

The difference between the EU and the EEC is that the EU is much more wide-ranging. It is concerned with further developing not only economic but also political union, not least through the European currency and the European Central Bank. It is also seeking to harmonise defence, foreign and social policies of member states. In Revelation 17 **Europe** as a whole is symbolised by the **beast of the abyss**, and the individual countries are symbolised by the ten **horns**. Of these **horns** it is written: "These have one mind, and shall give their power and strength

unto the **beast**" (v. 13). The way in which member states are prepared to give up aspects of their autonomy for the furtherance of the EU is an initial fulfilment of this verse.

- 1957 Treaty of **Rome** signed
- 1958 EEC comes into being
- 1992 Treaty on the European Union signed in Maastricht
- 1993 Single European Market enters into force
- 1999 Euro launched.

## F

### False prophet

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An example of a false prophet in the first century was Bar-jesus: "And when they had gone through the isle [**Cyprus**] unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus" (Acts 13:6). This false prophet was against the one faith: "But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith" (v. 8). The Apostle Paul was unequivocal in his condemnation of this false prophet: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (v. 10).

By the time John wrote his first epistle there were many false prophets: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (4:1). In Revelation there is one false prophet in particular. A clue to the identity of this individual is given in the description of the final judgement: "And the **beast** was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the **beast**, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (19:20).

This verse shows that the false prophet is closely associated with the **beast**. The **beast** represents **Europe** dominated by the influence of **Rome**. The false prophet associated with **Rome** is the **papacy**. In 1 John 4:1 it says that the false prophets had "gone out". They went out from inside the ecclesia. Likewise the **papacy** can be

traced back to the ecclesia. A false prophet claims to be speaking from within the ecclesia when in fact he is without. As Paul said of the "**man of sin**", he would develop only after there had been a "falling away", that is, from the Truth (2 Thess. 2:3).

The false prophet is mentioned in Revelation 16: "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" (v. 13). The "unclean spirits like **frogs**" signify the humanistic teaching of the **papacy**, with roots going back to the teachings of the French Revolution. ([Refs. 1, 10, 26](#))

### France

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During the twentieth century France suffered great loss to its empire and resources as a consequence of the two world wars, despite being on the victorious side on both occasions. Nevertheless, in recent years France has become one of the leading countries in **Europe**. It has sought to improve cooperation with **Germany**, and this has played a major part in the economic integration of **Europe**.

In Revelation 11 a specific reference to France is found, where it is identified as a "street" of Roman Catholic **Europe**: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and **Egypt**, where also our Lord was crucified" (v. 8). Here the "great city" is **Rome** and the countries held in its thrall. The "dead bodies" refer to protestant groups such as the Huguenots, who were persecuted in France. At this time the Holy Roman Empire held sway, just as the original pagan

Roman Empire held sway over the land of **Israel** when the Lord Jesus was crucified.

Later on in Revelation 11 the great political **earthquake** of the French Revolution is prophesied: "And the same hour was there a great **earthquake**, and the tenth part of the city fell, and in the **earthquake** were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven" (v. 13). The French Revolution, amongst other things, led to a declaration of rights and reforms which greatly harmed the Roman Catholic Church in France. The vials in Revelation 16 give more detail about the effects of the revolution together with the work of Napoleon I. The reverberations of the revolution, with its cry of liberty, equality and fraternity, are still felt today in the Western world. The teachings represented by the "unclean spirits like **frogs**" (16:13) can be traced back to the French Revolution.

The area covered by modern France was originally dominated by the Celts, or Gauls. Josephus identifies this people with **Gomer**. Ezekiel lists **Gomer** as one of the nations who will be on the side of **Gog** when he invades **Israel**: "**Gomer**, and all his bands" (38:6). We can therefore expect France to be allied with **Russia** at the time of the end. ([Refs. 25, 28](#))

- **1789** French Revolution begins
- **1815** Napoleon defeated at the Battle of Waterloo
- **1914-18** First World War
- **1940** Invaded by **Germany**
- **1944** Paris liberated
- **1949** Joins NATO
- **1958** EEC formed and Fifth Republic established under de Gaulle.

## Frogs

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In Revelation 16 unclean spirits are likened to frogs: "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**" (v. 13). In this context "spirits" signifies teachings, as John wrote: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 Jno. 4:1).

The Scriptural record of the plague of frogs brought upon **Egypt** highlights, from God's perspective, the main attributes of frogs, which in turn should be applied to the false teachings

signified in Revelation 16. God said to Pharaoh: "And if thou refuse to let them go, behold, I will smite all thy borders with frogs" (Ex. 8:2). This verse shows that borders would be smitten by the frogs. The frogs also would not respect classes of people but would come upon all Egyptians: "and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants" (vv. 3,4). The frogs also brought destruction to **Egypt**: ". . . and frogs, which destroyed them" (Ps. 78:45). The teachings represented by the "unclean spirits like frogs" thus smite borders, are no respecters of class or status and bring destruction.

Another facet to the significance of the frogs is their use in French heraldry. In *Elpis Israel* (fourteenth edition, pp. 378-82) Brother Thomas provides detailed evidence for the historic use of the frog as a symbol in French heraldry. For example, it was used by Clovis, the founder of the Frankish Kingdom. That there should be a French link at all fits in with the overall context of Revelation 16, where the first five vials signify the effects of both the French Revolution and Napoleon I.

The socialist and humanistic teachings which sprung from the French Revolution, with the cry of liberty, equality and fraternity, are aptly represented by frogs. The attributes of the frogs, with their breaking down of barriers and social classes, was manifest in the French Revolution. This is succinctly shown by the historian Mignet, who said that the French Revolution "delivered men from the distinctions of classes, the land from the barriers of provinces . . . and brought everything to the condition of one state, one system of law, one people" (*History of the French Revolution*, p. 1). The revolutionary effects reverberated through history, with the bringing down of the Berlin Wall perhaps being the most spectacular example of a border being smitten by the power of the masses, a power whose antecedents can be traced back to the French Revolution. Revolutions and the more sanitised process of democratic voting both have their effects upon all classes of people. Just like Pharaoh, even the ruler of a country is not immune from the effects of democracy. Revolutions can also bring destruction to institutions, including social, politi-



**A preserved section of the Berlin Wall, a border smitten by froglike spirits (Ex. 8:2; Rev. 16:13). Source: N.B.**

cal and religious institutions, associated with the old régimes.

The breaking down of barriers between peoples enables them to come together. This is seen in the way in which the people came together at Babel: “And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do” (Gen. 11:6). The purpose of the “unclean spirits like frogs” is to bring the nations together

as one again: “For they are the spirits of devils, working miracles, which go forth unto the **kings of the earth** and of the whole world, to gather them to the battle of that great day of God Almighty” (Rev. 16:14).

Just as the French nation was unified by the original going forth of the frogs, so the nations of the world will come together against Christ as a result of the humanistic and socialist teachings emanating from **Europe**, the **papacy** and **Russia**. ([Refs. 10, 28](#))

## G

### Gaza Strip

The Gaza Strip is a piece of land on the coast of the **Mediterranean** adjacent to the land of **Israel** (see map on p. 205). Under the Declaration of Principles signed in 1993, **Israel** agreed to hand over certain powers and responsibilities to the Palestinian Authority in relation to the Gaza

Strip. Talks aimed at finalising the status of Gaza began in 1999 but were disrupted by the intifada that broke out in 2000. Permanent status of the Gaza Strip has yet to be established. There are over 1.1 million people in the Gaza Strip, but less than 7,000 of these are **Jews**.

In prophecy the area corresponding to the Gaza Strip is referred to by the term “coasts of