

"and all the world wondered after the Beast."—revelation 13:3

Increasing catastrophes and efforts for religious unity hurl us toward the end

ALSO IN THIS ISSUE: VATICAN ONE-WORLD OBJECTIVES

1. Introduction

"Watchman, what of the night?" the watchman saith. *What meaneth this night?* "The morning cometh, and also the night. **Soon the world will know what the night is.** Great Controversy reveals how dense the darkness will become.

Jesus said, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work" (John 9:4). Yet in the depth of that darkness, enabled by the God of heaven, the faithful will give a clear message to all the world during the loud cry, which will call out all who will be faithful.

The scattering of our special message books at this time is preparing men for that time.

For many years, the world has been asking, "Where is the promise of His coming?" The scoffers declare, "For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:4).

When Net '98 surveyed the man on the street, not only in America but also in other countries, as to whether they believed Jesus would return soon, most had never even given any thought to it; and those who vaguely had some idea thought Christ's coming must be far off. Americans as well as the rest of the world have turned away their ears from hearing the truth and have turned to fables.

All things, however, are not continuing as they were. The items given below reveal that we are, indeed, near the close of this sinful earth's his-

tory. The promise of His coming is true, in spite of what the scoffers say; and events and conditions in the world around us clearly point to it.

2. Increase of earthquakes all over the earth

It has been said that there are more earthquakes, because we now have more sensitive instruments with which to detect them. But let us briefly consider only the most massive of them—those over 6.0 on the Richter scale.

Between 1900 and 1910, there were only 3 quakes over 6.0. Since then, earthquakes have steadily increased until by 1990-1996, there were 747 earthquakes over 6.0. At the present time, we hear almost weekly, or even daily, of some earthquake taking lives and property.

There is definitely a great increase in the number of earthquakes! Earthquake victims in Turkey, Iran, China, Mexico, and elsewhere cry out for help.

3. Terrible weather disasters are occurring

Hurricanes, tornadoes, droughts, oppressive floods continually fill the news headlines. A fear is gripping the people, that something terrible is coming.

Within the past few months, there was a mass exodus of two to three million people from Florida and the Carolinas. Terrific traffic jams occurred at that time. One family reported that it took them 23 hours to travel 100 miles.

Many scientists declare that these storms are an

end time warnings: December 1999

Based on notes and documentation supplied by Ralph Moss

added proof that global warming is changing the world's climates.

Yet something greater than global warming is responsible for the sudden and massive increase in major catastrophes since 1989. All those earthquakes are not being caused by global warming!

4. *Significant increase in volcanic activity*

The largest volcanic explosion of the twentieth century heaved over 20 million tons of hot gas and ash into the stratosphere. Whether it be Mount St. Helens in North America, Penatubo in the Philippines, or explosions in Central America,—**the number and ferocity of volcanic devastations is on the increase.** “There is a record set somewhere every day,” said Steve Zebiak, an atmospheric scientist at Columbia University’s Lamont-Doherty Geological Observatory.

5. *Nearing the edge of economic collapse*

In order for Revelation 13:17 to be fulfilled, there must be a control established over buying and selling.

The men who guide the finances of the world believe that a global financial system is the solution to the world’s economic problems.

In a recent book, *The Borderless World*, Kenichi Ohmae, a Japanese economist states: “The leading nations must be united under this belief [financial interdependence], so that they can collectively address and resolve issues that belong to the Global Community.”

The *National Catholic Register*, for March 13, 1988, quotes a papal encyclical called *Populorum Progressio*, that deals with social issues. Here is what Pope John Paul II is urging:

“World peace is inconceivable unless the world’s leaders come to recognize that interdependence demands the abandonment of all forms of economic, military, or political imperialism and the transformation of mutual distrust into collaboration. The characteristic principle of Christian social doctrine: [is] the goods of this world are originally meant for all. Private property, in fact, is under a social mortgage, which means the universal destination of goods.”

The pope is here speaking of a one world government. As of March 1995, Europe forged a free trade zone of 19 nations with 380 million consumers. The European Community now has one currency, the Euro (also known as the Eurodollar).

It is not widely known that U.S. government economists are at work to standardize a single currency for North America, Central America, and South America.

In our hemisphere, we have NAFTA and GATT to link our trade with other countries, not to mention the IMF and the World Bank which decides who

receives monetary assistance.

Gigantic financial cartels are forming,—and on an international scale deemed unimaginable three decades ago.

The U.S. imposes trade sanctions on any country that does not meet U.S. government requirements. **We are living at a time when the one world economic system is coming together, and Rome wants it. Indeed, Rome intends to dominate it.**

David Rockefeller, the key figure behind the lending activities of the Council for Foreign Relations, made this statement:

“We are on the verge of a global transformation. All we need is the right major crisis and the nations will accept the New World Order.”

Is it possible that the catalyst, which will hurl us into this world system—will be the collapse of the present monetary system?

It is obvious that such a centralized economic control would make it far easier to enforce the worship of the beast and impose the mark of the beast on all nations.

6. *One world religion*

Revelation 13:3 tells of a time when all the world shall worship—not the true God of the Bible—but the false Babylonian system set up by Satan, when he appears as an angel of light (2 Corinthians 11:14).

The apostle Paul warned the new believers in Corinth against accepting ministers who were false apostles, pretending to be ministers of righteousness.

The United States, as the most powerful country in the world, is now in a position to cause all the world to worship the beast and his image.

“The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power . . . and this country will follow in the steps of Rome in trampling on the rights of conscience. As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare.”—*Great Controversy*, 588.

On March 29, 1994, one of the two most significant events of the past 500 years of church history took place. Leading Evangelicals and Catholics signed a joint declaration, entitled, *Evangelicals and Catholics Together: The Christian Mission in the Third Millennium*. Christian Coalition founder Pat Robertson, along with Chuck Colson and other leading Evangelicals, joined with Roman Catholic leaders in upholding the ties of faith that bind them together. **This declaration overturns the Protestant Reformation; and, as Cardinal Strick of Chicago said, “America is no longer a Protestant nation.”**

The issues on which the Evangelicals and Catho-

lics united are antiabortion, school vouchers, racial issues, family values, and antipornography. Because doctrine divides, little is said of it, and the churches unite on social and moral issues. **But, as we know, on Sunday sacredness they are solidly united.**

The other major event, linking the Catholics with Protestants, is the October 31 signing of a concord between the Vatican and the Lutheran Church, declaring that they theoretically agree on justification by faith.

The unity of the churches will dominate American politics in coming years. Former Christian Coalition executive director, **Ralph Reed, once stated that arguments for Catholics and Protestants to draw together were so compelling that the churches could not afford to be divided.**

On January 2, 2000, at the Arco Arena in Sacramento, California, the churches will gather in a great expression of Christian unity. The theme, “*One in Christ,*” will celebrate their unity of faith. This, they triumphantly declare to be a great historic event.

When the Dalai Lama visited in 1998, he was given a standing ovation by the Christian communities. **They all united in a worship service with Buddhists, Hindus, Jews, Muslims, Sikhs and other world religions. It is not difficult to see the world’s religions coming together to worship Satan when he comes as the great antichrist,—proclaiming that the central tenet of the faith is legally enforced Sunday sacredness.**

“Weeping may endure for a night, but joy cometh in the morning” (Psalm 30:5).

vatican one-world objectives

A new book has recently been released. Entitled, *Ecclesiastical Megalomania*, it is written by John W. Robbins, who obtained his Ph.D. in political philosophy from Johns Hopkins University. (The name essentially means “an overmastering obsession by a church.”)

In view of the fact that modern Protestantism is stumbling over itself in its urgency to appease and unite with Rome, we will add to the above study a number of quotations from Robbins’ book. Robbins deals with a topic we generally do not pay much attention to: the political theory of Rome.

Because a few of these concepts are rather deep, some of our readers may wish to skip this article. Here are some of these passages from Robbins’ book:

“It was not only the spirit of capitalism [private business and ownership] that was born with the Protestant Reformation, but also the spirit of constitutionalism . . . Out of the religious liberty that is implicit in the idea of the Reformation, [came] the end of an enforced ecclesiastical monopoly . . . All genuine monopolies must be . . . a system of command, coercion, and control.

“Out of the liberty not to believe whatever the Roman Church-State required—flow all the liberties with which this nation [the U.S.] Europe, Canada, and the Pacific Rim have been blessed.

“Religious liberty is the mother of all liberties; it is deliberately listed first in the First Amendment in the Bill of Rights, and historically it is the fountainhead from which all other liberties have flowed.

“Luther’s theological revolution moved the source of theological, ecclesiastical, social, and political authority to a book [the Bible], and away from men; to a stable, written, permanent, infallible document, and away

from a changing, unwritten, oral tradition dispensed from Rome . . . [thus] changing the world forever” (pp. 14-15).

“The notion of republican and democratic government received its impetus in the modern world from the doctrine of the priesthood of all believers, which overturned the class structure of the medieval Church-State.

“The source of this revolutionary good news was not the Roman Church-State, which had suppressed the Gospel for a thousand years; the source was the Bible, which the Roman Church had also suppressed. The liberating effect of the Gospel had been taught by Christ Himself: ‘If you abide in My Word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.’ Luther’s *Schriftprinzip* [freedom principle] was the axiom of Protestantism, just as the Roman Church-State’s *Fuhrerprinzip* [father (pope) principle] was the axiom of Catholicism” (pp. 17-18).

“Not only did Protestant theology revolutionize law in Europe, it revolutionized economics as well” (p. 20).

“If there be any Roman Catholic readers who are inclined to favor freedom and free enterprise, may they understand that their Church does not, and therefore they must choose to be either good Catholics or good Christians” (pp. 24-25).

“Roman Catholic economic thought, as developed by the popes in their encyclicals and by Roman Church-State councils has been . . . the only source of several forms of anti-capitalist political and economic organization . . . Among these forms are:

“(1) Feudalism and guild socialism in Europe during the Middle Ages; (2) fascism in Italy, Spain, Portugal, Croatia, and Latin American in the 20th century;

(3) Nazism in Germany in the 20th century; (4) interventionism and the redistributive state in the West, including the United States in the 20th century; liberation theology in Latin American and Africa in the 20th century.

“To understand how the economic thought of the Roman Church-State spawned these anti-capitalist systems, we begin with Thomas Aquinas’ discussion of private property. Private property is the central economic institution of civilized societies, and it is the Roman Church-State’s rejection of private property that contributed to the establishment of several varieties of destructive anti-capitalism throughout the world” [The Vatican declares that its theology is centered on Aquinian theology] (p. 30).

“Private property, according to Thomas, is neither part of the natural law nor an absolute right, but an invention of human reason” (p. 31).

“According to John Paul II . . . the Earth and everything in it belong to all people in common—because of the [papal] fundamental principle of the universal destination of goods . . . Therefore, because private property is immoral, all men—individuals and governments—have the moral obligation to redistribute goods.

“Now this position is similar to that of Communists and socialists” (pp. 39-40).

“One of the Roman Church-State’s most influential statements on economic matters is the 1891 encyclical *Rerum Novarum, On the Condition of the Working Classes* [by Leo XIII] . . . The encyclical’s Marxism is so blatant that one Roman Catholic writer declared that ‘much of the encyclical appeared only to repeat in more orthodox language what Marx had said ten years before’ [Marx’s *Das Kapital* had been published in 1881.] (p. 43).

“Indeed, there are paragraphs, if not pages, in *The Communist Manifesto* that might have been written by the pope or any other reactionary rather than by Marx and Engels” (p. 44).

“Pius XI told us that the encyclical *Rerum Novarum* was instrumental in ending *laissez-faire* capitalism in the 20th century by ushering in the era of ‘effective interference by the government.’ Leo XIII had encouraged Roman Catholics to influence their various civil governments, and Pius XI told us that they have done so” [*Laissez-faire* = that which does not interfere; hands-off (private activity by the government)] (p. 46).

“We ought to define *capitalism*, which is sometimes called the free enterprise system, the private property order. *Laissez-faire* is the economic system in which individuals and groups are free to own property of all sorts and to dispose of it as they see fit . . . In a purely capitalist system, government does not interfere with private property, free association, freedom of con-

tract, or the other freedoms protected in the Bill of Rights. Its only function is the apprehension and punishment of criminals, and the protection of life and property from criminal action (p. 49).

“Not only does Roman Church-State economic thought justify wars of aggression. It also justifies crime, as we have seen in the pronouncements of Roman Catholic bishops in Brazil, following the teaching of Thomas Aquinas, that looting to satisfy needs is neither a crime nor a sin” (p. 70).

“In the 16th century, the *Council of Trent* declared that the pope has ‘all power on Earth . . . All temporal power is his; the dominion, jurisdiction, and government of the Whole Earth is his by divine right. All rulers of the Earth are his subjects and must submit to him.’ The views of *Unam Sanctam* are neither eccentric, exaggerated, nor merely medieval; they are the views of Thomas and the Entire [Roman Catholic] Church-State” (p. 131).

“The coronation service of the popes includes the injunction to ‘Take thou the tiara adorned with the triple crown, and know that thou art the Father of princes and of kings, and art the Governor of the world’ (p. 132).

“During this same period, and into the 20th century, the Roman Church-State was becoming more and more explicitly committed to the idea of a world government, headed by a temporal ruler who received his authority from the pope and who was subservient to the pope [which is why Pius XI thought so highly of Hitler and Mussolini]. Nothing in recent years has changed that fundamental position of the Roman Church-State; indeed, recent popes have reiterated the need for a world government” (p. 135).

“In his encyclical *Quadragesimo Anno*, Pius XI said ‘We lay down the principles long since clearly established by Leo XIII, that it is Our right and Our duty to deal authoritatively with social and economic problems’” (p. 147).

“What the Roman Church-State accomplished on a small scale during the Middle Ages is what it desires to achieve on a global scale in the coming millennium. If it fails to reach its goal within the next hundred years, it will not quit. It will continue to work relentlessly for world power, even if it should take another millennia or two” (p. 187).

It is obvious that, in 1891, the Vatican accepted Marxism, with its variation on the state control Rome had exercised for centuries. Rome wants a one-world government, with itself in control of that government.

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