

EMERGING GEOPOLITICAL RELIGIOUS FORCES

In unmistakable language, John predicts the apocalyptic antichrist as enjoying universal adoration – when portrayed graphically as a harlot (an apostate church) on a beast (the church controlling a kingdom/state) and as a sea beast supported by ten crowned horns. Prophecy states that “all that dwell upon the earth shall worship him” (Revelation 13:8).

In turn, the harlot sits on (meaning that she rules over or controls) “waters” (peoples, multitudes, nations and tongues – Revelation 17:1, 15 – symbolizing the world). Elsewhere,¹ we have shown that this antichrist is the Roman Catholic Church, associated with its Vatican State.

This church will rule the world. The world accepts that rule, “and all the world followed the beast in amazement” (Revelation 13:3 – NET). The word for “wondered” or “amazement” is *thaumazo*. It reflects an attitude that approaches veneration.²

The Scriptures also note that those ten horns, representing ten kings/kingdoms, will receive power “one hour” with the beast (17:12). The beast receives its power, in turn, from Satan (13:2). Thus, these ten divisions of planet earth will be influenced by satanic power. Then it says that these are all united in purpose and cede all their power to the beast (17:3) or the papacy.

“The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done.”³

Ecumenical Influence

Twenty-five years ago (1986) Pope John Paul II began an ecumenical “Day of Prayer” for world peace with a diverse group of religious leaders. This was repeated in early 2002, following the 9/11 terror attack. On October 27, 2011, Pope Benedict hosted his first world inter-religious gathering in Assisi, Italy, where all those events have been conducted.



Benedict presided over 300 leaders of Christians, Jews, Hindus, Sikhs, Muslims, etc. – which represented 80% of the world’s populace. That’s 5 to 5½ billion people! The pope noted on this occasion that “Christianity has in the past used force, but he said that violence in God’s name has no place in today’s world.”⁴

¹ Fowler Jr., M.D., Franklin S.; *When “The” Church Rides the Beast*.

² Gingrich Lexicon – Revelation 13:3.

³ White, Ellen G.; *The Great Controversy*, p. 565.

⁴ AP, Sabina Casterfranco, Rome 11-27-11.

He didn't acknowledge that that horrendous violence historically had come mainly from the Roman Catholic Church. He told the delegates that "this was clearly an abuse of the Christian faith, one that contradicts its true nature."

Intriguingly, all of those delegates traveled in the papal train together from the Vatican to Assisi and back the same day. The Roman Church provided all accommodations.

This event is seen as a powerful step in linking the religious world in awe and amazement toward the papacy. The Catholic Church is being seen as a leader of a "new world faith," "tolerant of all beliefs which are willing to unite with one another in charitable rescue of mankind."⁵ Though not reported in the general media, secular world leaders are making the trek to Rome to visit with Benedict and his leaders each week. A new "order" of political and religious leadership is seen emerging from the Vatican.

Geopolitical Influence

The first United States ambassador to the Vatican was appointed by President Ronald Reagan in 1984. Today, the world has 179 ambassadors in the Vatican – and there is an equal number of *Apostolic Nunciatures of the Holy See* to these countries.

The late Robert Muller (Catholic), former U.N. Assistant Secretary-General and Chancellor of the University for Peace, said in 1989: "We must *hope that the Pope* will come before the year 2000 to the United Nations, *speak for all the religions and spiritualities on this planet and give the world the religious view* of how the third millennium should be a *spiritual millennium*."⁶

That visit has not only occurred, but has been repeated many times since! In 2009 Pope Benedict published a geopolitical Encyclical Letter, *Caritas in Veritate* (Charity in Truth). Though many predecessors have called for a world spiritual and economic awakening, nothing has been as comprehensive as what Pope Benedict XVI outlined (except perhaps for Pope XI's *Rerum Novarum*). Benedict called for a New World Order, with a **single authority** at its head. His "audience" was "[to] all people of good will."

He noted: "There cannot be holistic development and universal common good unless people's spiritual and moral welfare is taken into account, considered in their totality as body and soul."

"Conscious of the fact that, as John Paul II said, we depend upon one another, the *Church wishes to unite* with other *institutions* and with the *various territorial* organisations, in order to create a firm platform of moral virtues upon which to build a coexistence worthy of man. In this mission the *Church knows she can rely* on the effective and friendly collaboration of **prefects**, whose **function** it is to **guarantee ... social cohesion and civil rights**."

"The exercise of civil authority is so important as to have an **almost 'sacred' character**; therefore it must be exercised with great **dignity** and a **lively sense of responsibility**."⁷ Here, Benedict is intimating the dependence that the Church has on the power and coercive force of civil governments.

⁵ Hunt, Dave; *A Woman Rides the Beast* (Harvest House Publishers; Eugene, OR), p. 469.

⁶ *World Goodwill Newsletter*, 1989, No. 4, pp. 1, 3.

⁷ *Vatican City*, 4 Oct 2011 (VIS) (emphasis added).

Then Benedict's global interest emerged:

"In the face of the unrelenting growth of **global interdependence**, there is a strongly felt need, even in the midst of a global recession, for a reform of the United Nations Organization, and likewise of economic institutions and **international finance**, so that the concept of the **family of nations can acquire real teeth**. One also senses the urgent need to find innovative ways of implementing the principle of the responsibility to protect and of giving poorer nations an effective voice in **shared decision-making**. This seems necessary in order to arrive at a political, juridical and economic order which can increase and give direction to **international cooperation** for the development of all peoples in solidarity. To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, **food security and peace**; to guarantee the protection of the environment and to regulate migration: for all this, **there is urgent need of a true world political authority.**"⁸

Benedict is calling for a plan where "picked men" guide society under Catholic sociologic principles. These would serve under a single "**political authority.**" That unequivocally suggests that that "authority" must be the "papal head."



Tied with this geopolitical control was a striking note of accord that the Vatican made with the Occupy Wall Street Movement! Cardinal Peter Kodwo Appiah Turkson, head of the Pontifical Council for Justice and Peace, said that the protests were justified as the Holy See has called for "overhauling of global financial rules and establishing an international **market regulator.**"⁹ Once again, a veiled suggestion that the pope could provide such moral leadership.

In October, 2011, two years after *Caritas in Veritate*, the Vatican called for the establishment of a One World Global "Authority" to regulate financial markets and national governments. In this document the Vatican capitalized the word "Authority" wherever it was used.¹⁰

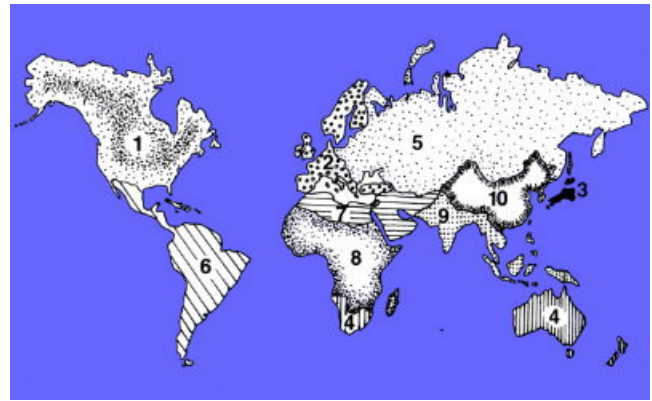
It noted that to do all this, a new "rule of law" was needed. The Roman Church would provide a "new humanism" to serve as an ethical and cultural basis for such a world government.

Intriguingly, ever since 1941 there have been proposals to divide the world into – yes – ten regions. These **are represented** by the ten horns of the apocalyptic beast. These divisions continue to serve as the basis for the New World Order.

⁸ <http://christianovercomers.com/blog/2011/10/26/the-vatican-gives-its-blessing-to-the-beast/> (emphasis added).

⁹ *Vatican News*, October 25, 2011.

¹⁰ "Pontifical Council for Justice and Peace," *Inside the Vatican*, December 2011.



From the Carnegie Endowment for International Peace to the United Nations, and more recently, the Club of Rome, all have preserved those ten divisions.¹¹

Henry Kissinger said: “National sovereignty is regressive.” Rupert Murdoch announced: “We are in the midst of a phase of history in which nations will be redefined and their futures fundamentally altered.”¹²

Ever since 1994 the Vatican has conducted annual meetings called Plenary Sessions on Globalization. Their appeal has been based upon “human liberty,” “human dignity,” “common good” – all based on an ethical/economic model. All are tied to such divisions of the world, which must be administered under a **central authority**.

For the past two years, and now especially the past two to three months (Sept.–Dec. 2011), documents and news reports have been pouring out of the Vatican, clearly revealing that it seeks to play that geopolitical “Authority” role.

Prophetic Fulfillment Pending

The **ten horns** and **the beast** clearly reveal a geopolitical coalition, with the papacy wielding supervisory control in the end.

1. This is symbolized in Daniel as a “little horn,” where its authority is strongly against Jesus and His followers (Daniel 7 and 8).
2. The “king of the north,” another symbol for this papal head, has “power over the treasures of gold and of silver, and over all precious things of Egypt” (Daniel 11:43a). Egypt in prophecy refers to the sinful world. Global economic control is in evidence (exactly what they are asking for now). The Vatican just called for a “central world bank,”¹³ which would achieve exactly these prophetic goals!
3. The “harlot” and the “beast” of Revelation 17, an image of church and state, reveal persecution and martyrdom against God’s people. In addition, the ten world divisions are introduced as, again, in a geopolitical coalition with this church, specifically centered in

¹¹ *International Herald Tribune*, January 12, 2009.

¹² *Drudge Report*, February 24, 2009.

¹³ *Reuters*, October 24, 2011.

Rome (Revelation 17:9). But that is “time limited” by God’s decree! At the end, they turn against the papacy (Revelation 17:16).

4. The “sea beast” rises with the ten-region world kingdom support in an apocalyptic finality. It wars against God’s people and has one major civil power – the earth beast, later called the false prophet, supporting its agenda with death threats. This arises during the 42 months of its final power and earth’s history.¹⁴

There are many other prophetic allusions to the suppressive, blasphemous declarations of the Holy See – from the pale horse to the tribe of Dan, the beast from the abyss and the fifth-trumpet message.

Prophecy clearly portrays that the pivotal issue that will coalesce these despotic powers will be over a day of worship. The papal urgency for civil powers to support a Sunday rest has reached a fever pitch over the past two years. We will soon be releasing information on this in a DVD.

God’s people have also entered a pivotal revival period in prophetic history that is clearly outlined in Revelation 11:1, 4:1-2 and 1:10. Collectively, judicial decisions are **now** moving forward in heaven in its final phase of making up God’s “jewels.” Urgently, Christians must move forward in making eternal commitments to Christ as never before!

“The kind of world government Pope Benedict XVI is seeking to advance is one over which the Papacy would again sit as moral and judicial authority. It is to be a one-world civil body composed of member nations, all of whom are equal in status and power. Over the civil body of member nations is to be a political governing body that in turn will enforce through civil law the ideas of Catholic social doctrine. While papal plans for accomplishing this agenda are still being formulated, much of their strategy and practice is already at work in the world....

“Benedict’s encyclical makes much of requiring freedom for the individual ‘human person’ and for the Papacy. This is totally a ploy as there is no freedom allowed for anyone in the temporal realm. Thus, his 2009 Compendium states, ‘The common good therefore involves all members of society, no one [in the temporal realm] is exempt from cooperating, according to each one’s possibilities, in attaining it and developing it....’

“National governments throughout the world continue to be regulated by internal laws and accountability measures. As such, they are not so quick to give over their national sovereignty. Thus the Papacy wants a world civil authority that is able ‘to ensure compliance with its decisions from all parties.’ It means that the Papacy, in spite of all its talk of peace, understands red-letter perfect the necessity of a new universal civil authority that possesses coercive powers to enforce effectively its decisions on every nation. Finally, it is the Pope, as the purported ‘Vicar of Christ,’ and his Vatican that will declare what is the correct ‘interconnection between moral and social spheres.’ Regarding politics, economics, and civil governments at all levels — or the temporal spheres — the new universal temporal authority will enforce these papal declarations. Section 67 of the latest encyclical, when placed in the context of the corpus of Roman Catholic social doctrine, shows that the Papacy is very much obsessed with gaining the power to have all the world under its control....

¹⁴ White, Ellen G.; *Manuscript Releases*, vol. 19, p. 282.

“The Papacy’s vision is this: It claims the divine right to organize the whole human race by whatever means necessary to participate in its ‘divine vision’ because ‘Man’s earthly activity, when inspired and sustained by charity, contributes to the building of the universal city of God, which is the goal of the history of the human family. In an increasingly globalized society, the common good and the effort to obtain it cannot fail to assume the dimensions of the whole human family.’”¹⁵

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¹⁵ Bennett, Richard (former Jesuit priest); *Caritas in Veritate: The Pope’s Plans on Organizing Political, Economic and Religious Activities Worldwide*. Summary reprinted from *The Beacon*, October 2009.