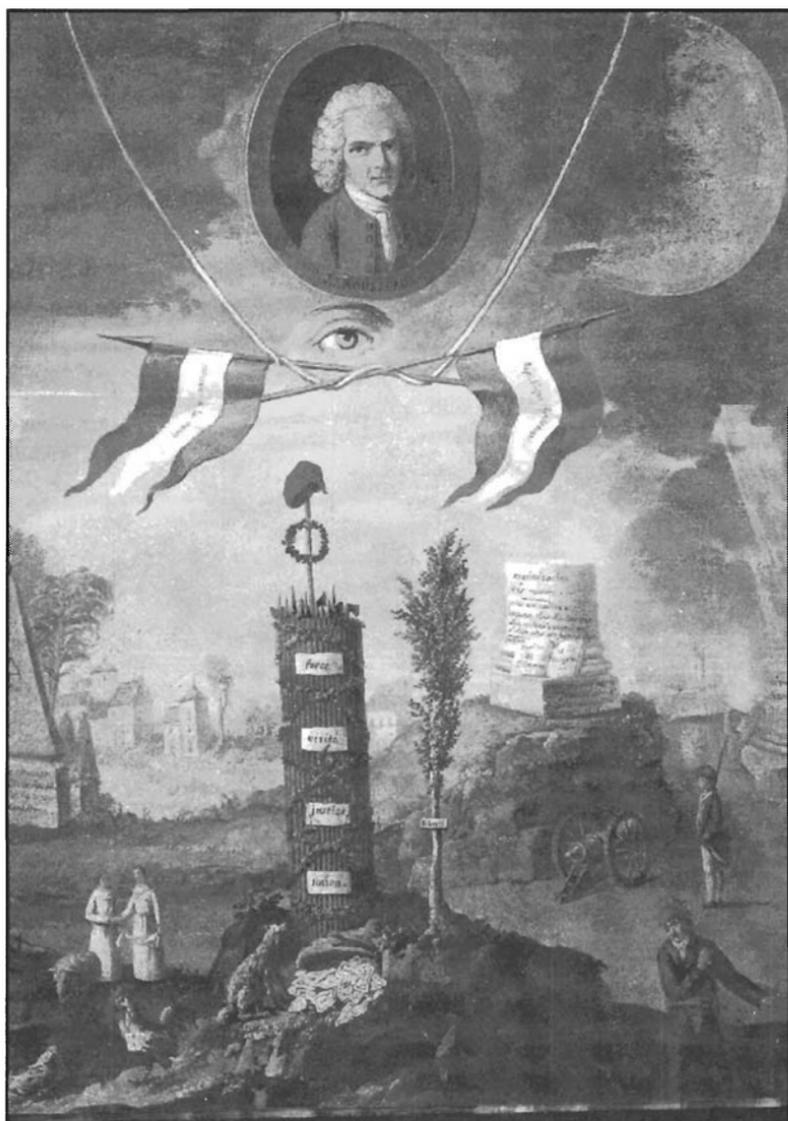


# Democracy:

Its Influence  
upon the World  
and the Ecclesia





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## ***Preface To The First Edition***

**T**HIS work is presented to a generation to whom come the warnings of the prophets, apostles, and the Lord Jesus Christ concerning the possibility of being caught “unawares” (Luke 21:34-36). The author believes he has the duty as a watchman (Ezek. 33:2) to alert brethren and sisters against the pernicious influence of the democratic human rights philosophy which is flooding the world. It will be seen to be of Babylonian origin, ecumenical in its outworking and deceiving the world with an appeal for “peace and safety” (1Thes. 5:1-3). But its only result is human insubordination against the divine Will which will bring about the “battle of that great day of God Almighty” in “the place called in the Hebrew tongue Armageddon” (Rev. 16:14, 16). The original manuscript was considered by the late Brother H. P. Mansfield several weeks before his death (himself having provided certain valuable information — see pages 37-42, and the matter relating to Mr. Justice Murphy).

It is now presented to those with “eyes to see and ears to hear” and who share a kindred spirit with the authors of books such as *Eureka* and *Elpis Israel*, that there may be a people prepared to meet their Lord at his return. All such will receive this work in the spirit in which it is written (Jn. 14:21; 1Cor. 2:12-16).

W. J. McAllister  
January, 1989

## ***Preface To This Edition***

**S**INCE this book was first published, considerable events have taken place upon the world scene. Particularly is this so in the removal of the Communist Government of the USSR in 1991, and its replacement by a democratic socialism. But Russia has not been free of the tremendous pressures that surge around its country. During the course of rewriting Chapter Twelve to update these circumstances, events have clearly revealed that the signs of the approaching end are more portentous and obvious than previously. Thus, this work is commended to the reader as an encouragement to carefully observe the divine work being undertaken by the Elohim on behalf of the saints of the last days and as a warning that personal preparation to face the coming of the Lord should be the most urgent task in hand. May Yahweh add His blessing to all such endeavours.

October, 1993

**T**HE world today is universally affected by a philosophical and political spirit which would ultimately bring about its ruin, were it not for the intervention of Yahweh.

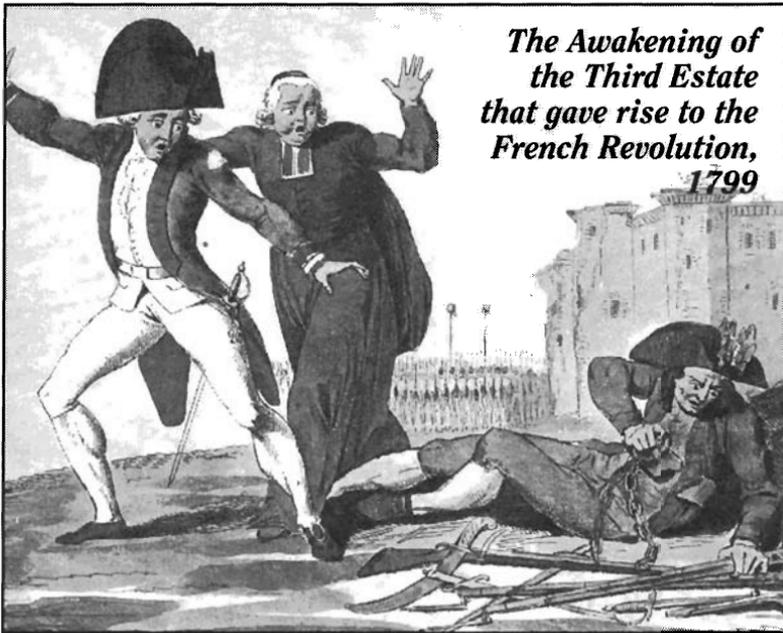
In *Elpis Israel* and *Eureka* Brother Thomas aligned this spirit with the "French Democracy" (*Elpis Israel*, page 381) and described it as a "restless, revolutionary, progressive spirit" (*Eureka*, vol 5, page 208) which today pervades almost every sphere of human thought and activity. It has had a devastating effect upon politics, religion, education and society and — almost imperceptibly — the same spirit is beginning to permeate the ecclesial world. This is the spirit "like frogs" that Brother Thomas reveals to be **Democracy**. It is, however, only the latter-day Sixth Vial manifestation of the spirit "which worketh in the children of disobedience" (Eph. 2:2).

It is the political manifestation of sin in the flesh, which will ultimately lead to universal insubordination against divine authority.

# Democracy

## Its Influence upon the World and the Ecclesia

W. J. McAllister



*“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet” (Revelation 16:13).*

# Contents

Introduction .....	3
Ch. 1 — A Warning to this Generation .....	7
Ch. 2 — What are the Spirits Like Frogs? .....	9
Ch. 3 — The Ten Kings .....	11
Ch. 4 — Clovis: the First of the Ten .....	17
Ch. 5 — The French Revolution .....	23
Ch. 6 — What is Democracy? .....	26
Ch. 7 — Modern Democracy .....	28
Ch. 8 — New Testament References to the Days of the Ten Kings ....	49
Ch. 9 — The Ecclesia and the Frog Spirits .....	53
Ch. 10 — Armageddon and the Frog Spirits.....	68
Ch. 11 — The Antidote .....	81
Ch. 12 — Further Developments Leading to the Return of Christ ....	85
Ch. 13 — Babylonian Ambitions—Reaching to Heaven .....	90
Ch. 14 — Last Moments in the Ecclesial World .....	93

*Be not downcast at the prevalence of trouble. Remember the words of Christ: "Behold, I have told you before." This he said both concerning trouble in general and trouble in particular — in particular as concerning the troubles that were to mark the close of the Apostolic and Gentile ages; and in general as concerning the inevitable experience of his friends in the present evil world. And his object in telling it before-hand was that his friends might have consolation in the trouble. He plainly says; "Let not your heart be troubled, neither let it be afraid"; "In me ye shall have peace;" "in your patience possess ye your souls" — R. Roberts.*

# *A Warning to this Generation*

“**T**O be forewarned is to be forearmed” is a time-worn, but nonetheless practical statement. The prophet Amos wrote, “Surely the Lord Yahweh will do nothing but He revealeth His secret unto His servants the prophets” (3:7). His revelation enables believers throughout the ages to interpret the prophecies according to the Divinely-given “signs of the times” and be aware of the predetermined circumstances which were to prevail in their epoch.

The Sixth Vial epoch with which we are contemporary is most significant. It will see the climax of all ages, culminating with the return to the earth of the Lord Jesus Christ, the resurrection from the dead of all the worthies of old and the setting up of the Judgment Seat. Ultimately all nations will be brought to the “battle of that great day of God Almighty” called “Armageddon”. All this belongs to the Sixth Vial period. Daniel the prophet declared that it would be a “time of trouble such as never was since there was a nation” (12:1) and the apostle Paul warned Timothy (and therefore the ecclesia) that “in the last days perilous times would come” (2Tim. 3:1).

Scripture indicates that the world will be taken completely unawares by these events, but more importantly the Lord Jesus Christ warned of the danger of *believers likewise being affected* by their worldly environment and unprepared for his return. He aligned the epoch of his return to the earth, with that of Noah and Lot whose contemporaries remained willingly ignorant of impending divine judgment until the day of their destruction (Luke 17:26). He exhorted believers against falling into a similar attitude, urging them to “take heed” because, “as a snare shall it come on all them that dwell on the face of the earth” (Luke 21:34-35).

Current events indicate that divine judgment is impending. Violence and immorality cover the earth as in the days of Noah when “all flesh” (the vast majority of “the sons of God included”) corrupted God’s way (Gen. 6:12).

The world is filled with madness but does not know it! Vainly the wise of the earth seek solutions to problems of their own making. Defiantly “they call evil good, and good evil... put darkness for light and light for darkness... they justify the wicked for reward and take away the righteousness of the righteous from him” (Isa. 5:20-23).

Such is the upside-down wisdom of the world in the Sixth Vial Epoch. It has completely blinded man to the existence of God.

Man defines this latter-day manifestation of his ‘wisdom’ *Democracy* (or, in its more modern guise, *Human Rights*). Instead of making “sin appear exceedingly sinful” (Rom. 7:13) democracy has the opposite effect. It dulls human conscience to sin and ultimately will result in *universal human insubordination* against Yahweh. The Apocalypse reveals that this will be accomplished through the work of the “spirits like frogs” (Rev. 16:13) which having permeated the world, will ultimately gather the nations to the “battle of the great day of God Almighty” (Rev. 16:14). We believe that the latter-day manifestation of the Apocalyptic “frog” symbolism is a divinely provided clue by which we are able to clearly understand Yahweh’s secrets (Amos 3:7) concerning them. It will be seen that the frog spirits have a *significant* origin and history, with their roots in Babylon. In fact it is by these that the arrogant, impious and self-centred attitude of Nebuchadnezzar is transferred to the multitudes of the earth. It is therefore extremely vital that we comprehend the operation of these “spirits like frogs” and be aware of the insidious influences they can have on our personal, family and ecclesial environment. No wonder the Lord Jesus Christ left a message to *this generation*; a last letter to his prospective Bride: “Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame” (Rev. 16:15) .

*This is the time of probation. If we did not recognise this, the difficulties would be quenching; but recognising it, faith and works are unquenchable. May we shortly rejoice with all true fellow-labourers in the rest that remaineth — a rest blithesome and glorious. — R. Roberts.*

# *What Are The Spirits Like Frogs?*

**T**HE only direct mention of the spirits like frogs is in the book of Revelation (ch. 16:13): “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet”. Despite this single mention, the verses which follow reveal the significant influence exercised by the frog spirits in bringing the nations of the earth to “the battle of that great day of God Almighty”, called “Armageddon” (Rev. 16:14-16).

Brother Thomas has written extensively on the symbolism of the frogs and concluded, “No other writer on the Apocalypse ever caught a glimpse of its signification” (*Eureka*, vol.5, p. 213). We shall see that his interpretation is entirely in harmony with the writings of the prophets and the apostles.

Brother Thomas states that the frogs “are the symbol of the French democratic power. It will be seen from the armorial shield of Clovis, that the frogs and the lilies were both used as symbols. They are both indigenous to wet, or marshy lands, and therefore very fit emblems of the French, who came originally from the marshes of Westphalia. But on the shield of Paramond, so far back as AD420, the frogs without the lilies appear in the armorial bearings of the Franks; and in the medal of Childeric 1, there is no lily, but the frogs only. It would therefore seem from this, that the lilies were not the original arms, but superadded many years later; and at length adopted by the Bourbons as the symbol of their race in its dominion over the frogs. These frogs represent the nation, and the lilies, or *fleurs de lis*, the ruling dynasty. Now, if the apostle had said, ‘I saw three unclean spirits *like lilies* come out of the Mouths’, he would have intimated by such a similitude that the French Bourbons [i.e. the

French Monarchy—WJM] were the cause of the “unclean spirits” issuing forth from the sultan, the emperor, and the Roman prophet. But he does not say this; he says they were *like frogs*. The truth, then, is obvious. In AD96, when John was an exile in Patmos, the Franks were savages in an untamed country, living by hunting and fishing like American Indians. But the Holy Spirit revealed to him, that this people would play a conspicuous part in the affairs of nations; and, foreseeing by what symbol they would represent themselves, he symbolized their nation by it, and styled them ‘Frogs’. He informed him, that under the sixth vial *their influence would be remarkably apparent*”. (*Eureka*, vol. 5, p. 205).

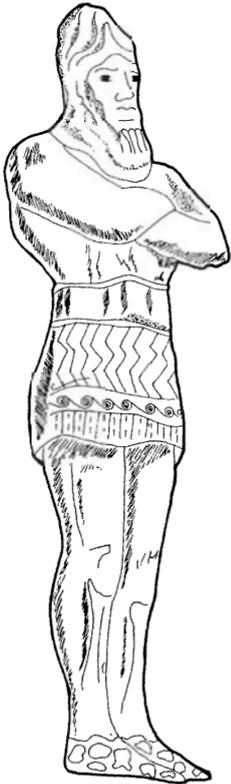
Concerning the issuing forth of the “spirits” Brother Thomas writes: “They are the spirits which cause the beast and the kings of the earth and their armies to gather together to make war against him that then sits on the white horse, and against his army (ch. 19:11, 19; 17:14). The spirits themselves are sanguinary and warlike *policies* through which the governments indicated, breathed out threatenings and slaughters against their adversaries. These policies are generated in the minds of cabinets by the diplomatic influences therein developed. The influence that gains the ascendant affirms the policy that rules, and becomes the spirit of the executive or mouth. When it speaks it proclaims war, and puts in operation all the machinery necessary to carry it into effect!” (*Eureka*, vol. 5, p. 199). Thus Brother Thomas informs us that the “spirits like frogs” are political policies which emanate from certain political centres as the result of *French Democratic* influence. This would be, he says, “remarkably apparent” during the Apocalyptic pouring out of the Sixth Vial, *our* contemporary epoch. Modern history confirms Brother Thomas’ statement. The French Democratic influence has had a most remarkable and universal effect upon the world, more than most would appreciate.

*If we walk worthy of the position to which we are called, “as obedient children, not fashioning ourselves according to the former lusts in our ignorance”, continuing patiently in welldoing to the end, we shall receive the crown of life which the Lord hath promised to them that love him. — R. Roberts.*

## CHAPTER THREE

# The Ten Kings

**I**N chapter one, we stated that the “frog spirits” have a “significant origin and history which have their roots in Babylon.” In order to trace this origin and history it is necessary to look at Daniel ch. 2 and some of the details concerning Nebuchadnezzar’s Dream Image.



When called upon to interpret the king’s dream, Daniel declared, “there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what *shall be in the latter days*” (Dan. 2:28).

The dream concerned circumstances which would be consummated in a time period called “the latter days”. In the following interpretation Daniel revealed that the king had seen a great image “whose brightness was excellent... and the form thereof was terrible” (2:31). “This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay” (vv. 32-33). Finally he saw “a stone cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no

place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth” (vv. 34-35).

He then explained to Nebuchadnezzar what the dream indicated. Babylon was to be the fountain head of the political systems of men (which significantly marks its commencement by destroying the original kingdom of God upon the earth). He declared that the absolute dictatorial power of Nebuchadnezzar would give way to an “inferior” power (v. 39) which history subsequently revealed to be the MedoPersians. However, the Medo-Persian dominions became more extensive and lasted longer than the Babylonian. How are we then to understand the reference to them as being inferior? The answer is that the inferiority was of a political character. The Babylonian king had been an autocratic ruler subject to no-one and above the laws of the land. Daniel testified of this when he told Belshazzar: “All people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down” (Dan. 5:19).

Conversely the Persian monarch *shared* political power with “three Presidents” and 120 princes (Dan. 6:1-2) and was himself subject to the law of the land. Once the king had given the regal signature to a law it became impossible even for him to change it (Dan. 6:8, 14-15). This *inferiority* was to continue in decline with each subsequent change in political power as the lessening value of the metals demonstrated. The last and most inferior stage was represented by the “feet and toes” of the image, the political power of which would be “partly strong and partly broken” (v. 42). It would be divided amongst a number of kings, recipients of Nebuchadnezzar’s original political power (and attitude; cp. Dan. 7:24) who would “mingle themselves with the seed of men” (v. 43) which is tantamount to saying that the political power and the spirit of Nebuchadnezzar was to be shared amongst ordinary people. Finally Daniel informed Nebuchadnezzar that when this point in history arrived, “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 for ever” (Dan. 2:44). Thus, when this fifth phase of the kingdom of men came about and Nebuchadnezzar’s impious spirit and political power was universally dissipated, God would intervene in the affairs of man and establish an Eternal and Universal Kingdom.

## THE FIFTH PHASE OF THE KINGDOM OF MEN

Now there are certain interesting particulars concerning this fifth phase not mentioned in Daniel chapter 2 but which were revealed in a later vision. In chapter 7 Daniel himself saw a vision of four beasts, the last of which he described as “dreadful and terrible, and strong exceedingly and it had ten horns” (Dan. 7:7).

Concerning these beasts Brother Thomas wrote, “There were certain important particulars to be revealed in connection with the empires and kingdoms of the metallic image, which could not be suitably expressed through a symbol of the human form. It became necessary, therefore, to introduce other representations, that would admit of appendages more in harmony with them. Wild beasts were selected to represent dominions instead of parts of a metallic figure; and as there were four different metals, four different animals were selected, according to the following order:

1. The *head of gold*, was illustrated by a LION;

2. The *breast and arms of silver*, by a BEAR;

3. The *belly and thighs of brass*, by a LEOPARD; and,

4. The *legs, feet, and toes of iron*, by a FOURTH BEAST WITH TEN HORNS” (*Elpis Israel*, page 328). Concerning the fourth point he wrote further, “This fourth beast was to arise out of the Mediterranean territory as well as the others. The belligerent tempests on every side were to give rise to it; for, says Daniel, ‘the four winds of the heaven strove upon the Great Sea. And Four Great Beasts came *up from the sea*, diverse one from another’; and, when he has completed this description, he states that ‘they are four kings (kings being used in scripture oftentimes for their kingdoms and *vice versa*) which shall arise *out of the earth*’; which explains that when he says ‘up from the sea’, he means the countries of the Mediterranean, which in scriptural geography is styled the Great Sea. That this beast is identical in signification with the iron part of the image, and incorporates within its dominion the territory of the kingdoms of the brazen thighs, is indicated by ‘its teeth of iron and claws of *brass*’. A beast of prey destroys with its teeth and claws. Like the iron kingdom of the image, this iron-toothed dominion was to devour and break in pieces all that came in its way, and to stamp the undevoured residue with its brazen-clawed feet. It was ‘exceeding dreadful and terrible, and strong exceedingly’; and though not named by the prophet, may, by the aid of history and the Apocalypse, be correctly termed the GRECO-ROMAN DRAGON. This Fourth beast was shown

to Daniel for the purpose of representing certain things predestined to come to pass in connection with the ten toes of the image, which could not be suitably displayed in symbolic feet" (*Elpis Israel*, p. 334).

### THE TEN HORNS

During the visions Daniel noted certain features belonging to these ten horns. As he looked he saw an eleventh horn emerge from among them displacing three others. This eleventh horn was different from the others in as much as it had "eyes like the eyes of a man, and a mouth speaking great things" (Dan. 7:8). Upon enquiry he was told: "The fourth beast shall be the fourth kingdom upon earth which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:23-27).

The appearance of the eleventh horn and the angelic interpretation provides more information of *the fifth epoch* than did chapter 2. The peculiar mannerism of the horn indicated that it had inherited all of the boastfulness and arrogance of Nebuchadnezzar. This horn power was described by the apostle Paul as "the man of sin... the son of perdition who opposeth and exalteth himself above all that is called God; so that he as God sitteth in the temple of God, shewing himself that he is God" (2Thes. 2:3-4). Paul was prophesying of the Papal system which was to develop throughout the centuries and be in existence as a "false prophet" (Rev. 16:13) at the coming of the "stone" (Dan. 2:35) power who would destroy him "with the brightness of his coming" (2Thes. 2:8).

Brother Thomas additionally informs us: "The Little Horn of the Greco-Roman Dragon, or fourth beast, is a two-fold dynasty or dominion. Its eyes and mouth represent one horn; and the *rest of the horn*, another. The former is the over-seeing and blaspheming horn; the latter, the secular, or

military horn, which co-operates with it, and does all the fighting. Hence, when we find the little horn fully developed, we may expect to discover TWO PERSONAGES, who, through subsequent ages, are conspicuous as imperial chiefs of the western world. These, it is almost needless to add, are the Pope and the Emperor" (*Elpis Israel*, p. 337).

#### ADDITIONAL INFORMATION CONCERNING THE HORNS

Upward of fifty years after the apostle Paul had added his testimony, the apostle John received the Apocalyptic visions on the isle of Patmos. Amongst these was given additional information concerning the horn powers! We learn that there would be an *early and a latter-day manifestation* of them, the *latter-day* manifestation being *more important* than the earlier. Brother Thomas expressed this feature clearly very early in his writings. In *Elpis Israel* he said, "From this epoch, the iron monarchy prevailed over all antagonists. It is known in history as the Roman. In the fourth century after Christ it was finally divided into the Eastern Roman, and the Western Roman empires, answering to the two legs of iron. Though divided thus, the Roman majesty was considered as one. The date of the decision was AD396. In about ninety-seven years from this epoch ten kingdoms appeared upon the Western Roman territory answering to the ten toes. They were not all strong kingdoms. Part of them were absorbed into a new dominion, which arose after them beyond the limits of the Roman territory. These strong and broken toe-kingdoms have existed upwards of thirteen centuries.

They are still in being; but not as originally established. This the prophecy does not require. All that is necessary, is that there should be ten kingdoms at the time the image is smitten by the stone. And these kingdoms, I am satisfied, should be on "*the earth*", and not upon "*the sea*"; that is to say, they should be found upon the Roman continent, and not upon the islands; *and that the enumeration of them belongs to the time of the end, rather than to the period of their foundation*" (*Elpis Israel*, p. 326).

This is entirely in harmony with the scriptures. Daniel saw toe powers in existence when the stone destroyed them (2:35, 45). Paul spoke of the destruction caused by "the brightness of" Christ's coming (2Thes. 2) and the Apocalypse speaks of ten horns which shall "make war with the Lamb; and the Lamb shall overcome them" (Rev. 17:14).

History accords with prophecy in the fact that the horns are always

closely associated with the Papacy. Again Brother Thomas has written, "Though separate dynasties, they are very properly united in a single symbol, and exhibited as one great combination of tyrannical states, from the identity of their origin in the abyss, the oneness of their policy (ch. 17:13), and the similarity of their rulers. This European Commonwealth was composed of monarchies that were all feudatories of the Dragon; for Gibbon shows, that they all adopted, in a great degree, *the laws of the ancient empire as their common law*. They all came at length to submit themselves to the Papal Yoke; a power which was rising with them out of the sea, whose system of falsehood they co-operated in imposing upon their subjects at all hazards. They may truly be styled the Papal Horns; for their history has proved them to have been, in all their past career, the blind instruments of 'The Name of Blasphemy' that sits upon the Seven Heads" (*Eureka*, vol. 4, pp. 198-9).

Brother Thomas declares that they all came "at length to submit to the Papal yoke". The Papacy exercised a politically expedient unifying and controlling influence over the barbarians in much the same way as Nebuchadnezzar used his golden image (see Dan. ch.3). Thus the Papacy became the "image of the beast" (literally the idol of the Holy Roman Empire, Rev. 13 :14) and answers to the eleventh horn of Daniel's Fourth Beast which exhibited all the arrogance and boastfulness of Nebuchadnezzar ("whom he would he slew, whom he would he kept alive").

However, the ancient Holy Roman Empire allied to ten kings *was not the ultimate manifestation* of the power that would be smashed by "the stone" in the latter days (Dan. 2:35, 45). Brother Thomas wrote: "But it is customary to style Daniel's Fourth Beast 'the Roman Empire,' by which is meant the dominion exercised by Rome and Constantinople, until the latter city came to be possessed by the Turks, in AD1453, when it fell, or passed away. It is true, it does symbolize said Roman Empire, *but it also symbolises a vast deal more*. The Roman Empire, of which Gibbon wrote the decline and fall, has never yet embraced within its jurisdiction the hundred and twenty-seven provinces of the Medo-Persian Bear, which it is necessary it should have done that its Leopard Body might 'bear rule over all the earth', and that it might stand upon its Bear Feet, and with these feet 'break in pieces and stamp THE RESIDUE'." (*Eureka*, vol. 4, p. 219).

## CHAPTER FOUR

# *Clovis, The First of the Ten*

**I**T is significant that the first of the toe kings (Dan. 2:42-44) to appear in history during their early manifestation was Clovis, the first king of the French. For it was *his* coat of arms which bore the three frogs by which Brother Thomas was able to identify the French connection with the frog-like spirits of the Sixth Vial (Rev. 16:13).

Like many before and after him, Clovis became a man of destiny whose influence reaches down to our day. Clovis was the son of Childeric, a chieftain king of the Salians, one of the many Frankish tribes. During a period of forced exile in Germany, Childeric was entertained by the king and queen of the Thuringians. However, when the political climate was right and Childeric was restored as chief of his tribe, the queen of the Thuringians fled from her husband to Childeric. The birth of Clovis resulted from this adulterous union and as he grew, his daring became legendary.

In the *Decline and Fall of the Roman Empire*, Edward Gibbon wrote of him: "The fortune of nations has often depended upon accidents; and France may ascribe her greatness to the premature death of the Gothic king at a time when his son Alaric was a helpless infant, and his adversary *Clovis an ambitious and valiant youth.*"

Providentially, about the same time of the Gothic king's death, Clovis' own father Childeric died and Clovis succeeded to the throne when he was no more than fifteen years of age (AD481). His ambition and undoubted ability soon began to reveal themselves as he began to venture militarily outside of the narrow limits of his small kingdom which "were confined to the island of the Batavians, with the ancient dioceses of Tournay and Arras" (*Gibbon*).

However Clovis had barely five thousand barbarian troops and because of the “narrow limits of his kingdom” the resources to finance military conquests were likewise limited. Clovis never let these problems hinder his ambition and Gibbon again informs us: “When he first took the field, he had neither gold and silver in his coffers, nor wine and corn in his magazines; but he imitated the example of Caesar who in the same country had acquired wealth by the sword, and purchased soldiers with the fruits of conquest. After each successful battle or expedition the spoils were accumulated in one common mass; every warrior received *his proportional* share, and the royal prerogative *submitted to the equal regulations* of military law. The untamed spirit of the barbarians was taught to acknowledge the advantages of regular discipline.”

The common sharing and treating all as equals probably came from Clovis’ lowly beginnings but it won the hearts of his men. Gibbon again wrote: “The kindred tribes of the Franks who had sealed themselves along the Belgic rivers, the Scheldt, the Meuse, the Moselle, and the Rhine, were governed by their independent kings of the Merovingian race — the equals, the allies, and sometimes the enemies of the Salic prince. But the Germans, who obeyed in peace the hereditary jurisdiction of their chiefs were free to follow the standard of a popular and victorious general; and the superior merit of Clovis attracted the respect and allegiance of the national confederacy.”

### THE CONVERSION OF CLOVIS TO CATHOLICISM

By the tenth year of his reign Clovis had greatly expanded his dominion and respect from surrounding nations. It was shortly after this that the most significant event (as far as Christadelphians are concerned) occurred in Clovis’ life.

Gibbon wrote of this period: “Till the thirtieth year of his age Clovis continued to worship the gods of his ancestors. His disbelief, or rather disregard, of Christianity, might encourage him to pillage with less remorse the churches of an hostile territory: but his subjects of Gaul enjoyed the free exercise of religious worship, and the bishops entertained a more favourable hope of an idolater than of the heretics. The Merovingian prince [*i.e. Clovis—author*] had contracted a fortunate alliance with fair Clotilda, the niece of the King of Burgundy, who in the midst of an Arian court was educated in the profession of the Catholic faith. It was in her interest as well as her duty to achieve the conversion of

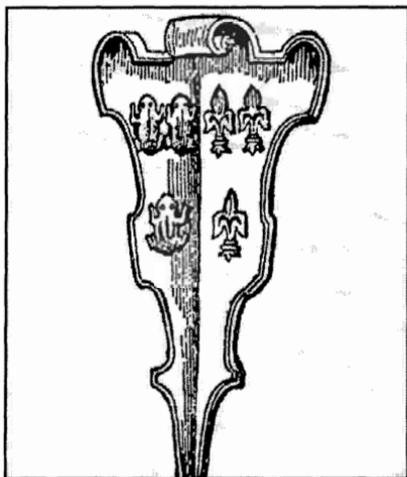
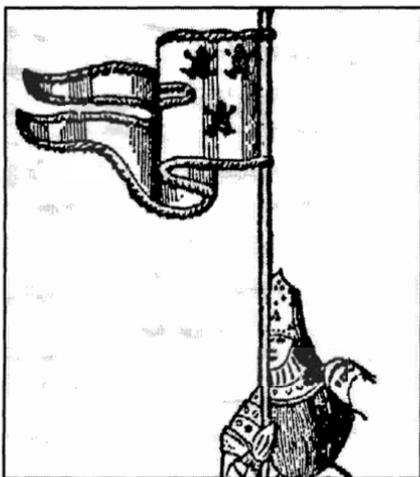


**On left: The Statue of Clovis with his shield.**

(Photo by courtesy of J. Mednyanszky).

**Illustrated below: The Banner of Clovis and His Armorial Shield** (from *Elpis Israel*, p. 380). Of this J. Thomas comments: "The banner underneath, having upon it the *three frogs*, is from ancient tapestry in the cathedral of Rheims, representing battle scenes of Clovis, who is said to have been baptized there upon his conversion to Christianity.

"The next engraving is from the Franciscan church at Innsbruck; where is a row of tall bronze figures, twenty-three in number, representing principally the most distinguished personages of the House of Austria; the armor and costumes being those chiefly of the 16th century, and the workmanship excellent. Among them is Clovis, king of France, and on his shield *three fleur-de-lis* and *three frogs*, with the words underneath, *Clodovoeus der i Christenlich künig von Frankreich*, that is, Clovis the first Christian king of France".



a pagan husband; and Clovis insensibly listened to the voice of love and religion." Although Clovis married Clotilda he did not immediately become a Christian.

His conversion was to wait a few more years as he expanded his territorial holdings. Then one day, involved in the battle of Tolbaic [AD506—*Encyclopaedia Britannica*] and suffering a rare military reverse Clovis "loudly evoked the God of Clotilda and the Christians" for help. Eventual victory disposed Clovis and his barbarians to be more sympathetic towards Catholic Arian christianity and he and three thousand of his men were 'baptised' by Remigius the bishop of Rheims. Gibbon comments: "The king declared himself satisfied of the truth of the Catholic faith; and the political reasons which might have suspended his public profession were removed by the devout or loyal acclamations of the Franks, who showed themselves alike prepared to follow their heroic leader to the field of battle or to the baptismal font. The important ceremony was performed in the cathedral of Rheims with every circumstance of magnificence and solemnity that could impress an awful sense of religion on the minds of its rude proselytes. The new *Constantine* was immediately baptised with three thousand of his warlike subjects, and their example was imitated by the remainder of the gentle barbarians, who, in obedience to the victorious prelate, adored the cross which they had burnt, and burnt the idols which they had formerly adored. The mind of Clovis was susceptible of transient fervour: he was exasperated by the pathetic tale of the passion and death of Christ; and instead of weighing the *salutary* consequences of that mysterious sacrifice, he exclaimed with indiscreet fury, 'Had I been present at the head of my valiant Franks, I would have revenged his injuries.' But the savage conqueror of Gaul was incapable of examining proofs of a religion that depends on the laborious investigation of historic evidence and speculative theology. He was still more incapable of feeling the mild influence of the Gospel, which persuades and purifies the heart of a genuine convert. His ambitious reign was a perpetual violation of moral and Christian duties: his hands were stained with blood in peace as well as in war; and, as soon as Clovis had dismissed a synod of the Gallican church, he calmly assassinated all the princes of the Merovingian race".

We mention here that the name Clovis is derived from the Latin *Chlodvechus*, but Gibbon comments, "The *Ch* expresses only the German aspiration." A more literal interpretation of the original would be Louis

# THE EXPANSION OF THE TERRITORY OF THE FRANKS



(pronounced by the French Lou-ee) the name favoured by succeeding French kings.

### THE ACCOMPLISHMENTS OF CLOVIS

Clovis died in AD511 at forty-five years of age. But he had accomplished more in his short life-time than most do in a long life. With his policy of equal rights and proportional sharing he had won the hearts of the barbarians and welded all the Frankish tribes into one nation. Subsequently the Emperor of Constantinople awarded him “the plenary sovereignty of Gaul... with the title of *Consul* and *Augustus*, and the *Diadem of Pearls* as its badge and token; a grant renewed in AD532 to Clovis’ children, by Justinian, with full power over the coinage; and engagement that his purely Frank money should have the privilege of currency assured to it throughout the whole Roman Empire” (*Eureka*, vol. 4, p. 203).

The conversion of the pagan French king to the Catholic religion is extremely significant. Like Constantinople before him he “honoured a god whom his fathers knew not” (Dan. 11: 38). He was the first of the ten toe kings (Dan. 2:44) to ally himself with the papacy and Brother Thomas comments, “and so being the first, received the title, which has been handed down through more than thirteen centuries to his successors the kings of France, of Eldest Son of the Church” (*Eureka*, vol. 4, p. 290).

This was the man upon whose shield were the three frogs which the Apocalypse symbolised to provide Brother Thomas with the clue to their interpretation. Therefore, as each of the subsequent ten toe kings in the past submitted “themselves to the Papal Yoke” so it will take place again in the latter-day manifestation of the ten kings, welded together with the powers in Constantinople and Rome as it was in days of old.

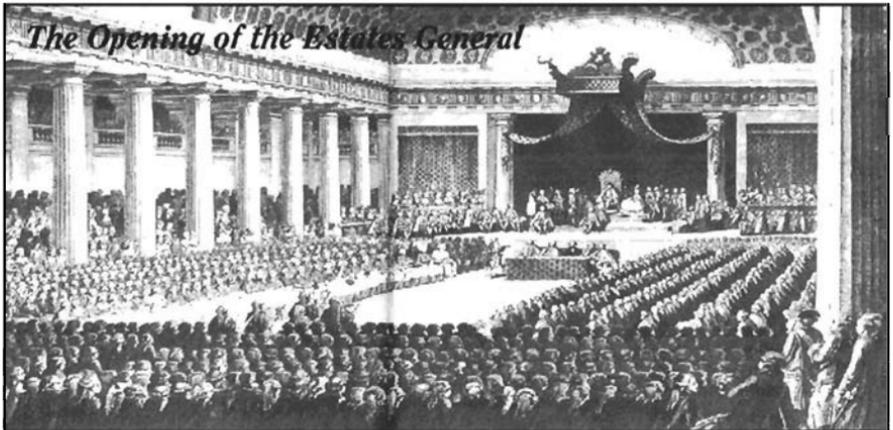
*We live in the time of Christ's return — an event which was to be preceded by the things we see going on. We know neither the day nor hour, but the era may be discerned in ways known to those who know the Truth. Consequently in the midst of the storm, we can rejoice at the prospect of long-promised redemption, while groaning with deep sorrow at the countless evils that meanwhile prevail. — R. Roberts.*

# *The French Revolution*

**T**HOUGH all of the European nations represented by the early manifestation of the ten horns subsequently embraced Catholicism, the apostle John was shown that later they would turn and become enemies of the Church. He was told: “And the ten horns which thou sawest upon the beast, these shall hate the whore and shall make her desolate and naked and shall eat her flesh, and burn her with fire, for God hath put in their hearts to fulfil *His will*” (Rev. 17:16-17).

Appropriately the first to do this was France, the “eldest son of the church.” The terror of the French Revolution was directed against the *church and the French monarchy* until both ceased, for a time, within France. The common citizens began to exert the spirit of their forebears over which Clovis had become chief. In his days they had emerged from the obscurity of the “marshes of Westphalia” (*Eureka*, vol. 5, p. 205) to appoint themselves a king. Now they chose to *assume authority themselves* and according to the Apocalypse “ascended... in a cloud” (Rev. 11:12), to take control of their own destiny with the cry for “liberty, fraternity and equality”. The Apocalypse records that one “tenth part of the city” belonging to spiritual Babylon fell, an event that greatly precipitated the consummation “unto the end” (Dan. 7:26). John was told that this political earthquake (Rev. 11:13) would destroy “seven thousand names of men” (see AV mg. and Diag.). History records that all titles of honour, civil and ecclesiastical, which elevated men above their fellows, were abolished. Concerning this, Brother Thomas wrote: “The aristocracies and hierarchy of a monarchy are its strongest supports. To these belong *names* of diverse sorts. The names of aristocracy are the titled orders of nobility, such as dukes, marquis, counts, and such like, to which are attached feudal rights,

privileges, and immunities, denied to the common people. Hierarchical names are representative of ecclesiastical orders and associations, which are known by their titles — monks and priests, orders of men at once the creatures and supporters of despotism and superstition; the flatterers of princes, and the spoilers of the common people. To put these names to death would be to abolish them, both as to their associational existence, and the titles by which the classes of men, and the individuals of those classes, were distinguished.” Again, “On July 30, 1791 decorations and orders of knighthood were suppressed; and to consummate the whole, the titles of *Sire* and *Your Majesty* were taken from the king. The duke of Orleans assumed the name of *Egalité*, in English, *Equality*. Thus, all were reduced to an undistinguished multitude, having no pre-eminence to title one above another. *Citizen* and *citizeness*, was the designation common to all the French” (*Eureka*, vol.3, pp. 336, 338-9).



#### FIFTY YEARS LATER — TIME OF REVOLUTION

The democratic spirit of the citizens rapidly affected the rest of Europe. Speaking of its effect, Brother Thomas wrote, “This is a restless, revolutionary, progressive spirit, essentially hostile to the papacy, priestcraft, and all the governments that sustain them. This spirit was widely diffused among the peoples of Europe in 1848; but intensely active in France, Italy, and Germany. In France especially, the volcanic fires broke out for the third time with a fury, which all the strength and policy of half a dozen forms of government during a period of sixty years, had failed to quench. In this ‘wonderful year’, the throne of the ‘*Citizen king*’, which had been set up by a *ruse* played off by Lafayette upon the

revolutionists of 1830, was levelled to the ground; and the fleur de lis indignantly trampled in the dust. There was a general rising of the people throughout Europe against the governments which oppressed them; and every throne tottered to its foundation. In France, the kingly form of government was utterly repudiated; and the DEMOCRATIC AND SOCIAL REPUBLIC upon the basis of '*Liberty, Fraternity, and Equality,*' established in its stead. Here was a revival of the Republic of 1793, founded upon the fall of the Bourbons, and subverted, or perverted, by Napoleon I. The battle was fought by the workmen in the streets of Paris; the victory was theirs: it was the victory of the FROGS over the FLEUR DE LIS. The dynasty represented by this flower was abolished; and the marsh people resumed their original Westphalian right of choosing the most notable frog among them for their ruler. But for four months their government and National Assembly were only provisional. During this time, it was practically the parliament and executive of the democracy throughout Europe. Under the influence of their favour Germany, Italy, and Hungary became insurgent”.

Many of Brother Thomas' unenlightened contemporaries feared the ultimate consequences of the effects of the spirits like frogs upon society. Alexis de Tocqueville, a member of the 1848 French Parliament rose from his seat in the Chamber of Deputies and warned, “The working classes... are not bothered by political passions; but do you not see that, from political, the passions have become social? Ideas flow through their breasts that will shake the basis of society: they say that everything above them is incapable and unworthy of governing; that the distribution of goods to the profit of some is unjust... when such ideas take root, they lead soon or late, I do not know when, to the most terrible revolutions. We are sleeping on a volcano... Do you not see, the earth trembles anew? A wind of revolution blows, the storm is on the horizon.” (*Revolutions of 1848*, Priscilla Robertson).

But perhaps the most notable figure affected by the frog spirits was Karl Marx who, in 1848 together with the philosopher Engels, co-authored the book, the *Communist Manifesto*. The “ideas” of the frog spirits had “taken root” and subsequently spawned modern Russia, yet to play a vital role with the revival of the ten kings and Daniel’s Fourth Beast.



## CHAPTER SIX

# *What is Democracy?*

**T**HE word *democracy* comes from the Greek word *demos* meaning *people*. The Greek philosopher, Aristotle, defined democracy as “a state in which free men and the poor being in the majority, are invested with the power of the state. The purest democracy is one which is so called from the equality which prevails in it; for this is what the law in the state directs; that the poor shall be in no greater subjection than the rich; nor supreme power lodged in either of these, but that both shall share it. For if liberty and equality, as some people suppose, are chiefly to be found in a democracy, it must consist in every department of government being equally open to all. As the people are the majority, and what they vote is law, it follows that such a state must be a democracy” (*Mind Alive Encyclopaedia*).

Democracy is a sharing of political power between people from all strata of society, all of whom are deemed equal, with power vested in the majority. However, the great problem of democracy is that a majority, unenlightened by divine wisdom, can only express the will of the carnal mind, or flesh. The havoc we see in society today, whether western or eastern, is evidence of this. It is the “arrogant, impious and self-centred attitude of Nebuchadnezzar” now manifested by a democratic multitude.

Concerning unenlightened man, Brother Thomas wrote: “Such is the being that claims the independent sovereignty of the globe. He has founded dominions, principalities, and power; he has built great cities, and vaunted himself in the works of his hands, saying, ‘Are not these by the might of my power, and for the honour of my majesty?’ He repudiates all lordship over him, and claims the inalienable and inherent right of self-government, and of establishing whatever civil and ecclesiastical institutions are best suited to his sensuality and caprice. Hence, at successive periods, the earth has become the

arena of fierce and pandemoniac conflicts; its tragedies have baptized its soil in blood, and the mingled cries of the oppressor and the victim have ascended to the throne of the Most High. Skilled in the wisdom which comes from beneath he is by nature ignorant of that which is 'first pure, and then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.' This is a disposition to which the animal man under the guidance of his fleshly mind has no affinity. His propensity is to obey the lust of his nature; and to do its evil works, 'which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, sects, envying, murders, drunkenness, revellings, and such like. 'All these make up the character of the world, 'the lust of the flesh, the lust of the eye and the pride of life', upon which is enstamped the seal of God's reprobation. 'They who do such things shall not inherit the kingdom of God,' but 'they shall die'. Such is the world of human kind! The great and impious enemy of God upon the earth. Its mind is not subject to His law, neither indeed can it be" (*Elpis Israel*, pp. 1-2).

Although the Greeks defined democracy, *they never took it to the extent applied in modern times*. They were but the third "inferior" empire in a succession of four referred to by Daniel in his interpretation of Nebuchadnezzar's dream. The *Mind Alive Encyclopaedia* comments, "Democratic at home, Athens played tyrant abroad. Citizenship was never exported: the Athenians were never in doubt about the inequality of mankind as a whole. In the city itself, 50,000 — no more than a quarter of the population — were citizens. Women were 'weak and foolish' creatures; slavery was taken for granted — direct democracy depended on it... this was direct democracy in the purest form the world has known — *mob rule at its best?*"

The full manifestation of democracy — the power of the people — was to be left till the last days, during the fifth phase of the kingdom of men. These are the days of "these kings" (Dan. 2:44) when the common man should "ascend" (Rev. 11:12) to political power.

*Every schism that has ever rent the body of Christ has been caused by human leaders striving to glorify themselves, to magnify human authority.*  
— J. Thomas.

## CHAPTER SEVEN

# *Modern Democracy*

**T**HE French Revolution released what Brother Thomas described as a “restless, revolutionary, progressive spirit” antagonistic to all governments and systems which seemingly suppressed the rights of people. The spirit of reform swept throughout Europe and has since affected the rest of the world. The “ideas” which would lead “to the most terrible of revolutions” (de Tocqueville) took root in the hearts of people throughout the world. Whole nations were affected. One historian wrote, “The Germans wanted to unite — but before 1848 they were not afraid of the idea, they did not yet know what there was to be afraid of And similarly with the Italians. They did not foresee that they might have to choose between freedom as civil liberties and the greater opportunities that might come to them as citizens of powerful, unified, but autocratic states. Even in France the question arose, unexpectedly, whether they could have a revolution in one country or whether free France should not carry its arms to the oppressed of other nationalities. In Austria the ruling clique knew that it governed an uneasy hodgepodge of peoples but it is safe to say that it never dreamed how ferocious the clamor of these races to become nations would grow” (*Revolution of 1848*, Priscilla Robertson).

Except for those few spiritually enlightened, most remained ignorant of the forces which were fanning the winds of reform and revolution. Some saw them as the natural consequences of the oppressed peoples shaking off the last shackles of the feudal system. Others saw that “sixty years of the swiftest industrial progress the world has ever known had created a new working class whose miseries were likely to be explosive” (*ibid*).

### **KARL MAX — REVOLUTIONARY**

One of the unenlightened into whose heart the “ideas” took root, was

**Graveyard  
Monument to  
Karl Marx**



Karl Marx, born in Trier in 1818 of a German-Jewish family which had been converted to Christianity. Described as “a social scientist, political philosopher and a revolutionary” (Karl Marx, *Selected Writings in Sociology and Social Philosophy*) he, with another philosopher, Friedrich Engels, wrote in 1848 the book *The Communist Manifesto*, the ideas of which have had tremendous impact upon the world.

In an introduction to a modern reprint of *The Communist Manifesto*, author A. J. P. Taylor describes its effect: “This work-tract or pamphlet rather than book, is deceptively slight in character and appearance. It is very short: a mere twelve thousand words, often less than the various introductions with which its re-publication has usually been accompanied. Its argument is simple, seeming to follow inevitably from the early sentence: ‘The history of all hitherto existing society is the history of class

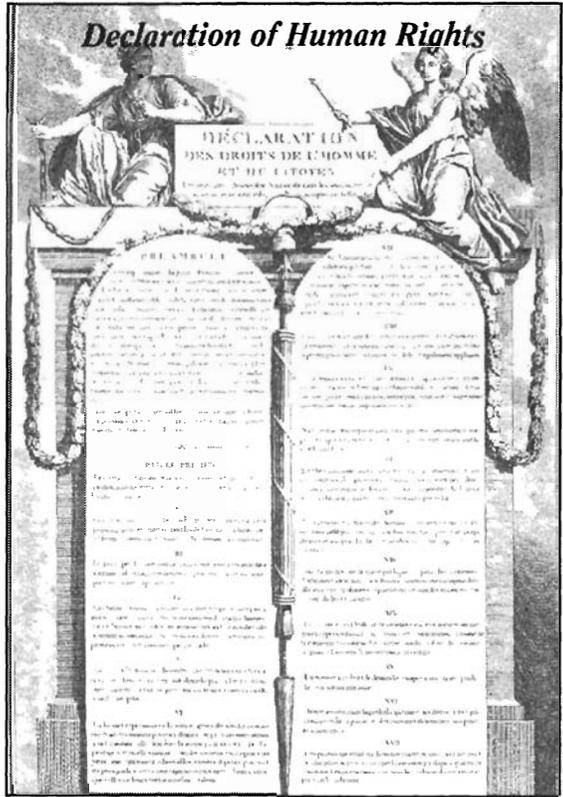
struggles.’ Karl Marx wrote it in six weeks or so with little time for deliberations or revision. No work has been more spontaneous and, at the same time, more final. Though Marx wrote a great deal later and added much by way of refinement or development to the outline which he had drawn here, *The Communist Manifesto* contains the essential doctrines of the outlook known as Marxism. As such, it takes first place along with the *Origin of Species*, among the intellectual documents of the nineteenth century. Thanks to *The Communist Manifesto*, everyone thinks differently about politics and society, when he thinks at all. More than this, Marxism has become the accepted creed or religion for countless millions of mankind, and *The Communist Manifesto* must be counted as a holy book, in the same class as the Bible or the Koran. Nearly every sentence is sacred text, quoted or acted on by devotees, who often no doubt, do not know the source of their belief.

“Few people foresaw this when the first thousand or so copies of the original German text were run off a London press in February 1848. Only Marx and his friend Engels regarded it as a document of any importance, and it passed unnoticed during the turmoil of the 1848 revolutions. Later events were to justify Marx’s self-confidence. He was just under thirty when he wrote the *Manifesto*. Engels, who contributed some of the ideas, was a couple of years younger. Both had considerable experience in radical and revolutionary journalism. Both had written substantial books — Marx in social philosophy, Engels in description of contemporary industrial life. Both of them, and particularly Marx, were convinced that they had solved the riddles of man’s existence. Marx never questioned, even in his time of total obscurity, that he was destined to be the intellectual master of the world, and Engels sustained him in this belief. Marx supposed that he had discovered the laws underlying human behaviour and that these laws would one day be accepted by the generality of mankind. Such convictions are no doubt held by the founder of every trivial sect. In Marx’s case, they proved well-founded. At any rate nearly half the world acknowledges him as master, and it is essentially *The Communist Manifesto* which it acknowledges.”

### THE MARXIAN VIEW OF SOCIETY

Marx had studied history and considered it from a sociological and economic point of view, the French Revolution looming large in his mind. He wrote, “Notice it is the proletariat, the working class man against *those*

above him” [italics ours] which Marx saw as the problem. He provided his solution to the problem near the close of his book, when he wrote, “But whatever form they may have taken, one fact is common to all past ages, viz., the exploitation of one part of society by the other. No wonder, then, that the social consciousness of past ages, despite all the multiplicity and variety it displays, moves within certain common forms, or general ideas, which cannot completely vanish except with the total disappearance of class antagonisms.



“The Communist revolution is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas.

“But let us have done with the bourgeois (“aristocratic” — *author*) objections to Communism... We have seen above, that the first step in the revolution by the ruling class, is to raise the proletariat (working class) to the position of ruling class, to win the battle of democracy.

“The proletariat will use its political supremacy to wrest, by degrees, all capital from the bourgeoisie, to centralize all instruments of production in the hands of the State, i.e. of the proletariat organized as the ruling class; and to increase the total of productive forces as rapidly as possible.

“Of course, in the beginning, this cannot be effected except by means of despotic inroads on the rights of property, and on the conditions of bourgeois production; by means of measures, therefore, which appear

economically insufficient and untenable, but which, in the course of movement, outstrip themselves, necessitate further inroads upon the old social order, and are unavoidable as a means of entirely revolutionizing the mode of production. “These measures will of course be different in different countries. Nevertheless, in the most advanced countries, the following will be pretty generally applicable:

1. Abolition of property in land and application of all rents of land to public purposes.
2. A heavy progressive or graduated income tax.
3. Abolition of all right of inheritance.
4. Confiscation of the property of all emigrants and rebels.
5. Centralization of credit in the hands of the State, by means of a national bank with State capital and an exclusive monopoly.
6. Centralization of the means of communication and transport in the hands of the State.
7. Extension of factories and instruments of production owned by the State; the bringing into cultivation of wastelands, and the improvement of the soil generally in accordance with a common plan.
8. Equal liability of all to labor. Establishment of industrial armies, especially for agriculture.
9. Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country, by a more equable distribution of the population over the country.
10. Free education for all children in public schools. Abolition of children’s factory labour in its present form. Combination of education with industrial production, etc. etc.

“When in the course of development, class distinctions have disappeared, and all production has been concentrated in the whole nation, the public power will lose its political character. Political power, properly so called, is merely the organized power of one class for oppressing another. If the proletariat during its contest with the bourgeoisie is compelled, by the force of circumstances, to organize itself as a class, if, by means of revolution, it makes itself the ruling class, and, as such, sweeps away by force the old conditions of production, then it will, along with these conditions, have swept away the conditions for the existence of class antagonisms and of classes generally, and will thereby have abolished its own supremacy as a class.

“In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all.”

### **RUSSIA AND THE DEMOCRATIC SPIRIT**

Modern history records the effects of Marx's frog spirit ideas: the Bolshevik Revolution in Russia in 1917 being the result. Significantly Russia, as the dragon power in Constantinople, is yet to play its most vital role with the latter-day manifestation of the ten kings.

### **THE EPOCH OF DEMOCRACY**

Although during the past seventy years half the world acknowledged Marxist theories, the recent strain of modern democracy is having a more universal effect both in the East and the West. Both believe they are already democratic (within their own definitions) but like the ancient Greeks, democracy has never yet been taken to the fullest extent. What we see emerging today is a philosophy which will lead to an almost universal insubordination of mankind against God which must exist in the fifth phase epoch of Nebuchadnezzar's image.

Significantly, even Russia is now feeling its effect. The Adelaide *Advertiser* newspaper (10.2.87) reported concerning “revolutionary” reforms taking place in Russia: “Soviet reforms constitute a revolution which will mean elections for all important offices, possibly including the Communist Party Central Committee, a Senior Soviet Official says. ‘We don't want democracy to exist as a mere slogan, a label. It must be visible,’ Valentin Falin, head of the Novosti Press agency, has told the West German daily *Die Welt* in an interview.” The same official went on to say, “I assume that more democracy, openness, more criticism will bring a more generous legal framework.”

Another report concerned one time Russian dissident Andrei Sakharov who appears to have been wooed by Mr. Gorbachev's reforms. In 1987 Mr. Sakharov spoke during an international forum in Russia, entitled *The Moscow Forum for a Nuclear-Free World and Survival of Mankind* which drew 850 people from 80 countries, besides 500 Soviet citizens. One scientist reported, “Sakharov said there can be no disarmament without trust, and that first step toward greater trust has to be greater human rights and democratization in the Soviet Union.”

*Time* magazine (27.7.87) reported that after the “democratic” coup,

Russia “is in the midst of its most dramatic transformation since the days of Stalin. Mikhail Gorbachev’s call for *glasnost* (“openness” — but in current Soviet parlance, the word’s meaning is not so much openness as public airing or public disclosure). *Democratiziya* (“democratization”) and *perestroika* (“restructuring”) have become the watchwords of a bold attempt to modernize his country’s creaky economic machinery and revitalize a society stultified by 70 years of totalitarian rule. In televised addresses, speeches to the party faithful and flesh-pressing public appearances — often with his handsome wife Raisa — he has spread his gospel of modernization. Translating his words into action, he is streamlining the government bureaucracy, reshuffling the military, moving reform-minded allies into the party leadership and allowing multicandidate elections at the local level. He has loosened restrictions on small scale free enterprise and introduced the profit principle in state-owned industries. His policy of openness has encouraged the press to speak out more freely and produced an unprecedented thaw in the country’s intellectual and cultural life”.

These developments in Russia were, of course, providentially overshadowed. Unknown to the Soviets the frog spirits continued their work in the USSR to develop policies which will ultimately put the Western world off guard.

The historic visit to Israel in 1987 by Russian diplomats is an example. Speaking of this *Newsweek* magazine said that they were “the first Soviet diplomats to set foot in Israel in 20 years. To many Israelis, they personified Mikhail Gorbachev’s new era of *glasnost* — and also served as a nostalgic reminder of Israel’s roots in Russia”. Even Shamir, Israel’s Prime Minister “told his friends of one of his ‘greatest dreams’: to be ‘received in state in the Kremlin’.” However as *Newsweek* commented, “In the first analysis, such sentiments are likely to have little bearing on how far Jerusalem and Moscow are willing to go with their rapprochement. The harsh realities of the Arab-Israeli conflict — and Israel’s domestic politics may prove insuperable hurdles. Gorbachev wants to ensure a prominent Soviet role in an *international peace conference*” [italics ours] . We look further at the ultimate outcome of these policies in chapter 10, “Armageddon And The Frog Spirits.”

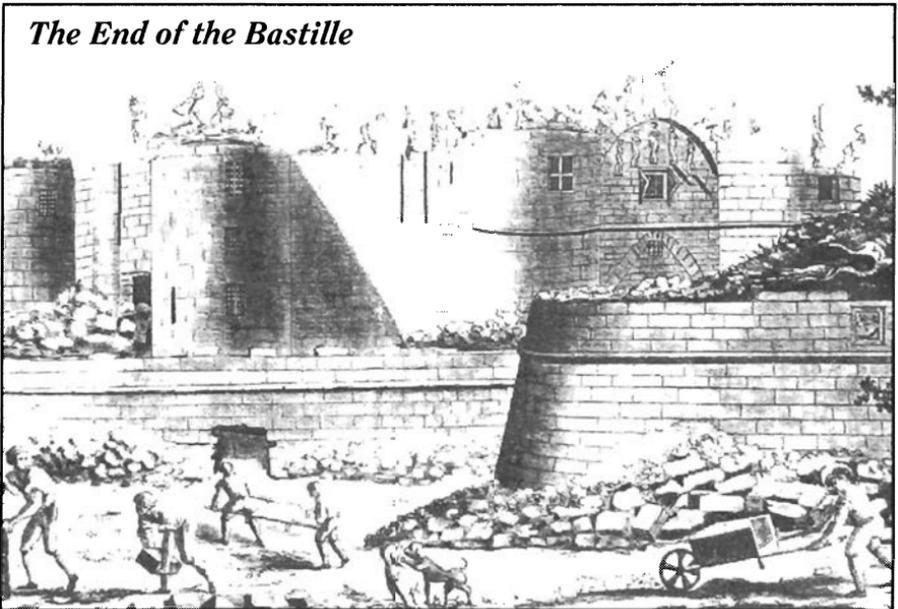
#### THE WESTERN WORLD AND DEMOCRACY

Although the Western world was amazed at these startling changes

made in Russia it remained unaware of the subtle changes taking place in its own society. The American *Declaration of Independence* is an example of the operation of Western style democracy in the past. "When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute a new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all

***The End of the Bastille***



experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security."

Note the significant difference between the American Democracy of 1776 and the French Democracy which emerged from the French Revolution of 1789-93. One recognised God and the other did not! The American democracy spoke of the rights of men "*endowed by their Creator.*" It recognised a higher authority than man. Even the American coinage today bears the words "In God we trust".

#### THE FRENCH DEMOCRACY AND ITS INFLUENCE

The French Democracy recognised no authority above man, all were equal as citizens. Concerning this reduction of equality during the French Revolution, Brother Thomas wrote, "people began to ask, why, when all the old monarchical superstitions were abolished there should yet remain this clerical phantom, in which scarcely anyone continued to believe"... "The sections all declared that they renounced the errors of superstition, and acknowledged no other worship than that of reason. The section of *L'Homme-Armé* declared that it acknowledged no other worship than that of truth and reason; no other fanaticism than that of liberty and equality; no other doctrine than that of fraternity and of the republican laws decreed since May 31, 1793. The section of *La Réunion* intimated that it would make a bonfire of all the confessionals and of all the books used by the catholics; and that it would shut up the church of St. Mary. The section of William Tell renounced forever the worship of error and imposture. That of Mutius Scaevola abjured the catholic superstition. That of Les Piques that it would adore no other God than the God of liberty and equality. And that of Arsenal also renounced the catholic religion".

Subsequently the Roman Catholic church and its religion was outlawed in France and its churches, "were turned into temples for the worship of Deified Reason! The bazaar, where the archbishops of Paris used to exhibit their spiritual wares, and dedicated to the ghost the Laodiceans style 'Our Lady', was converted into a republican edifice called *The Temple of Reason*. To this Temple of Reason the mayor, municipal officer and public

functionaries repaired. There they read the declaration of the *rights of man* and the constitutional act, analysed the news from the army, and related the brilliant actions which had been performed during the Decade or past ten days." (*Eureka*, vol. 3, p. 343).

It is this French Democracy which is now affecting the world. It elevates the rights of man and does away with the authority of the Creator. This is the philosophy which is affecting the substratum of all social thinking disseminated today and generally known as *Human Rights*.

In Australia, one of the greatest proponents of Human Rights in recent years was the late Justice Lionel Murphy, High Court Judge and member of the Australian Labor Party. Before he joined the judiciary he was a member of parliament and in 1980 unsuccessfully endeavoured to introduce a Bill of Rights. Most Australians were probably unaware of the revolutionary reforms his Bill portrayed. At his death in 1986, a close friend of his, Professor Manning Clark, eulogised the Judge on national ABC television. He said, "The only thing we can say with certainty tonight is that judgment on him will depend on who wins in the future, not who wins now. History is written by the winners. And if Lionel Murphy's side wins then I suggest he will probably become for Australia what Dreyfus was for France at the end of the nineteenth century. Secondly, I think we can say now that in this period of what I'd call turbulent emptiness, when no one knows what to believe, a period when human beings have lost faith in God's world and in the Enlightenment, there was a man in Australia who believed passionately that the morality of Judaeo-Christianity had ceased to be relevant. I see Lionel Murphy as a man who in the context strove to end the *domination by God over human beings, by one class over another, by a parent over a child, or by a man over a woman, or by a husband over a wife* [italics ours]. I think it's perfectly understandable that anyone who held those views so strongly and presented them without any qualification would frighten people. He angered them, he frightened them, and made them feel that they themselves were threatened, that something they believed to be valuable was threatened" (*News Weekly*, 5.11.86).

Sadly, Justice Murphy was only one man of power amongst many "rulers of the darkness of this world" (Eph. 6:12) who hold similar views. Human Rights philosophy manifest in Sex Discrimination Acts, Equal Opportunity Acts, Family Law Acts, Divorce Reforms, and all other democratic legislation is gradually undermining the moral and social

values of society, however imperfectly based on “Judaeo-Christianity”.

### EFFECTS UPON SOCIETY

Consequently, traditional social and family roles are dramatically altering with the most tragic results.

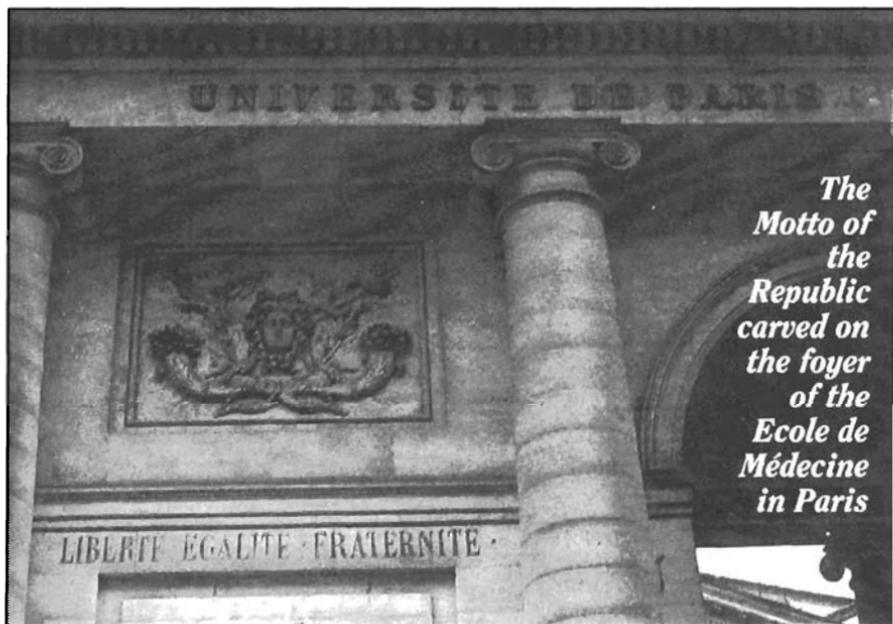
An article in the *Adelaide Advertiser* (30.3.84) poignantly illustrates this fact. Detailing the “dramatically” increasing incidence of “mental illness among young South Australian adults” the authorities suggest the reason can be partially blamed on “massive cultural changes”. Dr. J. R. Clayer, a director of the S.A. Mental Health Research and Evaluation Centre was reported as saying, “The case notes were examined regarding everything from the illicit use of drugs to problems related to ethnic origin and it was found that relationship problems, family discord, family breakdowns and other social problems had shown the most significant increase in recent years. ‘One of the biggest changes that has occurred has been in the fathers’ role,’ Dr.Clayer said. ‘It’s thought by some that the mother’s role in the family is to integrate the family into society. Society into which they were supposed to be integrating their family has changed so dramatically; there are no rules any more so the kids are confused. The Church has lost a lot of credibility, for example over the Pill, governments have become less black and white, especially through periods such as the Vietnam war... The huge explosion of knowledge has diminished the father’s authority — kids today learn things in primary school that Dad didn’t learn in University. Women’s liberation again diminished the role of the father — it may be very good, but fathers nevertheless saw their role being undermined.”

Similarly the growing suicide rate amongst young people is alarming authorities worldwide. One report stated that increases have been noted in “youthful suicide in England, Wales, the US and Canada and the majority of European Countries”. Changes in social patterns are generally cited amongst the causes, indicating the general instability of modern society. Another example is to be seen in Norway. Hailed as pioneering legislation, Norway has appointed an “ombudsman for children”. Now, “Norwegian children with a problem, be it bed time rules or a traffic clogged school road, can pick up a telephone and make an official complaint!” (*Advertiser*, 24.2.87). According to the Norwegians “children are society’s weakest and most vulnerable group. They lack political representation and often are the losing party in conflicts with well-organised lobby groups” (*ibid*).

The same spirit is seen operating in Australia and, no doubt, other

places as well. When a forum called the National Enquiry into Peace and Justice, set up by the *Catholic Commission for Justice and the Australian Council of Churches*, was held in Adelaide, South Australia (19.6.86), the South Australian Education Department's eastern region assistant director of curriculum, Mr. Noel Wilson, told the enquiry that schools stripped away dignity and basic human rights. "Why shouldn't schools set up a model for the way they operate based on the sort of democracy we all hope we're living in?" he asked.

"If you describe school in political terms, you would have to describe it as a Fascist regime", he said. "In fact, the few due processes they (the pupils) have outside the institution are often taken away from them in the institution. They can't get hit with a stick outside the institution. They can't get things taken away from them and called confiscation. So even the few rights young people have — and young people in general don't have a great number of rights — disappear. Most kids who get into trouble at school are not acting illegally; they are simply stepping outside a set of rules which are determined fairly arbitrarily by schools. If young people can't influence in any significant way the institutions to which they belong, then how *could* they possibly believe they could influence the huge international multinational, military industrial complexes that seem to be



out of control?"

### DEMOCRACY AND THE SCHOOL SYSTEM

In contrast to Mr. Noel Wilson's submission, another report expressed concern about "Radical groups" endangering schools. The Principal of St. Peter's College, one of South Australia's most respected private colleges, Dr. A. J. Shinkfield, said, "Schools in Australia must be aware that radical minority groups increasingly are influencing school curriculums. The schools are in jeopardy of minority groups who wish to present a particular radical point of view". He said the materials taught that Australian society was in danger of collapse and that only radical change and the adoption of an "alternative lifestyle" could save it. "They commend to all students the lifestyle of the Australian Aborigine as a model of how we should live and list the Marxist 'Marcuse' (a particular philosophy based on Karl Marx's writings) as essential reading."

Dr. Shinkfield said he also had investigated several computer games available to students as the result of a parent's request to see whether they were suitable for children. One game, "Star Powers", taught children to despise the society in which they lived and to hate themselves for being part of an 'iniquitous' system. The game assumed that developing countries were poor because Western countries were rich. Teachers reported that the game always generated distress and conflict and that its stated aim seemed to be to destabilise the social structure of the class and the emotional wellbeing of the pupils."

Is it any wonder that young people are becoming confused! ? They are being subjected to ideas many of which are radical and most of which challenge traditional foundation principles of society. Democratic philosophy and human rights are actively being taught in schools at very early levels. The earliest school readers insidiously introduce it. One example portrayed the story of 'the three bears, father bear, mother bear and baby bear'. Mother bear went off to work in the morning as a school bus driver, and father bear stayed home to do the domestic chores. Young minds absorb these and other subtle suggestions daily. Parents need to make themselves aware and counteract these influences with sound scriptural teaching.

In a book *The Death of Eve*, A. J. Barron writes concerning the democratic philosophy being disseminated at schools. "There is a more important battle going on now than the previous battles of Britain, Midway, Waterloo and Trafalgar. The battle is in our schools and the 'prize' is

the minds of our children and the society of tomorrow.

Feminists and humanists have gained the ascendancy. Not only have they been appointed to high places in the educational system but also in bodies that influence the development of curricula.

“Some of the aims of the humanist/feminist alliance are:

- (1) Liberation from parental authority. Humanists are on record as saying, ‘We recommend that laws dealing with rights of parents be re-examined and changed where they infringe on the rights of children... amendments should reinforce the primacy of the rights of the child.’
- (2) Protection of children from practices which may foster racial, religious or any other form of discrimination. In the humanist/feminist’s ‘Brave New World’ now being planned and produced, children are being taught to reject their parent’s authority and practices, especially those which foster ‘religious discrimination’.
- (3) Liberation of children from nationalism, patriotism and materialism.
- (4) Disarmament is a major goal.
- (5) The lowering of school starting age. ‘For many years the humanist/socialist feminist philosophy has permeated textbooks and institutions of higher learning. Dr. John Dewey was an original endorser of the Humanist Manifesto in 1933. In addition to influence exerted on school-age children, the American Federation of Teachers is working tirelessly to lower the age of compulsory schooling, to three years or younger’.

“Many feminists and humanists have had their policies accepted by the UN and its offshoots actively promote humanist objectives. President Carter, in 1975, appointed Bella Abzug (lesbian activist) as chairman of the UN International Women’s Year Commission. The UN also declared 1975-1985 as the ‘Decade for Women’ and the recommendations adopted for this decade at Houston in 1977 include ‘reproductive freedom’ (abortion), ‘sexual preference’ (homosexuality), ‘non-sexist’ (anti-family) education at all levels.

“These policies have found their way into our schools. They have become the new status quo.

“The Education Department in South Australia issued a policy statement in late 1983 on ‘equal opportunities’. In part the department

said: “the policy of the Education Department [is] to eliminate and prevent discrimination based on sex, and to ensure that all students, as a result of their education, will be able to exercise options in a future in which sex differentiation in life and work will become progressively less pronounced.

“The Education Department recognises girls as an ‘educationally disadvantaged group’ and has supported the initiation, development and implementation of a number of affirmative action curriculum projects.

“To achieve equal opportunities in education the different outcomes of what is an apparently similar education experience for boys and girls will be examined, and appropriate affirmative action programmes implemented.

“Since the concept of ‘sexism in education’ was first raised in the early 1970s, a series of government reports and their findings have resulted in a marked change of attitude amongst educators and in considerable action at the system and classroom level in South Australia. These developments have included the appointment of a Women’s Adviser, whose brief included the education of girls, the establishment of a unit of advisory teachers appointed to devise and implement non-sexist curricula, and the inclusion in the brief of all advisory teachers the responsibility for non-sexist education. More recent developments have included the appointment for an Equal Opportunities Officer, a Co-ordinator of Affirmative Action Programmes for Women and Girls, and a Project Officer for Girls’ Careers and Subject Choice.

“According to the South Australian Education Department, ‘Affirmative action is the structured, *intentional* process by which *equal outcomes are achieved*, and is based on the following principles:

- equal opportunity is a matter of social justice
- both direct and indirect discrimination are issues which need to be addressed
- past discrimination and its legacy require redress
- improvements should be visible and measurable
- specific goals and outcomes should be integral to such programmes.

“*Sexism and good education are incompatible*. Consequently elimination of sexism can only have positive effects for both sexes.

“*Non-sexist education is not a subject*. It involves altering the learning processes in the classroom, in order to take into account what is already known about the barriers to female learning and drawing into the entire curriculum the whole body of female history, experience and values, which

is currently excluded from it.” (pp. 44-46).

### ROLE OF WOMEN

But of all the problems caused by the Human Rights philosophy, probably the most controversial concerns the role of women in society.

It was Eve's desire for equality with the Elohim (which meant virtual superiority over Adam) that brought sin (and democracy!) into the world. The apostle John declared that such thinking is “of the world and not of God” and represents the unenlightened thinking of flesh (IJohn 2:15-16).

Equal Opportunity Acts, Sex Discrimination Acts, Divorce Reform, Family Law Acts and the Women's Liberation movement have all contributed to the subversion. The Divine institution of marriage has been undermined to the extent that the need of marriage is being questioned. A. J. Barron, in his book *The Death of Eve*, states “Many leaders of the women's movement today are marxist socialists and/or humanists, such as Gloria Steinem, who believes the women's movement will ‘abolish and reform the institution of marriage’ by the year 2000. Children will be raised ‘to believe in human potential, not God’ and ‘we must understand that what we (feminists) are attempting is revolution, not a public relations movement... it is humanism that is the goal’.” Again, he wrote “Leslie Westoff writing in *The Australian Women's Weekly* stated, Women must be strong enough to walk out, strong enough psychologically to leave when the marriage is no longer productive’. The article went on to say that women should think of ‘securing their own fates, their own economic independence, to arrange their lives with the same determination and planning *as men do*’, and ‘In the future more women will insist on having a marriage that includes a career for themselves, an independent bank account, an independent personality, and self-esteem’.” Subsequently promiscuity and divorce is rife, tearing families apart. In fact since Justice Lionel Murphy established in Australia the Family Law Court in 1976, the nation has had to handle “170,000 supported (not supporting) parents, over 300,000 fatherless or motherless children, costing the community \$1.5 billion annually. It has also established a culture of poverty from which it is all but impossible for the children to extricate themselves” (*News Weekly*, 5.11.86).

Human Rights philosophy invades the family home causing parents to become bewildered about their roles. It is becoming common to hear of husbands staying home to look after the house and children whilst their wives go out to work. They are called *house-husbands*. Men are becoming

effeminate and women more aggressive and as a result homosexuality is increasing. A. J. Barron again provides an interesting insight into the problem. Quoting the work of another he writes, "Harold Voth, a senior psychoanalyst, believes many men today are intimidated by the changing role of women. To give you an idea of how weak men have become, a recent poll of 10,000 families revealed that, in 70 per cent of the families, men do not attend to the family finances... C.B.S. radio recently devoted an entire weekend to the question of what is happening to the American Male. He is becoming emasculated just as more women are becoming 'liberated' from their biologic and primary destiny which if not fulfilled will ensure the collapse and extinction of mankind. A recent issue of *Newsweek* provides a shocking description of role reversal in the home and between men and women generally. In addition, there are 2.2 million 'house-husbands' whose wives are the breadwinners. He also went on to say that a consistent finding relating to drug users is that of an absent father during the formative childhood years. His absence overstresses the mother, who cannot attend fully to her role as mother."

#### **WORLDLY RELIGION**

Even the churches are fighting unholy battles because women are demanding ordination as priests and ministers on an equal footing with men, despite opposing Biblical teaching. One Australian protagonist Dr. Patricia Brennan, has been described as "the woman battering in the door of the Anglican Church" (*Time*, 16.3.87). She argues, "that opponents of equality for women within the church deny the prophetic tradition of Christianity. 'Christ', she says, 'was an advocate of change — I believe that a good theology is soundly grounded in social reality'." Speaking about the prominence of women in the life of Jesus she comments, "it is quite remarkable given the subservience of women at the time. In no other compatible religion do women feature so strongly or sympathetically. Indeed, the truly remarkable thing is that so many New Testament women survived the male institutionalization of the Christian story. Their role must have been phenomenal for them to avoid being completely obliterated" (*ibid*). However, the Anglican Archbishop of Sydney, described as "the ogre of the women's movement" said "I can see the argument that there are certain trends occurring in society even though in theory we're here to reform society, not otherwise around" (*Time Magazine*). The church, of course, is unaware that it is "of the world" (John 17:14) and a

part of the Babylonian system and will have to conform to its spirit.

### LEADERSHIP

Finally, another area of social interaction severely affected by democracy is *leadership*. Leaders play an important role in society although their whole influence is not always apparent. Their example in life, their philosophies, values, manner of living, all have effect on others, consciously or unconsciously. In the world, psychologists and psychiatrists would call this effect *identification*. They suggest that people identify with leaders, rightly or wrongly. Dr. Ainslie Meares, psychiatrist, in his book *The Hidden Powers of Leadership*, defines identification. He writes, "Identification is a simple psychological reaction in which we mentally become one with the other person. Without our being aware of it, we come to take on his patterns of thought, his ideas and his values. More importantly, we take on his emotional responses and his inner way of feeling. We unconsciously try to become like this other person so that we accept his standards of conduct, and adopt his ideas of right and wrong. In identification all this happens unconsciously, without our being aware of what is going on. In this way identification stands in clear contrast to imitation which, of course, is a conscious act of our mind".

Commercial interests recognise these principles. They blend them surreptitiously with other known human traits, such as carnal desires and pride and design advertisements which portray attractive products or situations appealing to human nature. By the same process of *identification* leaders have an effect upon others and are themselves affected by others. Parents, teachers, politicians, doctors, industrial personnel, managers, foremen, are all leaders. All influence the society in which we live. On the subject of teachers as leaders, Dr. Ainslie Meares says, "*We fail lamentably in our selection of teachers*. Young people identify with their teachers. In fact this is probably the area where identification is most widespread and most complete. I see a great number of students as patients and I also see a great number of teachers. I am sure that people in the community at large are quite unaware just how widespread are the harmful effects of disadvantageous identification with disgruntled teachers. This is an area where the thoughtful acceptance of responsibility by administrators in the selection of teachers could significantly add to the general quality of life in the community. It would seem to me that it should not matter how good are an individual's academic qualifications; if by dint of his disgruntled attitude to life or by his less than desirable personal standards of conduct he is likely to reduce the quality of life of his students, then he should quite positively be

debarred from teaching”.

### **HOW THEN DOES DEMOCRACY ‘SEVERELY AFFECT LEADERSHIP?’**

As we have seen, democracy is a political philosophy and influences every area of society. Leaders, that is, parents, teachers, politicians, doctors, industrialists, are all affected by democratic thinking to some degree. Like the advertising business, some *consciously* others unconsciously, seek to influence others by their positions in society. However, few would realise that democracy weakens true leadership. A few more remarks of Dr. Meares are appropriate. He writes, “The very nature of democracy weakens the position of our leader. He is just like one of us given a special job to do... As the democratic leader is one of us, the system deprives us of the uplifting effect of identification with someone superior to ourself. We gain by having someone to whom we can look up. The child gains if he can look up to his parents... it is basically a matter of being inspired to better things, to a better experience of life. Identification is impaired by the anti-leader mentality of our times. It is an unexpressed part of socialist doctrine that Jack is as good as his master. The whole democratic process is based upon the principle of equality... Equality is another false god that our politicians have brought us to worship, and which they enlist in their service for their own ends. We are equal before God. I can see no other way in which we are equal, and it seems to me that those who talk of equality and equality of opportunity are merely playing with words. Equality before the Law. If we have it, I believe it is wrong. The intelligent and the dull are not equal, and it would be unjust for them to be treated as equal before the law. Nor are the poor and the rich equal, and for justice the law must differentiate between motives. Yet the worship of equality runs on apace. ‘Black and white are the same except for their skins’. Not if thousands of years of breeding in different environments means anything at all. ‘Women are the same as men except for genital organs’. They have not discovered what any mother can tell you, that a woman’s mind functions slightly differently from that of a man, neither better nor worse, but differently. If you don’t believe her I can demonstrate it to you clinically. And as for children, and the catch cry, ‘equal opportunity for all’, surely it should be ‘different opportunities for all to suit our own inherent inequalities’.”

Dr. Meares is right. Democracy does weaken leadership. Instead of individuals who have the proven qualities being allowed to lead, democracy requires that the wishes of the community be obeyed. The leader becomes

subject to them. Today there is no individual leader but a committee which seeks consensus opinion, often based upon compromise to accommodate all parties amicably. A historical incident which occurred when Athens was overcome by the Macedonians in BC339 illustrated how democracy weakens leadership. Philip (father of Alexander the Great) sent heralds who approached Athens and called for someone of authority to come forward. But no one came forward despite the herald repeatedly asking. Glover the historian wrote, "Picture the scene. An emergency, a national crisis, an assembly, but no President or Prime Minister, no ministry or cabinet, absolutely nobody who was responsible for anything except the masses of the people seated, open-mouthed and anxious, on the hillside (*Mind Alive Encyclopaedia*). Democracy is weak because of what it is, the thinking of the masses. "Wise in their own eyes and prudent in their own sight" (Isa. 5:21) they create problems from which they cannot extricate themselves. In *Elpis Israel* Brother Thomas describes the democratic man: "He repudiates all lordship over him, and claims that inalienable and inherent right of self-government, and of establishing whatever civil and ecclesiastical institutions are best suited to his sensuality and caprice. Hence, at successive periods, the earth has become the arena of fierce and pandemoniac conflicts; its tragedies have baptized its soil in blood, and the mingled cries of the oppressor and the victim have ascended to the throne of the Most High.

"Skilled in the wisdom which comes from beneath he is by nature ignorant of that which is 'first pure, and then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy'. This is a disposition to which the animal man under the guidance of his fleshly mind has no affinity. His propensity is to obey the lust of his nature; and to do its evil works, 'which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, sects, envying, murders, drunkenness, revellings, and such like'. All these make up the character of the world, 'the lust of the flesh, the lust of the eye, and the pride of life', upon which is enstamped the seal of God's eternal reprobation. 'They who do such things shall not inherit the kingdom of God', but 'they shall die'. Such is the world of human kind! The great and impious enemy of God upon the

*Through our tears, we smile at the approach of morn, and give God thanks as we say, "Come, Lord Jesus, come quickly." — R. Roberts.*

# The Latter Day Manifestation of the Kingdom of Men

(Daniel 2:28,35).

Began with the Kingdom of God being destroyed and will end when God finally re-establishes David's Throne on the earth.



**-BABYLON (1)**

**-MEDO-PERSIA (2)**

**-GREECE (3)**

**-ROME (4)**

First advent of the Lord Jesus Christ and Apostolic Era. (who warned of the 'Last Days').

**THE LAST DAYS**

**-Divided Europe (5)**

("the days of these kings", Dan. 2:44).

## CHAPTER EIGHT

# *N.T. References to the “Days of These Kings”*

**T**HE first advent of the Lord Jesus Christ occurred when Rome ruled the world. This epoch is represented by the “iron”, the *fourth phase* of Nebuchadnezzar’s image (Dan. 2:40) and Daniel’s fourth beast with “great iron teeth” (ch. 7:7). The Lord would have realised that some time had yet to pass before the *fifth phase*, represented by the “feet and toes” appeared. He would have read in Daniel chapter 7 of his own ascension to heaven “like the Son of man” coming before “the Ancient of days” to receive “an everlasting dominion, which shall not pass away” and “which shall not be destroyed” (Dan. 7:13-14). He would have been conversant with the angel’s explanation to Daniel concerning the manifestation of the fourth kingdom and the appearance of the ten kings (Dan. 7:23-24) and the eleventh king who would “speak great words against the most High and wear out the saints” for “a time and times and the dividing of time” (v. 25). Likewise from other prophecies such as Daniel chapter 4 (“seven times” v. 25) or chapter 8 (“two thousand three hundred days” v. 14) that quite a long period of time would pass “unto the end” (Dan. 7:26). Therefore when the apostles asked him “Wilt thou at this time restore again the kingdom to Israel? He said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power” (Acts 1:6-7).

Likewise, the apostles and other writers in the New Testament, aided by the Holy Spirit came to understand at which epoch of time they lived. It is obvious from their comments that they understood that the impious spirit of Nebuchadnezzar would ultimately be manifested by the common man and that such a spirit would be “antichristian” and perilous for the Truth. They saw such spirit in vogue at the return of the Lord Jesus Christ. It is interesting to note that all of the apostles, except John who received the

Apocalypse, saw only one manifestation of the ten kings — whereas the Apocalypse speaks of an early and latter manifestation of them. This is significant because it indicates that as far as the apostles were concerned the general apostasy would continue to develop until these ten kings would be destroyed at Christ's coming. As we have seen the French Clovis (with 3 frogs on his shield) was the first of the ten kings but he lived in AD476-511, about fifteen hundred years ago! The symbol of the three frogs in the book of Revelation therefore should alert the ecclesial world that we are living in the Epoch which will eventually see the latter-day manifestation of the ten kings. These are the ones who will be smitten with the stone (Dan. 2:35) power, even by the "Lamb and they that are with him" (Rev. 17:14). The symbol of the three frogs therefore warns us that the Ecclesia lives in *the aion* of the aions of which all the prophets and apostles spoke when there would be a *universal insubordination against God*.

The apostle Paul wrote of this in his epistles. Paul knew that the apostolic principles (2Thes. 2:15) established by himself and the other apostles would eventually be abandoned. Even in his own day he reported that many "seek their own [way], not the things of Christ" (Phil. 2:21). How much worse would they be when the democratic fifth phase of the kingdom of man became manifest. Knowing that they were yet in the fourth phase epoch (Roman) of Nebuchadnezzar's Image he warned the Thessalonians that Christ would not return until certain events took place. He told them that "the mystery of lawlessness — *that hidden principle of rebellion against constituted authority*" (2Thes. 2:7; *Amplified Bible*) was already at work within the ecclesial world and would result in a "falling away" (Gk. *apostasia*; apostasy). This would eventually result in the appearance of the man of sin (v. 3) styled "the Wicked" (Gk. *the Lawless One*, v. 8) represented by Daniel as the horn with the mouth and eyes. This Lawless One would "speak great words against the Most High" (Dan. 7: 25) and impiously "oppose and exalt himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God" (2Thes. 2:4). This was not so much an individual but a line of individuals styled the Popes (aided by the Emperors) whom Christ *will yet destroy* with "the brightness of his coming" (v. 8).

With this understanding Paul warned Timothy, "that in the last days perilous times shall come" (2Tim. 3:1). He knew that a spirit of insubordination against "constituted authority" would prevail amongst mankind and affect the ecclesial world. He said men would be "lovers of

their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away" (2Tim. 3:2-5). Paul told Timothy that these would "not endure sound doctrine; but after their *own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth*, and shall be turned unto fables" (2Tim. 4:3-4).

Likewise both the apostle Peter and Jude wrote concerning these: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And *many shall follow* their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (2Pet. 2:1-3). Having prophesied of the pernicious influence of false brethren he then described their characteristics. He said they "despise government" (i.e. constituted ecclesial authority) and "self-willed they are not afraid to speak evil of dignities. Whereas angels which are greater in power and might bring not railing accusation against them before the Lord." Again we see mentioned the spirit of insubordination which the apostles recognised was to be a characteristic of the "days of these kings" (Dan. 2:44).

Jude warned the ecclesia of the encroachment of those of whom the apostle Peter had written. He said "there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (v. 4). Furthermore, he described their character. He compared them to Korah, Dathan and Abiram who "kept not their first estate but left their own habitation" (v. 6). Korah, Dathan and Abiram were ecclesial leaders in the days of Moses. Not content with their position and envious of Moses and Aaron, they agitated in the ecclesia and led a rebellion! The narrative records of them, "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all

the congregation are holy, *every one of them* (equality!), and Yahweh is among them: wherefore then lift ye up yourselves above the congregation of Yahweh?" (Num. 16:2-3).

They were the "proud, the boasters, the self-willed" in the days of Moses. In their attempt at self-aggrandisement they despised their divinely-appointed "estate" and spoke evil of Yahweh's "appointed dignities" (cp. Jude 8). Moses reminded them of their lofty office (Num. 16:9) and warned them, but was unable to prevent them from their designs. God delivered them to the abyss "unto the judgment of the great day" (Jude 6) when all who manifest a similar spirit will be judged.

Like Peter, Jude saw them as arrogant and insubordinate, who "despised dominions" (v. 8) the divinely constituted authority as in the days of Moses and were not afraid to speak "evil of dignities" within the ecclesia. Jude declared, "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time (*the fifth phase* of Nebuchadnezzar's Image), who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit" (Jude 16-19).

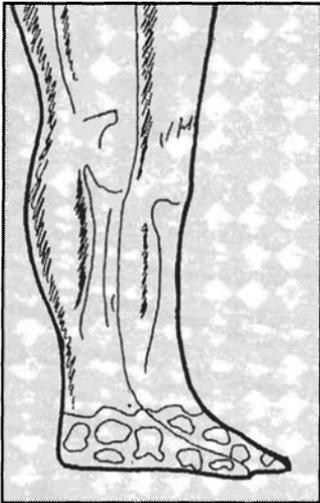
Finally we have the warning of the apostle John. He wrote his epistle near the end of his life to warn the ecclesia of the encroachment of this class of person. They were claiming "fellowship with" Christ (1John 1:6) but were in fact "antichrist". John warned, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now there are many antichrists; whereby we know that it is the last time" (ch. 2:18). One of these antichrists openly opposed the authority of the aged apostle who wrote, "Diotrephes who loveth to have the pre-eminence among them (*"lovers of self, despisers of those that are good"*) receiveth us not. Wherefore, if I come I will remember his deeds which he doeth, prating against us with malicious words (*"a mouth speaking great things"*): and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would and casteth them out (*"and shall wear out the saints of the Most High"*, Dan. 7.25) of the ecclesia" (3John 9-10).

Thus the apostles could see from the Old Testament prophecies and especially Daniel, the insubordinate spirit which would pervade and affect the ecclesia both in the early and latter-day manifestation of the last days, the *fifth* epoch revealed by Nebuchadnezzar's dream image.

## CHAPTER NINE

# *The Ecclesia and the Frog Spirits*

**I**T must be apparent that the ecclesia exists in the most evil of all the epochs of the history of man, equal to the days of Noah when “all flesh had corrupted God’s way upon the earth” (Gen.6:12).



The *fifth phase* epoch of Nebuchadnezzar’s image is nearing its *consummation* and the democratic insubordination of man influences every sphere of society. This was the warning of the apostle Paul to Timothy when he wrote, “This know also, that in the last days *perilous* times shall come” (2Tim. 3). It is obvious from the context of his remarks that the perils he was describing were to be experienced by those attempting to maintain the faith in the midst of a deteriorating ecclesial situation. These characteristics are the very opposite to those manifested by Christ. The fact that Paul saw them in existence in the time of the end should alert

us to be vigilant against the encroachment of democratic philosophies and human rights into ecclesial life. For, “instead of making sin [appear] exceedingly sinful” (Rom. 7:13) democracy has the opposite effect. It dulls human conscience to sin and can cause us to be unaware that we are “wretched, and miserable, and poor, and blind, and naked” (Rev. 3:17).

### **THE EFFECT OF DEMOCRACY UPON ECCLESIAL LIFE**

The establishment of the structure of the latter-day ecclesial operation

and management was largely due to the work of the late Brother Robert Roberts. He wrote a book, the full title of which is “*A Guide to the Formation and Conduct of Christadelphian Ecclesias in the characteristic circumstances of an age when the truth as apostolically delivered has been revived in the ways of Divine providence, without the co-operation and living guidance of the Holy Spirit as enjoyed in the Apostolic age*”. Today, the book is known as *The Ecclesial Guide*. Its descriptive title, however, intimates the problems associated with the modern day ecclesia not experienced in the first century. We have no direct “co-operation and living guidance of the Holy Spirit as enjoyed in the Apostolic age”. Brother Roberts acknowledged these problems as did Brother Thomas. On pages 12-13 under the titles “*Rules and Modes, Absence of the Spirit’s Appointments, the Necessities of the Present Situation, Mutual Consent the Basis of Order*”, he outlines the means by which an ecclesia should be managed. On page 13 he advises “the only practicable basis of order in the circumstances existing in our dispensation is that of mutual consent, expressed in the process known as voting, which literally means voicing, or speaking your mind. If God would speak, as in the day of the Spirit’s ministration, there would be no need for man to speak; but, as God is silent, there is no alternative but to make the best appointments we can amongst ourselves, aiming in all things to come close to His mind and will, *as expressed in the written word*.”

“The principle of government by consent can only be practically applied by listening to the voice of the greater number, technically described as ‘the majority’. There are well-founded objections to following such a lead in certain matters: but in this matter, what other principle can be acted on? Shall seventy-five submit to the contrary wishes of twenty-five? Is it not more reasonable that in matters of general convenience the lesser number should submit to the greater? Such an admission is doubtless a concession to the ***evil principle of democracy***: but there is no other practicable alternative in the absence of the voice of authority. And it is a principle that may work out beneficial if ***subordinated to the commandments of Christ, which are all-prevailing with his true disciples.***” This advice has stood the test of time and has up to now worked well enough. But, as Brother Roberts says, the principle of “the majority” ruling is “doubtless a concession to the evil principle of democracy. In other words, there are dangers inherent if “the majority” are not “subordinated to the commandments of Christ” but are

*insubordinate*. One year before Brother Roberts died he reflected upon the democratic basis of ecclesial management and saw the problems associated with democratic processes. In 1897 writing in *The Christadelphian* (p. 508) under the title *The Management of Ecclesial Business* he said, “The object of ecclesial existence is to keep its members under the power of the truth in its faith and practice. All ‘business’ should be strictly subordinated to this. Sometimes this position of things is reversed, and business kills spiritual life. Methods have a good deal to do with this. A good method keeps business in the corner, and spiritual influence in the forefront. God’s way of doing this in the first century was to appoint men to attend the business without troubling the ecclesia. In the absence of the Spirit’s nomination, we cannot have the privilege. We can only do the best we can in the circumstances of the nineteenth century. At first we started (1864) with having the whole ecclesia in the management: but as we grew in numbers, this was found to be inconsistent with our ecclesial welfare. Spiritual influence is not fostered by the discussion of mere matters of secular detail in a large assembly where personal antagonisms are liable to have scope. It will be recognised by every discerning brother and sister that the object of our ecclesial existence is the development of the fruits of the Spirit in love, comfort, peace, and joy in the great truths that bind us together in God. Business arrangements are wholly secondary to this, and to be kept in strict subjection to it, like the washing day or chimney-sweeping at home — which are very necessary, but to be kept in the background. Let the family have the comfort of it without the nuisance of it, if we can.

“We can now depute approved brethren to attend business matters: but a little of the old trouble is left in submitting their decisions to a second overhaul every three months. By the alteration proposed some time ago, the ecclesia would be kept periodically informed of all that was done, but would not have it in their power to debate or alter them except at special meetings. At the same time, it would not lose the power of exercising control where necessity might arise. In case of serious objection to anything done by the arranging brethren, it would be in the power of the tenth part of the body to convene a meeting to alter it (and if the tenth part did not object, the meeting ought not to be held).

“Then the ecclesia would always have it in their power to change the arranging brethren at a new election. The proposed alteration did not originate with me, though I helped to put it in form. It originated with

onlookers concerned only for the wellbeing of the truth in our midst. But though not originating with me, I heartily approved of it. As I remarked in a circular issued at the time: ‘Our present system is too democratic. It is more democratic than the most democratic system of this democratic age. We think the British Government democratic, but the British Government does not bring its executive acts to Parliament for sanction before they are valid. New laws, of course, can only be made by Parliament, but the carrying out of the laws is in the hands of the Government without any reference to Parliament. Parliament appoints the Government, and if the Government does not please Parliament, Parliament turns the Government out. This is about the system to which the alteration would have brought us. The American Government runs on even closer lines. The nation appoints a president, who is practically king for four years. The president appoints his own ministers and officers, and has the executive power wholly in his hands, without reference to Congress. Congress has the voice only in making new laws.’

“I mentioned these things to meet the fears of those who might think the proposed alteration a step in an illiberal direction.

“Our present system was disapproved of by Dr. Thomas, who thought we ought to aim at a nearer conformity to the apostolic system of perpetual elders with authority. He was afraid the constant appeal for the ecclesia’s sanction by vote, would open the door for *turbulent spirits*, and put in their power to interfere with ecclesial peace. I erred from too great confidence in human nature, on the side of *too great conformity to the republican spirit of the age*. Experience has proved Dr. Thomas right in the matter, and my own views at the beginning crude and unsuitable.

“An electoral system that reduces our ecclesia, as it does in many cases, to a level with a political constituency or a money club, ought to be modified in harmony with *the divine model of the first century*, so far as we can. We can only hope there is not time enough for further experiment, but that the Lord of all will shortly with His powerful arm end the chaos that prevails, both in the world and among the few and scattered bodies developed in these latter-days by the revival of the gospel” (italics ours).

### **BROTHER THOMAS COMMENTS ON LATTER-DAY PROBLEMS**

As Brother Roberts indicates, Brother Thomas had written about the problems with the latter day re-establishment of ecclesias. We here quote part of a lengthy article to illustrate his thinking on the matter.

“Seeing, then, that the divinely constituted order of things is not attainable and some organization must be established if believers are to cooperate in society, it evidently follows, that the God of wisdom, knowledge and love, has left it to the most intelligent, wisest, and best disposed of His sons, to devise a system embodying the principles of His ancient order, through which may be carried out most effectually His benevolence to His children and the world. The case of Moses and his father-in-law establishes this. God had said nothing to Moses respecting the daily judging of the people, which all rested upon his shoulders, to the certain injury of his health. Jethro perceived this, and, though not an Israelite, suggested a division of labor, in the appointment of ‘*able men, such as fear God, men of truth, hating covetousness,*’ who should be rulers with him, to judge the people at all seasons; ‘If thou do this thing, *and God command thee so,* then thou shalt be able to endure’. Moses took the advice; and though it is not written that God approved it yet, as Moses was faithful in all his house as a servant, we are justified in concluding that he did; for Moses would have established nothing contrary to His will, nor, if established, would it have been permitted to continue. We are in the wilderness state, and in a somewhat similar position. God has removed the divinely constituted elderships, or branched candlesticks, and permitted His heritages to be despoiled and scattered. We are endeavoring to gather the dispersed together in divers places; but in doing so, we find the times vastly changed. We are here and there companies, who profess to believe the same gospel as Paul preached, and, like him and his associates, to have obeyed it. We desire to be organized, but the Holy Spirit neither calls any of us to office, nor bestows on us any special gifts. If He prescribe to us no organization for modern times, and He have cut us off from access to the ancient ones it is manifest that, if we are to organize at all, we must do as Moses did at Jethro’s suggestion, and organize ourselves, if God command us so; and we infer He does as He has not told us how to organize, yet exhorts through the apostle ‘not to forsake the assembling of ourselves together, as the manner of some is’.

“It might be objected here that this reasoning would sanctify all the ecclesiastical organizations of Christendom. But I say, no; because, in the first place, *they are not organizations of Christians,* their members never having obeyed the gospel, so that they are not Christian organizations; and, in the next place, the organizations do not embody the principles of the apostolic one. *No organization can be acceptable to God which is not*

*comprehensive of His children*; while, on the other hand, I believe He would not be displeased at any system of rule and order *they* might devise promotive of their own improvement of heart and understanding, and growth in faith, humbleness of mind, brotherly kindness and love; and which would enable them to support the truth, and sound it out effectively in the world; all of which premises that their system embody the principles inculcated in the word.

“Who then should initiate the organization of unassociated believers? I should answer, in view of Paul’s instructions to Titus, he or they who have been instrumental in opening their eyes, and in turning them from darkness to light, and from the power of Satan unto God. It is reasonable that he who has been able to do this, is more competent to ‘set in order the things that are not done, and to ordain elders’, than any one or all of the proselytes put together. He has in the nature of things more scriptural intelligence than they, seeing that they had been blind until he happily enabled them to see. The democratic mode of setting things in order, and ordaining elders has been abundantly tried, and found wanting. It results in every evil work, and in all presumption and confusion. The vote of the majority puts men into office who are unqualified in every particular; and history shows that wherever this principle has rule in church or world, it invariably introduces turbulence, contempt of authority, and corruption; so that at length reaction necessarily supervenes for the prevention of the disruption of society which would otherwise certainly ensue.

“The things Titus had to ‘set in order’ were the prophets, teachers, helps, governments, etc., which ‘God had set in the ecclesias’ according to a certain order, see 1Cor.12:28. In doing this he constituted an eldership for the edifying of the body in love. If it were necessary that these men should have certain natural, social, domestic, logical, and doctrinal prerequisite qualifications, in addition to the gifts of the Spirit, to enable them to rule well, and to edify the body; how much more important in the absence of those gifts, as in these times, that the office-bearers now should be men of wisdom, knowledge, holiness of life and disposition, courteous, and well-bred! Timothy was ordered ‘*not to lay hands suddenly upon any man*’; and to let the deacons be tried before they were made permanent. This must be attended to now. The best men and the wisest must form the Wittenagemot of the ecclesia (i.e. an assembly of wise rulers in Anglo-Saxon days); which indeed ought itself to be as a whole an assembly of wise men; but experience unhappily proves that such a condition is the rare

exception to the rule. If all the members of an ecclesia were intelligent, wise, interested, and wholly devoted to the truth, the elder overseer, or bishop's office would be a ruling and teaching sinecure; but this was not the case in the apostles' day, and it is much farther from being the case now. Men are more knowing than wise and prudent in all ages; and in proportion to their untempered knowledge and self-esteem, disposed to glorify and exalt themselves. The folly and turbulence and conceit of this class, which abounds in all communities, makes it particularly necessary that the very best men an ecclesia can afford should be appointed to its oversight.

“As all things, then, must have a beginning, it appears to me that the names of the brethren *of the class indicated by Paul* might be unanimously inscribed on a list by the members of the ecclesia, and be handed to him who called them out of darkness, that he might acquaint himself with them, and see which of them it would be advisable to leave upon the list for election. If two elders were needed, four or more good, apostolically characterized men might be inscribed on the list presented which might be reduced, or not, according to the judgment formed of their eligibility by the scrutator who enlightened them. He might perhaps reduce the list to three. Two pieces of paper might then be each labelled, ‘*For Elder*’, and put into a receiver with a third piece which should be blank. The three brethren should then successively put in the hand, and take one, upon which they of course who drew the labels would be elected, not by the people, nor by the scrutator, but *by the lot*. This appears to me to be as near as we can come to a scriptural election; and I cannot but think, that ‘able men, such as fear God, men of truth, hating covetousness’, so elected, would be approved by the Lord himself if present; and would certainly be deserving of all that respect and consideration the Scriptures claim for those who supervise the ecclesia. Brethren who would not submit to such men in the Lord should seek society elsewhere. A congregation's spiritual affairs might be safely confided to them, for all their endeavours would be to promote the welfare of their brethren, to diffuse the knowledge of the truth, to maintain order and decency, and to glorify the Father who is in heaven. But, if any better mode could be devised, all reasonable and truthful men would be ready to adopt it” (*Herald of the Kingdom and Age to Come*, 1854/5, vol. 4, p. 7).

However, Brother Roberts, who confessed to having “erred from too great confidence in human nature, on the side of too great conformity to

the republican spirit of the age”, committed the ecclesial world to a system which “is a *concession* to the evil principle of democracy”. To his credit the system has worked reasonably well where brethren and sisters have been willing to subject themselves to apostolic principles based upon a “foundation” which is Christ (1Cor. 3:10-11).

But, as we have already discussed, the democratic spirit of Brother Thomas’ and Brother Roberts’ day bears little resemblance to the arrogant, godless human rights philosophy which is paraded as democracy today. If they were concerned about “turbulent spirits” we must be the more alert in not straying from apostolic patterns.

### ECCLESIAS TODAY

We must be aware of the effects that democracy has upon our personal, family and ecclesial environments. Democratic philosophies and human rights principles are actively being promoted in schools today, and at very primary levels. A senior school teacher who, in the course of his occupation visits several schools, recently declared to the author that there is “more emphasis on developing social beings (than educating children in the three “r’s”) today.” These ideas must be vigorously counteracted in the home (and Sunday Schools) to prevent them twisting the minds of our children, who represent the future generations of the truth.

However evidence exists that the “evil principle of democracy” is already having some effect in ecclesias today. For example, it is sometimes suggested that every brother on an ecclesial roll (‘all being equal’) should be allowed to speak on the platform. This principle is totally unscriptural. Apostolic guidelines should be followed as closely as possible so that only brethren who are scripturally knowledgeable and capable be appointed. The apostle Paul warned against the danger of appointing novices into positions (1Tim. 3:1-6) and some do not have the natural abilities nor the inclination to develop skills (cp. 1Cor. 3:2-3) and should not be forced or empowered into these appointments.

An incident relating to Brother Robert Roberts is interesting concerning this subject. In his autobiography, *My Days and My Ways* (pp. 140-141), he wrote, “A certain brother — most interesting on some points and even lovable and amusing, but of very light weight in all respects — wanted to divide the lecturing with me. Nothing would have been more to my mind had he possessed the capacity to exercise a scriptural influence, and the ability to enlighten or even to interest an audience; but to have

personal vanity performing behind a desk to the spoiling of a work which had been done by hard scriptural labour was an idea which I could not brook, and which I felt I must on every ground resist. I therefore informed him that if he persisted in his proposal, I should be under the necessity of leaving the lecturing wholly to him, and going elsewhere in promotion of the work of the truth on independent ground. No more was heard of the idea after this, but ambition received a wound from which it never recovered. It is so difficult to get on with men when they are in love with themselves, and so easy to get on with men when they are in love with God”.

As a general rule it is wise for ecclesias to restrict the platform to their own members, inviting speakers for special occasions. This helps prevent the entry of “turbulent spirits” into an ecclesia and maintains its autonomous stand; whilst at the same time it strengthens the valuable bonds of the immediate “family”. This was the implied advice given by the Lord to the seven Ecclesias in Asia (Rev. 2, 3).

Another idea based upon democratic philosophy which is occasionally heard, and practised, concerns the appointment of brethren to offices for fixed, limited periods of time, at the end of which they have to vacate their office. This idea is unscriptural and unwise. Brethren who have scriptural qualifications (1Tim. 3:1-13) and who have demonstrated aptitude, capability and maturity, render a valuable service which should be retained. Instead of having to vacate their positions, their value should be recognised and they should be esteemed “very highly in love for their work’s sake”.

As we have seen, Brother Thomas believed we should recognise leadership as a quality and in the spirit of Christ respect elders as such. The prevailing frog spirit reverses this and causes a lack of respect of leadership (see ch. 7), therefore brethren and sisters must be alert against the possibility of imitating the example of Korah, Dathan and Abiram who “despised government” and were “not afraid to speak evil of dignities” (2Pet. 2:10; cp. Heb. 13:17). In his biography of Brother Robert Roberts, Brother Islip Collyer had an interesting story to tell concerning leadership:

“No one knew better than Robert Roberts that in every enterprise there must be leaders. If no distinctions of position are recognised the need for leadership is no less urgent, and difficulties involved are much greater. The Christian position is defined in the well-known words, ‘One is your master even Christ, and all ye are brethren’. What, then, when the Master

is absent? When there are no obvious Spirit powers to prove authority? No apostles or divinely appointed teachers to lead the way? The words of the Lord hold true, and they are in harmony with all his other words. He always envisaged his disciples as a feeble minority hated and traduced. If ill-treated in one city, they were to flee to another; if persecution could not be avoided, it must be endured even unto death.

“False prophets and false teachers would arise threatening to deceive even the elect. Disciples must endure in patience even to the end.

“We remember a story told of Julius Caesar which illustrates the manner in which a man may become a leader without being appointed by a higher authority or elected by the community. The battle was going against the Romans, and it seemed certain that superior forces would overwhelm them. Caesar called on the Tenth legion to follow him, and charged the enemy without waiting to see if any man supported him. The Tenth Legion followed Caesar, the other Romans followed the Legion, and the threatened defeat was turned into victory.

“Dr. Thomas was a leader of this kind. At one time he had been practically alone with hardly an individual willing to follow him. Whatever we may think of the man or his message, candour compels a recognition of his sincerity and courage. There is no fleshly pleasure or satisfaction of pride in this kind of leadership. It is the effect of an overpowering conviction on a strongly independent mind. Brother Robert Roberts always recognized this. Repeatedly he stated that he could not have carried out the work which had been accomplished by Dr. Thomas. In later life, when one who owed much to him tried to put him on the Doctor's level, he refused to recognize the parallel. Dr. Thomas had brought to light the complete system of Bible truth, rescuing it from the accumulated obscurations of ages; he as a follower, had only held on to that which had been established, a very different task. This modesty was wholly devoid of affectation. It was his profound conviction that Dr. Thomas under divine providence had found the way of life, and that his exposition of Scripture had been astonishingly accurate not only in the first principles of the oracles of God but in the deeper things of the law and of the Covenant name. Robert Roberts had no desire to take the lead in matters of such importance and with such tremendous issues, but nevertheless he was a leader of the same type. If he were convinced that a certain course was right, he would take that way without waiting to see if there were any followers or to consider what the temporal consequences might be” (*Robert Roberts*, pp. 59-60).

Conversely, ecclesial leaders need to recognise their responsibility before God as “they that must give account” for the flock (Heb. 13:17). They should present themselves as living “ensamples to the flock” (1Pet. 5:3), their own example drawn from Scripture (1Cor. 11:1) and not from the world. But even one reputed to be of the wise of this world (cp. Luke 16:8), Dr. Ainslie Meares, wrote, “The political leader who presents himself as the common man, as one of us, is in fact moving with democratic theory and socialist trends... and of course, and most important, he debases himself as a leader”. The type of leader he refers to is one who endeavours to remain popular with everyone. In ecclesial situations this cannot be done, for we cannot please both wheat and tares! But Paul warned that in the last days many would heap to themselves popular teachers “having itching ears” (2Tim. 4:3) as they did in the days of Jeremiah (5:31). Ecclesias today, as never before, need sound leaders, brethren who are “valiant for the truth” (Jer. 9:3) and who are able to “stand fast in the faith” and “quit themselves like men” (1Cor. 16:13). They should follow established apostolic principles which have been “permitted in heaven” (cp. Mat. 16:19; C. B. William’s version).

Even the great man Moses fell into disfavour with the majority of the children of Israel and complained to God “they be ready to stone me” (Exod. 17:4). Though revered today he was unpopular in his own time! And the Lord said of himself “A prophet (or a leader) is not without honor, save in his own country and in his own house” (Mat. 13:57).

### **EFFECTS OF DEMOCRACY ON INTER-ECCLESIAL AFFAIRS**

The latter-day phenomenon of the formation of influential inter-ecclesial committees or leagues intruding into areas which relate properly to individual ecclesias indicates that Christadelphia is being largely affected by the democratic spirit. Prominent brethren since the days of Brother Thomas and Brother Roberts have consistently warned against the the formation of such administrative bodies. Inter-ecclesial leagues, especially those with constitutional powers, *are non-scriptural political entities, entirely the invention of men* (though probably with the best of motives) and not built upon apostolic principles. The only non-apostolic system mentioned in the Scriptures (but nevertheless ‘religious’) is the order called “the man of sin” (the Papacy and the Roman Catholic Church, 2Thes. 2:3), also called “Babylon the Great, the Mother of Harlots” (Rev. 17:5). It was this false prophetic system which Daniel saw actively

involved with the ten kings! And we must remember that the frog spirits, the roots of which originated with Clovis the first of the ten, are insidiously infiltrating society today to bring about the re-emergence of the ten kings and the *whole world* (remember Noah's day) to battle against God. We must therefore be vigilant against the ecclesia becoming influenced by this spirit of antichrist.

In *The Ecclesial Guide*, under the heading "*Fraternal Gatherings from Various Places*" Brother Roberts wrote, "These are beneficial when restricted to purely spiritual objects (i.e. let the brethren assemble anywhere from anywhere, and exhort, or worship, or have social intercourse together); but they become sources of evil if allowed to acquire a legislative character *in the least degree*. Ecclesial independence should be guarded with *great jealousy* with the qualifications indicated in the foregoing sections. To form 'unions' or 'societies' of ecclesias, in which delegates should frame laws for the individual ecclesias, would be to *lay the foundation* of a collective despotism which would interfere with the free growth and the true objects of ecclesial life. Such collective machineries create fictitious importances, which tend to suffocate the truth. All ecclesiastical history illustrates this" (p. 35). These inter-ecclesial leagues do rob ecclesias of independence. Collective resolutions can be adopted by participating ecclesias which intimidate dissenting parties. Some, to the detriment of truth may participate in inter-ecclesial arrangements only to escape the intimidation. Given time, the power vested in inter-ecclesial groups (by precedent) could be used for (to use Brother Roberts' description) "collective despotisms."

Writing under the subject of "*Inter-Ecclesial Leagues*" Brother A. T. Jannaway likewise said, "Are inter-ecclesial leagues conducive to the Truth's highest interests? Many do not think so. Such institutions, it is argued, sap responsibility, liberty, and independence in the ecclesias; encourage apathy in the body generally; and the love of authority in the few. Experience shows, it is said, that ecclesias work best when they do their own arranging; and that an increase of officials does not necessarily mean greater efficiency. The objections *are too serious to be lightly treated*."

Dr. Thomas and Brother Roberts must have shared these thoughts when they penned the warning contained in *The Christadelphian*, vol. 8, p. 246-247; vol. 9, pp. 337-338; vol. 29, p.158; vol. 35, pp. 126-127. Laodiceanism and hierarchism are sins easily developed. The Doctor has some

instructive writing on this point in *Eureka*, vol. 4, pp. 228-266. "Let it be remembered that successful meetings have been built up, not by inter-ecclesial leagues, or big sensational efforts or expensive advertisements, but by the quiet, plodding toil of brethren and sisters laboring in their own localities".

Brother Jannaway says the objections against inter-ecclesial leagues "are too serious to be lightly treated" and the reasons for this can be found in the writings of Brother Thomas alluded to by Brother Jannaway. In *Eureka*, volume 4, Brother Thomas catalogues the gradual steps taken over the first three centuries AD by leaders of ecclesias which ultimately apostasised (because of the "mystery of iniquity") and became churches of the Roman Catholic harlot. On page 235 Brother Thomas wrote: "Now, it was from *this Judaizing Faction* in the Ecclesia at Rome that all those evils sprang, which afterwards attained maturity as THE CHURCH OF ROME. The false brethren of this anti-apostolic faction were the outward expression of that 'Mystery of Iniquity' which Paul said 'doth already work'. In the beginning, it worked cautiously until it gained sufficient hold to make it careless of appearances. It aimed at the establishment of a HIERARCHY, or Sacred Order of Rulers, whose authority should be supreme over all. This Order is styled by Paul 'The Man of Sin, the Son of Perdition.' So long as *primitive apostolic equality was maintained* among the presbyters, or overseers, of the ecclesia, there was *no scope* for the exhibition of such a tendency. The apostles were not lords over the faith of their brethren in Christ, but helpers of their joy. All the ecclesias were classed into *rulers* and *ruled*; but the rulers were no less governed by the authority of Christ in all their administrations, than the ruled were in all their religious practices. They were subject one to another, and clothed with humility. But, when a zeal for the doctrines and commandments of men, and a striving for power and dominion over one another took the place of the simplicity which is in Christ, the Mystery of Iniquity began to crop out, first, in the separation of the elders into a distinct order; and afterwards, in one particular presbytery usurping supremacy over the rest."

Again he states on page 238, "Ecclesiastical writers refer to the third century as the time when the doctrine, order, and worship, instituted by the apostles, underwent a memorable and manifest change. The theology of the Judaizers had, to a great extent, drawn off the attention of professors from 'the simplicity that is in Christ Jesus,' and fixed it on a Hierarchy, particularly in Rome, Antioch, Alexandria, and Carthage, which, by this

time, had become numerous, and ranked among their adherents many wealthy citizens. Professors of Christianity were now very numerous, and therefore, of no little consequence in the estimation of the government, which favoured or repressed them as reasons of state dictated.

“In this century, a system of ecclesiastical management was introduced, aptly styled by some, *the Episcopal System of Church Law*. It got rid of the trouble of consulting the laity, or common people, on the affairs of their respective ecclesias; it introduced sacerdotal or priestly authority; it set up as many principalities as there were bishoprics; it acknowledged the Bishop in Rome as the first in order, but nothing more; and to consummate the whole, it eventually deprived the so called laity of all right to be consulted about their own affairs.”

And referring to the legal acceptance of the Roman church by the Roman state, Brother Thomas quotes an historian, Dr. G. Campbell who said, “But matters underwent a very great change after Christianity had received the sanction of a legal establishment. Then, indeed, the difference between one see and another, both in riches and power, soon became enormous. And this could not fail to produce, in the sentiments of mankind, the usual consequences. Such is the constant progress in all human politics whatever. In the most simple state of society, personal merit of some kind or other makes the only noticeable distinction between man and man. In politics purely republican, it is still (many years ago when these words were penned) the chief distinction. But the further ye recede from these, and the nearer ye approach the monarchical model, the more does this natural distinction give place to those artificial distinctions created by riches, office and rank.” (pp. 249-250).

Circumstances noticed in the ecclesial world today indicate that brethren are unwittingly but unwisely and unscripturally following social trends of the world in establishing inter-ecclesial committees and leagues. These could easily accelerate into hierarchical institutions and provide a ready vehicle for false brethren to use anonymously. Evidence suggests such committees are already at work. If it were not for the existence of these committees many doctrinal problems could be overcome in a scriptural fashion, individuals and ecclesias dealt with according to the situation.

In closing this section it must be said that the author is not without a love for inter-ecclesial fellowship or against the need for brethren to come together to resolve issues. This can be done in a Christ-like manner. But

the subject of inter-ecclesial committees must not, like democracy in society, be treated like the proverbial and untouchable ‘sacred (golden?) cow’. Brethren need to have the courage of a Gideon (Judges 6: 25) or a Hezekiah (2Kings 18:4) in an endeavour to restore ecclesial life more in harmony with apostolic pattern. Outlined below is a suggested pattern by which most inter-ecclesial situations could be handled:

- (1) Any inter-ecclesial gathering to meet only at such times as *extraordinary* (and not trivial) business involving ecclesias make it necessary.
- (2) That such a meeting be called by a recording brother at the request of his arranging brethren.
- (3) The recording brother or another arranging brother or brethren be representatives.
- (4) Such gatherings have *no power of authority* to initiate any actions, or be given titles, such actions as are necessary being the prerogative of the individual ecclesias acting in their autonomous capacity.

By these means there would not develop powerful “collective machineries” (*The Ecclesial Guide*), which can be manipulated by false brethren.

Concerning the working of these, Brother Thomas wrote, “But these accursed preachers did not regard the anathema of Paul. They did not desist from the sowing of tares; but continued to heap tradition upon tradition until the distinctiveness of the truth was lost in ‘the commandments and doctrines of men’ (Col. 2:22) and the way of truth came to be evil spoken of. Many followed their pernicious ways. Nor were the apostles able to extinguish their evil influence. Their reasonings and denunciations and threatenings, although sanctioned by the Spirit, failed to check or restrain the rapidly developing apostasy. Whole houses were subverted from the faith by these mercenary, unruly and vain talkers and deceivers (Tit. 1:10-11) and as error always progresses more rapidly than truth, the apostles found their influence waning and the faithful falling into a minority; which steadily increased until there remained but few names who had not defiled their garments; and only a little strength to maintain the truth before the world — Apoc. 3:4, 8.” (*Eureka*, vol.4, pp. 50-51).

# *Armageddon and the Frog Spirits*

**B**ROTHER Thomas has written extensively concerning the going forth of the spirits like frogs and the gathering of the nations to the “battle of that great day of God Almighty” even “Armageddon” (Rev. 16:14, 16). Without the aid of his interpretations we might be as ignorant today as others were before Brother Thomas began writing.

However, more recent developments and information (some of which we have presented) allow us to see circumstances more clearly today than was possible over one hundred years ago.

Although there are several features related to the Sixth Vial epoch (Rev. 16:12-16) we want to concentrate on the section of the vial dealing with the work of the frogs. In the only mention of them, they emanate from three centres (v. 13) to ultimately embroil the nations in the war “Armageddon.” In this we have three particulars under consideration.

- (1) The significance of the frog symbol.
- (2) What the three ‘mouths’ represent (Rev. 16:13).
- (3) What and where is Armageddon.

## 1. SYMBOLS OF THE FROGS

This has already been covered in earlier chapters. It is mentioned here to refresh our minds and to keep the historical context. Brother Thomas has rightly interpreted the symbol of the frogs as “the French democratic power” (*Eureka* vol. 5, p. 205). Today in its modern and most “latter-day” guise of “human rights” it is universally prevailing, affecting East and West alike.

Additionally France remains active in international affairs, particularly involved with the EEC (otherwise known as the *Treaty of Rome*) and will

become involved with the re-emergence of the ten kings. Ultimately, France, already known for her independent stand internationally will become ensnared by her own frog spirit causing her to become an ally of Russia (cp. Ezek. 38:6) .

## 2. THE SYMBOL OF THE MOUTHS (REV. 16:13)

Concerning these Brother Thomas informs us, “A *mouth* is apocalyptically a symbol of *government*, through which the political organization of which it is the executive, gives *expression* to its policy. In this remarkable text, three such mouths are indicated, as first, the Mouth of the Dragon Polity; second, the Mouth of the Beast Polity; and third, the Mouth of the False Prophet Polity. THE MOUTH OF THE DRAGON is termed in ch. 12:15, the mouth of the Serpent; and in verse 16, the mouth of the Dragon: one and the same mouth, because the Serpent and Dragon indicate the same polity — sin *imperially* manifested in the flesh: the symbolical Devil and Satan; and enthroned in CONSTANTINOPLE.

“THE MOUTH OF THE BEAST is identical with the “mouth of the Beast of the earth”, which speaks as a dragon (ch. 13:11), and which appears in ch. 17 as the imperial scarlet colored supporter of the Mother of Harlots, having an Eighth Head. This mouth has been for a long time enthroned in VIENNA; but in the days of Charlemagne, who founded the dominion, the seat of its secular dominion was *Aix-la-Chapelle* at present included in Prussian territory.

“THE MOUTH OF THE FALSE PROPHET is identical with the Lion Mouth of ch. 13:2, 5-6. This is the Mouth which speaks “great things and blasphemies”. It is the Mouth also of the Image (ch. 13:15) the Two Horned Ecclesiastical element of the European Polity, headed up in the Papal Dynasty, and enthroned in ROME.

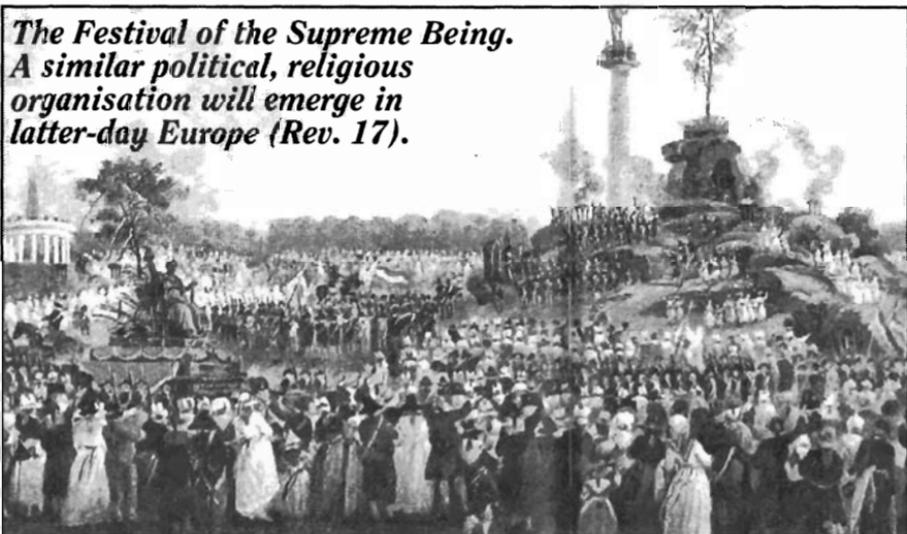
“Out of these three several political centres, three unclean spirits go forth whose resemblance is like to Frogs. There were not three unclean spirits out of each mouth; but only one out of each, making three in all. The unclean spirits are ‘spirits of daemons’. Of the number of the *daemons*, no hint is given whether they are many or few. Half a dozen or more daemons operating upon the Dragon, Beast, and False Prophet, only excite the outflow of an unclean spirit from each, which is characterized by a symbol, representative of the power whose wonder-working daemon causes the mouth to speak. The Spirit of the Dragon, the Spirit of the Beast, and the Spirit of the False Prophet are “unclean”, or unholy; and in

their operation after the advent, directed against that which is holy and true, even against “the Deity who is Almighty”. They are the spirits which cause the beast and the kings of the earth and their armies to gather together to make war against Him that then sits on the white horse, and against his army (ch. 19:11, 19; 17:14). The spirits themselves are sanguinary and warlike *policies*, through which the governments indicated breathe out threatenings and slaughters against their adversaries. These policies are generated in the minds of cabinets by the diplomatic influences therein developed. The influence that gains the ascendant affirms the policy that rules, and becomes the spirit of the executive or mouth. When it speaks it proclaims war, and puts in operation all the machinery necessary to carry it into effect” (*Eureka* vol. 5, pp. 198-199).

Although the political circumstances of these places have changed somewhat since the days of Brother Thomas, their symbolical relationships remain.

Whilst no longer the capital of the greatly diminished (“dried up” Rev. 16:12) Turkey, Constantinople (modern Istanbul) remains technically, but silently, the mouth of the Dragon. However, the present political situation between Greece and Turkey and in the Balkan States, and other significant factors, indicate that the time may not be too far distant before Russia takes Constantinople (Istanbul) and assumes the age-old mantle of the “red dragon”.

***The Festival of the Supreme Being.  
A similar political, religious  
organisation will emerge in  
latter-day Europe (Rev. 17).***



Vienna likewise is still capital of Austria but the entity, the Holy Roman Empire, the Beast of the Sea (Rev. 13) no longer exists. Nevertheless the Apocalypse indicates that a political-religious organization will re-emerge (Rev. 17) but as to the whereabouts of its capital we cannot say for certain. The existing nucleus for the formation of “the beast” (Rev. 16:13) is today found in the European Economic Community (called *The Treaty of Rome*) with its headquarters in *Brussels*. However, Vienna may yet play a future role (as in the past) as the political “seat of the beast” (Rev. 16:10). The United Nations Organization has its secondary headquarters in Vienna, leasing a huge modern building complex from the Austrian government for one American dollar per year! The significance of this lies in the fact that the UN Organization is largely anti-Semitic, the majority of its members being third world countries. Secondly Israel is seen as being in breach of international law by the UN Organization, a fact that we will look at in more detail later. Thirdly the present European Economic Community must change because England has to leave its membership. The political turmoil that brings this situation about may well cause the community to likewise move its headquarters.

Two additional features enter into our consideration. The first is that Kurt Waldheim, Austria’s President has been exposed as being a Nazi in the 2nd World War (and presumably anti-Semitic), and secondly the press speculates concerning the return of the Hapsburg Austrian monarchy which ruled during the Holy Roman Empire. The *Australian* newspaper (16.5.87), reported: “As the isolation of the Austrian President, Dr. Waldheim, persists, an unexpected theme can be heard in the high-pitched whine that passes for nostalgic conversation on Viennese trams... Austrians of every political hue have taken to discussing the benefits of a constitutional monarchy. Britain, they note with barely suppressed jealousy, could never have the problems that Dr. Waldheim’s Austria now confronts. For the first time in decades, *the political benefits of the Hapsburgs are the subject of serious conversations among Austrians...* All the Austrian political parties agree that the office of president should be above politics. Making itself an hereditary and constitutional arch-duchy (the title of empire would doubtless be dropped) would seal Austria’s link with Western Europe, emphasising its historical ties with Eastern Europe and, perhaps more important, would impart a new sense of morality to its political life.

“A referendum with, no doubt, an overwhelmingly favorable result, would ensure the family ‘ruled’ with popular support. Another benefit for the Hapsburgs would be that the regrettable nostalgia of Austrians for The days of the Third Reich would be replaced by a healthier awareness long submerged by republican ideology, of an earlier, more creditable, past.”

The significance of this report should not be overlooked. A return of the Hapsburgs at this time would certainly be welcomed by the Papacy and would be seen as an attempt to revive the framework of the Holy Roman Empire which constituted the creditable past” mentioned.

In fact when the “European Economic Community” was set up in 1957 these very sentiments were mentioned! In his book *Challenge of the Common Market*, J. W. Kitzinger wrote, “Even the historic cleavage of clericals and anti-clericals was bridged by the European idea. Certainly three of the men in the van of the movement were devout Catholics born in Lothair’s middle kingdom, an area where the liberal conception of the world and its denizens as naturally divisible into neat nation-states appears unsophisticated in the extreme: *Robert Schuman*, a German during the first World war, Prime Minister of France; *Alcide de Gasperi*, a Deputy in the Vienna Diet while Austria-Hungary was at war with Italy, Prime Minister of Italy; and *Konrad Adenauer*, the noncombatant anti-Prussian mayor of Cologne, who flirted with the idea of separating the Rhineland from Prussia after the first world war. *To them the restoration of Charlemagne’s empire of a thousand years before, with the cultural unity it implied, had an emotional appeal.* But the stalwarts of the movement came also from the ranks of the anticlerical left, organized, in the early post-war years, *in the Movement for a Socialistic United States of Europe.* The Socialist Paul Henri Spaak, a former Belgian Prime Minister, provided the personal driving force in the drafting of the Rome Treaty, and the French Socialist leader Guy Mollet was Prime Minister during the critical phases of the Common Market negotiations and secured the votes of 100 out of the 101 French Socialist deputies in favour of the Rome Treaties” *[italics ours]*.

No one would fail to notice the close connection between those who continually dream of Europe’s former glory under the Holy Roman Empire, the present day *socialist-democrats* (believers in the frog-spirit philosophies) and the French themselves. And all bound together by a pact called the *Treaty of Rome!*

The ultimate location of the political centre styled 'the mouth of the beast' is of no real concern. Time will reveal this. The fact remains that evidence indicates the gradual political formation of central European nations in close collusion with the Roman Catholic church. From this centre will issue forth the frog-spirits in alliance with others to bring the world to war.

Finally, the situation of Rome has changed very little. As Brother Thomas has pointed out, the Papacy has lost its old Imperial status and has been relegated in symbol to a "false prophet". Yet the papacy, as is evident today, has great expectations and dreams of a return to the (infamous) glories of days gone by (cp. Rev. 17:6-7). The present Pope, John Paul II is a very political figure and has travelled the world diplomatically and publicly to spread the influence of the Roman Catholic church. Concerning this the Adelaide *Advertiser* (20.10.86) reported, "He (the Pope) has made the rock of Peter a launching pad. Other Popes left Rome occasionally, he is occasionally in Rome."

Rome is an important political centre. It is significant that the EEC celebrated the 30th year of its existence on March 25th, 1987 in Rome. *Time* magazine (6.4.87) wrote:

"When France, West Germany, Italy, Belgium, Luxembourg and the Netherlands signed the Treaty of Rome that created the EEC on March 25, 1957, they declared their intention to unite the 'peoples of Europe' and 'to ensure the economic and social progress of their countries by common action.' Today, with a combined population of 320 million, the EEC is the *world's most powerful trading bloc* as well as the greatest agglomeration of well-off consumers in history. More important, for a group that arose from the ashes of World War II, economic and political integration has made another West European War unthinkable.

"West European leaders marked the day with an anniversary celebration in Rome. In Paris, European Community Flags, with their twelve gold stars on a blue background, fluttered for the first time alongside the Tricolors lining the Champs Élysées. At the Arc de Triomphe, President Francois Mitterand and Premier Jacques Chirac laid a wreath at the Tomb of the Unknown Soldier. As the Community's anthem was played, the Étoile, an architectural paean to French *gloire*, for a brief moment became European."

Again the close connection between Rome, Europe and France cannot be missed.

## SUMMARY

We can anticipate, in the near future, a political alliance of these three political centres. When we consider history, prophecy and geography we see that such an alliance will represent the standing up of Nebuchadnezzar's dream image, the power of which Daniel said, should be conspicuous in the "latter days" (Dan. 2:28, 44). It will also be the ultimate manifestation of Daniel's Fourth Beast (Dan. 7) which has yet to fulfil its latter-day destiny. More particularly it will be the time of the "days of these kings" (Dan. 2:44) who are yet to "receive power as kings one hour with the beast" (Rev. 17:12) and meet the Lord Jesus Christ and the saints in battle (Rev. 17:14).

## ARMAGEDDON

The result of the alliance of these three centres and the issuing forth of the frog-like spirits (the French democratic spirit in latter-day guise) ultimately brings them and the world to the "battle of that great day of God Almighty... into a place called in the Hebrew tongue Armageddon" (Rev. 16:14, 16). A definition of the word *Armageddon* and its locality has best been revealed by Brother Thomas in *Eureka* vol. 5 where he wrote "Various derivations have been given of this mystical name; for such it is, inasmuch as there is no such name of a place in the land of Israel. Micah says 'Yahweh shall gather many nations as sheaves into the floor, that the Daughter of Zion may arise and thresh them' (ch. 4 : 11- 13). The floor of threshing of which they are to be made the chaff (Dan. 2:35) is this valley of Jehoshaphat. Under this aspect of things, they are *a heap of sheaves upon the threshingfloor*; and this idea is represented by the first two syllables of the name: the third indicates where this heap is to be, namely in the valley; and the last syllable, for what purpose the heap is there, namely, for judgment — *Arma-gaid-don*. The reason why the text states, that the place, or valley, is 'Hebraistically' so called, is to give us to understand in what country the place is situated — in the country, to wit, the native language of which is the Hebrew tongue" (pp. 256-257).

The word *Armageddon* is therefore an Apocalyptic acronym for the location and manner of divine judgment which God has determined to pour out upon the nations. As with all of the symbols of the Apocalypse they can only be understood by the "servants" (Rev. 1:1) of the Lord Jesus Christ. We should expect then that the Apocalypse be interpreted in conformity with the volume of information already provided by the Old

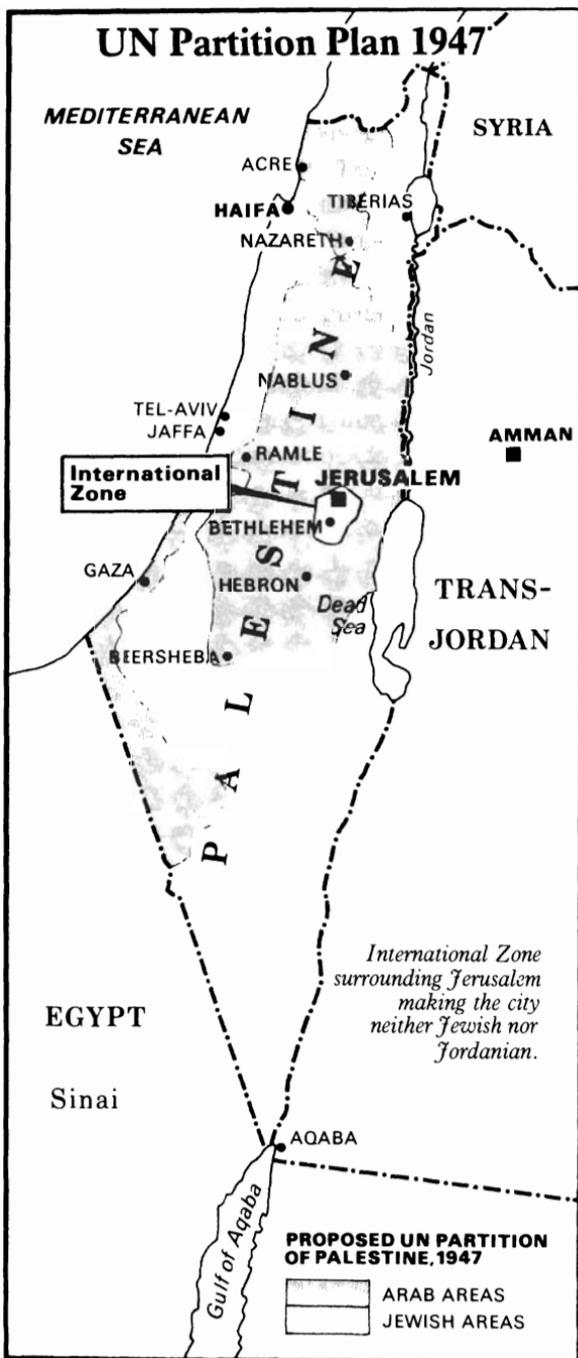
Testament writers. These all looked forward to the “great day of God Almighty”, each writing “as they were moved by the Holy Spirit” (2Pet. 1:21). All of them looked forward to the time when the God of heaven shall set up a kingdom which shall never be destroyed” (Dan. 2:44). Yahweh has exhorted us “Wait ye upon Me, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy” (Zeph. 3:8).

### FROG SPIRITS AND JERUSALEM

In conformity with the prophetic picture, the Apocalypse reveals that the present day democratic spirit would soon be translated into “warlike policies” (probably with the close involvement of France as in the past) against Israel and Jerusalem. How this will come about is becoming more evident with the passage of time and amazingly parallels the history of Brother Thomas’ own day. In *Eureka* (vol. 5, p. 213) he wrote, “The most notable illustration of the working of the Frogs in their developing of the unclean spirit from the Mouth of the Dragon, is seen in the signs (*semoia*), wonders, or events, they originated and worked out, in regard to the “Holy Places of Jerusalem”, as against the rival pretensions of Russia. Their policy in respect of these, brought the Autocrat into a threatening attitude against the Sultan to whom they belong; or rather, who has present possession of them; for they belong exclusively to the King of the Jews, who is coming to set aside all claimants by appropriating them himself.”

In this passage, Brother Thomas draws attention to the interest of Russia in the future of the so-called “holy places” of Jerusalem. The question of who should control them precipitated the Crimean War of 1853-56 which brought Britain, France, and Turkey into conflict with Russia. The war proved indecisive, and the *status quo* was re-established in Jerusalem. The city was then under the control of Turkey but now this “burdensome stone” (Zech. 12:3) is in the hands of Israel. This is very significant. Brother Thomas believed that the future of the “holy places” could be partly responsible for drawing Russia into the Middle East as predicted in Ezekiel 38 and all the prophets.

As the Papacy draws closer to Russia (the blending of clay and iron, Dan. 2:43), and expresses interest in those “holy places”, their future could form part of the joint policy of a Catholic-Russian Confederacy when it



moves south and reveals its real intentions “to take a spoil and a prey” (Ezek. 38:13).

It is significant that Jerusalem and the “holy shrines” have been the subject of renewed international concern over recent years. When the United Nations Organization voted in 1947 that Israel become a nation, Jerusalem was to remain an international city belonging neither to the Arabs nor the Jews (see map). However in the ensuing Arab-Israel war of 1948 Jordan forcibly annexed East Jerusalem (called Old Jerusalem which has existed over 900 years) to itself. Little was said by the international community despite the fact that Jews were specifically barred from worshipping in the city. However when Israel took the city from Jordan nineteen years later in 1967 during the Six Day War, a general international hue and cry was raised despite the fact that Israel allowed free access to people of all faiths.

Undeterred, in July 1980, Israel’s Parliament, the Knesset passed a Bill proclaiming Jerusalem as Israel’s “eternal and indivisible capital”. International condemnation again quickly followed. *Newsweek* magazine (14.7.80) reported, “Predictably, the move raised hackles at the United Nations, where the Security Council voted 14 to 0 to ‘deplore’ the plan, with the United States abstaining. In addition, the *Vatican* released a statement that any unilateral attempt to change the status of the holy city would be ‘very serious’.” According to the *Adelaide Advertiser* (31.7.80), the UN General Assembly “gave Israel a November 15 deadline to start withdrawing from all Arab territories, including Jerusalem, occupied since the 1967 war. The emergency resolution reaffirmed ‘the inalienable rights in Palestine of the Palestinian people’ including those of self-determination and statehood.

“Submitted by a group of non-aligned and Communist States, it omitted mention of the Security Council’s landmark resolution 242, adopted in November, 1967. This also called for Israel’s withdrawal, but to ‘secure and recognised boundaries’.

“Partly because of the omission, the US voted against yesterday’s resolution and most other Western members abstained.

“The US tried unsuccessfully to persuade the European Economic Community States to oppose the resolution. The Carter Administration reportedly was upset by their refusal and was said to fear Israeli repercussions, especially over Jerusalem, which Israel claims as her capital.

“The Israeli delegate, Mr. Yehuda Blum, called the emergency session of the Assembly illegal and rejected its resolutions. In the roll call, 112 member States voted in favor of the call for Israeli withdrawal, with seven against and 24 abstaining.

“Australia, Canada and Norway were among those joining the US and Israel in opposition”.

Significantly the Vatican and the Soviets joined the EEC and likewise issued statements condemning Israel’s proposals. The Russians stipulated that “the eastern part of Jerusalem (the Old city) must be returned to the Arabs and become an inseparable part of the Palestinian State. *Free access* of believers to the Holy Shrines of the three religions must be ensured in the whole of Jerusalem.” Coincidentally the Vatican’s statement appeared alongside the Soviet’s on the same page of the *Adelaide Advertiser*. It stated: “In what Vatican sources said was one of his strongest statements to date on the Middle East conflict, the Pope made a strong appeal for the Internationalisation of Jerusalem. ‘Jerusalem can also become a city... in which believers of the three great monotheistic religions, Christianity, Judaism and Islam, live in full *liberty and equality*.’” (italics ours). The influence of the Frog-Spirit is evident in both statements indicating a gradual convergence in policy between the two. Additionally the hypocrisy of both statements is evident. The Soviets demanded a freedom of worship (‘liberty, equality’) in Jerusalem which they never granted in Russia. The Pope called for a measure of religious tolerance which Catholicism has not been prepared to extend to other religions in its power. It will also be noticed that the EEC countries likewise took an antagonistic stand against Israel.

But perhaps one of the most significant events to take place concerning Brother Thomas’ anticipation of the work of the frog spirits happened when, for the first time in two decades, the Soviet Union sent a diplomatic mission to Israel, ostensibly “to inspect property owned by the Russian Orthodox church and meet Soviet nationals” (*Advertiser*, 15.7.87). *Newsweek* magazine suggested that the real reasons revolve around the Russian General Secretary Gorbachev’s desire “to ensure a prominent *Soviet role in our international peace conference*” (July 1987).

Both reasons are significant to us as Christadelphians. First, the stated reason involves indisputably Russian-owned ‘holy places’ and secondly we know from prophecy that it is “by peace” that the Gogian confederacy will undermine Western defence and “destroy many” (Dan. 8:25). Ezekiel

specifically mentions this as a tactic of the Russians when they attack Israel. He declared they would “ascend and come like a storm... against my people Israel... to them that are at rest, that dwell safely” (Ezek. 38:9, 16,11). The Russian visit to Israel was seen by many Israelis “to personify Mikhail Gorbachev’s new era of glasnost — and also served as a nostalgic reminder of Israel’s own deep roots in Russia” (*Newsweek*, July 1987). The key word is *glasnost*; interpreted in another *Time* magazine article (27.2.87) to indicate that Russia is “in the midst of its most dramatic transformation since the days of Stalin. Mikhail Gorbachev’s calls for *glasnost* (openness, public airing or disclosure), *demokratizatsiya* (democratization) and *perestroika* (restructuring) have become the watchwords of a bold attempt to modernise his country’s creaky economic machinery and revitalize a society stultified by 70 years of totalitarian rule.” Hence the visit to Israel was the outcome of the all-prevailing modern frog spirits working within the Soviet society.

Despite the latest appearance of Soviet friendliness, international events will soon compel the nations to assume the roles assigned to them by “the finger of God” (*Elpis Israel*, p. 442). Since Israel is now seen as being in breach of international law because of Jerusalem, it will not be long before the opportunity arises for the nations to use this excuse for a military invasion of the area. Because of this the nations will probably feel morally obliged to resolve the status of Jerusalem as did the crusaders of earlier times.

Joel intimated that this motive would spur the nations on. He declared, “Proclaim this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near, let them come up; beat your ploughshares into swords, and your pruninghooks into spears; let the weak say, I am strong” (Joel 3:9-10). The Hebrew word translated “prepare” is *kodesh* which signifies “to pronounce clean, to sanctify, to make holy, to be just”. The call for a holy or just war (probably to ‘end all wars’) will unite the nations together. This will be the *same spirit* which motivated Napoleon’s forces after the French Revolution, “who carried liberty across Europe on their bayonets” (*Revolutions of 1848*, Priscilla Robertson).

Finally, concerning this latter-day alliance of the nations against Israel and Jerusalem Brother Thomas writes, “The Frog power, which has taken the Papacy into its special keeping, and has set itself up as the champion of Latinism in the East, would doubtless in its working upon the Dragon, Beast, and False Prophet, urge upon them all, the necessity of providing,

by a concerted action, for their common interest; and against a danger that threatens all the states and institutions of Europe. Persuaded of this, an unclean daemon spirit would go forth from the Mouth, or government, of each to all kings of the earth, and of the whole habitable, to gather them together for a general crusade against the Arabian Antichrist; and for the deliverance of Jerusalem and the Holy Shrines out of the hands of the infidels. By this time, probably, Russia will have made a movement against Constantinople; and being in the forefront of the line of march from Europe, and extending its dominion far into the north and east, it would be prepared to take the lead in the great movement of the west. As the Gog of the land of Magog, the Autocrat of nations will be prepared to marshal under his banner the forces of Persia, additional to those of his hereditary domain of 'all the Russias'. Such will be the formidable coalition developed through the agency of the unclean spirits like Frogs" (*Eureka*, vol. 5, pp. 254-255).

*A man (if he would be saved) must throw away his Babylonish garments, and, being cleansed by the Word of the Kingdom, have his body washed with pure water (Heb. 10:22) in the name of Jesus, and so put on the spotless robe. In brief he must "believe the gospel of the kingdom and be baptised; and thenceforth "live soberly, and righteously, in this present world" — J. Thomas.*

# *The Antidote*

**T**HE world today is completely unaware of the frog spirits (and their ultimate outcome), which pervade every avenue of society. Brethren and sisters of Christ, however, having been “warned of God of things not seen as yet” (Heb. 11:7) need, like Noah, to seek Yahweh (see Gen. 6:8; Lk. 21:36), being “moved with fear” and prepare for the saving of our houses. Having been forewarned, we are forearmed as the apostle Paul says to our generation, “But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation” (1Thes. 5:1-8).

The question therefore arises as to how to combat the insidious influence of the frog spirits in our personal, family and ecclesial environment?

The apostle Paul provides the antidote against the manifest “madness” (Ecc. 9:3; Isa. 5:20-23) in the advice he gave Timothy. Concluding his warning in regard to the “perilous times” and the “persecutions” believers would endure in the war of faith he said, “But *continue* thou in the things which thou hast learned and hast been assured of, knowing of whom thou

hast learned them; And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2Tim. 3:14-17). By adhering to the wisdom contained in the scriptures and its implementation in our lives, personally and ecclesially (as opposed to the “wisdom” pervading society), we can become “wise unto salvation”.

For us the scriptures include the New Testament, much of which provides apostolic illumination of the Old Testament referred to by Paul. The apostle warned ecclesial leaders and builders about their building principles and materials. He declared, “According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. *But let every man take heed how he buildeth thereupon*” (1Cor.3:10). The same wise advice stands today. Every endeavour should be made to adhere to apostolic principle and practice. What might appear to be more modern is not often according to “the ordinances” recommended by the apostle (1Cor. 11:2).

Paul gave the same advice to the Thessalonians which is notable in view of the context. Having warned them of the inevitable “falling away” (2Thes. 2:3) which would precede the setting up of the papal *system*, he declared, “Therefore, brethren stand fast, and hold the *traditions* which ye have been taught whether by word or our epistle” (2Thes. 2:15). Two words which appear in the Greek original of the texts quoted are extremely interesting in view of our subject. The first is the *apostasia* rendered “falling away”. *Vine’s Dictionary* says the word means “a defection, a revolt”. It explains that the word was used in papyri documents when describing *political* rebels. *Strong’s Concordance* says the word owes its origin to *aphistemi*, which literally translated means to “instigate revolt”. Notice how carefully Paul chose this word. He is warning them of the *rebellion* or *defection* of the “man of sin” who would ultimately “speak great words against the Most High and shall wear out the saints of the Most High and think to *change times and laws*” (Dan. 7:25). He was speaking of the development of the papal system which Brother Thomas showed was the end result of the “mystery of iniquity” (2Thes. 2:7, see *Eureka*, vol. 4, p. 234). The ‘mystery of iniquity’ or, as the *Amplified Bible* describes it, “the mystery of lawlessness — that hidden principle of rebellion against constituted

authority” was the motivating spirit behind the papacy from its beginning.

Based upon this reasoning, Paul’s advice to maintain the *traditions* is pertinent. The original Greek word for “traditions” is *pardosis* and literally means “*transmissions or precepts*” (*Strong’s*). The word is also translated “ordinances” in ICor. 11:2. Paul’s advice is plain. He told the Thessalonian Ecclesia that to prevent its members becoming involved in the rebellion against the constituted authority of God they should closely follow all of the divine precepts and principles presented by the apostle.

Ecclesias today need to follow this advice. Nothing should be done or *changed* (Dan. 7:25) without comparing it with apostolic precept and practice. We need to follow divine wisdom, not the wisdom of the world, however modern or clever it appears. Again the apostle exhorted, “Let no man deceive himself. If any man among you seemeth to be wise in this world let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God” (ICor. 3:18-19).

Finally, ecclesias need to remember their origins (cp. Jer. 6:16). It was the work of Brethren Thomas and Roberts which clearly revealed the Truth which had been lost in previous generations. Works like *Elpis Israel*, *Eureka* and *Phanerosis* need to be the constant subject of ecclesial study being recognised as the original means through which the Truth was reintroduced in modern times.

Being thus armed, brethren need, like Noah and other worthies who refused to be overwhelmed by their environment, “to stand fast in the faith” and “quit themselves like men” (ICor. 16:13).

The Lord warned the generation contemporary with the going forth of the frog spirits against their influence, when he said, “Behold I come as a thief, blessed is he that watcheth (*that is, perceives the significance of the time in which he lives*) and keepeth his garments, lest he walk naked and they see his shame” (Rev. 16:15). Concerning this warning Brother Thomas provides a responsible and suitable conclusion: “But, let the reader observe, that in connection with the warning given, a blessing is pronounced on those who are heedful of the signs of the times. ‘Blessed’, says Jesus, ‘is he that watcheth’. Now no one can watch without light. If the heavens be dark, the watchman must be provided with a light, or he cannot watch. By gazing at the natural luminaries as some professors are accustomed to do, no light can be derived, nor signs observed premonitory of the coming of the Lord. This is ‘the way of the heathen’, and ‘a custom which is vain’. The natural heavens are impenetrably dark in relation to

his appearing. The believer, or spiritual watchman, must take 'the sure word of prophecy', which is the only 'light' capable of enlightening him in the surrounding gloom. This world is a 'dark place', and its cosmopolites who understand not the prophetic word, mere embodiments of fog. If we understand 'the word of the kingdom' we shall 'shine as lights in the world', and be enabled to rejoice in the approach of 'the day of Christ'. By the 'shining light of prophecy' we shall be able to interpret the signs which God has revealed as appearing in the political heavens and earth. Events among the nations of the Roman habitable, and not atmospheric phenomena, are the signs of the coming of the Lord as a thief; whose nature, whether signs or not, can only be determined by 'the testimony of God'.

From the whole, then, there can be no doubt in the mind of a true believer. He discerns the sign given under the sixth vial as manifestly, and believes as assuredly that the Lord is at hand as they who observed the sun setting in Syrian splendor knew that the coming day would be glorious.

"Be not deceived, then by the siren-voices of the peace-prophets. Ere long, the last and most terrible of wars will break out. The Beast and the False Prophet will be plagued, and the Lord will come as a thief in the night. Let this conviction work out its intended results. The blessing is not simply to him that watcheth; but to him that *'watcheth and keepeth his garments'*. Simply to believe that the Lord is near, and to be able to discern the signs of the times, will not entitle a man to the blessing. He must 'buy gold tried in the fire; and white raiment, that he may be clothed and that the shame of his nakedness do not appear; and anoint his eyes with eye-salve, that he may see'.

In other words, he must believe 'the things concerning the kingdom of God and the name of Jesus Christ'; follow the example of the Samaritans and be baptized into the name of Jesus Christ; and thenceforth perfect his faith by his works, as Abraham did. He will then be a lamp, well oiled and trimmed, and fit to shine forth as a glorious light at the marriage of the Lamb" (*Elpis Israel*, pp. 387-338).

## CHAPTER TWELVE

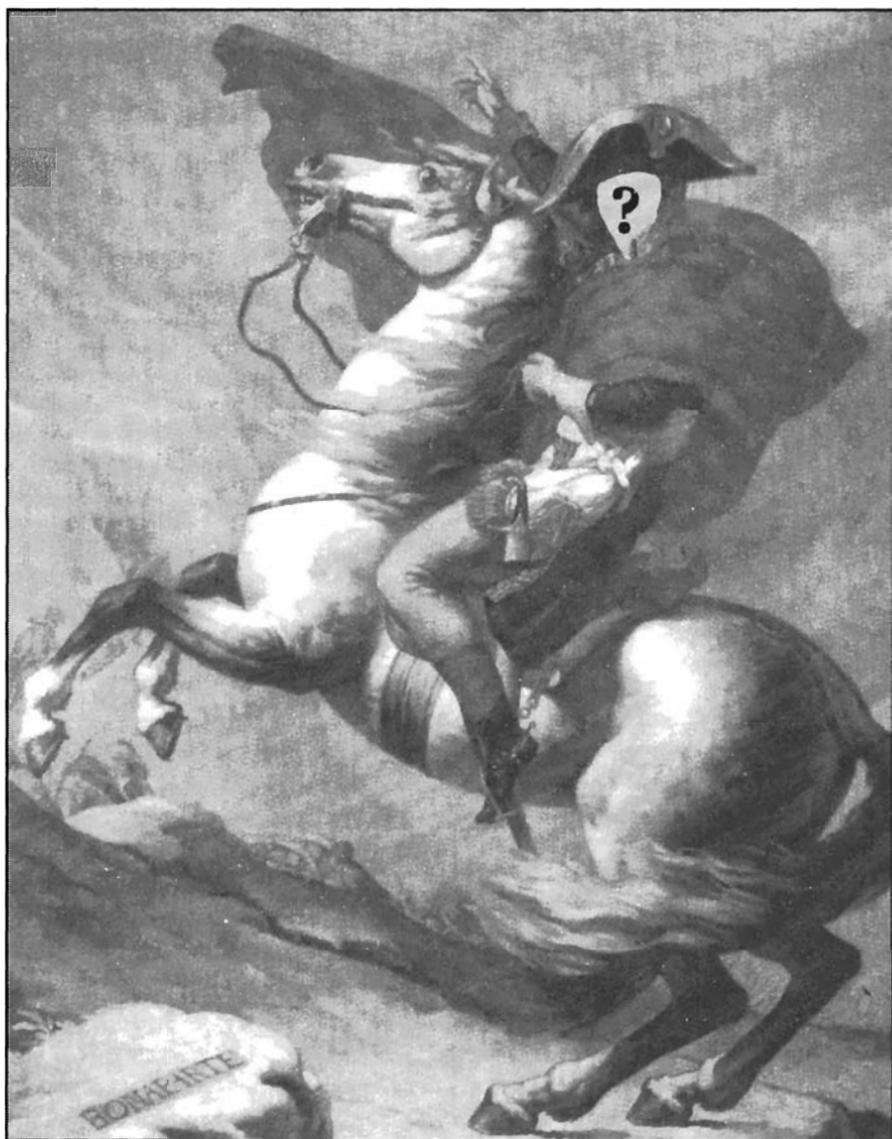
# *Further Developments leading to the Return of Christ*

**S**INCE completion of the original manuscript of this work in 1987, many events have taken place in line with our anticipations. The “restless, revolutionary, progressive spirit” of democracy has swept the world, especially affecting totalitarian nations, the most notable of which was the Soviet Union. The whole world was astounded and numbed when it began to disintegrate in 1991.

The constant East-West tension and threat of war appeared to end, and former President Gorbachev, who had initiated the democratic process in Russia, was awarded the *Nobel Peace Prize* for his contribution to world peace. The Russians hoped that democracy was to be the solution to economic decadence, the result of seventy years of totalitarian rule. But unknown to them (and many others) democracy was not intended to bring better days, but to create circumstances which would prepare Europe for Armageddon — the work of the “spirits like frogs” (Rev. 16:14,16).

Instead of peace, chaos has flourished. Ethnic rivalries have dominated where social order previously existed, frustrating and dismaying Europe’s politicians who had hoped for a new world era of peace. This is what Brother Thomas expected. He wrote: “The mission, then, of these three demons for the period which remains of their political existence, is to stir up the nations to war, which will redound to their own confusion” (*Elpis Israel*, p. 385).

The Russian experiment with democracy is now beginning to wear thin, and the people are losing faith in its promised expectations. A poll conducted in Russia by the *Times Mirror* organization found that many Russians favor a return to some form of authoritarianism as “the word *democracy* has almost become a ‘curse word’.” It reported the comments



***When will the New Napoleon  
(Gog) Stand Up?***

of one unemployed man who declared: “Either someone with a huge stick comes in the near future to drive us back again to our stalls, or we will have ten to twenty years of confusion”.

The appearance of this “someone” is precisely what will happen. The turbulence in the social, economic and political fabric of Russian society will eventually spawn a strong military authoritarian leader (Gog; Ezek. 38) who will unify the Russian nation with an iron hand and incorporate the whole of Europe into a single confederacy. Compare the appearance of Napoleon towards the end of the French Revolution. “Although Napoleon” (declared the authors of the book, *The French Revolution* — Cobb & Jones, 1988) “consolidated many of the Revolution’s achievements, including administrative and legal changes, economic reforms and the abolition of feudalism, much of what was most distinctive and significant about those years perished at his hands. Political life was drained of vitality and meaning. The Rights of Man were turned on their head as discipline, hierarchy and authoritarianism replaced the revolutionary device of liberty, equality and fraternity. Under his rule, France passed into the hands of an *autocrat with far more absolute power than Louis XVI had every enjoyed*”.

The above extract fits the description perceived by Brother Thomas, in *Exposition of Daniel*, concerning the character of the Russian Gog: “Impious and cruel as Antiochus Epiphanes, and superstitious and fanatical as Justinian, with the arrogance, ambition and profanity of the Latin prophet in his palmiest days, this Sin-power administered by a Russian regime, will be wanting in none of the arrogance that has been predicted of Paul’s ‘MAN OF SIN and *Son of Perdition*’, whose spiritual element opposeth and exalteth himself above everyone called a god, or an object of regard; so that in the temple of the god he sits as a god exhibiting himself because he is a god... the world will behold... a potentate not surpassed in presumption and impiety by any of his predecessors, not excepting Pharaoh of the olden time” (p. 61).

Today, Gog is still a political embryo, and Europe is at the crossroads of its destiny. Europe, from east to west, is, like Russia, in turmoil and being reshaped by forces beyond human control in preparation for a new leader and direction. As *Time* magazine reported: “Western [European] governments are showing themselves less and less able to settle problems. People are waiting for leadership... someone must take the lead. An especially eager constituency awaiting that leadership is Europe’s eastern

flank, still prey to nineteenth century style ethnic rivalries” (Sept. 21st, 1992).

Further evidence suggests this turmoil is growing. Recently, Mr. Jacques Delors, President of the EC, gave a gloomy outlook for the future of Europe. He said, according to *Time* magazine: “The economy is in crisis; society is in crisis; democracy is foundering. The very idea of a United Europe is in peril”. The article then went on to illustrate how bad is the situation. “Even allowing Delors some dramatic licence, the moon in Brussels is as gloomy as the city’s leaden winter skies. On paper, a United Europe may be closer than ever, but on the ground the economics of recession, massive unemployment and continuing currency upheavals have undone the politicians’ efforts. A fractured Europe — two speed, or even multispeed — seems increasingly likely, treaty or no treaty. The politicians themselves, appear powerless to halt the drift... monetary union will not be a matter of 1997 or 1998. It will be more like 2010” (Mch. 8th, 1993).

For example, Britain, a member of the EEC since the days of Prime Minister Heath, is now divided as to whether it should entirely sever ties with Europe. This is because the EC wanted participating members to merge their currencies into a common European currency (the *Euro Dollar*). Many Britons feel that a merger of currencies amounts to a forfeiture of national sovereignty, and London’s unique international business reputation. As Brother Thomas has pointed out, Britain will not be a member of the European Community when Gog directs his forces into the Middle East. Consider his words in *Elpis Israel*: “When I come to unfold these things, the reader will see why Britain is not included in the ten toes [of Nebuchadnezzar’s dream image — WMcA]. She is reserved of God to antagonise Russia, as she did France, when all Europe was prostrate at the feet of ‘Napoleon le Grand’. The ten toes belong to the image as a united dominion; hence Britain cannot be included among them unless it is first conquered by the overshadowing power, which it will not be, as is clearly demonstrable from many parts of the divine testimony” (p. 328).

Likewise Turkey, a “would-be member of Europe”, is having difficulty with the EC because it is being denied membership. The EC president, Mr. Jacques Delors, (notably French) told the Turks that “Europe is by definition Christian and the 54 million mainly Muslim Turks should be excluded”. He gave an ex-Belgian priest “the task of analysing the religious

***The Growing Deficit  
contributed to the French  
Revolution. Will it also  
incite Gog to World  
Domination?***



background of the EC, [and] believes Europe ends with the Atlantic and the eastern boundaries of Christendom, although no such definition appears in the *Treaty of Rome*" (*West Australian*, Mch. 5th, 1993). This rebuff has angered the "unstable republics of former Soviet Central Asia away from civil strife and towards Western market democracy". A threat which is not being taken lightly by worried EC diplomats, who replied: "Turkey is the key to everything" (*ibid*).

Wherever we look on the world scene events are becoming inextricably linked together, either politically, economically or socially, as was clearly seen by our pioneer brethren in their time-tested reliable expositions of the Word.

*Truly, the times are perilous. It behoves each one to examine himself: The Judge will soon be here, and his examination will concern our individual attitude to his Truth. Because the times are perilous, we must strengthen ourselves, lest we be overcome by the lukewarm attitude evident both within and without the ecclesia. As Brother Thomas exhorted: "Save yourself and others if you can!" — H. P. Mansfield.*

## *Babylonian Ambitions: Reaching to Heaven!*

**T**HE multitude of nations in existence today is the result of the intervention of Yahweh in an ambitious building project set in progress centuries ago by mankind. What is seen today has its roots in the past, and is a repetition of the ungodly aspirations of a generation that sought to challenge the authority of God. Noah's descendants had greatly increased, and decided to build themselves a monument "whose top may reach unto heaven". They hoped that it would unite them for perpetuity, and be a focal point for future generations as their population expanded: "Let us make us a name lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4).

Yahweh's intervention and dispersing of that civilisation left the remnant with a city named Babel, which the Bible margin at Gen. 11:9 indicates, signifies *Confusion*. This confusion was manifested in the diversion of language — the effects of which are still obvious among the nations.

Generations later, the occupants of Babylon (as the city became known) established a mighty nation which God used to destroy His first kingdom upon earth in the days of Zedekiah, king of Judah. Of this nation, and its modern counterpart, Brother Thomas writes:

"Babylon of old was a city and empire, with the Euphrates flowing through the latter into the former; so, apocalyptically, the Great City of Babylon is OLD ROME and its Ten Kingdoms, with its political Euphrates flowing up to the Danube, and confining upon Hungary, the Austrian empire, the Adriatic and Greece; with NEW ROME, or Constantinople, also built on Seven Hills, for the centre of its population, the great majority of which, though antipapal, is 'catholic'. Thus, the political Euphrates flows

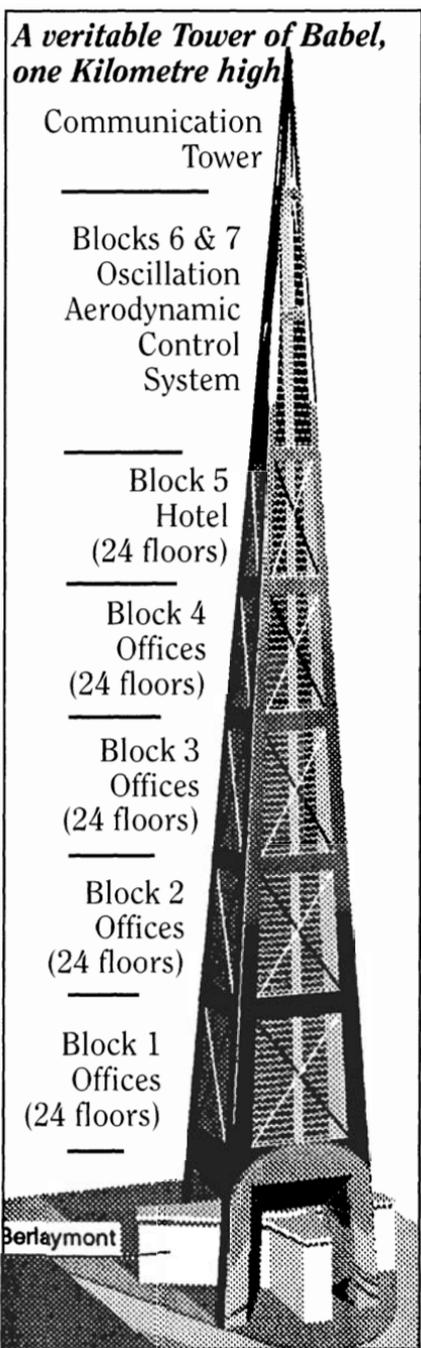
right into the city; and, at the opening of this sixth vial, in addition to the populations inhabiting the countries through which the natural Euphrates meanders its way to the Persian Gulf, there were reckoned among its waters, the peoples of Egypt, Algiers, Asia Minor, Greece, Roumelia, Albania, Bosnia, Servia, Bulgaria, Wallachia, Moldavia, and certain islands of the sea" (*Eureka*, vol. 5, page 177).

### NEW AMBITIONS

Now, many years later, the commercial Babylonian influence is again growing. Although the centre of its power has geographically shifted from the Middle East to Europe, *Babylon the Great* (Rev. 17:5) has lost none of its determination to become the focal point of man's existence.

It is therefore significant that in this Sixth Vial epoch, the Babylonian régime again has ambitions to build a tower "whose top may reach unto heaven". It is a return to the spirit of the earlier generation, and will likewise invite the wrath and retribution of the God of justice.

In 1993, the *Adelaide Advertiser* published an article entitled "Towering Ambitions" to report on a proposal by the European Community to build a kilometre-high building, to be named *The*



**Tower of Europe.** It was proposed that the tower will straddle the existing E.C. headquarters in Brussels, and house up to 20,000 staff, and include a luxury hotel. The tower will be visible from 120 kilometres distant. It would be almost twice as tall as the present highest building in the world (the CN Tower in Toronto, which reaches a height of 553 metres), and would require sophisticated computer controlled screens to reduce swaying, remote sensors to warn of earthquakes, and a hydraulic system to brace the building against impact (presumably aircraft).

It is certainly significant that as these Babylonian ambitions manifest themselves in these last days, the Scriptures indicate that it is Yahweh's plan to intervene in the affairs of man, and re-establish His kingdom upon the earth. Providentially it appears that this modern tower of Babel proposal is a sign to those who have eyes to see, that Almighty God is about to repeat His former judgment.

Notice the significant parallels:

**POST-NOAHIC DAYS**

*Man United*  
*A Tower Envisaged*  
*Divine Intervention*  
*Babylon Established*  
*God's Rule Rejected*

**LATTER DAYS**

*Europe Seeks Unity*  
*A Tower Proposed*  
*Christ's Return*  
*Babylon Destroyed*  
*The Kingdom of God Established*

The combination of all the signs available today should impress us that divine intervention is nigh. With the "stone cut out without hands" (Dan. 2:34), Yahweh will deliver an "impact" on the Babylonian image empire which no amount of human ingenuity will be able to withstand. Our wisdom is to take the opportunities given today to make "our calling and election sure" (2Pet. 1:10).

*The sons of God of the antediluvian world completely destroyed the barrier of separateness that God had established between them and the sons of Cain, and imitated the example of their ungodly contemporaries, joining with them in ways that were forbidden (Gen. 6:1) . This led to complete apostasy, so that the way of righteousness was corrupted. Widespread evil and violence swept mankind until God would tolerate the growing wickedness no longer. — H. P. Mansfield.*

## *Last Moments in the Ecclesial World*

**T**HE ecclesial environment is not much different to the state of the world at large. The latter-day manifestations of the “perilous times” (2Tim. 3:1) are beginning to manifest themselves. Despite worldwide recession, “fulness of bread and abundance of idleness” (Ezek. 16:49) has allowed the expression and development of the democratic spirit. Love of self and pleasure, ecumenical factionalism (compromise, in the guise of a quest for unity and peace) and its consequent apathy are everywhere evident.

Consider the increasing incidence of marriage breakdown. This indicates that worldly thinking as against the “wisdom from above” is the guiding light of philosophy. Because of the confused voices coming from would be leaders, those involved in marriage problems and breakdown more often choose to follow their own desires (cp. Rom. 13:14) rather than follow the more difficult path suggested by Scripture. Many may not recognise or agree with this, but neither did the Laodiceans, who “knew not” (Rev. 3:17).

Brother Thomas quoted the words of Cyprian, who described the manner of living, of many men and women who believed themselves to be the ecclesia, but walked after their own counsels. “They were brooding over the arts of amassing wealth. The pastors and deacons each forgot their duty. Luxury and effeminacy prevailed. Meretricious arts in dress were cultivated. Fraud and deceit were practised among brethren. Christians could unite themselves in matrimony with unbelievers; could swear not only without reverence, but even without veracity. With haughty asperity they despised their ecclesiastical superiors. They railed against one another with outrageous acrimony, and conducted quarrels with determined malice” (*Eureka*, vol. 1).

## MOMENTOUS DAYS

As we go to press the world has just witnessed another “miracle” (Rev. 16:14) brought about by the frog-like spirits. *Time* magazine reported that “the Israelis and the Palestinians stun the world with their biggest step yet toward peace” (12.9.93). This was a reference to the historic peace accord signed by the *Palestinian Liberation Organisation* with Israel. The commentator continued: “The past few years have been an age of miracles. Unimaginable events, consummations devoutly wished for but never really expected, have succeeded one another as if the Creator had whistled up a new world”.

Significantly, the prophecy of Ezekiel records that prior to the invasion of the Middle East by the northern Gogian confederacy, Israel must enjoy a measure of safety and prosperity, having “gotten cattle and goods” (ch. 38:8, 11-12). Alluding to this situation, and probably remembering the words of the Lord (“take heed... lest... that day come upon you unawares”: Lk. 21:34-36), the apostle Paul warned the ecclesia that “the day of the Lord so cometh as a thief in the night”, because “when they shall say, Peace and safety, then sudden destruction cometh upon them” (1Thes. 5:2-3). He knew that apparent peace and prosperity are never propitious for spiritual development. Rather, he told Timothy, that “in the last days perilous times shall come” and proceeded to provide a list of characteristics which would be prevalent.

As we see these things taking place, let us “lift up our heads” recognizing that this latest event is a sure sign that “our redemption draweth nigh” (Lk. 21:28). It is evident that the signs of the times, as well as social and ecclesial events are fulfilling prophetic expectations. All of these confirm that the pioneer brethren have left us a reliable foundation of expectation upon which a sure faith can be built.

As already stated, to be forewarned is to be forearmed. “Salvation”, wrote Brother Thomas, “will be to those who not only looked for it, but have trimmed their lamps by believing the gospel of the kingdom unto the obedience of faith, and the perfection thereof in ‘fruits meet for repentance’.” (*Elpis Israel*, p. 20, Author’s Preface).

*The signs of Christ’s coming increase as time rolls on, but as yet, the sound of his chariot wheels is unheard. Shall we grow weary? Shall we say, “My Lord delayeth his coming?” Rather tell us to hang a millstone about our necks and precipitate ourselves into the depth of the sea! — R. Roberts.*

## ***BE PREPARED***

*Let us all beware. As a thief, as a midnight robber, Christ will steal in upon the world. In like manner he will come to many in the brotherhood. But not to those who are alert to the times in which we live, and who follow the Lord's admonition to this generation to watch (Rev. 16:15). To these he will come, not as an unwanted and unexpected intruder, but as a looked-for and longed-for friend. Their attitude will be one of expectancy, though they know not the day or hour of the event.*

— *H. P. Mansfield.*



A monthly magazine dedicated to preparing “a people for the coming of the Lord”, and providing a continuing voice for the pioneer brethren, who clearly set forth the faith in these last days. Brother W. J. McAllister writes a regular segment in the magazine, on “Signs”, drawing attention to the remarkable evidences of the hand of Providence leading to the return of Christ.

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