very different styles. We will be familiar with chants, with the Victorian Church music of the 19th century, and with the more recent styles used by Baptist communities in the United States. When it comes to religious music one culture may find that of another to be inappropriate or even offensive. That be as it may, it remains true that music has the power to stimulate emotions and especially so when it is linked to the words of the Bible.

Hymns often reflect the beliefs of the particular Church or assembly that uses them. Not only the beliefs, but also the character of the congregations are seen in both words and music. As a sect develops its theology, its hymns will mirror its changed emphasis.

It is interesting to note a rising culture in Israel today which uses the Psalms in a modern style—we could call it an Americanized style which sets the Hebrew words to popular songs. Beliefs are being expressed in this way also—beliefs that are founded upon the prophets and which recognize the latter-day fulfillment.

One Message, Different Style

The words of the following hymn (known to many readers as Hymn 322) carry a message about Israel’s long captivity and subsequent return:

On the mountain-top appearing,
Lo, the sacred herald stands;
Zion long in hostile lands:
Mourning captive,
Mourning captive,
God Himself will loose thy bands.

Has thy night been long and mournful?
All thy friends unfaithful proved?
Have thy foes been proud and scornful,
By thy sighs and tears unmoved?

Cease thy mourning,
Zion still is well-beloved.

God, thy God, will now restore thee,
He Himself appears thy friend;
All thy foes shall flee before thee,
Here their boasts and triumphs end.
Great deliv’rance,
Great deliv’rance,
Zion’s King vouchsafes to send.

Peace and joy shall now attend thee,
And thy warfare now is past,
God thy Saviour shall defend thee,
Peace and joy are come at last;
All thy conflicts,
All thy conflicts
End in everlasting rest.

That same basic message is being sung in Israel today with some variation and in a completely different style. It is sung in Hebrew and English, and is known by its title “Or Chadash” (New Light). The following are the words which carry a similar message to that of the hymn above:

New light upon Zion will shine,
Go, Go for yourself.
OR CHADASH: A New Light will shine,
Al tsiyon tair on Jerusalem,
Bringing us home to the Land of Our People,
Or Chadash and a New Light will shine.
Unto Avraham You issued a Command,
Lech Lecha and I’ll show you a New Land,
And a covenant was sworn,
That our Nation would be born,
And we’d grow to be numerous as the sand.
Driven away for hundreds of years, 
In a thousand lands we cried a million tears. 
With our heart turned towards the skies, 
We looked homeward with our eyes, 
And prayed that our Return would soon draw near.

And now how glorious it seems, 
We’ve come home to the Land of our dreams, 
Over the mountains the Sun rises high, 
It’s a New Day, It’s Our Homeland. It’s Our Time, 
Or Chadash... etc.”

The concept is the same, but from a different perspective; a Jewish perspective.

**Messiah**

The teaching of Jesus in Matthew 17:10-11 was: 
“Elias truly shall first come, and restore all things.”

The teaching of Jesus was based upon the prophecy of Malachi of course: 
“...and the Lord shall restore the tabernacle of Jacob, and recover the tabernacle of David; and shall set the remnant of Jacob upon Mount Zion, and the elect of Israel for mount. For the Lord will comfort Jacob, as in the days of his youth, and his people as in the days of their appointment.” (Malachi 3:18-20).

The Jewish people have often experienced despair the people of God look for deliverance. 
This is expressed in Psalm 42. In times of trouble and trials, believers ever since have echoed the sentiments when he would appear before his God, so that “I shall yet praise him for the help of his countenance” (Psalm 42:1-5).

The teaching of Jesus in Matthew 17:10-11 was: 
“Elias truly shall first come, and restore all things.”

The Jewish people have often experienced this depression as have many followers of Jesus Christ, but there was always the Hope: “I shall yet praise him for the help of his countenance.” See again in verse 11. Also Psalm 43:5.

Present trials and troubles are a temporary state. Today we do not—and perhaps cannot—appreciate what our God is doing for us, but the day will come when we shall praise Him for the help we receive. Our God is preparing characters, and to do that He causes us to pass through difficult times. He is preparing a nation as the people pass through the valley of the shadow of death:

“When thou wast生气 amongst the sons of men, and didst set thyself in judgment among the strong. Thou rebukedst the sea, and it was still; and thou didst break the heads of the mighty in the land. Thou brakest the heads of the mighty in the land of the mighty. Thou brakest the heads of Pharaoh’s horse and his army: Thou openedst the path of deliverance for thy people, even for thy people the Israelites; thou broughtest them out of the land of Egypt.” (Exodus 15:6-13).

The Jewish young people singing words that embody the teaching of both Malachi and Jesus. This song (which is in Hebrew) carries the following prayer and statement of faith:

Elijah the Prophet, 
Elijah the Tishbite, 
Elijah the Gileadite

May he come quickly in our days, 
He will come to us with Messiah son of David.

“I shall yet Praise Him”

As the Psalmist looked forward to the time when he would appear before his God, so believers ever since have echoed the sentiments expressed in Psalm 42. In times of trouble and despair the people of God look for deliverance. They hope in God:

“Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth” (Psalm 60:3-4).

When at last we come to realize how the Lord has worked with us, we shall then praise Him for it. When at last the people of God look back from the vantage point of the kingdom, they will then know the love that God has had for them.

**Israel’s Final Victory**

“O clap your hands, all ye peoples; shout unto God with the voice of triumph. For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved.” (Psalm 47:1-4).

There is a battle to be fought and won; a battle against ignorance, error and false systems of worship. In short it is a battle against sin which is manifest in many different forms. So kept holyday. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance” (Psalm 42:1-5).

The Lord has worked with us, we shall then praise Him for it. When at last the people of God look back from the vantage point of the kingdom, they will then know the love that God has had for them.

Choral music is a spiritual activity that many can enjoy

A choir performs Mendelssohn’s oratorio “Elijah”

the apostle John sees a vision of the final victory: “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. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints” (Revelation 15:2-3).

We note what John saw — those who gain the victory have the harps of God. So they are in tune with Him; with the attributes of His Name. As instruments they sing praises to His Name. They “sing the song of Moses the servant of God, and the song of the Lamb... They will sing in harmony with Moses and Christ, and will comprise the Israel of God. In that day may we sing praises “with understanding.”

“God reigneth over the heathen: God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted” (Psalm 47:8-9).
During the 1948 War of Independence Jews were expelled from the Old City of Jerusalem by Jordanian Arabs who seized their property. Jews had no access to the area (including the Western Wall) until the June war of 1967. Since that time Jews have sought to reclaim their property and re-occupy the City. This return to Jerusalem has now been in progress for some 45 years, and it continues today through such organizations as *Ateret Cohanim* whose Executive Director, Daniel Luria, provides information on the organization and its projects.

*Ateret Cohanim* is an organization working to strengthen Jewish roots centred in the heart of Jerusalem. The organization has successfully revitalized Jewish life in the Old City and in nearby old Jewish neighbourhoods.

They also take care of the many security needs of the Jewish residents and educational institutions within the renewed Jewish Yishuv.

"Today, in this renewed Jewish Yishuv of the Old City, there are over 65 Jewish families, hundreds of children and Yeshiva students, and a number of renewed Synagogues and Yeshivot. This is a thriving Jewish community and it's growing.

This pioneering Zionist spirit has fostered and seen new Jewish life sprout up in the old Yemenite Village of Shiloach (9 families: Silwan) and Kidmat Zion (6 families: near Abu Dis). There is also a wonderous Jewish neighbourhood (110 families) on the Mount of Olives, called Maaleh HaZeitim (Ras El Amud). The organization states that slowly but surely, Jews are returning to all parts of ‘Our Jerusalem.’ They plan to “continue to strengthen the Jewish roots of the Old City and its environs, through peaceful, tactful and legal methods. This redemption and building of Jerusalem, however, should not be the sole responsibility of Ateret Cohanim. We believe, that the Jewish world (communities, organizations, Rabbis, leaders, Jewish individuals...), should stand behind this vital project of securing and building a Jewish Jerusalem.”

“We call upon each and every one of you to pray for the safety and unity of Jerusalem, and also to practically support the rebuilding of Jerusalem—the “pumping station” of the Jewish world.”

Who cannot help bring to mind such Scriptures as Psalm 102, "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name..."
of the LORD, and all the kings of the earth thy glory. When the LORD shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the LORD” (Verses 13-18).

Opposition

Readers may recall the time of Nehemiah and the opposition encountered at that time.

“Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king’s words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem” (Nehemiah 2:17-20).

The same pattern is there for us to see today. The Ateret Cohanim (Jerusalem Reclamation Project) supplies the following:

“In the absence of a strong sovereign body that upholds the law and due to the ‘negative’ press coverage that is usually given to the demolition of even one small illegally built Arab home, there is rampant Arab illegal building in Jerusalem.

“Of late, a number of radical left wingers at the Municipality have questioned the legality of Jewish buildings in the Shiloach. The unrelenting and discriminatory efforts by these people, to have the ‘Jews’ thrown out is inexcusable. There are ongoing court proceedings against the Jewish presence in Shiloach.

“We need to fight back...”

“The ‘Committee for the Renewal of Jewish Life in the Shiloach,’ has been given the legal right (by Israeli courts) to manage the original Hekdesh (Communal properties and buildings) in the Shiloach. There are tens of Arab families currently residing in old Jewish buildings and there are Arabs who have illegally built on old Jewish property. “We can legally reclaim our land and/or buildings.

“One such case, is an old Yemenite Beit Knesset.”

Although we do not involve ourselves politically, we see that the Hand of the Almighty is at work, and through the political developments (and some times military) His Purpose is being carried out—as it has been throughout history. Surely the Prophets have spoken, and shall it not come to pass?

“So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem” (Zechariah 1:14-17).
By Paul Billington  BRANTFORD, ON..

“For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers…” (Deuteronomy 7:6-8).

Or this reason then, God is working to restore His people; for “as touching the election, they are beloved for the fathers’ sakes” (Romans 11:28). And so it is that Jeremiah the prophet says:

“Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock” (ch. 31:10).

Thus, as a result of the publication of the English Bible the word of the LORD has been declared in “the isles afar off” and that message about the regathering of the scattered Hebrew nation has been heard and understood by men who studied the Scriptures. For example, Joseph Mede in 1643 wrote of the restoration of the Jews. In 1751 Thomas Newton wrote of this saying:

“You see the Jews ‘led away captive into all nations, and Jerusalem trodden down of the Gentiles,’ and likely to continue so ‘until the times of the Gentiles be fulfilled;’ as the Jews are by a constant miracle preserved a distinct people for the completion of other prophecies relating to them.”

Other writers such as George Stanley Faber in 1806 could write this remarkable comment:

“As yet we have beheld no signs of the restoration of Judah: nor, to all appearance, shall we behold any, till the sixth vial is poured out, till the waters of the Euphrates (He means the Turkish Ottoman Empire—Ed.) are completely dried up to prepare a way for the kings of the East, till the great confederacy of the beast and the false prophet (i.e., papal Europe) begins to be formed. Then will the Lord call unto the land spreading wide the shadow of her wings, which is beyond the rivers of Cush, accustomed to send messengers by sea, even in quick sailing vessels upon the surface of the waters. Then shall the swift messengers go unto a nation, dragged away and plucked, unto a people wonderful from the beginning hitherto, a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled. Then shall all the inhabitants of the world, and dwellers upon earth, see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet. In spite of the opposition of the atheistic-papal confederacy, the great maritime power of the day shall take the lead in the restoration of Judah.”

And so it was that Britain (the great maritime power of the day) took the lead in restoring the Jews in spite of the opposition of an atheistic and Catholic Europe.

Again, in 1832 Alexander Keith in his The Signs of the Times wrote:

“The downfall of the Turkish empire, and of the papal power, the restoration of the Jews, accompanied by a time of universal and unparalleled commotions, the conversion of Israel, the universal diffusion of the light of the gospel, the establishment of the reign of righteousness, followed at last by peace upon the earth, seem to be truths so plainly written on the table of prophecy, that they who look on it with an unjaundiced eye cannot but see them clearly.”

There can be no argument against the facts. The Bible doctrine concerning the restoration of the Jews, was declared in “the isles afar off.” Yet as remarkable as this was, and although the circumstances were clearly detailed on the basis of Bible prophecy, the Protestant writers referred...
term “lights” to include Gentile believers, telling the Philippians “ye shine as lights in the world; holding forth the word of life...” (Philippians 2:15,16). This connection can be seen from the following extract taken from Eureka by John Thomas:

“In the present state, the believers, who are constitutionally in the Christ-Ephod, and therefore citizens of the Foursquare Polity which decorates it, (see Ephesians 2:19 and 3:6) are Urim, and addressed as such by Paul in Phil. 2:15, in the words, “in a crooked and perverse generation, ye, the sons of the Deity, shine as lights,” or Urim, “in the world:” and in Eph. 5:8, “ye were formerly darkness, but now light in the Lord; walk as children of light.” Being in the Lord, they are the lights and precious stones of his breastplate—the Urim and Thummim of his Ephod. They became such by the law and the testimony dwelling in them richly. This gives them their polish, and enables them to “shine as lights.” Where the law and the testimony are not in the understanding, there is no light there. In such only darkness reigns; and while this continues, they can be neither Urim nor Thummim, nor in Christ.”

Commenting further on Isaiah 24 in The

John Thomas at the time he published “Elpis Israel”—The Hope of Israel

Ministry of the Prophets, Isaiah, C.C. Walker says,

“. . .that though Judah should be made desolate, a remnant should be saved and glorify God in their dispersal. Paul likens the Gentile contingent of this remnant to a branch of a wild olive grafted contrary to nature on the good olive stock of Israel (Romans 11). This elect remnant of Jew and Gentile has glorified God and cried aloud from the lands of its dispersion since the destruction of Jerusalem, as the Lord Jesus reveals in the Apocalypse, and history testifies.”

So there has been a voice glorifying God from the Isles of the sea and “from the uttermost part of the earth” throughout the long period of the dispersion. In these last days this has been the voice of the Truth as it has sounded out from the “Isles of the sea” and especially from English speaking nations where a small community has given utterance to the Truth.

A Revived Witness

“The spirit of life from God” (Rev. 11:11) entered into a small number of truth-seekers in the United States where a necessary independence permitted the word to be received “with all readiness of mind” whilst searching the Scriptures daily in pursuit of the Truth. In Britain, the testimony of the Truth “was buried under mountains of tradition for want of a living witness to exhume it, and to set it intelligibly before the people” and so it was that the testimony of the Truth was reimported from America through the publication of a book entitled Elpis Israel (The Hope of Israel) a copy of which is pictured in the header opposite.

The author of Elpis Israel explained how he arrived at his conclusions. He wrote:

For over a century Christadelphians have emphasized their identity with the Jews, as this Sunday School Bible Companion demonstrates.

“Step by step we neared the precipice over which our (previous) profession was to be dashed to pieces. We continued our argument, showing that none other than this was saving faith; ‘for we are saved by hope.’—Romans 8:24. This was the turning point. ‘Saved by hope,’ said we. ‘What hope?’ Hope may comprehend a multitude of general matters—
saved by hope of what?... Accordingly we turned to the original, and found that he had said, "THE HOPE;"... This was very definite."

He continued:

"We have, then, arrived at a great truth, namely, that the "one hope of the gospel" preached by the apostles to the Jew first, and afterward to the Greek, was "the hope of Israel;" that the subject of it was the kingdom of God and Shiloh: and that these were the matter of promise made to the fathers."

So it was that he perceived that when he had been baptized into a church, he had been ignorant of the true gospel hope. As a later writer (John Carter) explained it:

"In 1847 a critical reference to some of the points of his teaching about the reign of Christ on David's throne and related doctrines, led to the penning of an article on "The Hope of the world and the Hope of Israel." While reasoning that any hope, to be of value, must be established on divine promises, he perceived that when he was baptized he was ignorant of the true hope of the Gospel. His baptism therefore was invalid. He at once published a 'Confession and Declaration,' and was baptized into the true Gospel Hope."

Thus, a revived witness to the true Gospel emerged from America and was transplanted into 19th Century Britain, where it was promoted by Robert Roberts, who made the Gospel very clear in his book Christendom Astray. He wrote:

"We find that in the purpose of God, the salvation of the world is bound up in the destiny of the Jews; that apart from their national glorification, such salvation is a dream, to be realized neither by nations nor individuals, spiritually nor temporally—and that the man who is either ignorant or sceptical of this coming future development, himself declared: "Salvation is of the Jews" (John 4:22). With this realization of the truth entering into their hearts, the author of Elpis Israel and his followers became intensely interested in Jewish affairs.

"In 1852 John Thomas gave attention to an early development in the Holy Land pointing out "...that that highly interesting country is being colonized; an event which no one can be indifferent to who believes 'the Gospel of the Kingdom.' The way is preparing for the return of the kings of the east to the land promised to Abraham and Christ for an everlasting possession. The Lover of Zion, we presume, will glean all the information available upon this subject, that his readers may see how events are striding onwards to the political resurrection of the great nation of the east; which, under the Lord of hosts and his associate kings, as his sharp two-edged sword will smite the nations, and overturn the kingdoms of the world."

Early Christadelphians

In Romans 11:31 the apostle Paul in writing about Israel had told Gentile believers of the Gospel: "that through your mercy they also may obtain mercy." To John Thomas (author of Elpis Israel) and those who came to embrace the Hope of Israel, this produced the desire to assist Jews wherever they could. In June 1854 a congregation in Edinburgh, Scotland sent a contribution "to assist in relieving the wants of..."
the destitute Jews in Palestine." This was four or five years after the publication of *Elpis Israel*, and was reported by John Thomas in his magazine *Herald of the Kingdom and Age to Come*. Another letter from “An Adopted Israelite in Christ” in Halifax, Nova Scotia (August 1854) was addressed to Sir Moses Montefiore as follows:

Dear and Respected Sir,—Deeply sympathizing with the poor Jews who are suffering for want of food in the Holy Land, and perceiving that they have appealed to you to procure for them relief; and knowing that you will gladly receive any sums of money, however small, which may be forwarded to you to be disposed of in the way that will aid them most, I beg to enclose you £30 sterling, in a Bank Bill on London, at sixty days. Six pounds of this amount is from a small body of members who worship the God of your fathers, and believe that Jesus, who was rejected and delivered by Judah into the hands of the Romans, is the Messiah...

To this the following reply was received:

**Grosvenor Gate, Park Lane,**
**20 September, 5614.**

Dear Sir,—I hasten to acknowledge your esteemed favor and valuable enclosure. I prize most highly the expression of your kind sympathy with my suffering coreligionists in the Holy Land. I fervently pray that our Almighty Father may bless with thousand fold the store of those whose hearts yearn towards the Land whence the Holy Word went forth. I have the honor to be,

Dear sir,

Yours faithfully,

**Moses Montefiore.**

It was not until the American Civil War of 1861-65 that these believers took the name “Christadelphian.” In a letter appealing for exemption from military service on grounds of conscience John Thomas wrote:

“Your petitioners choose to be known as Christadelphians, or brethren of Christ.”

Robert Roberts in his editorial for *The Christadelphian* magazine published this:

**APRIL, 1875.**

“A POOR widow, who rejoices at the prospect of a return of God’s favour to Zion, sends 10s. towards the scheme for the Jewish colonization of Palestine. Another daughter of Zion sends 40s. The intentions of others are maturing. Particulars of the progress of the movement among the Jews themselves will be found in our Jewish intelligence.”

The scheme by Sir Moses Montefiore was regularly reported. Another editorial appeared saying this:

**AUGUST, 1875.**

“The contribution of the brethren to the Montefiore Holy Land Colonization Scheme has gone beyond all expectation. It amounts at the time of writing to over £130. For a poor community like those to whom the gospel is preached in our days, this is a large sum. It is not for any of us to boast in the amount, but rather to give thanks. Its value lies in the indication it gives of real interest in the land of promise, and real faith in the purpose of God towards it. It is a free-will offering to the God of Israel at the hands of a few Gentiles who have learnt by the Word to rejoice in the goodness He has purposed towards all men in connection with the land and people of His choice. May it find acceptance before Him like the widow’s mite, dropped with fervent heart into the treasury of the Lord’s temple, where others poured their gold with formal compliance; for in truth, it is but a drop in the ocean in relation to the magnitude of the work.”

**Statements of Faith**

Contributions were matched by statements which explained beliefs. For example, a Christadelphian Statement of Faith had this item about the restoration of Israel published in the late 19th Century:

22. That this restoration of the kingdom again to Israel will involve the ingathering of God’s chosen but scattered nation, the Jews; their reinstatement in the land of their fathers, when it shall have been reclaimed from “the desolation of many generations,” the building again of Jerusalem to become “the throne of the Lord” and the metropolis of the whole earth (Isa. 11:2; Jer. 31:10; Zech. 8:8; Ezek. 36:34, 36; Isa. 51:3; 60:15; 62:4; Jer. 3:17; Mic. 4:7, 8; Joel 3:17; Isa. 24:23).

Another statement by Robert Roberts in his book *Christendom Astray* quoted from the prophecy of Zephaniah and said:

“At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before...
"...This honour is connected with political supremacy. The Jews—the meanest, the weakest, the most despised people on the face of the earth, are to become the most powerful and renowned among the nations, having all people in subjection. This is evident from the following testimony: (Isaiah 63:1; 10-12; 14-15)."

Laurence Oliphant

According to an article published by Maney Publishing in the Palestine Exploration Quarterly in 2007, the Christadelphians were a major financial source for the philanthropist Laurence Oliphant during the 1880’s. Using “The Christadelphian Archives 1880-1889” the article makes some interesting observations. The following is extracted:

“Thomas saw the members of the Brotherhood as Jews, except for an accident of birth, whereas the Jews were the Chosen People, who were only lacking in the necessary belief in Jesus. But they must maintain their Judaic faith, otherwise they would lose their status as the Chosen people...

Most of the Brothers belonged to low income groups; but they did not believe in the ‘joy of riches.’ They were active in deeds of charity amongst themselves, as befits brothers. Their only outgoing charity was, and is, to assist Jews in the Land of Israel.

“In 1865, the sect numbered some 1000 members in ecclesias all over England. By 1950, there were 15,000 in England alone and considerable communities all over the English speaking world and Western Europe. Christadelphian aid to Jewish settlement in the Land of Israel is, of course, a part of their religious belief.

“It started when first news arrived of the anti-Jewish riots in Russia, and the resulting rising wave of emigration from that country. In spite of their non-involvement in political events, they were more than alert to such events as might harbinger the coming of the promised Messiah. This is how they felt on reading
Oliphant’s reports from Russia and Roumania. They contributed modest sums, as befitted their economic situation, but the value of the pound was high and helped the Jewish immigrants considerably. After Oliphant’s death, the nature and form of aid changed from time to time, but it continues to this day. The Christadelphians’ intense interest in the fate of the Jews caused them to read every report with deep interest.

According to this article “the Brothers” made their contributions to Oliphant anonymously “creating the impression that it was his own money and philanthropy.” The article continues: “It must be said that the sect’s contributions were not enormous. During the entire period of Oliphants’s connection with them, the total did not exceed £1000, much less than the sums collected during his tours of Eastern Europe and, of course, of no comparison with the untold sums invested by Rothschild. But much of their aid came before the Baron’s (Rothschild’s) organization was operating fully, and so acted as a kind of bridge, enabling the settlers of Rosh Pinna and Zichron Yaakov to hold on during that crucial time. As an example, ‘The Russian Settlement,’ a group of 5-6 families in Rosh Pinna, who had not joined the arrangements made by Rothschild for the settlers of Roumanian origin for several months, were regarded by the Christadelphians as ‘theirs,’ until they, too, came under Rothschild’s protection.”

“A member of the Brotherhood, who was an expert beekeeper and who insisted on remaining anonymous, volunteered to work amongst the settlers and instruct them in his trade. The idea was accepted and he did indeed make his way to Palestine. His reports were so positive that various additional ideas were put forward, to a point where commercial projects were mooted, all in the guise of experimental stations. The one which was finally adopted, in 1889, was the growing and processing of sugarcane. It was a total failure and effectively put an end to all assistance for agricultural initiatives. Since then the efforts of the Brotherhood have concentrated on the poor of Jerusalem and new immigrants.”

**Faith and Fulfillment**

Michael Pragai was an Israeli who was political secretary to his country’s first Foreign Minister, and was acting head of the Armistice Affairs Division through the Six-Day War of 1967. From 1967 to 1974 he worked under Abba Eban in the Foreign Ministry’s Division for Church Affairs. In 1985 he published a book entitled *Faith and Fulfillment* in which he mentioned the Christadelphians:

“From the outset, the Christadelphians were ardent supporters of the idea of the Return of the Jews to the land of Israel, which was essential to fulfillment of the End of Time. Long before the rise of Jewish Zionism as a political movement at the end of the century, the Christadelphians offered practical assistance to Jews who looked to the Land of Israel as a haven of refuge. They supported such pre-Zionist groups as the Hibbat-Zion movement in Tzarist Russia. As late as the 1940’s, when the Nazi destruction of European Jewry was underway, they actively aided attempts to rescue Jews from Europe.

“Thomas correctly predicted the decisive role Great Britain was to play some seventy years later when, after World War I, the League of Nations conferred on her the Mandate of Palestine, a focal provision of which was the establishment of a National Home for the Jewish people. Had Thomas lived to see that day, no doubt he would have rejoiced, and for good reason!”

John Thomas did not live to see the astounding events of the First World War or the Balfour Declaration but many Christadelphians did see it, and their emotional attachment to the Jewish people which was based upon the hope of Israel burst forth. An example of this is seen in the following, taken from *The Christadelphian* magazine for December 1917.

**Britain, and Jewish Restoration**

“The declaration of the sympathy of the British Government in the establishment in Palestine of a national home for the Jews, has thrilled to the hearts of the Brethren of Christ the world over. There would be few ecclesias where, on the Sunday morning following the Declaration, the theme would not be joyfully enlarged upon, and the whole service in prayers, hymns, and anthems, be warmly touched with the emotion generated by such a vindication of our faith, ‘The thing was done suddenly,’” striking one for the moment dumb with silence. “We were as them that dream.” But it is no dream, any more than was the turning again of the captivity celebrated in the Psalm. Now, as then, was the “mouth filled with laughter,” and the “tongue with singing: then said they among the nations, The Lord hath done great things for them.” “The Lord hath done great things for us, whereof we are glad,” for we rejoice in all that speaks of the joy and the glory, even as we sorrow, and have sorrowed, for the affliction and downtreading of Zion. We have “grieved for the affliction of Joseph,” and take to ourselves the invitation, “Rejoice ye with Jerusalem, and be glad with her all ye that love her. Rejoice for joy with her, all ye that mourn for her.”

“To the strongest faith such a sign of the ‘latter days’ must be stimulating; not a false stimulus that will die down, but an enduring...
impulse bred of the confirmation of a lively hope. It is the rising to view of a landmark long looked for, and at the sight there must be a leap of the heart and a glow of exultation. The clouds are dark about us, but God has put this “bow in the cloud” to remind us of His covenant to His people, “I will give you the Land of Israel” (Ezekiel 11:17), and this despite the arrogance of the possessors of Israel’s land, who say to them, “Get you far from the Lord, unto us is this land given in possession” (verse 15).

And so it was that the contributions from Christadelphians continued for many years on a monthly basis. For example, February 1918,

JEWISH COLONIAL TRUST, LONDON, E.C. 23rd Feb., 1918

DEAR SIR,—I beg to enclose cheque, £175, representing contributions of readers all over the world for the relief of Eastern European and Palestinian Jewish Refugees, and to help the re-settlement of such in the Palestine Colonies. Will you kindly undertake the disbursement of the money in these channels as heretofore.

I AM, DEAR SIR,
YOUR TRULY,
CHAS. C. WALKER.

THE JEWISH COLONIAL TRUST, BROOK HOUSE, WALBROOK, LONDON, E.C.4 25th February, 1918

DEAR SIR,—We are in receipt of your favour of the 23rd inst. With cheque for £175, being contributions from your readers all over the world for the relief of Eastern European and Palestinian Jewish Refugees and to help them in the re-settlement in the Palestinian colonies, for which we are greatly obliged, and will use the money in accordance with your wishes.

Your faithfully,
THE JEWISH COLONIAL TRUST.
W. WOLF, Sub-Manager.

The Kindertransport

In the late 1930’s as Nazi Germany began its organized persecution of the Jews, many Christadelphians were moved to do what they could to rescue them. A prominent figure who...
was active in this in the United States was Lynden B. Johnston (later President Johnston), who though not a Christadelphian himself, was of a Christadelphian family and maintained close connections with them.

In Britain a Christadelphian (Alan Overton) did a great deal of work bringing Jewish children from Germany and finding them homes with Christadelphian families in England. He brought a house in Rugby and used it as a hostel for Jewish boys who had been sent by their parents out of Germany on the Kindertransport system.

Vera Gissing, author of the book *Pearls of Childhood* mentions the case of one child, Honza:

“He was then sent to a hostel for refugee boys near Rugby, run by a shopkeeper, Mr Overton, a truly remarkable man. As a practising Christadelphian he had striven tirelessly even prior to the occupation of Czechoslovakia to convince the British government that Jews in occupied territories were in great danger and that something must be done to save the children, first from Germany and Austria, then later Czechoslovakia. He lobbied members of Parliament and gathered a circle of supporters to form a pressure group. Many years later, when Honza visited Mr Overton, he brought down from the loft his proudest possession—a cardboard box with over two hundred labels—name tags that the children had worn round their necks when they arrived in England and came into his care; each tag represented a life that he had saved...” (Page 87).

Other Christadelphians helped to provide homes for these Jewish children. Two congregations (ecclissias) in the Midlands combined to buy a house in Erdington, Birmingham which was run as a hostel and which was attended regularly by Jewish Rabbis from the nearby synagogue. The house was appropriately named “Elpis Lodge” (Abode of Hope). In the space of this article it would be impossible to detail the many cases in which Christadelphians were involved in this work. This writer’s parents gave a home to a Jewish girl (Lotti) and boarded a Jewish Rabbi during this period. The Rabbi always kept a small attache case with overnight requirements as he waited for the coming of the Messiah!

One Hope

If one were to ask why this obscure sect, the Christadelphians feel such an affinity to the Jewish people, it can only be answered by saying that there exists an identical hope between them. Christadelphians, like the Jews themselves, have many faults and imperfections. Some, it has to be said, are unworthy of the name that they bear (Messiah’s Brethren), yet among them there can be found a common belief and a common hope.

The Jewish people, as a nation, are beloved for the fathers’ sakes.

There have been those who have questioned and criticized this desire to provide assistance to the Jewish people. A writer in The Christadelphian for 1889 (page 99) had this to say:

“Some contend that we have quite sufficient to engross our time and means in preaching the gospel and helping those who immediately surround us, without taking up the case of Jews in far off lands.

“If God has said that all our efforts were to be narrowed down to these two obligations the objection would be valid. But such is not the case. God, by His truth, has engendered within us a love for the Jew (be he where he may), and for his land. We know that the Jew, though in unbelief, is beloved of God; that our eternal reward is bound up with the Jew; that to bless the Jew is to please God. As to the land, we are enjoined to daily pray for its peace and prosperity. Are we to love only in theory? Surely when opportunity and Scripture principles permit, it is only consistent that our love should find a practical outlet.”

We will let the matter rest there for the time being.
Jewish Clothing Relief (JCR) has been a Christadelphian based humanitarian activity since the 1940’s. Until recently the help was focused on Israel, but Israeli Government policy forced a change and our support is now channelled towards Jews in the former Soviet States in Eastern Europe. The economy in these states is amongst the worst in the World and most Jews are at the very bottom of the strata of society. Some of the eldest are survivors of the Holocaust and receive a pittance in State Pension as little as £ 75 / month and with no social services as back-up. This means that thousands have scarcely enough to pay the rent on appalling accommodation let alone pay for heating, lighting, medical help, food and clothing. Any words written here cannot hope to communicate the predicament of these people but a DVD (produced by World Jewish Relief (WJR) our distribution agents) shows graphically the depravation being suffered is available by using their website. http://www.wjr.org.uk/about-us/resources/video-library

Background

Since January 2011 JCR have sent over 30,000 items of new and second clothing, shoes and bedding via WJR to a quarter of a million destitute Jews who live in Ukraine, Belarus, Moldova and Serbia to help them survive the rigours of abject poverty and the harsh extremes of the East European winter. Recent publicity throughout the Brotherhood has resulted in a surge of gifts flowing into our Birmingham UK Sorting, Packing and Dispatch Centre from brethren and sisters all over the world. Our team of volunteers have been greatly encouraged to receive packages and monitory gifts from Australia, Canada, France, New Zealand and Seychelles as well as the U.K.

Increasing awareness

This article seeks to extend the awareness of the need of these destitute people by briefly describing the process by which the heartfelt generosity of brethren and sisters is translated into warmth and gratitude in the lives of these children of Abraham. Parcels arrive into our Centre via airmail, sea freight, and overland and are sorted into usable (free from obvious defects) and disposable categories. Usable items are boxed and labelled ready for dispatch whilst disposable items are sold to merchants providing useful funds for us to buy wool for our host of knitters and to buy new bedding and new clothes and shoes particularly for children. The identification of usable as distinct from disposable items enables us to provide not only warmth but also dignity since we hope and pray that receiving new or as good as new items from us will lift their spirits as well as their temperatures.

The usable items (from birth to adult clothing, winter and summer) are boxed and loaded unto a truck and taken to the WJR warehouse in London UK to join other gifts arriving from mainly Jewish sources. We are one of less than a handful of Gentile donors and the recent surge ‘of Christadelphian gifts’ is described by WJR as making a significant difference to the achievement of their target to dispatch 2 x 45 ton trucks per month to Eastern Europe.

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Select “BeyondBoundaries.”

Our Brotherhood is responding
Reaching these stricken people

The trucks depart overland (via the English Channel tunnel) to various Jewish communities in Eastern Europe. Ahead of the arrival of the consignments WJR personnel visit these impoverished distressed people to assess their needs. Lists of requirements are drawn up and then matched where possible with the contents delivered by the trucks. Although we have dispatched many thousands of items already in this way it is but a drop in the ocean so great is the need and the number of these people.

Team Work

Many brethren and sisters are involved in this work of compassion. Knitters, collectors of new and second hand clothing, providers of goods and services such as accommodation for our Centre, trucks and drivers, cardboard box suppliers and of course our many volunteer workers. The response of the brotherhood has truly been amazing such that we all are encouraged to see this is an indication that the work we do together in love is pleasing to our Heavenly Father.

If you need any more information please contact the undersigned by email at griffindj@yahoo.co.uk or by phone 01564 776968

One shall say, I am the LORD’s; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel — Isaiah 44:5.
“Galilee of the gentiles” is the New Testament term (Matthew 4:16) used to describe the area where the bulk of Jesus’ ministry work was carried out. Jesus resided in Nazareth and Capernaum for most of his life. Jewish life in the first century was dominated by the Roman occupiers, who divided the land among their client kings. Luke 3:1 tells us that,

“Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene ...”

Herod, in this case, was Herod Antipas, the grandson of Herod “the Great,” and Philip was his brother, from whom he had taken Herodias, and made her his wife. The denunciation of this union by John the Baptist had led to John’s death at the hands of Herod Antipas. In the division of Herod the Great’s kingdom upon his death, Herod Antipas had received the Galilee; from Kedesh in the north, to the Valley of Jezreel, as well as a strip of land east of the Jordan; from Pella south to the fortress of Machaerus, where John, traditionally, was put to death. The city of Tiberias was built as his capital, on the lake, and dedicated to the emperor. When Jesus was being tried by Pontius Pilate, the Roman procurator in Jerusalem, he sent him to Herod Antipas, because, as he came from Galilee, he was under the jurisdiction of Herod. We should also note that Herod maintained a residence in Jerusalem, and dealt with the High Priest and the ruling priestly classes. Philip was given the territory east of the Jordan and the Sea of Galilee from north of Mt. Hermon down to Bethsaida, as well as the Golan/Bashan area. He built up two cities to exercise control over his domain, Caesarea Philippi near Dan and the sources of the Jordan, and Bethsaida-Julias which he made a city in 30 AD.

A thousand years before the time of our Lord, Solomon gave twenty Galilean cities to Hiram, King of Tyre, in exchange for providing the workers and material used to build the Temple in Jerusalem. Galilee comes from the Hebrew “galil” or circle, and may be related to the circle of these twenty cities. Hiram was not impressed. He had expected some more fertile areas to be gifted to him. Just south of his new possessions was the Valley of Jezreel, perhaps the most fertile area in the land.

Gentile residents were much more in evidence in Samaria and the Galilee than in Judea. Before the fall of Samaria and the northern kingdom in 722 BC, Tiglath-Pileser, the Assyrian, had swept through the north and taken thousands of the people into exile (Kings 15:29). They were replaced with Mesopotamians from both Babylonia and Assyria. Many Jews must have been left, but the newcomers ensured that the area was well-populated and industrious. Seven hundred years later, Josephus tells us that as many as three million people occupied the area in 70 AD. The Jewish leaders in Jerusalem who Jesus and the disciples encountered had the same feelings of disdain for both the Samaritans and the Galileans. In Acts, the disciples were accused of being “… unlearned and ignorant men” or “idiotes” in the Greek. While Peter waited outside the High Priest’s palace for word of Jesus, he was accused of being one of Jesus’ disciples, “Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto” (Mark 14:70). The accents from the north distinguished those of Galilee from the people of Judea. Growing up and working in Galilee amongst the Gentiles was a fulfillment of prophecy for Jesus the Messiah, and we are
reminded of the words of Isaiah 53 “... he was despised and we esteemed him not.”

Capernaum, at the head of the Sea of Galilee—or Lake of Tiberius—was a fishing centre, a major stop on the road from the Mediterranean to Damascus, as well as a centre for the collection of taxes for the Roman overlords. Matthew was called by our Lord from his work as a collector of tolls and taxes. When Jesus relocated at the beginning of his ministry, he chose the town of Capernaum, but we are told that he performed his “mighty works” in three towns: Capernaum, Chorazin and Bethsaida. Chorazin was closely connected to Capernaum by the north-south road leading to Damascus, but Bethsaida lay to the east, on the road that ran up to Gamla and the heights of the Golan. All four of these locations lay within sight of one another, and within a day’s walk.

Unlike Chorazin, we are told of several of Jesus’ miracles that were performed in the vicinity of Bethsaida. Both the feeding of the five thousand, and the healing of the blind man are related to the town. We are also told that several of the twelve disciples called Bethsaida home. But where is Bethsaida located? The name means “fishing town,” but no traces remain of the major city—Herod Philip’s capital—on the shores of the lake. Until 1967, there was no modern-day access to the area to explore further, and it wasn’t until the early 1990’s that archaeologists were able to locate the remains of the ancient city. It lies two kilometers from the lakeshore, and it has taken some time to determine the reasons why it lays so far away.

The Sea of Galilee lies in the crater of an extinct volcano, part of the Rift Valley that runs south through the Dead Sea and on into Africa. The amount of black basalt to the east and north of the lake bears evidence of the volcanic activity. It is suggested that the site of Bethsaida has moved higher and further away from the lake over the centuries. Earthquakes in modern and ancient times have been responsible for many blockages of the Jordan which have brought silt into the lake, and created a large estuary around Bethsaida. Tremors under the lake itself have produced tsunami waves which deposited more material. The New Testament record tells us of Jesus’ experience on the boat with his disciples when he calmed the sea. Matthew 8:24 is the only occasion where the Greek word “seismos” is translated tempest, rather than earthquake. Were these waves the result of an undersea earthquake?

One of the more interesting scriptural links with Bethsaida takes us back to the time of David. While David was in league with Achish, King of Gat, he and his men were supposedly raiding into Saul’s dominions, and bringing part of the spoil back to Achish. In fact, they were often going further afield to raid the tribes of Canaan. One of these we are told, was the Geshurites, east of the Sea of Galilee. The towns and people he encountered were destroyed. Not many years later, we are told, he married the daughter of the King of Geshur, Talmai. At the time, it appears that Geshur was a more powerful kingdom than his own. These facts become relevant with the announcement by those excavating Bethsaida, that they have discovered that this city, by whatever name, was the location of the capital of Geshur, and that it was founded by the Geshurites about 1050 BC, before the time of Saul and David.

Absalom, the third son of David, born in Hebron, was the daughter of Maachah, the Geshurite princess. Having a royal heritage on both sides of the family may help explain his superior attitude toward his brothers and David his father. We do not know how much time he spent with his grand-parents while he was growing up, but we do know that he spent his three years in exile in Geshur. If Bethsaida was indeed the capital city and the royal residence, we can understand his comment to Joab on his return to Jerusalem, “Wherefore am I come from Geshur? It had been good for me to have been there still...” (2 Sam. 14:32), if he had spent his time in exile on the shores of the Galilee.

Jesus pronounced his woes on the three cities on the lake because they did not respond to either his preaching, or the mighty works which he performed among them. Perhaps the long-time Gentile influence had dulled the senses of the people. The Bethsaida excavations have disclosed that the inhabitants worshipped the moon-god, like those in Haran. Absalom was not the last of the family to show effects from this pagan influence. Rehoboam, the son of Solomon, associated himself with Absalom’s rebellion when he married his grand-daughter Maachah, and “loved her above all his wives and his concubines.” Their grandson Asa, who “did that which was right in the eyes of the Lord his God” was forced to disown his own grandmother “... because she had made an idol in a grove.” The house of David for five generations was influenced by intermittence with Gentiles from the Galilee.

Jesus was despised by the Scribes and Pharisees because of his apparent Galilean origin, which they linked with the Gentiles, but every step in his walk was a fulfillment of prophecy, and so it shall be, that, “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.”
How does the homing pigeon find its way home, or the doves fly to their windows (Isaiah 60:8)? How did the dove of Genesis 8:8,9 find its way back to the ark? Well, it seems that they have a sort of built in GPS (Satnav). According to scientists as many as 53 neurons in the pigeon’s brain stems respond to magnetic fields. It is claimed that the pigeons encode the information gained from the nerve cells in order to create spatial maps which they store in the memory centres of their brain. They can then access the complex maps when they need to navigate their way home!

So how did this complex system come into being—or to put it another way, “Who hath put wisdom in the inward parts?” (Job 38:36). How could a bird know about a magnetic field let alone respond through dozens of neurons? The “silly dove” without sense (Hosea 7:11 RSV) depends upon a wise Creator.

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