

Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints
Thought to be Harmonious with God's Plan of the Ages
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Bones and Bodies

In Ezekiel 39:11-16 is a statement (apparently symbolic) of the burying of the bodies of the remnants of Gog's invasion of Israel. This article's purpose is to suggest a possible solution to the symbolisms of bodies, graves, passengers, Hamon-gog, Gog, and the seven months.

Concerning the symbolic use of bodies and their parts, it is suggested that a reading of Ezekiel 37:1-14 and Zechariah 14:12 will aid in understanding Ezekiel 39. Ezekiel 37 is the clearest statement of the problem. In it body parts coming together represent the restructuring of the polity of the Jewish nation. Using this as a clue, it seems likely that the decomposition of the bodies in Ezekiel 39 and the disintegration of bodies in Zechariah 14 would each represent the destruction of polity - one gradual (decomposition), the other sudden (disintegration). If this be true, Zechariah 14:12 represents a sudden governmental breakdown followed (verse 13) by anarchy. Ezekiel 39, however, seems to represent the tedious task of doing away with all remnants of former governmental concepts during the first 210 years (7 months) of the peaceable Kingdom.

The burying would represent the attempt of mankind to hide and forget all traces of the former ways of government. Those involved full-time in this work are Israel (verses 12-14). However, they are aided by "passengers." It seems logical that the Ancient Worthies and restored Israel as the leaders of the new order would, indeed, be engaged full-time in eradicating the old order. The passengers, however, are those apparently who are coming to Jerusalem to learn. (Zechariah 14:16-19, 8:20-23) Their learning ability will become acute so that they can readily point to remnants of the ways of the old order (Ezekiel 39:15), and they will be expected to do so. It is interesting to note that these "passengers" have a valley named for them. (Ezekiel 39:11) It seems probable that this valley represents the peaceable Kingdom of Zechariah 14:4-5.

If the above symbolisms be correct, the symbolisms of Gog and Hamon-gog also become clearer. If the three chapters examined all represent incoming or outgoing polity, they are politically (*i.e.*, civilly) oriented prophecies (as opposed to prophecies dealing with the religious aspects of Babylon). Therefore the decomposition of Gog represents the fading gradually of earth's civil influences in the lives of individuals. Bible students have long agreed that the invasion by Gog was basically an invasion of an irreligious force. This is civil government's last stand. (almost!)

The words of Revelation 20 seem to confirm this conclusion. Here again Gog is mentioned (20:8). It does not seem reasonable to suppose that these are the same individuals who participated in Jacob's trouble. Rather, Gog here seems to represent the same symbolisms as he did in Ezekiel: civil power's advocates. Civil power has long been Satan's tool (compare Rev. 12), and it will apparently form the kernel of his final hour at the little season. Bro. Russell several times cautions that we recognize Revelation 20 as being primarily about Satan's civil deceptions rather than primarily about his person. Revelation 19 records the beast and false prophet being cast into the lake of fire; but what about the third part of the trio—the dragon (compare 16:13)? The dragon is not destroyed until the *end* of the Millennium (Rev. 20:7-10) although he is bound *during* that period. He works through Gog at *both* ends of the age!

NOTE: The "kings of the earth" of Revelation 19 are *not* the dragon as can be confirmed by a careful comparison with 16:13, 14. Even if they were, it will be noticed that they are *not* destroyed in the lake of fire in 19:20. Only two entities are: beast and false prophet.

Ezekiel 39:11, 15 mention Hamon-gog (margin: The Multitude of Gog). Perhaps this clarifies the distinction between the dragon and Gog of Revelation 20. Both represent facets of Satan's deception through the civil power. Dragon, however, seems to represent civil power as a unit, as a philosophy, as a tool of the devil. Gog, on the other hand, seems to represent the cooperating individuals (the multitudes). Thus we have portrayed in Scripture the multitudes (Go") who serve Satan's governments, and the multitudes who serve God's government. The ideas of the former shall be buried; those of the latter shall prosper.

One final note: The name of Haman in the book of Esther seems to have its origin lost in obscurity. But his history as one who planned to destroy Israel and who was destroyed in the process has a strong resemblance to Ezekiel 39. The similarity of names (Hamon and Haman) as well as of objectives is intriguing. —*Contributed*

(We appreciate this stimulating article! With the author's permission we mention our reservation - not the same as disagreement - respecting the 7 months equaling 210 years, and some reflections on the Dragon. Revelation 20 does not mention a reappearance of Satan as a Dragon at the end of the 1000 years (though it does not deny it either). But Isa. 27:1, Psa. 74.13, 14, Ezek. 29:3-5, Job 41:1-7, 34 lead us to think that as a Dragon, Leviathan, Satan is slain and

destroyed when the full binding of Revelation 20 is completed. When Satan is released during the Little Season he is referred to as the Devil - accuser - which fits his role of then fomenting a bitter spirit against God. We commit this to your judgment. - BT)

Chronology of Papal Decline in Temporal Power

Loss of ability "to scatter the power of the holy people" (after 1260 days)

Prior to French Revolution (1775-1789)

"Between 1775 and 1789 Pius VI had to confront an almost universal malevolence or hostility of governments and public opinion against the Holy See. Rulers maneuvered to wrench from the Pope concessions designed to win for them popular acclaim, or to increase their authority over the clergy in their domains. Under the influence of the Enlightenment in France and England, an aggressive incredulity infiltrated the educated classes, the upper ranks of society, and even the clergy. National churches, even when they preserved regularity and piety, displayed active defiance of the absolutism of the Pope and the Roman Curia . . .

A pope able to hold his own against these opposing forces, oblige tax clerics to reform, and impose respect for papal authority would have needed unparalleled genius and energy. Pius VI possessed neither quality. He was sincerely intent on fulfilling his duties as administrator and defender of the Church's rights, but he lacked firmness ...

Germany was the source of the gravest fears during the 15 years preceding 1789. Anti-Roman tendencies there affected the leaders among the clergy. In 1763 Febronius issued against the authority of the Roman Pontiff a veritable manifesto, repercussions of which were to be widespread ... The archbishops ... issue(d) a public declaration, the Punctuation of Ems, affirming that German Catholics depended only on their bishops, to the exclusion of any papal representative. Schism seemed imminent.

In the Austrian territories the situation during the same period was still more alarming. Joseph II, Emperor ... sought (1) to submit the Church in Austria completely to the State; (2) to grant tolerance to all religious confessions ...

Pius VI became alarmed at the Emperor's haste and uncompromising rigorousness ... His protests proved vain ...

The contagion of Josephinism reached Italy. In Tuscany Grand Duke Leopold I copied the reforms of his brother Joseph II. He found in Bishop Scipione de' Ricci a collaborator by

conviction. The Synod of Pistoia (Sep. 1786), an assembly of Tuscan priests with Ricci presiding, published decrees very hostile to papal authority. As a result the Holy See beheld itself defied by anticurialists in ultramontane territory near Rome itself ..." (*New Catholic Encyclopedia*, Vol. II, "Pope Pius VI," pp. 398-399)

During French Revolution (1789-1799)

"The French Revolution (1789-1799), ... abruptly opened an era of perils infinitely more menacing .. Pius VI ... [saw it as] a rebellion against the social order ordained by God and of a conspiracy against the Church concocted by the powers of evil ... he exerted himself to condemn without equivocation the principles formulated in the Declaration of the Rights of Man. On the diplomatic level he tried to arrange a kind of holy league against the Revolution ...

The invasion of Italy (1796) by Napoleon abruptly changed the situation by advancing the Revolution to the frontiers of the Papal States. The Directory intended to take vengeance on Pius VI, at least by exacting a ransom for Rome, and perhaps by destroying the papacy itself. For two years the prudence of General Bonaparte, who refused to be the destroyer of the Holy See, permitted papal diplomats to purchase somehow a precarious peace at the cost of abandoning the Legations or northern provinces of the States of the Church, at the armistice of Bologna (1796), and the Peace of Tolentino (1797).

Once Bonaparte left for Egypt, incidents inevitably occurred between Jacobins and zealous partisans of the Holy See. This furnished the pretext for a French punitive expedition against Rome. General Louis Berthier [Napoleon's chief of staff] entered the city (Feb. 10, 1798), proclaiming the establishment of the Roman Republic, and drove out Pius VI and the Curia.

For a while the Pope sojourned in Tuscany, separated from his collaborators, and placed in circumstances that made his spiritual government of the Church impossible. The French made him captive, and began (March 1799) forcing him from city to city toward France ... He reached Valence, in southeastern France, on July 14 and was held prisoner there until his death, August 28. This moment [1799] marked the nadir [lowest point] of papal fortunes in modern times." (*New Cath. Ency.*, Vol. 11, "Pope Pius VI," pp. 399-400)

"... [Pius VI's] death while a prisoner [1799] marked a low point in papal fortunes not plumbed for centuries and gave rise to a prophecy that the apostolic succession had come to a close with the demise of 'Pius the Last.' ... The whole world [had been shown] the political impotence of the papacy in the period of Enlightenment. The end of the 18th century witnessed the deepest humiliation of the modern papacy in the wake of the French Revolution." (*New Cath. Ency.*, Vol. 10, "Papacy," pp. 965-960)

... Pius VI was a far-seeing but unfortunate pope and at his death [1799] the papacy was at its

lowest ebb for many centuries past. But pontifical authority survived this crisis and before very long emerged strengthened by it." (*The Popes. A Concise Biographical History*. Edited by Eric John, pp. 404-406)

Post Revolution Period (1800-1814)

"The first part of [Pius VII's] pontificate (1800-15), as indeed the whole history of Europe during these years, centered around the struggle against Napoleonic domination. The enterprises of Napoleon as first consul, then as emperor, imperiled the independence of the spiritual. Pius VII resisted this threat with increasing energy, conciliatory though he was in other respects ...

Despite opposition of the cardinals, the Holy Father agreed to go to Paris for the consecration (Dec. 1804) of Napoleon as emperor ... He agreed to modifications in the traditional ceremonial proposed to him beforehand by Bernier, and consented to have Napoleon crown himself ...

The Pope's remonstrances to Napoleon to improve the religious situation in France were for the most part repulsed ... Pius VII ... feared that the Emperor wished to extend to all Europe his religious system by introducing the spirit of the Revolution, as he had in Italy ... As this Napoleonic system extended to the Italian Peninsula and approached Rome, the danger mounted that the Holy See would become a vassal of France ... Events at Milan caused an irremediable rupture in the entente between the priesthood and empire ...

Napoleon found himself impelled to take possession of all Italy. This led him into a conflict of ever-increasing gravity with Pius VII . . . The conquest of Naples and the occupation of the west coast completed the encirclement of Rome . . . [Napoleon] tried vainly to make the Pope yield . . . [Finally] General Miollis invaded Rome (Feb. 1808) ... The non-Roman cardinals were driven from Rome. Pius VII, who had opposed the arrest of Pacca, his Secretary of State, was seized, carried off from Rome (July, 1809), and deported to Savona, near Genoa.

Deprived of his liberty and his counselors, the Sovereign Pontiff henceforth refused to exercise his papal authority. As a result he would not canonically appoint those nominated to bishoprics by the Emperor. Numerous sees remained vacant to the great embarrassment of the French government . . .

Napoleon then (June, 1812) transferred Pius VII to Fontainebleau, near Paris, to force his capitulation after the French victories in Russia. When the Russian campaign turned into a disaster, Napoleon hastened to finish with the Pope. Under compulsion Pius VII appended his signature to a project of concordat, which was intended as a basis for future negotiations and to remain secret. But Napoleon published the document, the so-called Concordat of Fontainebleau, as if it were a final one ... Pius VII wrote to Napoleon in vigorous terms, but Napoleon kept the letter secret. Military reverses in France [then] induced Napoleon to liberate his prisoner, who

reentered Rome on May 24, 1814." (*New Cath. Ency.*, Vol. II, "Pope Pius VII," p. 402-403)

"The papacy reached a low point in power and influence during the French Revolution and the Napoleonic period, from which it gradually recovered in the nineteenth century to reach a position of prestige in the mid-twentieth century unequaled since the Middle Ages." (*Collier's Encyclopedia*, 1975 Edition, Vol. 18, 'Papacy, P 409) —*Contributed*

Helps for Tracing Bible Student Beliefs in History

The prophets and the apostles prophesied the loss of many precious truths, and the pollution of the sanctuary class with defiling errors. As well, they spoke of the cleansing of the sanctuary as the end of the age would approach. Some brethren have researched the history of Truth doctrines, and others may have an interest in doing so. For those who wish it, the following is a staffing bibliography.

1. *Bibliographic History of Dispensationalism*, A. D. Ehlert, 1965, Baker Book House. Concise summary of the various schemes and outlines of dispensations and ages. CT Russell given about 1 page coverage of 3 ages and Divine Plan Chart approach.
2. *Living in the Shadow of the Second Coming*, T. P. Weber, 1979, Oxford. Good background of the 19th century premillennial beliefs. Essentially non-adventist in scope.
3. *Prophets and Millennialists*, W. H. Oliver, 1978, New Zealand. Relates numerous prophetic movements to historical settings. Coverage of reformation to 19th century. Substantially overlaps Froom's *Prophetic Faith*.
4. *The Protesters*, Alan Eyre, 1975, England. Christadelphian. Cites specific persons from reformation through mid 19th century with views similar to present Christadelphians. For areas where Bible Students agree with these, there is much interesting material.
5. *The Religion of Isaac Newton*, F. E. Manuel, 1974, Oxford Univ. Press. Detailed account of Newton's beliefs on the Trinity, the Millennium, prophecy, etc. He was ahead of his time.
6. *Martin Luther's Religious Thought*, W. M. Landeen, 1971, Pacific Press Pub. Assoc. Interesting discussion of Luther's beliefs on justification, death and other subjects.
7. *The Decline of Hell*, D. P. Walker, 1964, Univ. of Chicago Press. Good coverage of 17th century repudiation of the eternal torment dogma by many prominent European scholars. Contains a lot of philosophical argumentation used at that time.

8. *Foundations of the Seventh Day Adventist Message and Mission*, P. G. Damsteegt, 1977, Eerdmans Pub. Relates more to the 7th Day branch of adventists, but contains a good summary of Millerite activities.
9. *The Midnight Cry*, F. D. Nichols, 1944, Review & Herald Pub. The best single history of Millerite activities. Is a defense of many accusations of fanaticism in the 1844 movement. Available in paperback.
10. *Encyclopedia of American Religions*, J. Gordon Melton, 2 Volumes, 1978. Exhaustive survey of all types of religions. Has several articles on Adventist and Bible Student backgrounds. Bulk of this material unrelated to the Bible Students.
11. *The Prophetic Faith of Our Fathers*, L. E. Froom, 4 Volumes, 1950s, Review & Herald Pub. The best current study of beliefs on the prophetic patterns of Daniel and Revelation. Much bibliographic material and quotations from important authors from the early church through the 1840s. Excellent information on tracing the origins of historical interpretations versus modern day fundamentalist futurism. Includes sections at the end concerning SDA's distinctives.
12. *The Conditionalist Faith of Our Fathers*, L. E. Froom, 2 Volumes, 1960s, Review & Herald Pub. Complementary volumes to the Prophetic Faith books. Excellent coverage of the conditional immortality beliefs from the Old Testament times to mid-20th Century. Good material on persons like Rotherham, Storrs, and CT Russell.
13. *Future Probation in Christian Belief*, A. O. Hudson, Bible Study Monthly, England. Introductory study and brief history of the doctrine of Future Probation. Good starting point.
14. *Systematic Theology* G. G. Huffer, 1976, The Restitution Herald, Oregon, Illinois. Basically a theological textbook from a more or less Christadelphian standpoint. Has several good summary chapters on the history of thought concerning the nature of man and the kingdom.
15. *In Pursuit of the Millennium*, Norman Cohn, 1971, Oxford. A good historical account of many prophetically oriented movements in the middle ages and reformation time. Written from a sociological viewpoint.
16. *Millions Now Living Will Never Die*, Alan Rogerson, 1970. An account of Bible Student and Jehovah's Witness history from the 1870s to the 1950s. Gives a good perspective on the subject, and is sympathetic with Bible Student perspective.
17. *A People for His Name*, Timothy White, 1967, Vantage Press. An account similar to Rogerson's. The book is more difficult to find due to the limited number published.

18. *The Origin and Progress of Trinitarian Theology*, J. Forrest, 1853. Illustrates the development of trinitarian dogma in the early church in the creeds and writings of the church fathers.
19. *The Destiny of the Soul*, Wm. Alger, Greenwood Pub., Reprint. Appendix, "The Literature of the Doctrine of a Future Life," Ezra Abbott, 1968, reprint. Written from a Universalist slant, this gives good information relating Christian views on salvation and other non-Christian ones. The appendix is the valuable part with an excellent bibliography for books on the nature of man and salvation. Originally compiled in 1860, its coverage ends at that time.
20. *The Rise of Adventism*, Edwin Gaustad, 1974, Harper & Row. Contains several essays relating to Millerite activities and their special context. Has an excellent bibliography of books and journals related to Millerism and early adventism.
21. *History of Dogma*, Adolph Harnack, 7 Volumes, 1970s, reprint. Very detailed history of the early church and early middle ages. Large amount of information on various councils and the rise of trinitarian doctrines.
22. *Antichrist and the Millennium*, E. R. Chamberlin, 1975, E. P. Dutton & Co. A survey of some of the notable characters and teachings from the middle ages to early 20th century. Some material on the Watchtower, but nothing unique.
23. *Historical Waymarks of the Church of God*, Clyde Randall, 1976, Oregon, Illinois. A concise history of the Church of God, Abrahamic faith, a blend of Adventists and Christadelphian backgrounds. Contains very interesting material for comparison to Bible Student development. Benjamin Wilson belonged to this group.
24. *The Great Second Advent Movement, Its Rise and Progress*, J. N. Loughborough, 1973, reprint. A good account of the Millerite movement, with emphasis on the subsequent Seventh Day branch and its activities. Not as useful as Nichols' work.
25. *History of the Second Advent Message and Mission*, Isaac C. Wellcome, 1874. A very detailed history of the Millerite movement from an Advent Christian perspective. Some material on George Storrs, and brief notices on N. H. Barbour. Good biographical material on many Millerites and Adventists. Book is difficult to find.
26. *The Advent Christian Story*, C. J. Kearney, 1968. Brief account of the history of this Adventist branch. Gives good background for studying people that CT Russell tried to reach in the 1880s. Numerous reference to their competitive journal, *The Crisis*, can be found in the early Watchtower articles.

27. *The 1975 Yearbook of Jehovah's Witnesses*, Published by the Watchtower. Has a 100 page section covering the history of the Watchtower from the viewpoint of the Jehovah's Witnesses.
28. *Meraiism end Gershonism*, Epiphany Volumes 6 & 7, P.S.L. Johnson, 1938, Laymen's Home Missionary Movement. Contains Johnson's version of the 1917-1930 controversy in the Watchtower and PBI after CT Russell's death.
29. *The Incredible Cover-Up*, Dave MacPherson, 1975, Logos International. Historical critique of the pre-tribulation rapture idea of people like Hal Lindsey. Interesting narrative on 19th century development of 7 year tribulation and rapture views.
30. *Finding the Lost Prophetic Witnesses*, L. E. Froom, 1946. Brief personal account of tracking down sources for the Prophetic Faith books.
31. *Finding the Lost Conditionalist Witnesses*, L. E. Froom, 1965. Account of tracking sources for Conditionalist books. *What does the Future Hold?*, C. H. Hewitt, Advent Christian Pub. Contains some good analysis of various approaches to Conditionalism. Also has summary of Advent Christian views on the nature of man and of salvation.
33. *Movement of Destiny*, L. E. Froom. Similar in style to the Prophetic Faith volumes, but more concerned with developments in the post-Millerite movement of Seventh Day Adventists. Interesting notes on various unorthodox factions of nontrinitarian, future probation and nonsabbatarian adventists.
34. *Dr. Thomas, His Life and Works*, Robert Roberts, 1970, Birmingham, England. Gives a history of the founder of the Christadelphians Illustrates a similar development in beliefs to Bible Students that began from different starting points than Adventism. In some ways reflects a more accurate tradition than classic Adventism.
35. *Baptism through the Centuries*, H. F. Brown, 1965, Pacific Press. Coverage of early church practices and continues to modern revivals of water baptism.
36. *History of the Origin of the Doctrine of the Trinity*, H. H. Stannus, 1882. Emphasis on early writers and creeds on the development of the trinitarian view.
37. *The Shaking of Adventism*, G. J. Paxton, 1977, Zenith Publishers. Study by a non-Adventist on the question of justification by faith in the 7th Day Adventist Church. Useful as a comparison study, but not much direct application.

38. *A Great Baffle in the Ecclesiastical Heavens*, J. F. Rutherford, 1915. Consists of a defense of C. T. Russell against various of the morals charges by his contemporaries. Substantial biographical information.

Our contributor of the above would like to establish contacts with any others who are interested in this kind of research, and is willing to share the fruits of his. Write: Charles Ryba, 10050 Paffon, Detroit, MI 48228

We urge that the presentations of this journal be tried thoughtfully by all readers. "Prove all things, hold fast to that which is good." We do not necessarily endorse every expression of contributed articles appearing herein. Information on the authorship of any article is freely supplied on request Address all correspondence to: Beauties of the Truth, 9159 Via de Amor, Santee, CA 92071. Published through Millennial Morning.