



# British-Israel World Federation

(Victorian Headquarters)

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## MONTHLY NOTES

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### THE DIVINE REVELATION - Part 3 "THAT PROPHET"

As well as being described in Scripture as our great High Priest and coming King (Psa. 110:4; Heb. 9:11-12; Zech. 6:12-13; Jn. 18:7; Rev. 19:11-16) our Lord Jesus Christ was also recognized as a Prophet: *"And the multitude said, "This is Jesus the Prophet of Nazareth of Galilee"* (Matt. 21:11). The woman of Samaria too accepted Him as a prophet (John 4:19). Abraham was the first person in the Bible to be referred to as a prophet by God who appeared in a dream to Abimelech, King of Gerar, after he had taken Sarah into his household, saying: *"Now therefore restore the man his wife; for he is a prophet...."* (Gen. 20:7)

In the early days of Israel when a man wished to enquire of God he visited a seer (of visions). A seer could be a CHOZEH or a RO'EH (who saw more clearly or had spiritual apprehension of the vision). Gad, who bore the title "the king's seer (CHOZEH)", had joined David when he was pursued by Saul (1 Sam. 22:5) and was still with him many years later when the King had to endure punishment for numbering the people against God's will (2 Sam. Ch.24). Samuel also was called a seer - a RO'EH. Later the RO'EH became known as a NABI, or prophet. A prophet was a spokesman - one who spoke for and by the authority of another - mainly one who spoke for, or was moved by, God. Exodus 4:16 & 7:1 record that God made Aaron Moses' prophet or spokesman, but more usually the prophet was the bearer of a Divine message. Hebrews 1:1 states that *"God .... spake in time past.... by the prophets."* Speaking in the power and majesty of His Name they said, "Thus saith the Lord".

Where a seer saw visions from God, the prophet spoke the Word of the Lord as they were moved by His Spirit. Thus Moses could say "...would God that all the Lord's People were prophets, and that the Lord would put His spirit upon them!" (Num. 11:29). Many visions seen by the seers were not recorded but where a permanent record of the Divine Word needed to be preserved for future generations for instruction in the law or for prophecy, it was written down.

The Law and the Prophets formed the code of reference for the government of God's People. We read in 2 Kings 17:13: "Yet the Lord

testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." The Prophet Zechariah speaks of the reason for the scattering of all Israel: "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts." (Zech. 7:12)

Of all the prophets in the O.T. Moses was the greatest. He is described as "the man of God" or God's man, His spokesman (Deut. 33:1). Rebuking Moses' brother and sister the Lord called them to him "And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches;" (Num. 12:6-9).

At Sinai Jehovah had promised "I will raise them up a Prophet from among their brethren, like unto thee (Moses), and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:15-19) It was the fulfilment of this prophecy that the Jews were seeking when they asked John the Baptist "Art thou Elias?" And he saith, "I am not." "Art thou that prophet?" And he answered, "No." (John 1:21) After witnessing the miracle of the loaves and fishes men cried "This is of a truth that prophet that should come into the world, and after His Crucifixion the two on the road to Emmaus spoke about "Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:..." (Luke 24:19).

The Apostle Peter forcefully proclaimed that Jesus Christ was indeed "that Prophet" (Acts 3:20-23) as did Stephen in his last witness before the leaders of the Jews: "This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." (Acts 7:35-37) Just as the signs and wonders performed through Moses demonstrated his authority as God's prophet so also the proofs that Jesus Christ was God's Perfect Prophet were the works which He did - "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. (John 14:10-11) The Apostle Peter spoke of Jesus of Nazareth as "...a man approved of God among you by miracles and wonders and signs, which God did by Him ..." (Acts 2:22)

Indeed all through His ministry our Lord Himself witnessed to the fact that He was God's spokesman thus identifying Himself as "that Prophet" and fulfilling the symbolism inherent in the office of "Moses, the man of God" of the Tabernacle era. He said: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." (John 3:34). Other examples are:

"Jesus answered them, and said, My doctrine is not mine, but his that sent me." (John 7:16) "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do

nothing of myself; but as my Father hath taught me, I speak these things." (John 8:28) "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:48-50) In prayer to His Father He said: "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." (John 17:8)

The witness of the Christ to God's will in government, both in symbol (through Moses) and in reality during the period of the Old Covenant or Law Age, was by the revelation of God's righteous Law, first as it applies in a carnal society, and then as it was to apply in the spiritual life of the "new man" or believer under the New Covenant, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:4) However, the Ten Commandments and laws derived therefrom are still applicable in our day to all who walk not after the Spirit. It is not possible for carnal man to understand and apply the Two Commandments quoted by our Lord as summarizing the teachings of the law and the prophets (Matt. 22:36-40), or even likely that he would desire to do so.

Just as the 'works' that our Lord performed were the proof of His commission by God so, too, is fulfilled prophecy the proof of the prophet's genuineness and his Divine authority. However, prophecy was not confined to the foretelling of events. It included any communication God saw fit to make with men. Through His mercy, prophecy became the means in Israel of God's communication to the people when the priesthood with Urim and Thummim had utterly broken down. The prophets made the mind and purpose of God known to the people. Interwoven with appeals to remember His promised blessings for their faithfulness, and warnings of judgment for their disobedience, are constant assurances of future blessings for Israel, and through them for other nations. Though written prophecy covered the darkest period of Israel's history, and the judgments to be endured by the Israel peoples and the nations before the end of the age are solemnly foretold, the glorious future purpose of God in this earth is also made known.

The Lord Jesus Christ was the perfect exponent of God's mind and purpose, and the proclaimers of God's grace to a suffering people and a chaotic world. Both He and His words of Truth were rejected then as they are today by the Jewish Nation. But spread forth by the individuals of the Early Church that Truth was to change the course of history and the lives of millions. Sadly the machinations of the evil one have through 2000 years sought to pervert and destroy this Truth wherever occasion has arisen. When promising the coming of the Perfect Prophet Jehovah also warned of the activities of False Prophets: "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. 18:20) And many have been the false prophets of this last 2000 years.

But by God's wonderful provision His written Word of Truth has been preserved and is even now still available to those who sincerely seek to know and trust Him. I wonder do we realize its value and the great privilege we have in being able to read and study this priceless treasure free from the fear of persecution!

(Asst. Ed.)

## THE ATTACK ON CHRISTIANITY

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29-30)

The early centuries A.D. saw a proliferation of erroneous teachings and perversions of the Truth which had been taught by the Son of God. These were to permeate not only Rabbinical Judaism but Islam and Christianity as well. Instead of seeking for THE TRUTH in the inspired Word of God as presented in the Hebrew Scriptures and in the teachings of Jesus Christ, men in their arrogance expounded their own wisdom from which has resulted the profusion of false beliefs, philosophical theories and pseudo religions, to which the world has been subjected throughout the A.D. centuries.

The source of most of the heresies and perversions of the Christian Era is GNOSTICISM (so-called revealed knowledge) which is thought to have derived from Jewish cabalistic mysticism centred in Syria and Palestine during the late 1st century A.D., and was influenced by Persian dualistic religions such as Mithraism and Zoroastrianism. Gnosticism appeared originally in Syria and is linked to names such as Simon Magus and Menander of Samaria, and Satornil and Nicholas of Antioch (whose followers are thought to be the Nicholaitans mentioned in the Book of Revelation).

Gnosticism did not derive from Christianity but was a combination of diverse systems into which a few Christian elements were absorbed. It pretended to liberate the soul and unite it with God by employing mysteries, incantations, etc. It sought to supplement faith by a knowledge of so-called 'eternal truths' and to give a fuller meaning to Christianity by linking it up with earlier beliefs.

The idea that the Divinity had been manifested in the religions of all nations led to the conception of a universal religion containing elements of all. This lives on today in the interfaith push for a World Religion suitable for all men. "The result of Gnosticism was to cabalize Christianity by mingling its pure and simple teaching with theosophy and even magic." (N. Webster).

In the early 2nd century A.D. it had spread to Egypt, Rome, Asia Minor and Gaul. By the end of the century Gnosticism, which had taken on many forms and was practised mainly in secret, infested the whole of the Mediterranean world. Christian Gnostic teachers, the most prominent of which were Valentinus and his disciple Ptolemaeus who were influential in the Roman Church during the 2nd century, had synthesized gnostic mythology with Platonic metaphysical speculation and Christianity.

Gnosticism proceeded to develop as an esoteric (secret) religious movement which flourished during the 2nd and 3rd centuries A.D. presenting a major challenge to orthodox Christianity. Most Gnostic sects professed Christianity but their beliefs sharply diverged from those of the early Church. They professed to hold by means of tradition a secret doctrine superior to that contained in the public writings of the Apostles. This they communicated by means of emblems and symbols only to the initiated.

Gnosticism promised a secret knowledge of the divine realm. Sparks or seeds of the Divine Being were supposed to have fallen from this transcendent realm into the material universe which was considered wholly evil, and to have been imprisoned in human bodies.

But reawakened by knowledge, the divine element in humanity was considered able to return to its proper home in the transcendent spiritual realm. Gnostics believed that from the original unknowable God, a series of lesser divinities was generated by emanation, the last of which, SOPHIA (Wisdom), conceived a desire to know the unknowable Supreme Being, and that out of this illegitimate desire was produced a deformed, evil god, or demiurge, who supposedly had created the universe. Hence all matter was considered evil as well as its Creator.

The N.T. speaks of Jesus Christ as the "Wisdom of God" (Luke 11:49 ref. Matt. 23:34; 1 Cor. 1:24) and as the Word of God by Whom all things were made (Jn. 1:1-3), and the O.T. tells us that when creation was completed it was "very good". Thus the Satanic theories of Gnosticism are a complete negation of TRUTH.

Gnostics believed that the divine sparks that dwelt in humanity and had fallen into this universe were sent there by the supreme God in order to redeem humanity. The redemptive work of the Lamb of God was thus rejected and man was considered able to redeem himself by obtaining secret knowledge.

They identified the evil god (Demiurge) with the God of the Old Testament. They interpreted the O.T. as an account of the evil god's efforts to keep humanity immersed in ignorance and the material world, and of his punishment of their attempts to acquire knowledge. Hence Adam and Eve were expelled from Paradise, the flood was sent, and Sodom and Gomorrah were destroyed. Thus Christian Gnostics refused to identify the God of the New Testament, the Father of our Lord Jesus Christ, with the God of the Old Testament and so developed an unorthodox interpretation of our Lord's ministry.

"Gnostic rites were intended to facilitate the ascent of the divine element of the human soul to the spiritual realm. Hymns and magic formulas were recited to help achieve a vision of God (some sects today have similar rites); other formulas were recited at death to ward off demons who might capture the ascending spirit and imprison it again in a body" \*\* - a form of reincarnation!

Gnostic ethics ranged from asceticism to libertinism. As the body and the material world were held to be evil, some sects renounced marriage and procreation. Gnostics generally rejected the moral commandments of the Old Testament regarding them as part of the evil god's effort to entrap humanity." \*\* Some Gnostic sects taught revolt against all positive religion and law and the necessity for gratifying the flesh. Other sects practised carnal intercourse without limit as an expression of "perfect love". They also made use of dreams and referred to familiar spirits. The Father who sustains all that has a beginning and an end was, in their view, both male and female.

Perversion is the principle behind all the debased forms of Gnosticism. The Manichean Gnosis involving demonology and dualism was described as a desecration not only of Christian doctrines but of pre Christian sacred traditions also. "The role of the Gnostics was to reduce perversion to a system by binding men together into sects working under the guise of enlightenment in order to obscure all recognized ideas of morality and religion." (N. Webster)

Gnostic sects proliferated as did their beliefs and writings. As well as rejecting the atoning suffering and death of Christ and the resurrection of the body, they also rejected literal and traditional interpretations of the Gospels. Their literature included pseudo Gospels, commentaries on Scripture and writings such as the *Acts of John*, the *Gospel According to Thomas*, the *Gospel of Mary*; the *Gospel of Nicodemus*, the *Gospel of Judas*, the *Acts of Pilate*, the *Book of the*

*Resurrection of Christ*, the *Apocalypse of St. Paul* and many others.

Asceticism was another derivative of Gnosticism. Considering the body to be evil no care was to be given it, only the spirit was to be nourished. It is at the basis of the cruelty and neglect which has prevailed in lands where this type of belief has been dominant. During the 2nd century ascetic Gnostic sects emerged in Eastern Syria stressing an ascetic interpretation of our Lords' teachings. The emergence of Monasticism in Egypt later in the century has been linked with these sects.

Some Gnostics glorified evil and worshipped the Serpent because he had revolted against the Demiurge, while others worshipped Cain. Certain Gnostics introduced into their rites the profaning of Christian rites, and this was to form the basis of the Black Magic of the Middle Ages.

By the end of the 3rd century A.D. the distinctly Gnostic movement had largely disappeared. However, aspects of the Gnostic world view have periodically reappeared in many forms. The ancient dualistic religion called MANICHAEISM which originated in Persia, gave rise to the related Medieval heresies of the ALBIGENSES, BOGOMITS and PAULICIANS; the MONTANISTS who practised *Glossolalia* (speaking in tongues); the MARCIONITES who appointed women as priests and bishops; the metaphysical speculations surrounding the ALCHEMY of the Renaissance; 17th century THEOSOPHY; 20th century EXISTENTIALISM and NIHILISM; and the writings of the 20th century Swiss psychologist CARL JUNG.

The essence of Gnosticism is still with us, viz., the view that the inner spirit or divine element of humanity must be liberated from a world that is basically deceptive, oppressive and evil, and united with the Supreme Being. The Bible, of course, says the opposite. It tells us that it is the heart of man that is deceitful above all things, and desperately wicked. (Jer. 17:9) It is the heart of man that needs to be changed before the world can be restored.

From Gnosticism comes the idea of the deification of humanity as espoused by secret societies and visionary socialists. The Christian concept of man reaching up to God is opposed by the concept of man as God, needing no revelation and no guidance but the law of his own nature. Thus it is claimed that because man's nature is divine all that springs from it is praiseworthy, so "sins" are not to be condemned.

Gnosticism underlies much of "modern" Christian thought and New Age teaching. The rejection of the "God of the Old Testament", the conception of God as "Mother and Father", the toleration of free love and sodomy, the rejection of the Law of God, and the idea that being part of God man has a "divine spark" and therefore an immortal soul, all stem from Gnostic teaching. If the soul of man were immortal of itself there could be no judgment and Second Death, and there would be no need for Resurrection, Salvation and the sacrifice of the Lamb of God. Immortality is the gift of God to all who believe in that Sacrifice. Spiritist teaching today includes the view that animal food is unfavourable to the development of mediumistic power - hence the warning given in 1 Timothy 4:1-3:

*"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."*

(Asst. Ed.)

\*\*Microsoft Encarta Encyclopedia

## THE SEDUCTION OF YOUTH

Dave Hunt

(Condensed and adapted from Ch. 16, *Occult Invasion*, 1997,  
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With the opening of fall classes, parents (and praying friends) need to be reminded of the hazards of public school education. Former New Ager Will Baron writes, "My alienation from Christian values intensified in high school, where my teachers exposed me to ..... evolution, reincarnation, and extrasensory perception." The following letter comes from England: "I'm ..... training to be a secondary school teacher. The syllabus includes "stilling", or mystic meditation, introducing children to [power] animals and ancient spirits. The school is a mainstream state school and ..... is endorsing this Shamanism."

The crisis is global. In 1986 Robert Muller, former Assistant Secretary-General of the United Nations and known as its "prophet of hope", developed a *World Core Curriculum Manual* used by educators worldwide. Muller is a Roman Catholic. He prizes a "golden crucifix given to him by Pope John Paul II". Muller's curriculum initiates youth into a universal occult *spirituality*. He explains:

".... how can one speak of a global spirituality in a world of so many religions and atheists ....[even some] religions like Buddhism, Jainism and Sikhism which have no God? However, there is a common denominator when humans see themselves as part of a very mysterious and beautiful universe. From that awe emerges a spiritual approach to life. Everything becomes sacred ..... regarding the mysterious force which rules the universe."

No "force" could rule the universe or create man with his spiritual qualities. We were created in the image of the God who "is Spirit" and Who requires that we "worship Him in spirit and in truth". (Jn 4:24) In man's attempt to escape moral accountability to a personal Creator, the satanic teaching that an impersonal force spawned personal beings is defended as science. Muller's embrace of this lie has not alienated him from Rome, which also praises leading occultists, as this article attests:

"Jose Silva, founder of the world-famous Silva Method [received] the Special Apostolic Blessing bestowed on him by Pope John Paul II ..... the Vatican has given its approval to the Silva training course. [See *The Seduction of Christianity* for an explanation of this occult technique, formerly known as Silva Mind Control.]"

Muller admires former U.N. Secretary U Thant, a Buddhist/atheist, as one of his spiritual mentors. After all, the Dalai Lama is the Pope's partner in saving the world. In his farewell address to the UN, U Thant explained that global education must be *spiritual* but not religious - (i.e. open to occult power, closed to truth):

"I would attach the greatest importance to spiritual values..... I deliberately avoid using the term "religion". I have in mind ..... faith in the purity of one's inner self ..... With this ..... concept alone, will we ..... fashion the kind of society we want ..... global education must ... reach ... into the moral and spiritual spheres."

"Faith in ..... the purity of one's inner self"? The Bible warns against faith in self - and experience agrees that all men are but impure sinners. Christ's classic illustration of the self-righteous Pharisee and repentant publican tells it all (Luke 18:10-14). But plans for global education and a new world rest upon man's alleged inherent goodness and his trust in the god within. *Spirituality without truth* is the deadly ecumenical foundation of global education!

This theme was prominent at the Second Annual State of the World Forum in October 1996. In his plenary address, Rabbi Arthur Hertzberg singled out religions as "the cheerleaders of hatred." The Forum praised Buddhism while denigrating Christianity and echoed author Duane Elgin's assertion that "knowing our connection with the consciousness of the living cosmos ...[is the] foundation for global culture". Said Gorbachev, "We envision a revolution of the mind, a new way of thinking ....." Harvard student leader Bill Burke-White said:

"This community [today's students].... has no tolerance for ..... fundamentalism ..... we were born into an awakening Earth ..... Imagine ....a Global Youth Alliance ..... a networking of the many youth organizations that share these heart-felt visions for the new millennium ...."

World education leaders are determined to brainwash youth with Muller's occultism. This was evident again at Global Citizenship 2000 Youth Congress April 4-6, 1997 at Vancouver B.C., dominated by Muller. His beliefs in large part come from Djwhal Khul (a seducing spirit claiming to be a long-dead Tibetan Master and well known in the occult world). The preface to Muller's *World Core Curriculum* states:

"The underlying philosophy upon which The Robert Muller School is based will be found in the teachings ..... in the books of Alice A. Bailey [spirit-channelled] by the Tibetan teacher, Djwhal Khul. The Robert Muller School ..... is now certified as a United Nations Associated School providing education for international co-operation and peace."

Muller received the UNESCO Peace Education Prize in 1989. In 1990, delegates from 155 countries met in Thailand at the World Conference of Education for All to continue planning a world curriculum, much of it adapted from Muller's (Djwhal Khul's) ideas. This demonic agenda has been backed by both Republican and Democratic administrations: Bush's America 2000 and Clinton's Goals 2000 leading to Project Global 2000. Dr. D.L. Cuddy, of the U.S. Department of Education, explains:

"UNESCO AND UNICEF, ..... partners with Global 2000, are putting into action the initiatives developed at the World Conference of Education for All, the largest educational conference ever held."

America 2000 establishes federal educational and testing standards nation-wide through "Outcome Based Education" (OBE). OBE has little to do with education and much to do with indoctrinating children into "politically correct" beliefs. As *The Iowa Report* puts it, OBE and Mastery Learning (ML) are designed for "manipulating students through behaviour modification ..... destroying their ..... religious values. The father of ML, Benjamin Bloom, defines good teaching as 'challenging the student's fixed beliefs...' Christian values are not acceptable..... students become global citizens..." "Outcomes" are monitored to determine whether student thinking conforms to world "norms". If not, the National Diffusion Network (NDN) distributes materials to "remediate" the deficiencies. The program is international. Jean-Francois Revel critiques France's version of OBE/ML:-

"After five or six years of elementary "instruction" a good third of the children ..... were practically illiterate ..... almost half of the students entering university could read but hardly understand what they were deciphering."

Well-laid plans go back many years and are intended to climax in the year 2000. In 1934, the Carnegie Corporation funded a study on education to assist "Western civilization merging into a world order" and predicted that "a new age of collectivism [socialism] is emerging". In 1958, President Eisenhower signed the first United States-Soviet education agreement. In 1972, Harvard University Professor of Education and Psychiatry, Chester M. Pierce, stated in his keynote address to the Association for Childhood Education International:

"Every child in America entering school ..... is insane because he comes to school with certain allegiances toward our founding fathers, toward his parents, toward a belief in a supernatural being ..... It's up to you, teachers, to make all of these sick children well - by creating the international children of the future."

The transformation in education accelerated with the historic *General Agreement* signed by Reagan and Gorbachev in Geneva, Switzerland, in November 1985. The *Agreement* "traded U.S. technology for U.S.S.R. psychosocial strategies used to indoctrinate children, modify behaviour, and monitor the people to ensure compliance". Incredible! The destruction of biblical Christianity the Soviets had attempted was revealed to be the goal of education in the United States as well.

Public schools, closed to Christianity, became the experimental laboratories for the latest psychological theories and welcomed all manner of occultism, from Native American spirituality and yoga to witchcraft. Universities led the revolution against biblical Christianity. John Steinbacher rightly said, "The humanist revolution is proceeding full tilt ahead ..... and the 'congregation' for the new religion is a captive student audience..." As *Humanist Magazine* stated:

"The classroom will and must become the area of combat between .... the rotting corpse of Christianity ..... and the new faith of Humanism."

The ultimate goal is to control the thinking of the world's citizens. But evangelical Christianity stands in the way and must be neutralized. In its place, Native American spirituality

and other occult techniques of Shamanism (such as visualization of inner guides) are being introduced. A dedicated humanist and occultist minority has seized control of America's courts, public schools and media and is determined to remould the thinking of our youth.

The destruction of conscience in public schools is reflected in the amoral, evil heroes and heroines today's youth admire. Marilyn Manson's album, *Antichrist Superstar*,

...was the third top-selling CD in its first week of release [fall of 1996]. With his stage name taken from suicidal sex symbol Marilyn Monroe and serial killer Charles Manson, this ordained satanist priest and his head-banging band openly defy every moral principle. Wearing T-shirts that read "Kill God, Kill Your Mom and Dad, Kill Yourself", the band celebrates hate, racism, sexual depravity, violence and blasphemy ..... as they mock God and rant against Jesus. Marilyn [Manson] said: "I'm on my way down ..... I'd like to take you with me."

In her book, *Growing Up Gifted*, Barbara Clark of the California State University system advocates the practice of yoga, visualization and the development of psychic powers. "Transcendence" comes through establishing a sense of "unity consciousness" among students by "transpersonal communication", creating confidence in U Thant's "purity within". God's truth is replaced by "inner knowing".

"Transpersonal communication is designed to help people learn to trust .... their personal experiences and accept .... these experiences as their best source of wisdom and truth."

Such is the pagan and defiantly anti-Christian mentality in public schools. There is open hostility to God's truth. The latest brainwashing technique is called "consensus building." Individual convictions are dismantled and everyone must agree upon the new global standard "for the good of all".

Ecumenism fits that mould, but is more subtle. The "group-think" in public schools is the mirror image of the submission of mind and will demanded of loyal cult followers, including Roman Catholics, Mormons, Jehovah's Witnesses, et al. Forbidden to interpret the Bible for themselves, they must trust their cult/church for its interpretation and for salvation.

The joining of evangelical leaders with Roman Catholicism

furtherns Satan's plans. Catholicism, which has for centuries been the partner of despotic rulers, fits well into the new world order.

To enforce the remoulding of youth into the world citizen of the future, the government professes concern for the *psychological well-being* of the child. Martin L. Gross has well said that psychology's "experimental animals are an obliging, even grateful, human race" and that "the schoolhouse has become a vibrant psychological centre ...." Psychology is ecumenism's final glue, providing a common anti-Christian religion that all the world (including Christians) accepts. Hear Freud's explanation to a patient:

"I pointed out to him that he ought logically to consider himself as in no way responsible for any of these traits in his character ..... these reprehensible impulses ..... were only derivatives of his infantile character surviving in his unconscious; and he must know that moral responsibility could not be applied to children."

To replace conscience, public schools teach students to access an "inner wisdom" through techniques used by witchdoctors for contacting the "spirit guides" (demons) that empower them. (Tragically, similar occult techniques have invaded the church through Norman Vincent Peale, Robert Schuller, Yonggi Cho, Richard Foster, Calvin Miller, various "inner healers" and Christian psychologists.) The nationwide curriculum READ includes the following:

"Close your eyes and breathe deeply to relax ..... Picture in your mind a place ..... ask to meet a guide. An animal, person or being will accompany you and give you whatever power you might need..... Watch .... this new companion .... Listen to what it says. Go wherever [it] wants to lead you. You are safe...."

If ever there were a time to examine ourselves to be certain that we are "in the faith" (2 Cor 13:5) and to "earnestly contend for the faith" (Jude 3) in love and faithfulness to our Lord and to His unchanging Word, *it is now*.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

(Colossians 2:8)



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### THE BOOK OF REVELATION - PART 11 CH. 9 - SECOND WOE (CONT'D)

(Abridged from a lecture by Dr. N.F. McLeod)

The previous article (Monthly Notes September, 1997) dealt with the first part of the Second Woe as symbolically described in Revelation Chapter 9. In dealing with verses 13 & 14 the comment was made that the voice from the four horns of the Golden Altar pronounced God's coming judgment on the unacceptable lives of the corrupt Christians of the period. The final verses, 20 & 21, state plainly and unsymbolically the degree of corruption into which Christendom had fallen and in which Papal Christendom was to continue despite the grave warning given it by the destruction of Eastern Christendom, viz., the Eastern Third of the Roman earth.

The following in-depth study of verses 20 & 21 of Chapter 9 demonstrates the unerring accuracy of God's prophetic Word which states:

*"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils (demons), and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. 9:20-21)*

The political destruction and suffering of the Eastern third of Roman Christendom by armies of the Turkish Moslems failed to bring about repentance in the "rest of men", i.e. the men of Western Christendom who also had been guilty of the same sins of idol worship and murders, sorceries, fornication and thefts previous to the time of the judgments. This was the period of the 'hour, day, month and year' (signifying 391 years), when the Turkish "Woe" (the 2nd Woe or 6th Trumpet of Chapter 9) gathered, advanced, receded, then gathered and advanced again, to destroy the Eastern Empire which had been the Greek third of the Roman Empire.

#### POLITICAL SITUATION

During these four centuries prior to the fall of Constantinople in 1453, the kingdoms which made up Western Christendom had grown in strength. At their marriage in 1474 Ferdinand of Aragon and Isabella of Castile united their kingdoms and in 1492 expelled the Moslems altogether from what had become Spain. During the same period the central Frank or French dynasty and kingdom had gradually regained its lost principalities.

England after the Norman conquest under William I (1066) - Togril Beg's contemporary - became united in government throughout its whole length and breadth, and had also attached to its dominions Wales and Ireland. Thus began a rivalry between England and France for more than three centuries, a prominent feature of their history in the Middle Ages.

The great elective Germanic Empire so famous under Henry the Fowler and Otto of the 10th and 11th centuries, after a partial diminution of strength and glory through its wars with the Romish bishops of the Italian and Swiss republics, in the 13th, 14th and 15th centuries, had now at last under the house of Austria, assumed again majesty and strength. It stretched east and north to include the kingdoms of Bohemia and Hungary, Saxony and Pomerania.

Italy was the original seat of Empire and continued to be the centre and spring of European politics. In its northern districts for the first two centuries and more, the Lombard cities were notable. Pisa, Genoa and Venice had successively or contemporaneously triumphed in the Mediterranean in commerce and in war. Then except for Venice they subsided. In the south, Naples experienced a meteoric rise and gradual fall in the Norman power of the 11th and 13th centuries when the sovereignty was alternately claimed and exercised by France and Spain. In Central Italy the Bishops of Rome were sovereign. About the middle of the four-century-period which we are discussing (1050-1450), the Bishop of Rome - the Pope - came to the acme of power. Under Innocent III the papacy in this Ecclesiastical State came to dominate the politics of Europe, as well as Italy. Central Italy became recognized as the Ecclesiastical State or was sometimes dubbed the Patrimony of St. Peter. Although all attempts to bind Italy together in one great secular monarchy were aborted, the Roman See sustained ascendancy over all other Italian powers.

#### INTELLECTUAL ADVANCEMENT

At this time also intellectual energies awakened from their comparatively long slumber. Universities in the 12th and 13th centuries had been established and thronged with students in Oxford, Cambridge, Paris, Montpellier, Bologna, Padua, Salamanca and Prague. At first the course involved mainly the study in the arts, medicine, jurisprudence and theology. In the 14th century (illustrious as the era of Dante and Petrarch) a fairer literature and a larger range of study and thought opened up and a scientific method of thought was beginning to appear.

As the impending ruin of the Roman Empire in the east with the advance of the Turkish woe was perceived, scholars of Greece with their books and their learning began fleeing west into Europe in increasing numbers. The great influx of ancient classical literature, including Bibles in the original Greek, was eagerly pursued and studied. These Greek Bibles were found to throw more light on the understanding of the Scriptures compared with the Latin Vulgate of Jerome accepted by Rome. Erasmus who had first studied ancient Greek at Oxford brought out the first Greek text of the New Testament.

The new understanding of Scripture together with its more intensive study was to be the main cause of the Reformation.

#### RELIGIOUS ZEAL

Another characteristic of this 400 years leading up to the fall of Constantinople, is religious zeal. The wars of the Crusades were fought between the 11th and 13th centuries. Magnificent churches were built in England, France, Italy and Germany. Despite all this zeal and despite the advances of the kingdoms of the West towards political power, civil liberty, wealth, intellectual energy, and the acquirements of literature, authentic records provide evidence that the religion of the time was pervaded by the grossest

#### superstition and darkness of religious truth.

Sadly, the truth and moral purity of the teachings of our Lord Jesus which had been largely lost at the beginning of this 400 year epoch were not recovered. The situation could not be better characterized than by the brief description given in verses 20-21.

*"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship .....*

Then is described their objects of worship - demons, and idols of gold, silver, brass, stone, and wood - and their continued practice of murder, sorcery, fornication and theft.

#### How is this borne out by history?

##### DEMONS and IDOLS

The word 'demon' used as it was in St. John's time in the current literature of the Roman world, signified those fictions of men's fancy - the heathen gods. The more common biblical meaning of the word in the New Testament applied to spirits that possessed demoniacs. The Greek word in Rev. 9:20 is *daimonion* (Strong 1140). Vine notes under this word that "Demons are the spiritual agents acting in all idolatry. The idol itself is nothing but every idol has a 'demon' associated with it that induces idolatry, with its worship and sacrifice. They disseminate errors among men and seek to seduce believers." The Bible warns: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Tim. 4:1) Such was rise during the period of the First (Saracenic) Woe.

In 786 Irene, wife of Leo IV, the iconoclast who opposed the veneration of images, in order to re-establish image worship after the death of her husband, called a Church Council at Constantinople. This was frustrated by the soldiers so she cunningly moved the venue to Nicaea in 787 where she revived the adoration of images and reunited the Eastern Church with Rome. Knowing that her son Constantine would prohibit image worship as he approached maturity, she had him blinded. Elliott points out that the very next year after Constantine Copronymus condemned image worship at the 7th General Council of 754, the Caliphate was divided and the Saracenic Woe (Ch. 9:3-11) appeared to end. But after Irene caused the 754 decrees against image worship to be reprobated and disavowed, the Saracenic Woe was revitalised.

From this time image worship started to take the place of the One, True Mediator - Jesus Christ. So the stage was set for the demons associated with these images to be unrepented of in 1453, as were the idols of gold, silver, brass, stone and wood. Such idol worship was rampant at this time and afterwards, and was not repented of as being against God's Commandments. Elliott states: "In the houses as well as churches - the street corners and the highways - the cabins of the poor and the palaces of the rich - they had their images of suitable material; and before them through the times spoken of, high and low, rich and poor, laics and ecclesiastics did all, in contempt of God's Law, just as their pagan forefathers, alike bow down and worship."

Speaking of Serenus of Marseilles Fleury observes that all the ancient images were images or pictures of wood. Among the other materials mentioned there is a curious evidence of the Latin Church being particularly intended in this prophetic notice. The Greek Church allowed pictures as unsubstantial, but anathematized bowing before statues as idolatry.

In 1215 deified bread was added to the other material objects of worship by Innocent III who then at the 4th Council of Lateran, authoritatively enjoined the doctrine of Transubstantiation. However, as this was not a saint, but erroneously supposed to be Christ, its worship was not considered demonolatry.

Romanists generally disclaim the charge of idolatry with indignation.

They should remember that the arguments they use in support of their disclaimers are just such as would be used by a Plutarch or a Julian in explanation and defence of heathen idolatrous worship, viz., as themselves looking through the idols to God. The ancient pagans charged the apostatizing Christians before the close of the 4th century with idolatry in a new form: martyrs and the cross. Subsequently, the Moslem Saracens and Turks also charged them with idolatry.

Having dealt with the idolatry of verse 20 we now turn to the immorality of verse 21: "...murders, nor of their sorceries, nor of their fornication, nor of their thefts."

#### IMMORALITY

Anyone who has studied the history of the Middle Ages would notice the widespread licentiousness then prevailing, especially among the clergy. Historians, poets, ballads and acts of Councils all testify to the gross immorality of these times. Chateaubriand says, "If you wish to see the horrors of those ages - read the Councils. Giovanni Boccaccio (1313-1375) the Italian author in his Decameron relates the licentious behaviour of the times, set against the sombre backdrop of the Black Death.

Licentiousness was not only the accompaniment, but a result of the prevailing demon-worship: immorality and vice were fostered by it. The known immorality of even the most eminent saints worshipped (just as with the heathen deities in ancient times) acted as an incentive rather than a preventive to sin and impurity.

The system of indulgences was more productive of immorality than its cure.

Pilgrimages to one or other of their saint's shrines were frequent in the Middle Ages, as one kind of penance for sin, and means to its remission. These pilgrimages were enjoined on individuals or on multitudes of both sexes at the same time and in the same place and were productive of immorality on the largest scale. Hallam in his "Middle Ages" says: "This licensed vagrancy was naturally productive of dissoluteness."

The compulsory celibacy of the Clergy was strongly enforced throughout the Romish Church from the time of Gregory VII (Hildebrand) 1073-80. This was promoted a) from the Manichaean (Gnostic) idea of the inherent evil of sexual relations; b) because as the priesthood was considered a distinct class familiar intercourse with ordinary mortals was felt to be incompatible with priestly dignity; and c) because as the clergy had complete control of the Church finances, it was undesirable for them to have dependent families. However, it resulted in depraved behaviour among the monks and nuns. The state of the nunneries in Rome around 1347 is described in "The Life and Times of Rienzi".

Auricular Confession was a practice recommended and fostered by the Popes from early times. However, in the 4th Lateran Council in 1215 it was for the first time authoritatively enjoined, as an integral and necessary part of the Romish religion. Much has been written about the degradation of women by the system of the confessional. Dens states: "This practice of auricular confession, besides its other appalling evils made the tainting of the female mind an integral part of Romish priesthood, and gave consecration to the communings of impurity." A similar state exists even today. Just last century after years of experience as a priest of Rome, Charles Chiniquy in his book "The Priest, the Woman and the Confessional" written in reply to Pusey's desire to reinstate the confessional into the Church of England says: "There are two women who ought to be constant objects of the compassion of the disciples of Christ and whom daily prayers ought to be offered at the mercy-seat - the Brahmin woman who, deceived by her priests, burns herself on the corpse of her husband to appease the wrath of her wooden gods; and the Roman Catholic woman, who, not less deceived by her priests, suffers a torture far more cruel and ignominious in the confessional box, to appease the wrath of her wafer-god."

## PSEUDO CHRISTIANITY

The pseudo Christianity of the 400 years was opposed not only to the Bible, but also to the 'moral sense of natural conscience.' Indeed the religion of the Bible was at that time almost unknown. Just as the heathen idolatry had its magical deceptions in every country, so the priests of the Romish Church practised theirs, but only in proportion as the ignorance prevailing might allow.

Myconius, a fellow-labourer of Luther, paints the following picture of the religion of this period: "The sufferings of Christ were looked upon as an idle tale or as the fictions of Homer. There was no thought of the faith by which we become partakers of the Saviour's Righteousness and of the heritage of Eternal Life. Christ was looked upon as a severe judge, prepared to condemn all who should not have recourse to the intercession of the saints, or to the papal indulgences. Other intercessors appeared in Christ's place: first, the Virgin Mary, like Diana of Paganism, and then the saints, whose numbers were continually augmented by the popes. These mediators granted their intercession only to such applicants as had deserved well of the orders founded by them."

Southey's "Book of the Church" exposes some of the tricks and sorceries of the Romish pseudo-Christian priests. Wycliffe mercilessly exposed them in the last quarter of the 14th century, as did Huss early in the 15th century. An example from Huss's treatise 'Against the Impostures of the Covetous Priests' mentions those priests who put their own blood into the host, to make fools believe that it is the blood of Christ. Those who know the history of this period are acquainted with the impostures through which miracles were wrought, whether by priests themselves directly, or more often by the relics or images of saints - images "which could neither see nor hear nor walk". Many such images were believed to possess human senses and to have power to make the lame walk, to restore sight to the blind and hearing to the deaf. So-called saints were on this account canonized as it was called by the popes or, in other words, deified.

Lying visions of what was happening in purgatory were related by priests. Mr. Hallam writes "It must not be supposed that these absurdities were produced by ignorance. In most cases they were the work of deliberate imposture." They were the sorceries referred to here in Revelation 9:21 and in Revelation 18:23 which is the Greek word 'Pharmakeia' meaning 'medication (pharmacy) and, by extension, magic.'

But why did the priesthood and the monks, the bishops and the popes with one consent deceive? The last word in verse 21 points to the master-motive "They repented not of ....their THEFTS". The love of money, that 'root of all evil' is paramount here.

**THEFTS** - Ambition and pride operated with most in the ecclesiastical higher stations, indeed with more than the high ones in the priesthood. Again with many there operated a dark, blind superstition. But the love of money operated with all. Hence the value fraudulently assigned to relics of which the demand and the supply were incessant through the Dark Ages in Western Christendom. In his ecclesiastical sketch of the 12th century Mosheim observes: "The abbots and monks carried about the country the carcasses and relics of saints in solemn procession; and permitted the multitude to behold, touch and embrace the sacred remains at fixed prices." Bones, arms and feet were preserved in gold and silver boxes: they were given out during mass for the faithful to kiss, and this too was a source of great profit. Hence the exultation of this and that saint's miracle-working merit in order to draw deluded votaries to make their pecuniary offerings at the shrine; and the canonization of new saints and dedication of new images when the interest of the old was partially worn out. Every cathedral had its tutelar saint and every saint his legend, fabricated in order to enrich the churches under his protection, by exaggerating his virtues and miracles and consequently his power of serving those who paid liberally for his patronage.

Indulgences were sold first by the bishops to clergy and the people, then afterwards, in the 12th century by the popes as a papal monopoly. With sufficient money payment sins and purgatory were remitted. In the pontificate of John XXII about 1320, there were invented the celebrated Tax of Indulgences of which more than 40 editions are extant: incest cost if not detected 5 Groschen and if known and flagrant 6 Groschen. A certain price was affixed similarly to adultery, infanticide, etc. Wycliffe in the late 1300's stated that "Indulgences were mere forgeries whereby the priesthood rob man cursed of their money: a subtle merchandise of Antichrist's clerks whereby they magnify their own fictitious power, and instead of causing men to dread sin, encourage them to wallow therein as hogs". Fornication among the priesthood was licensed. In the year 829 it is reported that it was not infrequent for the clergy to live in concubinage for a money price paid to their ecclesiastical superiors, a habit which expanded in later ages.

Pilgrimages to shrines of greater or lesser importance also raised money for the church. Elliott gives a price list for visiting some of the shrines. Above all, was the pilgrimage to Rome, especially on the gigantic scale of the Jubilee. The Jubilee idea was invented by Pope Boniface VIII in the year 1300 in lieu of crusades to Jerusalem. For these pilgrimages to Rome and visitation of its churches, every sin was to be cancelled to the pilgrim and his salvation ensured. There were also the assurances to the dying man of forgiveness and salvation in the case of testamentary bequests to the church or monastery.

Even after death, tales were related to surviving relatives of the efficacy of masses for the dead, and of indulgences bought by survivors, to free the soul from purgatory. There was also the sale of ecclesiastical dignitaries from Rome and the episcopal licences of fornication, regularly granted to the priesthood century after century, at a money price.

Penances, works invented by monks and priests to atone, supposedly, for sin also brought money into the treasury. Penances such as the repetitious chanting of Ave Marias and the prayers of Saint Ursula and St. Bridget could be compounded for by items of value. The people therefore brought to the convents and to the priests money and everything that had any value - fowls, ducks, geese, eggs, wax, straw, butter and cheese.

Bishops no longer preached but spent their time consecrating priests, bells, monks, churches, chapels, images, books and cemeteries - all of which brought in a large revenue.

(To be Continued)

## OUR POWERFUL LEADER

The greatest manifestation of power of which we are aware is that which brought the material universe into being. Seizing upon that as a demonstration, the Father shows it to be an illustration of the power of the Son.

"And thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands . . . As a vesture shalt thou fold them up: and they shall be changed." (Hebrews 1:10 & 12)

This Son of God is made unto us "the wisdom of God, and the power of God." (1Cor. 1:23-24) He qualified to become our leader by being born into our world, and by partaking in every particular of our experiences of this world except that He knew no sin. . . To bring about the deliverance of the nation Israel from the bondage of Egypt, Moses was materially armed with a rod, but also with that power of the Son of God. He controlled the meteorological forces and brought about unprecedented weather. He controlled the entomological world and brought plagues of lice and of frogs, etc. He controlled the issues of life and death and brought death into every Egyptian family. Moses was thus supported with Divine power and Israel was set free.... These were but incidents in the long administration of the Lord. He set the course of world history; . . . gave to mankind local self-government in the earth for a period of 2,520 years. Now the time of human experimentation is ended. It is approaching the seventh millennium, during which the Son of God who is also the Son of man, shall rule. Men can no longer be allowed to misrule the earth. It must now become the Kingdom of our God and of His Christ in very deed and matter of fact and truth. (From "The Man" by Rev. W. Pascoe Goad)



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## MONTHLY NOTES

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### THE BOOK OF REVELATION - PART 12 THE SECOND WOE (CONT'D) Ch. 9 vs 20-21 (Cont'd.)

*"Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts".*

#### MURDERS

There is yet another heavy charge predicted in Revelation 9:21 against Western Christendom during the "hour, and day, and month and year" period, viz., the charge of murders. This charge arose from the teaching of truth in the 12th century. This truth came not from priestly legends, the schools, Papal Decrees or Councils or even from the books of human literature. It came from a Book all but forgotten if not unknown. Unknown not only to the laity but most importantly forgotten by the monks and clergy. This Book is the Bible.

A small group of people, followers of Peter Waldo of Lyon, began to study the Bible and to live according to its precepts. Surely the written authority for their doctrines was unquestionable! The moral excellence and innocence of these Waldenses should have confirmed the rightness of their beliefs. Surely these righteous people anxious to enquire into, and act on God's Word were not a threat to anyone! One would have hoped that this partial opening and almost re-discovery to the French laity of the Book of God would be hailed with joy. Was not the foundation laid in its knowledge and study, for a real and general amelioration of morals?

Instead of this, the Book itself was quickly denounced by both Pope and priesthood and partially suppressed. Dr. S. Maitland states in his "Dark Ages" that as a result of his researches into the literature of that extended period (800 - c.1200) he "knows of nothing which would lead him to suppose that any human craft or power was exercised to prevent the reading, multiplication, or diffusion of the Word of God." But it must be observed that Dr. Maitland's researches refer to monastic bodies or the clerical order, and to the Latin Bible almost entirely: in regard of which and whom Dr. Maitland's statement may be substantially correct. But it was in regard of translations for the laity, and when as a result of reading them, the laity came to see something different in religion from the doctrines of the priests and papacy that the trial of principle arose.

In 1229 the Council of Thoulouse prohibited the laity from possessing the Scriptures. About 1270 James I King of Aragon passed a law that whoever possessed any of the books of the Old or New Testaments in the Romance or vulgar tongue and did not bring them to the Bishop to be burned, should be suspected of heresy. In England in 1408, Arundel, Archbishop of Canterbury decreed in convocation that neither Wycliffe's nor any other in the English tongue should be read until approved by a bishop. That several persons were burned for non-compliance is evidenced in bishops' registers.

Against the righteous Waldenses the cry of heretic was raised. Their extermination began forthwith, and continued long after as one of the most meritorious of religious duties. First, in the 3rd Lateran Council, 1179, anathema was declared against certain dissentients and heretics of cognate character; then against the Waldenses themselves in papal bulls of 3, 1207 and 1208.

Again, in a decree of the 4th Lateran Council held in 1215, a Crusade, as it was called, was proclaimed against them: and "plenary absolution promised to such as should perish in the holy war, of all sins committed from the day of their birth to that of their death". "And never," says Sismundi, "had the cross been taken up with more unanimous consent".

And never, we may add, was the merciless spirit of murder exhibited more awfully in all its horrors. It was accompanied and followed by the Inquisition, an institution first put into action by Dominic and founded in 1183 by a decree of Pope Lucius. But the Court of the Inquisition was not regularly formed until 1233 after the death of Dominic, although still made up mainly of Dominican monks. This horrid tribunal carried on its inquests into heresy behind the scenes, but with the power of the secular arm. The Princes of the West supported it into all the individualities and privacies of domestic life. The same spirit was unleashed upon attempts to revive religion in England by Wycliffe from 1360-1380 and in Bohemia 30-40 years later by Huss and Jerome.

During the latter half of the four centuries we have been discussing, whether under the name of Petrobrussians, Catharists, Waldenses, Albigenses, Wycliffites, Lollards, Hussites, Bohemians, Thaborites, not only dissenting heretics, but the most genuine disciples of Christ, were marked out for slaughter. This era was indeed a very black era for true Christians. A time when the Papacy with its Roman so-called Church was showing itself as the bitter enemy of true Christianity. Murder was very evident in this black catalogue of Romish sins.

Thus the prominent features of what was then called religion in Western Europe during the period of the "hour, day, month and year", i.e., up until the fall of the Greek Empire (or Eastern Roman Empire), were IDOLATRY, SORCERIES, FORNICATIONS, THEFTS AND MURDERS.

Devotees of chivalry and romance would paint the Middle Ages as the ages of faith, illumination and perfection of the Church, but the religion contemplated by most such describers is obviously the imaginative and the external, not that which the Bible recognizes of heart-cleansing practical godliness. Out of the voluminous writings by scholars and mystics, some people have carefully selected extracts with more or less moral beauty and religious truth in them. From these writings they infer that such religion was the "spirit of the age". This conclusion, however, does not accord with the facts of history. These facts are as directly against the representation alluded to, as they accord in every iota with the wonderful predictive statement of verses 20 & 21 of Revelation Chapter 9.

We should also compare these sins of Papal Christendom with the Apocalyptic BABYLON and reprobates of Revelation 18: 23 & 24:

*"And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries*

*were all nations deceived.*  
*And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."*

#### REPENTED NOT

The spiritual condition of the Roman Church did not improve during the next 50 years for, as the prophecy further intimates, the terror of the fall of Constantinople induced neither reformation nor repentance. Of such not a sign is discoverable in the acts or history, either of the ruling powers or the body corporate of Western Christendom. Rather, there was only fresh authorization and fresh addition to the sins, the continuance of which can be traced throughout the latter half of the 15th century and beyond.

First, as to the established demonology: in 1460 the Dominican Alain de la Roche in Hyper-dulcia of the Virgin Mary, revived the ROSARY first brought in by Dominic, which involved mechanical devotion with its 15 bead-told decades of Aves and Pater-Nosters intermingling, and was embraced alike by high and low, laics and ecclesiastics. The use of rosaries soon became the rage in Christendom and, consecrated by Papal sanction, still continues today.

In Ballarmines "Doctrina Christiana Breve" a manual authorized by Papal approbation, the 15 mysteries are explained. To the question: "Why repeat the Ave after the Lord's Prayer?" the answer is given "That by the intercession of the Virgin Mary, I may more easily obtain from God what I ask". But as there are 10 Aves to one Pater-Noster what value is placed upon Christ's intercession?

In 1476 Pope Sixtus IV in support of the same favourite branch of demonolatry gave sanction to an annual festival in honour of the Virgin's supposed immaculate conception; condemning and excommunicating its impugners. This dogma was quite unscriptural and palpably false and absurd. In 1139 when the canons of Lyons had introduced a festival in honour of the conception of the immaculate Mary, the leading guardians of orthodoxy rebuked them, claiming that it would be just as reasonable to do the same thing in the case of our Lord's grandmother, great-grandmother, etc.

Anselm, Bonaventura, Albertus Magnus and Thomas Aquinas agreed with the mediaeval popes in denying the immaculate conception of Mary. Duns Scotus and his followers insisted on the doctrine, which gradually made its way to acceptance as a church dogma. The Council of Trent was non-committal. The Jesuits took the Scotus side against the Dominicans and Jansenists. With their restoration to leadership, they began to scheme for the enforcement of the doctrine on the consciences of the entire Church.

#### CANONIZATION

The system of canonization was still continued after Constantinople's fall. In 1460 the enthusiast Catherine of Sienna was canonized by Pope Pius II, in 1482 Bonaventura the blasphemer by Sixtus IV and in 1494 the more respectable Archbishop Anselm by Alexander VI. Alexander's Bull in language more heathen than Christian avows it to be the "Pope's duty thus to choose out and to hold up the illustrious dead, as their merits claim, for adoration and worship."

Again with the increasing demonolatry, both sorceries and thefts increased also. Rosaries were put on sale and blasphemous visions and lying miracles were with the most solemn assertions urged by Alain and his fraternity in promotion of such sales. Indulgences invited the devout to the celebration of the immaculate conception, the rites of which were to bring gains as usual to the priests who celebrated them, and thus robbed the poor worshippers.

Each act of canonization was a recognition of the new saint's miracle-working, whereby to draw devotees and offerings to the local shrine. Nor did Rome accord the canonization without first itself receiving payment.

Pope Pius II (1464-71) reduced the JUBILEE CYCLE for pilgrimages to Rome from 33 years to 25 years, thereby accelerating the return of that absurd but most lucrative ceremony. For those who could not go on pilgrimages to the saints' shrines, relics and indulgences were farmed all through this half century and the country was overrun by the hawkers that farmed them. With the latter, as the 16th century opened, the name of Tetzel is infamously associated. Connected as this was with the legends invented and preached to promote the sale, it may be considered as the crowning example of this epoch, of the union of thefts and sorceries in the Papal system.

#### IMPURITY

Meanwhile impurity had advanced also chiefly among the priesthood. The popes led the way. So Innocent VIII, whose criminal character is recorded in a famous epigram, was elected in 1484 to be the Holy Father of Christendom. So, also, Alexander VI his successor who at the close of the 15th century stood before the world as a monster of impurity and every other vice.

Merle D'Aubigné sketches his character thus: "He lived first with one lady; then while a cardinal and archbishop with her daughter Vanozza. Having obtained the papedom in AD 1492, by bribing each of the cardinals, he then celebrated the marriage of his daughter Lucretia, another of his mistresses being present at it, and the festivities were enlivened by farces and indecent songs. The dissolute entertainments given by him and by his equally infamous son Caesar and daughter Lucretia, are such as may not be described or thought of. He died in 1503." And Rome copied his example. "Most of the ecclesiastics", writes the historian Infessura, "had their mistresses, and all the convents of the capital, were houses of ill fame."

As in Rome, so in the provinces. In many places the priests paid the bishop a tax for the woman with whom he lived and for every child he had by her. So established and unblushing was the custom now of above six centuries' duration that Erasmus tells of a German bishop publicly declaring at a grand entertainment that 11,000 priests had come to him for that purpose. The confessional but added to the mischief.

#### MURDERS PERSIST

Finally, there was a notable persistence of murders. Of isolated cases we mention only the Dominican Savonarola, an enthusiast, but one of the wisest and worthiest of the age. He preached at Florence against the vices of Rome, and predicted what his soul longed for, an approaching theocracy under the Lord Jesus Christ, in place of the then corrupt government. In 1498 he was seized by the papal emissaries and burnt at the stake.

Earlier in the half century following the fall of Constantinople and on a scale such as to force itself on the world's attention were ANTI-HERETICAL CRUSADES. These were directed against the Bohemians and, again, the Waldenses. Pope Paul II was elected pope in 1446 because as a Venetian he seemed the fittest of the cardinals to lead Christendom against the dreaded Turks. But he actually diverted the Hungarian King from warring against them to fight a war against the Bohemian Hussites, promising him the crown of Bohemia as a reward. A fierce but unsuccessful war raged for seven years followed by the old policy of divide and conquer. The Calixtines, the less decided and spiritual of the dissentients, were incited against the Taborites, the more spiritual, from whom had sprung since 1457 a distinct Church, called the United Brethren. This incitement proved to be more bitter and murderous than the external war.

In the war against the Waldenses of Piedmont in 1477-88 involving Popes Sixtus IV and Innocent VIII the same spirit presided. The magnitude of the murderous slaughter and unprovoked MURDER is well documented. H.G. Wells refers to Waldo as the founder of the "murdered sect of Waldenses", and the Encyclopaedia Britannica 1961 p. 288-9 makes reference to the 1487 papal bull of Innocent VIII ordering their extermination and to the troops used

against them: "They treated the people with horrible barbarity". The Encyclopaedia continues with the mention of Milton's famous sonnet as being a condensation of his state papers regarding this war:

*"Avenge O Lord thy slaughtered saints whose bones  
Lie scattered on the Alpine mountains cold.  
Ev'n them who kept thy truth so pure of old  
When all our fathers worshipped stocks and stones,  
Forget not. In thy book record their groans  
Who were thy sheep and in their ancient fold  
Slain by the bloody Piedmontese, that rolled  
Mother with infant down the rocks."*

It is of the utmost importance to appreciate the nature of this war against these Waldenses of Piedmont in order to understand Revelation 16:4-7 regarding the pouring out of the third vial and the associated comments.

Pope Innocent VIII, having commented on the so-called heresies of the Waldenses, made the following command:

"All archbishops, bishops and vicars are to obey his inquisitor, and engage the people to take up arms, with a view to so holy and necessary an extermination; granting indulgences to all that would make the crusade against them, and authority to APPLY TO THEIR OWN USE WHATEVER PROPERTY THEY MIGHT SEIZE". It was then that 18,000 regular troops burst upon the valleys.

The Christians were saved from complete destruction by King Philip of Savoy. But this did not save the extirpation of the Christians of Val Louise in the High Dauphiny. "Having retired", says the historian, "into the caverns of the highest mountains, the French king's lieutenant commanded a great quantity of wood to be laid at the entrance of those caverns to burn or smoke them out. Some were slain attempting escape; some threw themselves headlong on the rocks below; some were smothered.

There were afterwards found within the caverns 400 infants stifled in the arms of their dead mothers. On that particular occasion it is believed about 3000 perished in this valley."

This catalogue of MURDER continued with the so-called reform of the Inquisition in 1478. The Pope and the King of Spain combined to render this instrument of persecution far more efficient in its activities than before!

History therefore demonstrates the fulfilment of every particular in the prophetic statement made in verses 20 & 21 of Revelation Chapter 9.

This plain unsymbolic prophecy records the character of Papal Christendom during the 400 years prior to, and the 50 years following, the fall of the Eastern Roman Empire to the Turks in 1453.

The main reference for these historical facts has been the Horae Apocalypticæ by Elliott, whose statements are drawn not from obscure, questionable sources, but from records the most authentic: indeed chiefly from the Papacy's own writers and own Decrees, either of Councils or Popes, the references for which he lists carefully.

The following witness to the widespread idolatry of the period is cited by Elliott:

On August 2, 1469, after the capture of Constantinople, Mohamet II published a testimony which had been drawn up previously. This document might almost have been thought to have been copied from the passage in Revelation did one not know the impossibility of such an occurrence.

*"I Mohamet son of Amurath ..... emperor of emperors and prince of princes, from the rising to the setting sun, promise to the only God, Creator of all things by my vow and by my oath, that I will not give sleep to my eyes, that I will eat no delicacies, that I will not seek out what is pleasant, that I will not touch what is beautiful nor turn my face from the West to the East, till I overthrow, and trample under the feet of my horses the GODS OF THE NATIONS, THOSE GODS OF WOOD, OF BRASS, OF SILVER, OF GOLD OR OF PAINTING which the disciples of Christ have made with their hands."*

REFERENCES: Horae Apocalypticæ by Rev. E. B. Elliott; The History of the Reformation by M. D'Aubigne D.D., Manual of Church History by A.H. Newman D.D., Encyclopaedia Brit. 1961; Outline of History by H. G. Wells.

(Dr. N. F. McLeod)

## SOME INTERESTING BITS FROM THE PAST

From: The Banner of Israel 5/5/1880

The Rev. F. C. Ewald, late missionary of the London Society for Promoting Christianity amongst the Jews, in his work on "Missionary Labours in Jerusalem," said, in 1844, "It is a curious fact that in the Jewish Prayer Book, recently printed at the office of Rabbi Israel in Jerusalem, a prayer has been inserted for our Most Gracious Majesty the Queen, which runs thus:-

*"May He that dispensest salvation unto kings, and dominion unto princes, whose kingdom is an everlasting kingdom, who delivered His servant David from the destructive sword, who maketh a way in the sea, and a path through the mighty water, bless, preserve, guard, assist, exalt, and highly aggrandise, our Most Gracious Sovereign Lady Queen Victoria; Adelaide, the Queen Dowager; the Prince Albert; Albert, Prince of Wales, and all the Royal Family; may the supreme King of kings through His infinite mercy grant them life, preserve and deliver them from all manner of trouble, sorrow, and danger; subdue the nations under her feet; cause her enemies to fall before her; and grant her to reign prosperously. May the supreme King of kings, through His infinite mercy, inspire in her heart and in the heart of all her councillors and nobles, to have compassion and benevolence towards us and towards all Israel. In their days and in ours may Judah be saved and Israel dwell in safety, and the Redeemer come unto Zion, which God in His infinite mercy grant, and say, Amen."*

From: The Banner of Israel Jan. 22, 1902

A correspondent remarks on the peculiar persistency with which the numeral nine and its multiples, as well as nineteen, appeared at different epochs in the life of Queen Victoria. Her Majesty was born in the 19th year of the 19th century, and she came to the Throne in the 19th year of her age. Her reign lasted 63 years, or  $7 \times 9$ , and the number of years of her life was 81 or  $9 \times 9$ . The figures of the year of her birth, 1819, when added together, give a total of 19; and the figures of the year of her accession, 1837, gave a similar result. Thirty-six completed years of the 19th century had expired at her accession, which is  $4 \times 9$ . This strange recurrence of nine is further exemplified when it is stated that her late Majesty had nine children.

## PSYCHOLOGY AND MODERN EDUCATION

Commenting on the state of education today in her "The Lost Tools of Learning", **Dorothy Sayers** asks why, when the proportion of literacy through Western Europe is higher than it has ever been, are people so susceptible to the influence of advertisement and mass-propaganda to a degree hitherto unknown?

She points out that the old education system of the Middle Ages concentrated on **learning to handle the tools of learning**, i.e., the *structure of language* - how it was put together and how it worked; *use of language* - how to define the terms one used, make accurate statements and detect fallacies in arguments; and *to express oneself logically, elegantly and persuasively*.

On the other hand, "modern education teaches the student **subjects**, leaving the method of thinking, arguing and expressing one's conclusions to be picked up by the scholar as he goes along." Modern education teaches subject matter in isolation rather than how to think and study in general, with the result that students are not equipped to discern fallacies or illogic in the barrage of views and propaganda presented by the media today and are, therefore, at the mercy of the printed and spoken word.

The learning of isolated subjects limits most students to those subjects whereas once learned, the art of thinking and learning can be applied to all subjects enabling an individual to extend his sphere of knowledge as desired.

Dorothy Sayers says: "... the sole true end of education is simply this: to teach men how to learn for themselves; and whatever instruction fails to do this, is effort spent in vain."

Contrasting the early age at which young men entered university in Tudor times and later, with the ages of modern day students, she says: "artificial prolongation of **intellectual childhood and adolescence** into the years of physical maturity" postpones "the acceptance of responsibility to a late date" which she indicates is beneficial neither to the individual nor to society.

In a speech given following his receipt of the "New York's Teacher of the Year" award for the second year running, **John Taylor Gatto** made the following points in respect of the results of American education today.

"Schools were designed by Horace Mann (1850), Barnas Sears and W.R. Harper of the University of Chicago, Thorndyke of Columbia Teachers College, and others, to be *instruments of the scientific management of a mass population*. Schools are intended to produce, through the application of formulae, formulaic human beings whose behaviour can be predicted and controlled."

American schools have had 140 years of breaking children from their parents and conditioning them to take orders.

..... in the United States almost nobody who reads, writes or does arithmetic gets much respect. We are a land of talkers, we pay talkers the most and admire talkers the most, so our children talk constantly, following the public models of television and school teachers. It is very difficult to teach the "basics" any more because they really aren't basic to the society we've made.

Two institutions at present control our children's lives: television and schooling, in that order. Both of these reduce the real world of wisdom, fortitude, temperance and justice to a never ending, non-stop abstraction.

In centuries past the time of a child and adolescent would be occupied in real work, real charity, real adventures and the real search for mentors who might teach what one really wanted to learn. A great deal of time was spent in community pursuits, practising affection, meeting and studying every level of the community, learning how to make a home and dozens of other tasks necessary to becoming a whole man or woman."

"The richer the kid the less television he watches, but the rich kid's time is just as narrowly proscribed by a broader catalogue of commercial entertainments and his inevitable assignment to a series of private lessons ...."

"And these things are, oddly enough, just a more cosmetic way to create dependent human beings, unable to fill their own hours, unable to initiate lives of meaning to give substance and pleasure to their existence. It's a national disease, this dependency and aimlessness and I think schooling and television and lessons have a lot to do with it."

"Think of the things that are killing us as a nation: drugs, brainless competition, recreational sex, the pornography of violence, gambling, alcohol and the worst pornography of all: lives devoted to buying things - accumulation as a philosophy. All are addictions of dependent personalities and that is what our brand of schooling must inevitably produce."

Mr. Gatto commented that the children he taught were indifferent to the adult world. They had little curiosity and what they did have was transitory, as they were unable to concentrate for long.

He said, "The children I teach have a poor sense of the future, of how tomorrow is inextricably linked to today. They live in a continuous present: the exact moment they are in is the boundary of their consciousness." He said they were anhistorical. "They have no sense of how the past has predestined their own present, limiting their choices and shaping their values and lives."

He said, "The children I teach are cruel to each other: they lack compassion for misfortune, they laugh at weakness, they have contempt for people whose need for help shows too plainly."

[This shows that the basic concept of our once Christian Civilization has not been learnt (or perhaps taught), viz, the concept of loving one's

neighbour as oneself. (Ref. Leviticus 19:18; Matt. 22:39; Gal. 5:13 &14)]

"The children I teach are uneasy with intimacy or candour..... because of a life-long habit of preserving a secret self inside an outer personality made up of artificial bits and pieces of behaviour borrowed from television or acquired to manipulate teachers."

"The children I teach are materialistic following the lead of school teachers who materialistically 'grade everything' and television mentors who offer everything in the world for sale.

The children I teach are dependent, passive and timid in the presence of new challenges. This timidity is frequently masked by surface bravado or by anger or aggressiveness, but underneath is a *vacuum without fortitude*."

"Between schooling and television, all the time children have is eaten up. That's what has destroyed the American family: it no longer is a factor in the education of its own children."

He stressed the need for children to have independent time as this was the key to self knowledge. They must be involved in the real world so that their independent time can be spent on something other than abstractions.

He believes that the family should be the main engine of education but that the central function of schooling during the last 140 years has been to break children away from their parents.

He believes in independent study, community service, and adventures of experience, and that large doses of privacy and solitude are vital. He believes that we need to release the stranglehold institutions have on family life. "Experts in education have never been right: their 'solutions' are expensive, self-serving and always involve further centralization. It is time for a return to democracy, individuality and the family."

He said, "The products of schooling ..... can sell film and razor blades, push paper and talk on telephones or sit mindlessly before a flickering computer terminal but as *human beings they are useless* - useless to others and useless to themselves."

He believes that to be always with people of your own age "cuts you off from your own past and future sealing you in a *continuous present* much the same as television does."

Home schooling would seem to be one way of saving children from the chaos of education today.

#### WHY HAS MODERN EDUCATION TAKEN THE PATH IT HAS?

In their book entitled "The Leipzig Connection - The Systematic Destruction of American Education", published by Heron Books, Portland, Oregon, U.S.A., in 1980, Paolo Lioanni and Lance J. Klass explain the origin and development of 'modern education'.

The following excerpts are from this book.

"Almost all of the deleterious effects created in education over the past 200 years can be traced, ultimately, to the unhappy influence of Jean-Jacques Rousseau and the uses to which **unscrupulous shapers of society** have put his doctrines of Man's relative insignificance and subservience to the forces of "nature". The modern twist contributed by **Wundt** and his associates and disciples was so effective in the *subversion of the principles and practices of education* that it has led us to focus in *The Leipzig Connection* on that particular scenario and its principal protagonists."

"Sanity and enlightenment were built into American education in the late 18th century by the likes of Benjamin Franklin or the Quaker settlers who established important schooling systems throughout the midwest. The seeds they and others planted produced a vast and advanced network of schools and teacher training institutions throughout the U.S. ....the foundations were in place for an unprecedentedly effective national education program. What the country needed was bold education policy that built on those foundations - what it got was an *ideological takeover*."

In the 19th century "Germany was the centre of civilization: its scientific and technological advances were well-known. The Germans excelled in the application of scientific terms and procedures to previously non-scientific areas. Hegel, at the University of Berlin, had proposed to make of history a scientific subject; he became Germany's leading philosopher, emulated by a generation of students. Karl Marx injected Hegel's theories with economics and sociology, developing a "philosophy" or "dialectical materialism." Herbart and Fechner applied mathematical principles to learning; Muller and Helmsoltz grafted physiology to behaviour; Fritsch and Hitzig applied electrical stimulation to the brain to determine the relationship of brain functions to behaviour. Throughout the revolutions and revolts of 1848 across Europe, the rise of the Socialist Internationals, and the forced unification of the new Germany by Otto von Bismarck, Germany was a flourishing center of culture and the sciences, each of its universities a magnet for the ambitious intellectual youth of Europe and the United States. Leipzig was no exception and one of its principal attractions was Wundt (**Wilhelm M. Wundt**), who was attempting to place his ideas within the mainstream of German scientism by redefining **psychology** as a *physiological* rather than a *philosophical* subject. Soon after his arrival at Leipzig in 1875, he had established the world's first *psychological laboratory*."

"Wundt made two major contributions to the transformation of education in the West..... Wundt asserted that man is devoid of spirit and self-determinism. He set out to prove that man is the summation of his experiences, of the stimuli which intrude upon his consciousness and unconsciousness..... Wundt established the new psychology as a study of the brain and the central nervous system. From Wundt's work, it was only a short step to the later *redefinition of the meaning of education*. Originally, education meant the drawing out of a person's *innate talents and abilities* by imparting the *knowledge of languages, scientific reasoning, history, literature, rhetoric, etc.* - the channels through which those abilities would flourish and serve. To the experimental psychologist, however, education became the process of exposing the student to "meaningful" experiences so as to ensure

desired reactions..."

The child is not... thought capable of volitional control over his actions, or of deciding whether he will act or not act in a certain way: his actions are thought to be preconditioned and beyond his control, because he is a **stimulus-response mechanism**. According to this thinking, he *is* his reactions. Wundt's thesis laid the philosophical basis for the principles of conditioning later developed by Pavlov (who studied physiology in Leipzig, in 1884...) and American behavioural psychologists such as Watson and Skinner; for lobotomies and electro-convulsive therapy; for schools oriented more toward the socialization of the child than toward the development of intellect; and for the emergence of a society more and more blatantly devoted to the **gratification of sensory desires at the expense of responsibility and achievement.**"

"Wundt's second major contribution to *psychology's preempting of education*....: he produced the first generation of researchers, professors, and publicists in the **new psychology**. This group went on to establish experimental psychology throughout Europe and the United States.... In succeeding years, one could go to almost any major European or American university and study the new psychology with a professor who had received his Ph.D. directly from Wundt at Leipzig..... The young Americans who studied with Wundt returned to found departments of psychology throughout the United States. With the prestige attached to having studied in Germany, these men found little difficulty in securing positions of influence at major American universities. Each became successful to a marked degree; each trained scores, often hundreds, of Ph.D. students in psychology; each contributed to new associations and publications in the new field of study. Almost without exception, every one of them became involved in another field which lay open to the **advance of German psychology - the field of education.**"

"The first of Wundt's American students to return to the U.S. was G. S. Hall. Returning from Leipzig in 1883, he joined the faculty of Baltimore's new Johns Hopkins University, which was being established after the model of the great German universities. Hall organized the psychology laboratory at Johns Hopkins and, in 1887, established the *American Journal of Psychology*, giving the adherents of the new psychology not only a storehouse for contributions both experimental and theoretical, but a sense of solidarity and independence.... Hall was also instrumental in furthering the career of a man who was to have an unusually profound effect on the course of American education: **John Dewey**."

"Dewey... spent a year studying under Hall, and received his doctorate from Johns Hopkins in 1884. He taught for ten years at the universities of Michigan and Minnesota and in 1886.... while a professor at Michigan, Dewey published *Psychology*, the first American textbook on the revised subject. In late 1895 he was invited to join the faculty of the Rockefeller-endowed University of Chicago as head of the departments of philosophy, psychology, and *pedagogy* (teaching). That same year, the University allocated \$1,000 to establish an *education laboratory* in which Dewey could *apply psychological principles and experimental techniques to the study of learning*. The laboratory opened in January, 1896, as the Dewey School, later to

become known as the Laboratory School of the University of Chicago.... This was a sharp break from the traditional definition of education. In Dewey's own words:

*Education consists either in the ability to use one's powers in a social direction, or else in ability to share in the experiences of others and thus widen the individual consciousness to that of the race... The ultimate problem of all education is to coordinate the psychological and social factors.... The coordination demands.... that the child be capable of expressing himself, but in such a way as to realize social ends."*

"Although today Dewey's views are in practice in the great majority of American schools, before the turn of the century they were revolutionary. The Wundtian redefinition of 'education' to mean **feeding experiential data to a young brain and nervous system, rather than the teaching of mental skills**, led to the abdication of the traditional role of the teacher as educator. Its place was taken by the concept of the teacher as a **guide in the socialization** of the child, leading each youngster to *adapt* to the specific *behaviour* required of him in order for him to *get along* in his group. Dewey called for a levelling of individual differences into a common pool of students who are the object of learning technicians devising the **social order of the future**.

According to professors Mort and Vincent of Columbia Teachers College, 'John Dewey was the culminating theorist in three centuries of educational writing'. To Dewey, as to Wundt, **man was an animal**, alone with his reactions and entirely dependent upon experiential data. He believed that learning occurred only through experience, that the stimulus-response mechanism was basic to learning, and that teachers were not instructors, but designers of learning experiences. At the Dewey School in Chicago, and later at Teachers College of Columbia University, Dewey was able to implement and promote the **interchangeability of psychology and education**, successfully enough to become the leading figure in American education. Yet Dewey, the 'Father of American Education,' was only **one** of the practitioners of Wundt's revised psychology who critically transformed American [and Western] education and, consequently, American life."

"Many arguments have been put forth to the effect that our country's educational problems are derived from the fact and extent of government involvement in our schools. This fallacy promoted by those who simply cannot perceive either the true source of the evil or the enormous good to which an awesomely powerful and wealthy organization can be put if only it is led by enlightened forces. The fault lies not in the structure (for it is obedient) but in the ideas held by those using it, for they are either *poorly educated or ill-intentioned*. George Washington and Benjamin Franklin could take America's educational systems as they stand and overnight turn them into the most powerful force ever known for the elevation of mankind.... The thinking of world leaders is monitored by their educations. Solutions to world problems are now being devised and implemented by people who are the products of an exponentially deteriorating educational system.... **Compulsory universal government psychotherapy is not education.** Miseducation of both our leaders and their constituents or subjects is at the root of all our difficulties. **Earth is educationally disenfranchised by the innate schemings of a universal ignorance.** Nothing short of a complete educational renaissance will serve"



# British-Israel World Federation

(Victorian Headquarters)

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## MONTHLY NOTES

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## THE MAN CHRIST JESUS

*"Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.*

*For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father.*

*He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

*Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.*

*Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 19-29)*

He was born at Bethlehem, heralded by the Angel of the Lord and the Angel host. He was raised at Nazareth until He was twelve years of age. He was then taken to Jerusalem, and passed with honours the examination which Israel youth was required to pass at that age. He then plunged into the common multitude of the people, so that He is lost to view until He "began to be about thirty years old." When He emerged from obscurity He appeared alone, whilst John the Baptist was carrying on his ministry of baptism.

The effect of the first coming of our Lord was extraordinary and universal, notwithstanding the fact that He not only veiled His glory, He actually laid it by. He so mingled with the common people that

there is a very warm discussion still going on as to where He spent His years, and how. Many assert that because Joseph the husband of Mary was a carpenter that therefore Jesus was a carpenter also, and spent His years as a carpenter of Nazareth. As a matter of fact there is no scriptural statement of such being the case.

It is evidently the intention that He should so mingle with the average of the people of Israel that such a question should not be answered. He so fully identified Himself with the people as to be indistinguishable from them during that time. That seems to have been the perfection of accomplishment of His mission.

Gradually the Son of God permitted the proximity of His presence to affect His disciples from day to day. First they found in themselves new elements of life and power. When He sent them forth to preach what they knew, He gave them command to do things which normally would be entirely beyond their power. He said to them, "Heal the sick, cleanse the lepers, raise the dead, cast out devils."

No doubt they understood that He meant all these things would come to pass by the bringing in of the Kingdom of God. Everybody believed that would be the case in the golden age of the Kingdom which was ultimately to come. But as they went they found that strange phenomena followed them personally. There were flaming convictions of sin and the need of repentance manifested by many who became the followers of Jesus. There were sudden conversions to Christ such as had occurred to Andrew and Thomas, to the sons of Zebedee and to the other disciples. There were sudden healings of the sick.

The disciples came back astounded and jubilant, saying to Jesus, "Lord, even the devils are subject to us through Thy name." Thus they began to wonder about Jesus because of the change, the radical change, which had taken place in their own lives and experience through contact with Him.

In addition to this, they saw with increasing amazement the things which He did. They saw Him turn water into wine. They saw Him speak a word regarding the nobleman's son who was sick in a distant town, and learned that at that moment he was made whole. They saw Him heal the Bethesda patient who had been sick for thirty-eight years. They saw Him feed five thousand once and again with a few loaves and fishes. They saw Him walk upon the water, and calm the raging of the sea. They saw Him give sight to the man who was blind from his birth. They finally saw Him raise Lazarus from the dead.

Little by little the incognito of the Son of God was pierced for their vision. They talked together of Him, saying, "What manner of man is this that even the winds and the sea obey Him?"

In addition to all this, they heard Him proclaim Himself to the council at Jerusalem in the startling words of the fifth chapter of John's Gospel. They followed His calling of His Witnesses to the truth of His claim. They heard Him mention, although He did not call, John the Baptist. They heard Him bring forward the witness of the Father Himself (Matt. 3:16-17). They heard Him call the testimony of Holy Scripture (John 5:39). They saw Him manifest His power in demonstrations of His claim.

Little by little there flowed into their lives the fact that they were following One who had not His fellow among the sons of men. Little by little they awoke to the fact that their Master was the **MESSIAH the CHRIST OF GOD**. When this conviction had come to birth in them Jesus asked of them the question, Whom do ye say that I am? Peter made answer for them all, "**Thou art the Christ, the Son of the living God.**"

It is interesting to see how the progress of His miracles as related by the Apostle John all ended in this conviction. Each succeeding miracle is in its own plane, and each more astounding than the preceding one. All this culminated in His Own resurrection from the dead.

Yet, let it be remembered that Jesus, from His Own standpoint, was working no miracle. He was using the power present in Him and doing so on an exceedingly restrained scale. He who laid the foundations of the earth and turned out the heavens as the work of His hands surely was doing not miraculous, but normal things, when He healed the sick, gave sight to the blind, stilled the tempest, and raised the dead.

The conviction formed within them which Peter expressed when he said, "**Thou art the Christ, the Son of the living God**", could not be learned from books, nor by hearing lectures and sermons. It could only be learned through personal contact with Jesus Christ. That was so then. It is so still. Two lines of proof are required - namely, the recognition of the Divine power in the works of Christ, and the recognition of the diffusion of that power in the individual life of the enquirer or disciple of Christ.

It is still true that no man can say that Jesus is the Lord but by the Holy Ghost. By His light we may also exclaim, "**Thou art the Christ, the Son of the living God.**"

So He emerged from among the people and lived His life of activity among them, neither avoiding the rich nor the poor. Then He died upon the Cross. He called to Him the few men and women who were faithful to Him and sent them out as the messengers of His gospel. He had traversed the common ordinary walks of life, mingling among the poor, receiving, as occasion offered, the rich, and passing up into the heavens again.

Would His influence live? Yes, if He were God the Son. No, if He were simply the carpenter's son.

Did it live? We refer men of affairs, men of the professions, men of business, to every instrument and document, to every ledger and every bill, to every letter and every memorandum, which records the transactions of the business world. It will be found that every one of them is dated from the birthday of Jesus Christ. So far has His influence spread.

We refer all men to the records of the civilizations of the world. Each civilization is founded upon a conception of and an approach to God. Examine the civilizations founded upon the faith and laws of the Brahmin religion and of Buddha. Examine also the faith and law which gave rise to the Mohammedan civilization which is 1,300 years old, and see what it has done for men.

Now let us look at the introduction of the Israel faith and the Israel law. Let us pass on to the completion of this in the New Testament Scripture which adds the history of the fact that Jesus [The Messiah] had come and lived and died, had risen again and ascended to heaven. Now see what this has done for humanity, battling as it has done from the beginning with the old faiths and with the pagan influences of the world.

If such results have come from the first coming of our Lord, when His glory was veiled and His power for good restrained, what will be the result when He comes in His glory, with the glory of the Father; and all the Holy Angels with Him? What will be the effect when He shall sit upon the throne of His glory and before Him shall be gathered all nations?

#### HIS GLORY

Of one more thing we must speak - the measure of His love for His people. This is one of those things for which we have no sufficient measuring line in our experience. We can only consider some demonstrations of His love by what He was and by what for us He became. Also, by what He did and by what He suffered for our redemption.

*"Glorify Thou Me with Thine own self with the glory which I had with Thee before the world was,"* was one item in the prayer of Jesus to the Father (John 17:5). Now we ask, what was the glory which the Son had with the Father before the world was?

We turn to the testimony of the Eternal Father for that. He alone can make known to us the glory of the Son of God prior to the foundation of the world; and therefore prove the incarnation. Here are words from such testimony:

*"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power".* (Heb. 1:3).

He is higher than the angels, higher than the greatest of men. He was found in the form of God, and He thought it not robbery - or a form obtained by force or greed - to be equal with God. This is a sentence which translators have had difficulty in rendering into English. It means that this was the normal heritage of the Son of God. It was a rank not earned by services, not attained by striving, but His by right of inheritance.

The Sonship in the form of God was His:

*"Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation - veiled His glory, and put on an incognito position - "and took upon him the form of a servant and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

*Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."* (Phil. 2:6-11)

There is a ladder, the top of which is at the throne of God and the foot of it on the earth, such as Jacob saw; and leaving His throne equal with the Father, the Son has descended that ladder step by step to earth, has laid His glory by and taken upon Him our human form, has mingled with the common people.

He, in whom dwelleth all the fulness of the Godhead bodily, so descended and walked the lower paths of earth among the ranks of common people. Being found in fashion as man, He became obedient unto death, even the death of the Cross. Yet of all men, He alone was exempt from the necessity of death. He chose to die, for in the court of eternal righteousness that voluntary death is accepted as equivalent to the death of every sinner.

*"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."* (Heb. 2:16-18)

So this unique One, among the sons of men, hath manifested His love for the people by plunging into their life at the incarnation; in living their life during a generation, in dying for them upon the Cross, in meeting and conquering the last great enemy, death, on our and their behalf, and now holds Himself ready once more to plunge into our world life, to take charge of its affairs and to lead the peoples into the peace and prosperity of the Kingdom of God.

(From: "The Man" by Rev. W. Pascoe Goad)

## INDIA 1888

(Reported in The Banner of Israel November 5, 1890)

**Note:** This was written of Britain's achievements in India when her actions and profession were those of a **Christian nation**.

"A Blue Book just issued, giving the condition of India in 1888, "its moral and material progress," is a useful statement as to the heathen empire of Her Majesty [Queen Victoria], which the *Times* has epitomised in its issue of September 3rd last. In the first place, India is guarded by 140,000 police and 500,000 village watchmen, at a cost of two and a-half millions sterling. Dacoity is decreasing both in India and Burmah; that is, there was a large decrease of the awful crime of gang robbery by open violence by torchlight.

There were 1,400,000 persons in 1888 brought before the magistrates, of whom about half were convicted. As many as 72 percent of the convictions were for periods under six months. The capital sentences were only 484 among about 230 millions of people.

In regard to the debt and revenue of India, the former is 200 million pounds sterling of which 91 millions are for railways and 26 millions for irrigation works, both ranking as "productive expenditure." The revenue is derived from the land, opium, salt, licences, excise, etc.

The land tax yields about 22.25 millions sterling - salt 7.5, opium 6 millions sterling. As to excise, spirits are much dearer than they were. The excise duties have been very largely increased in the interests of temperance. In consequence, the people spent more on other things than drink in 1888, as compared with previous years.

Then 1.5 million acres were added to the cultivated area in 1888. At present, 150 million acres in two-thirds of India are cultivated. Of these 130 millions grow food crops and 10 millions cotton.

About 28.25 millions sterling were spent in 1888 on public works, with 18 millions sterling as the return. There are in India now sixteen thousand miles of railway built, and "this amount is increasing at the rate of 800 or 1,000 miles a year, bringing a nett revenue of nearly 5 percent. The interest guaranteed by the Indian Government is paid in gold, but the money is earned in India in silver.

The Government, therefore, has hitherto lost largely, while the rupee was at 1s5d or so. The poverty of the people of India is shown by the fact that the rate for passengers is on an average less than a farthing a mile, grain and coal being carried at a halfpenny a ton per mile. Yet the cost of Indian railways is great. The tunnels are long and difficult, and the bridges, like that over the Chenab, very costly. In regard to irrigation works, the Government of India was responsible for the irrigation of 12,000,000 acres in 1888, and that was an increase of 1.5 million acres over the preceding year. These works yield a profit to the Government. As a result of this, the trade of India is increasing. The totals in 1888 were larger by 10.25 millions sterling over the trade totals of 1887. In 1888 the whole foreign trade of India amounted to 184 millions sterling.

The report as to national education seems, on the whole, very satisfactory, and native literature, such as it is, seems to abound. Such is the general outline of the progress of India during 1888. The most prejudiced must admit that the record is a good one, and that India is really advancing. The responsibility attaching to our country [Great Britain] for the mode in which we administer the Government of nearly 280 millions of people is appalling. But take it all in all, the country is governed justly and conscientiously.

Our object is to benefit the masses and to fit them to take a larger and a fuller share in the Government of the land. The progress is slow but sure, and year by year the Gospel is obtaining a firmer hold of the country and influencing it more for its good.

When it is realised that the great heathen empire is 7,000 miles distant from the two little islands which govern it; that it is composed of sixteen or seventeen distinct nations, varying in population and speaking about 16 distinct languages, besides dialects of the same, it will be seen that our Indian empire is indeed phenomenal in character and unique in the history of the world.....

Such is the force of God's blessing on our Government, and so powerful for good has been our administration of the great heathen peninsula, that at a threat of Russian invasion we have lately seen a loyal uprising of Indian feudatories who have declared their willingness to stand up for the British Raj in token of gratitude for the great blessings it has conferred upon their lands."

## AMERICAN SCHOOLING AND THE ROCKEFELLER MILLIONS

Probably the most worrying aspect of education for a great many parents today is their child's difficulty in acquiring reading skills. Rudolf Flesch, author of *Why Johnny Can't Read*, 1955, *Why Johnny Still Can't Read*, 1981, and other books on writing has said, "The teaching of reading in the United States flies in the face of all logic and common sense." By the 1930's America's reading teachers had abandoned the alphabetic code and had begun to teach children to guess and memorize the tens of thousands of words they would see in print, by their appearance, rather than ascertain the words from the sounds which form them. Comparing the old "phonetic reading method" with the modern "look and say" method, Rudolf Flesch wrote, "Ever since 1500 B.C. - wherever an alphabetic system of writing was used - people have learned to read by simply memorizing the sound of each letter in their alphabet. Except 20th-century America. We have thrown 3500 years of civilization out the window." He also commented that "the teaching of reading never was a problem anywhere in the world until the United States switched to the present method around about 1925." What then led to problems in learning to read and to the need to provide remedial reading on such a large scale?

The answer lies in the introduction of the new *Experimental Psychology* of the late 19th century.

American student James McKeen Cattell who worked in Wundt's psychology laboratory in Leipzig, Germany, before receiving his Ph. D. from Wundt in 1886, studied individual differences in ability and carried out mental testing.

When testing adults who knew how to read Cattell realized that they recognized the words without having to sound out the letters. He reasoned that as "words are not read by compounding the letters, but are perceived as 'total word pictures', the better way to teach a child to read would be to show him *whole words* and *tell* him what the words said. This led to the adoption, throughout the U.S., of a sight-reading method in many school systems. "Cattell's results were subsequently applied by teachers trained in the new psychology, who managed to convert even this otherwise brilliant observation into a national crisis", rather than producing the expected increase in literacy. However, Cattell was to become the American leader in psychological testing.

He "joined the faculty of Columbia University as professor of psychology and head of Columbia's *new psychology* department, a critical position for the union of psychology and education." Here he promoted the new "science" of *experimental psychology* and "created publications which would carry the new subject to educators and scientists across the country." With publications such as *The Psychological Review*; *Science*; *Scientific Monthly*; *School and Society*; *American Men of Science*; *Leaders in Education*; and *The Directory of American Scholars*, "he positioned the revised psychology within the mainstream of American thinking, the proponents of this new field taking their places alongside our leading scientists, educators, and scholars..... He publicized experimental psychology broadly, organized his colleagues, and promoted their accomplishments, enabling them to consolidate their positions in the departments of philosophy (and, later, psychology) at major universities across the country."

Some of these colleagues were to directly influence the fusion of experimental psychology and American education. For example, J.M. Baldwin of the psychology department at Johns Hopkins University was editor of Cattell's

*Psychological Review*; Charles Judd with a Leipzig doctorate from Wundt finally became, in 1909, director of the School of Education at the University of Chicago; and James Earl Russell, also with a Leipzig doctorate from Wundt, finally became dean of Columbia's Teachers College which he ran for the next 30 years, "building the largest institution in the world for the training of teachers. Thus, in 1897, the stage was about to be set for the propagation of Wundt's laboratory psychology throughout American education."

In hiring a faculty for Teachers College Dean Russell was to choose Frank McMurry another ex Leipzig psychology student who soon established himself as a pioneer of modern progressive educational theory, and Edward Lee Thorndike who also was trained in Wundtian psychology. He was to pioneer what later became known as "animal psychology", believing that "psychology was the science of the intellect, character, and behaviour of animals, *including man*." He remained at Teachers College for 30 years and "was the first psychologist to study animal behaviour in an experimental psychology laboratory and apply the same techniques to children and youths; as one result, in 1903, he published the book *Educational Psychology*. In the following years he published a total of 507 books, monographs, and articles."

"Thorndike's primary assumption was the same as Wundt's: that man is an animal, that his actions are actually always reactions, and that he can be studied in the laboratory in much the same way as an animal might be studied. Thorndike equated children with the rats, monkeys, fish, cats, and chickens upon which he experimented in his laboratory and was prepared to apply what he found there to learning in the classroom. He extrapolated "Laws" from his research into animal behaviour which he then applied to the training of teachers, who took what they had learned to every corner of the U.S. and ran their classrooms, curricula, and schools on the basis of this new "educational" psychology. .... These are the origins of conditioning and the later work of behavioural psychologists such as Watson and Skinner." According to Thorndike "*Education is interested primarily in the general interrelation of man and his environment, in all the changes which make possible a better adjustment of human nature to its surroundings.*" "This is also the view of Dewey and other Wundtians - that man is a *social animal* who must learn to adapt to his environment, instead of learning how to ethically adapt the environment to suit his needs and those of society. *Individualism and the developing of individual abilities* give way to *social conformity and adaptation*; the product of education becomes "well-adjusted" (conditioned) children."

Psychologists began demanding that the traditional curricula be radically changed in accord with the principles of psychology and that the study of educational basics be de-emphasized with attention to *experience* rather than the *development of skills that access abilities and individuality*. Thorndike believed that the correct stimuli will produce the desired response if the nervous system is functioning well, and that the stimuli given in the child's earliest years will most influence his character and personality. He believed that differences in individual learning rates and abilities indicated *physiological* differences between children. Regular and thorough psychological testing was to be used to determine these differences and would indicate individual learning disabilities or deficiencies.

This tends to absolve "educators from the responsibility for any of their students not learning, for if half the students in a classroom learn that is proof enough that the teacher is teaching correctly. That the other half doesn't learn is obviously not the teacher's fault, as this half heard what the first half heard, and experienced the same stimuli. There must be something wrong with the second half, and psychological tests will determine what it is. Before 1900, the way to identify a good teacher was to determine that his students, at the end of their studies, knew a subject. With the emergence of psychological testing,

however, teaching standards became dependent upon variables inherent in the nervous systems of the children, and thus out of the control of the teacher."

"In summary, a German experimental psychologist was convinced that men are animals who can be understood by analyzing what they experience. His conclusions and methods were imported into an expanding American educational system and disseminated throughout that system to teachers, counsellors, and administrators. Within half a century juvenile delinquency would run rampant, illiterates would pour out of the schools, teachers would no longer learn how to teach, and generation after generation of adults, themselves cheated out of the fruits of a good education, would despair of any solution to the morass of "modern" education."

## THE POWER OF MONEY

"It took hundreds of millions of dollars to turn American education around in that short a period of time. Where did the money that inflamed this epidemic come from? How was it spent? How did the mainstream of experimental psychology meet up with a mainstream of millions of dollars?.... The new psychology tapped the richest existing vein of American wealth and philanthropy and, in short order, won for itself the backing of almost unlimited funds. Here were its new buildings, its endowments, its publications, its research facilities, transportation, salaries - the wherewithal to spread like wildfire throughout the entire fabric of American education."

"The story of how the resources of the great oil monopoly [the Standard Oil Company owned and operated by John D. Rockefeller, Sr.] came to be used in the spread of a new psychology covers a period of some 40 years." Beginning in 1863 Rockefeller had by 1880 won control of 95% of U.S. oil production. "He controlled the drilling for oil, the refineries, the prices, and the transportation of crude and refined oil through an intricate tank car system. He sabotaged his competitors, hired spies to infiltrate the businesses of his enemies, and squeezed out independent operators by carefully conceived secret contracts. By 1910, when a glass of beer cost a penny and a loaf of bread less than a nickel, when a three-room apartment went for five dollars a month and a good pair of shoes for a dollar, Rockefeller had assets of over \$800 million (in 1980's buying power, that equates to over \$10 billion)."

Rockefeller's was the most spectacular success story in business history and his company the most powerful industrial organization in the nation: but he was widely hated due to the excesses that Standard had committed in its rise to power. He was denounced by public opinion and popular resentment, and targeted by numerous investigating committees. However, "his fortune and holdings were growing faster than he could control or protect them. He needed a special assistant who could both polish up his public image and act as hatchetman in the consolidation of his far-flung business empire."

In 1887 Rockefeller donated \$600,000 to the reconstruction of the University of Chicago, a Baptist school founded in 1856 as the Morgan Park Theological Seminary. It was at this time "that he met F. T. Gates, a Baptist minister who had previously worked for G.A. Pillsbury, founder of the flour empire, in distributing Pillsbury's last philanthropies before his death." Gates was to handle requests for Rockefeller money and polish up the Rockefeller image. Appalled at the extent and continued growth of the Rockefeller financial holdings Gates said he "saw no other course but for Mr. Rockefeller and his son to form a series of great corporate philanthropies for forwarding civilization in all its elements in this land and all lands; philanthropies, if possible, limitless in time and amount, broad in scope, and self-perpetuating."

"The game plan was simple: here was all this Rockefeller money, and here was Mr. Rockefeller being constantly badgered, scrutinized, and hauled into court;

why not set up a monopoly on philanthropy, funnel into it large sums from the fortunes of Rockefeller and the other industrial barons, and distribute the money in a way guaranteed to ensure Mr. Rockefeller the respect and admiration of those elements of society which had castigated him most? In other words, it was time to launder the money..... Educational philanthropy, since it was paying off in good publicity, might be the way to go."

However, the indigenous American educational system, deeply rooted as it was in the beliefs and practices of the Puritan Fathers, the Quakers, and the early American patriots and philosophers, which turned out graduates fluent in language, history, and culture with skills for success, was in good shape except in the rural South which had been devastated by the Civil War, and in which few schools existed. In 1901 John D. Rockefeller Jr. proposed that his father's philanthropy be directed toward Southern education. In 1902 southern educators enthusiastically accepted an educational philanthropy programme and set up a new organization called the General Education Board, for "the promotion of education within the United States without distinction of race, sex, or creed."

As a philanthropic monopoly its object was "*to provide a vehicle through which capitalists of the North who sincerely desire to assist in the great work of Southern education may act with assurance that their money will be wisely used.*" It quickly absorbed major existing philanthropic groups working in the South. Gates wrote of the real motivation behind the General Education Board thus: "*In our dreams, we have limitless resources and the people yield themselves with perfect docility to our molding hands. The present education conventions fade from their minds, and unhampered by tradition, we work our own good will upon a grateful and responsive rural fold.*"

From this time the job of laundering his father's wealth fell to "John D. Rockefeller Jr. who over the years would seek out larger and more effective ways of investing the Rockefeller fortune toward....'this goal of social control'..... With the General Education Board, Rockefeller's 'education trust,' a virtually unlimited source of funds was to be made available to the Wundtian psychologists' ambitious designs on American education."

Scholarships awarded by the Rockefeller funded General Education Board enabled southern school teachers to attend Columbia University's Teachers College to complete their training. This provided Teachers College with money to expand its accommodation and curriculum, and "influence American education, in accord with and even beyond its ambitions." Teachers College itself was to receive an endowment of thousands of Rockefeller dollars and was able to expand at a time [1880+] when there was a massive increase among school-age children, with increased enrolments into the early 20th century.

"There was an urgent need for teachers, and Teachers College was now firmly established and ready to fill that need with a methodology most schools of education didn't have - "educational" psychology. The year after Rockefeller's General Education Board had set Teachers College financially on its feet, Thorndike published the first volume of his masterwork, *Educational Psychology*. By 1904, he was entrenched as full professor and head of the new department of educational psychology at Teachers College.

The same year, after a decade in Chicago experimenting with children, John Dewey joined the faculty of Columbia University as a member of the departments of philosophy and education, in an unique position to influence advanced students at Teachers College. With Russell, Cattell, Thorndike, and the other Wundtians, Dewey set the ball rolling for an *amalgam of "education" psychology and socialism*. It became known as "Progressive Education" and, emanating from Columbia's Teachers College for the next

half-century, it slowly but surely became commonplace in every school in the country."

Secretary of the General Education Board for eight years Abraham Flexner had been educated at Johns Hopkins University and the University of Berlin. His "first impact on American education had taken the form of "Germanizing" American medical education." He had visited each of the 155 medical colleges in the U.S. and Canada and medical schools in England, Scotland, France, Germany, and Austria as part of a major study of medical schools for the Carnegie Foundation before leaving it in 1913 to join the General Education Board "to direct the allocation of Rockefeller millions to the development of chemically oriented medicine in the U.S." He had already secured a \$1.5 million gift from the Board to the German-oriented Johns Hopkins University. "Support for the "modernization" of American medical colleges rapidly developed in the General Education Board, which was looking for ways to expand its philanthropy beyond the narrow band of assistance to rural Southern education."

"By the time Flexner joined the Board, his attack on American medical education, which had been front-page news across the country, had resulted in the number of medical schools in the U.S. dropping from 147 to 95. Naturopathic medicine was on the decline as it was proving particularly unsuceptible to Rockefeller funding. Over the years (until 1960), the General Education Board would give a total of over \$96 million to medical schools which, like Johns Hopkins, disregarded naturopathy, homeopathy, and chiropractic in favour of medicine based on the use of surgery and chemical drugs. The Board's sponsorship of chemical medicine on the one hand and psychology on the other would culminate in 1963 when a group of researchers at Johns Hopkins developed the use of Ritalin to "treat" children who were regarded as "troubled" or too active. The effects of this merger of chemical medicine and Wundtian psychology upon American education are thoroughly documented in *The Myth of the Hyperactive Child, and Other Means of Child Control*, by Diane Divoky and Peter Schrag.

Flexner's second major contribution to the transformation of American education and society came in 1916, with his plan to create an experimental laboratory school, backed by Rockefeller money, which would be a showplace for the Progressive Education practices of Dewey and Thorndike. Flexner presented his views to the public in a short tract called "A Modern School." In it, Flexner attacked traditional American education and proposed a sharp break with workable educational practices. His experimental school would eliminate the study of Latin and Greek. Literature and history would not be completely abolished, but new methods would be instituted for teaching these subjects, classical literature would be ignored, and formal English grammar would be dropped. Flexner wasn't just throwing out the baby with the bath water; he was blowing up the tub."

There was a national outcry against the General Education Board and its attempts to control and alter American education, and public debate. "Unblushing materialism finds its crowning triumph in the theory of the modern school" wrote the New York Times. Commenting on the Fund administered by the General Education Board, the New Orleans Times-Democrat wrote "... The gifts are hedged about by restrictions and conditions.... Every college which shares in the largess poses as a supplicant.... Not only is its policy partially directed by the Board, but it is additionally influenced, wittingly or unwittingly, by the desires of its benefactors." The Chancellor of Emory University in Atlanta, Georgia said, "With this financial power in its control, the General Board is in a position to do what no body in this country can at present even attempt. It can determine largely what institutions shall grow, and in some measure what shall stand still or decay..."

This debate, however, was "to be the last major American stand against Progressive Education. After 1917 the takeover was rapid and thorough." Lincoln School (the first "Modern School") was established and operated by General Education Board funds. Here new curricula were constructed, new methods developed and teaching practices revised. It developed the core curriculum and merged the study of history, geography, and civics into 'social studies' and was a showplace for the new psychology and Progressive Education. As the prototype Modern School it was visited by more than a thousand educators in the school year 1923-24. Four of the five Rockefeller Jr. sons attended it. Laurance says "that Lincoln School did not teach him to read and write as he wishes he now could. Nelson, today, admits that reading for him is a 'slow and tortuous process' that he does not enjoy doing but compels himself to do." In 1946 Lincoln School was replaced by the Institute of School Experimentation which carried on the remodelling of American education.

However, the affluent Teachers College moved forward steadily overhauling American education and American society. In the words of Dewey's disciple Harold Rugg: "...through the schools of the world we shall disseminate a new conception of government - one that will embrace all of the collective activities of men; one that will postulate the need for scientific control and operation of economic activities in the interests of all people..... the development of a new philosophy of life and education which will be fully appropriate to the new social order...."

"By 1953, Wundtian psychology had reached out from Teachers College into virtually every public school in the land" by training the teachers, presidents, deans and superintendents of many American schools and colleges. The men named above "may seem irrelevant to today's critical educational problems: drug abuse, illiteracy, criminality, lowered standards, lack of motivation and self-discipline, and all the rest..... despite the increasing billions that the large foundations and, now, the federal government, pour into American education, the situation just keeps getting worse. Despite the millions spent every year on the apparent development of psychology, this field has yet to come up with one workable solution to the problems of education many, if not most of which, it now appears to have created. Psychology currently constitutes the principal philosophical underpinning of our educational and, consequently, of our cultural outlook. From its largely bestial precepts major decisions in all walks of life are now made, and anyone attempting to determine the causes of a deep and lengthy national malaise must take into account psychology's covert hegemony over the thought processes of the body politic, the body economic, and the body social. Institutionalized as "education," it has become our largest single public expenditure at local, state, and federal levels.

The idea that Man is an exclusively physiological entity conflicts daily with the promise of a way of life conceived for, and attainable only by, men of free will. This idea (that Man is a stimulus-response animal) and the methods it implies, has played a critical role in transforming The American Dream into a national nightmare. It has turned our homes, schools, offices, stores, and factories into the battlegrounds of World War III; the draftees drift from encounter to encounter, increasing numbers succumbing as neurotic, mental and spiritual casualties. The greatest number of victims, however, is in the 5-16 year-old range, as roughly one-quarter of the population is recruited into the compulsory federal behaviour clinics cosmetically known as schools.

Those willing to decide on the basis of their own experience and observations whether they (and their children) are animals or not, and who choose not to be, must begin now to openly repudiate psychology's stranglehold on our children's future and awaken their neighbours from the nightmare."

(Summarized from: *The Leipzig Connection* by P. Lioni L. J. Klass)



# British-Israel World Federation

(Victorian Headquarters)

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## MONTHLY NOTES

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### THE BLESSING OF AFFLICTION

*"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole." (Job 5:17-18)*

*"The elements, though of contrary qualities, yet God has so tempered them, that they all work in an harmonious manner for the good of the universe. Or as in a watch, the wheels seem to move contrary one to another, but all carry on the motions of the watch: so things that seem to move contrary to the godly, yet by the wonderful providence of God work for their good."*  
(Thomas Watson)

After being ejected from his home and living, under the Act of Uniformity in 1662, Puritan Nonconformist Thomas Watson "drank deeply from Romans 8:28". The following year, 1663, he published the "fruit of his experience" in a little book entitled "A Divine Cordial". Under the heading "*The evil of affliction works for good to the godly*" he makes the following comments:

"It is one heart-quieting consideration in all the afflictions that befall us, that God has a special hand in them: *'The Almighty hath afflicted me'* (Ruth 1:21). Job does not say *'The Lord gave, and the devil took away'* but *'the Lord hath taken away.'* (Job 1:21) Whoever brings an affliction to us, it is God that sends it.

*'It is good for me that I have been afflicted'* (Psalm 119:71) This text, like Moses' tree cast into the bitter waters of affliction (Ex. 15:24-25) may make them sweet and wholesome to drink. Afflictions to the godly are medicinal..... No vessel can be made of gold without fire; so it is impossible that we should be made vessels of honour, unless we are melted and refined in the furnace of affliction.

*'All the paths of the Lord are mercy and truth'* (Psalm 25:10) As the painter intermixes bright colours with dark shadows; so the wise God mixes mercy with judgment. Those afflictive providences which seem to be prejudicial, are beneficial. Joseph's brethren threw him into a pit... sell him.... he is cast into prison; yet all this did work for his good. His abasement made way for his advancement... *'Ye thought evil against me, but God meant it unto good...'* (Gen. 50:20 & 45: 7&8)

King Manasseh was bound in chains. This was sad to see - a crown of gold changed into fetters; but it wrought for his good, for, 'When he was in affliction he besought the Lord his God, and humbled himself greatly, and the Lord was entreated of him...and brought him again into his kingdom. Then Manasseh knew that the Lord He was God.' (2 Chron. 33:11-13) He was more beholden to his iron chain, than to his golden crown; the one made him proud, the other made him humble. Paul was smitten with blindness. This was uncomfortable, but it turned to his good. God did by that blindness made way for the light of grace to shine into his soul; it was the beginning of a happy conversion (Acts 9:6).

As the hard frosts in winter bring on the flowers in the spring, as the night ushers in the morning-star: so the evils of affliction produce much good to those that love God.

The rod of God is our preacher and tutor - 'Hear ye the rod' (Mic. 6:9). Luther said that he could never rightly understand some of the Psalms, till he was in affliction. Affliction teaches what sin is.... A sick-bed often teaches more than a sermon... Affliction teaches us to know ourselves. In prosperity we are for the most part strangers to ourselves. God makes us know affliction that we may better know ourselves... In prosperity, a man seems to be humble and thankful.... but set this man a little on the fire of affliction.... much impatience and unbelief appear.

Afflictions are the means of **making the heart more upright**. In prosperity the heart is apt to be divided (Hos. 10:2). The heart cleaves partly to God, and partly to the world.... Now God takes away the world, that the heart may cleave more to Him in sincerity.

Afflictions **conform us to Christ**. God's rod is a pencil to draw Christ's image more lively upon us. It is good that there should be symmetry and proportion between the Head and the members. Would we be parts of Christ's mystical body, and not like Him? His life was a series of sufferings, '... a man of sorrows, and acquainted with grief' (Isa. 53:3) He wept and bled. Was His head crowned with thorns, and do we think to be crowned with roses? It is good to be like Christ, though it be by sufferings.

Afflictions are **destructive to sin**.... There is much corruption in the best heart; affliction does by degrees work it out, as the fire works out the dross from the gold. What if we have more of the rough file, if we have less rust!... Afflictions are the medicine which God uses to carry off our spiritual diseases; they cure the tympany of pride, the fever of lust, the dropsy of covetousness.

Afflictions make way for **comfort**. '... the valley of Achor for a door of hope' (Hos. 2:15) Achor signifies trouble. God sweetens outward pain with inward peace. 'Your sorrow shall be turned into joy' (John 16:20) Here is the water turned into wine. After a bitter pill, God gives sugar. Paul had his prison songs.

Afflictions are signs of sonship. 'If you endure chastening, God dealeth with you as with sons' (Heb. 12:7)

Afflictions make us **happy**. 'Happy is the man whom God correcteth.' (Job 5:17) When God sets our worldly comforts on fire, then we run to Him, and make our peace with Him. When the prodigal was pinched with want, then he returned home to his father (Luke 15:13). When the dove could not find any rest for the sole of her foot, then she flew to the ark. When God brings a deluge of affliction upon us, then we fly to the ark of Christ. Thus affliction makes us happy, in bringing us nearer to God. Faith can make use of the waters of affliction, to swim faster to Christ.

Afflictions silence the wicked who asperse that the godly serve God only for self interest. The devil accused Job of hypocrisy... 'Doth Job serve God for naught?' (Job 1:9) But (despite his affliction) Job still worships God and professes his faith in Him. 'Though he slay me, yet will I trust in him' (Job 13:15). This silenced the devil himself. How it stifles wicked men, when they see that the godly will keep close to God in a suffering condition, and that, when they lose all, they yet will hold fast their integrity.

Thus we see afflictions are not prejudicial, but beneficial, to the saints. We should not so much look at the evil of affliction, as at the good; not so much at the dark side of the cloud, as at the light."

#### NATIONAL AFFLICTION

Exodus chapter 19 records the covenant made by God with the House of Jacob who were to become known as God's People Israel. God said, "Now therefore, if ye will obey MY VOICE indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation." (v. 5).

The people agreed to the terms of the covenant, viz., to obey God's VOICE. Three days later God SPOKE all the words of the Ten Commandments in the **hearing of the people**. This was the moral basis of God's holy law which was subsequently recorded by Moses and, had it been obeyed, would have made Israel an holy people - "a kingdom of priests and an holy nation." Dr. Bullinger explains this as 'a royal priesthood' - "the whole nation being a priest with respect to other nations, as the tribe of Levi for Israel. Now in abeyance because Israel did not fulfil the condition in Ex. 19:5. But in the future it will be realized (Isa. 61:6; 66:21)."

This is God's ultimate intention for His People Israel who He has looked upon as His son: 'When Israel was a child, then I loved him, and called my son out of Egypt' (Hos. 11:1). Indeed God was to treat Israel as a son by dealing with them in chastisement in order to restore them to Himself in righteousness. "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying 'You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.' (Amos 3:1-2) The history of the Israel peoples is full of affliction, as they constantly disobeyed the Words of the Lord which they had sworn to obey, and suffered the consequent chastisements (Ref. Lev. ch. 26).

The affliction of drought had brought Jacob to Egypt where his seed had become a multitude. But the 400 years sojourn of the Israelites in Egypt ended in a period of affliction because they had turned away from Abraham's Living God to reverence the idols of Egypt (Ex. 3:7). God used this affliction to teach the people to believe in Him and to restore the knowledge of the One, True, Living God to a spiritually ignorant world.

Throughout the following millennia God used His Israel people as a national witness to His reality, His power, and His redemptive purpose in this earth. They have been used to preserve and disseminate His written Word and to demonstrate the national blessings of keeping His Law and Commandments. This was highlighted during the period of the prosperous empire of David and Solomon and again after the

Reformation as a spiritually enlightened Britain expanded worldwide, carrying the Word of God to many peoples and placing the principles of God's Law in the government of many lands. Prosperity, peace and freedom for multitudes resulted.

The world has seen great blessings when the God of Abraham, Isaac and Jacob has been revered and His Commandments obeyed, but it has also seen great affliction when the opposite has been the case. The great empire of Solomon began its decline when the House of Israel turned nationally to idol worship c980 B.C. forsaking the Statutes of God for the Statutes of Omri their king. The progression of idolatry also encompassed the House of Judah who, like Israel, were invaded by a foreign nation and transported to a foreign land. Even the kingdom which developed from the small, believing remnant of Judah who returned to Jerusalem in great hope and faith in 535 B.C. ended in disaster because they had turned from the true worship and law of God to following the "traditions of men". These "traditions of men" clouded the truth of the scriptural predictions of the coming Messiah and Saviour of men, and so led to His national rejection and the resultant affliction of that unrighteous nation. These same "traditions of men" were to be recorded during the A.D. centuries, and further expanded as the Talmud, the followers of which have also experienced great affliction during this period.

The Prophet Isaiah (Ch. 53) told forth the coming rejection and suffering of the Messiah of whom he writes:

*"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and AFFLICTED.*

*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."*

The rulers wanted a Messiah who would lead them to power, riches and glory rather than to peace with God.

But this great affliction of the Son of God was to redress a cosmic exigency. It was to accomplish the atonement for sin, the defeat of Satan and Death, and finally, the eradication of evil and its consequences. Through it the righteousness, forgiveness, compassion, mercy, and love of God were demonstrated and were, for a time, attributes emulated by individuals, rulers and nations. In His mercy God has allowed a period of time wherein all men and all nations would have the chance to obey the Gospel of Jesus Christ, repent of their evil ways and choose righteousness before their final judgment. This was to be a period of spiritual struggle when the rule of man would be paramount in the world as the Times of the Gentiles ran their course.

In the centuries that followed the Sacrifice and Resurrection of our Lord, the perversion of spiritual truth and starvation of the Word of God was gradually brought about by the paganising of Western Christianity. This occurred under the auspices first of the Church of Rome and later of the Papacy, which proclaimed itself the mouthpiece of God and hid away God's written Word in a dead language (Latin). It resulted in a tragic period of deep spiritual and moral darkness, of cruelty, murder and inhumanity during which millions endured terrible affliction and suffered and died for their faith.

But out of this period of affliction was born the Reformation when the Word of God was rediscovered, the wonderful Gospel of the grace of God in the sacrifice of His Son was proclaimed, and salvation through FAITH in the merit of Jesus Christ alone was again understood. The ideal of righteousness in individual and national life became widely recognized. Today, the lessons of the Reformation have been largely forgotten. Once again throughout the Israel nations God and His requirements for righteous living have been rejected, even by many Church leaders. Economic and social ills, hopelessness, disease, unhappiness, graft, selfishness, greed and so on, increase as we endure another period of chastisement.

But those of us who trust the Word of God know that affliction brings blessing, blessing which is prophesied for the period we are rapidly approaching - the Kingdom Age when our Lord Jesus Christ will reign on this earth.

Though Israel was cast out of the land of their inheritance for gross wickedness and apostacy, to be recognized no longer as the People of God, yet God has promised to acknowledge them once again as His sons. *"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."* (Hos. 1:10) *"And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord."* (Jer. 31:28)

National restoration and earthly blessing have been promised for Israel under the terms of the New Covenant of Jeremiah 31:31-34. As a "kingdom of priests and an holy nation" they will be the people of the returned Redeemer, who will reign as king over the House of Jacob forever. (Luke 1:30-33)

*"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.*

*And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."* (Mic. 4:2-3)

But judgment upon the evil in the world must come first as the Lord comes forth to fight against His enemies.

*"Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."* (Jude vs. 14-15)

We who love God and know His Son as our Saviour look forward to being "forever with the Lord" when He next returns (1Thes. 4:17).

*"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."* (Jude vs. 20-21) (Asst. Ed.)

## TRUTH AND THE PAPACY

Throughout the centuries Satan's attack upon TRUTH has been unrelenting. We have seen how the **doctrines of men** permeated the creeds of the pre-Christian era distorting the truth revealed to the Patriarchs and Prophets, and resulting in the widespread dissemination of gross error (Monthly Notes Sept. & Oct. 1997). The greatest attack upon the Christian Gospel in the early AD centuries was by **Gnosticism** which initiated heresies that divided believers then, and spawned many of the erroneous beliefs which continue in modern times (M.N. January 1998).

Next came the brutal war waged by the Papacy against those Christian churches which believed the Scriptures, preached the pure Gospel of Jesus Christ and identified "Rome" as the Antichrist. This fearful persecution is briefly summarized on pages 234-237 of "The Seventh Vial", Edinburgh 1848, as follows:

"We need only name the murderous crusades carried on for ages against the Waldenses and Albigenses; the slaughter of the Piedmontese, whose bones whitened the Alps; the martyrs of Provence, whose blood tinged so often the blue waters of the Rhone; the massacre of St. Bartholomew, in August 1572, which continued three days and in which, in Paris alone, 30,000 Protestants, and throughout the departments of France 40,000 more, perished.

The news of this terrible slaughter was received at Rome with the ringing of bells and the firing of cannon, while the medal of Gregory commemorates it to this day as a deed of illustrious virtue; the revocation of the edict of Nantes, in 1685, under Louis XIV, when, as has been computed, many thousand Protestant churches were razed, a million citizens were driven into banishment, 100,000 were murdered, while those whom the sword spared were consigned to the galleys, and many of the youth of both sexes were transported as slaves to the West Indies; the bloody wars of Alva in the Low Countries, who boasted that in the course of a few years 36,000 had died by the common executioner; the suppression of the Reformation in Spain and Italy by the terrors of the axe, the faggot, and the horrors of the Inquisition; besides the countless thousands who perished at other times, and in other parts of Europe, of whom no record has been kept, and whose names shall never be known till the books are opened.

Engraven on the page of history stands the record of her crimes. Rome shall perish, but this record is eternal. To the end of time not a line of its crimson writing shall be effaced; and so long as it continues to be read, it will excite the mingled horror and indignation of mankind.....

'Thou couldest have no power at all against me', said Christ, when standing before Pilate to be judged. 'Had it not been given thee from above'..... But why did God permit his fold so long [ 600 years] to be a field of slaughter? Why did the Church's blood continue to flow, and her groans to ascend to heaven, while He stood by as one who either would not or could not deliver? We know not. But this we know, that it was God who did it, and that He had wise purposes for doing it, and that He will yet bring good out of it all, and glorify both Himself and the Church by the course of suffering through which He has led her.'

(Asst. Ed.)



# British-Israel World Federation

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## MONTHLY NOTES

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### THE LAODICEAN DISEASE

*"And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.*

*So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

*Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*

*As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

*He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3:14-22)*

As the teachings of the Roman Church under the Papacy became adopted by the organized churches of Christendom spiritual darkness inevitably fell. Rome's concept that only the priest could interpret the Word of God was opposed to the teachings of Scripture which stresses the illuminating work of the Holy Spirit in revealing the truths hidden therein.

The later Reformation was to advocate that all believers read the Bible in the vernacular in order that the Holy Spirit could teach them directly.

But during the darkness of the pre-Reformation Middle Ages "there was practically no conception of the doctrine, presence, and power of the Third Person of the Trinity. Few grasped the need for personal conversion and the work of the Holy Spirit in regeneration. It was expressly denied that the Spirit could teach Christian believers through the Word of God. Earthly priests were substituted for the guiding, teaching influence of the Holy Spirit. The things of the Spirit were lost in the wilderness of sacramentalism, superstition, ignorance of the Word, humanism and scholasticism." (W. A. Criswell)

In the post-Reformation years this discounting of the vital ministry of the Holy Spirit led to movements such as Deism, Unitarianism and Arminianism all of which denied the work of the Spirit and gave rise to **atheism and rationalism** which spread widely throughout the intellectual world.

God's witness against this movement came in the marvellous visitation of the Holy Spirit in the "Great Awakening" led by John Wesley, George Whitefield and Jonathan Edwards in the 18th century. The fruit of this great spiritual blessing was the preservation of Britain from revolution such as happened in France, and a worldwide missionary endeavour which was to witness throughout the earth to the saving grace of the Son of God.

However, increasingly in the 19th and 20th centuries German **rationalism and higher criticism**, which deny the supernatural and reject the revelation of God in Scripture, have attacked the role of the Holy Spirit in the inspiration of the Bible and so have undermined the faith of church goers. Many church congregations today are marked more by an active social life than a fruitful spiritual life in which the gifts of the Spirit operate. "More easily understood" and "popular" translations/ editions of the Bible mishandle inspired truth or cheapen the Word of God in the estimation of readers. Ritualism, candle lighting, etc., abound today as do the devices of man - musical items, 'Christian' Pop Groups, social evenings, dramatizations, etc., - which attempt to attract members to congregations rather than to God.

But it is the work of the Holy Spirit to bring men to Christ and when the Holy Spirit is dishonoured or ignored the blessing of heaven is not received for the Spirit comes from Christ, leads to Christ and glorifies Christ. It is the Holy Spirit Who connects the Church on earth with Christ above; hence the spiritual decline of this period and the ineffectiveness of the Church's witness in today's world.

Christianity today is a pseudo-Christianity which manipulates Scriptural interpretation to accord with popular thought rather than seeking the mind of God through His inspired writings. The result is a Church without spiritual power and influence, and which in many cases is "Christian" only in name, loving the things of the world more than the things of God, the teachings of men more than the Word of the Lord.

Such is the condition described in the above message to the Church at Laodicea and such is the condition of Christendom in this the final Church Age. Churches are happy to go along with the status quo, setting no standard, making no waves while the name of Jesus Christ is widely blasphemed and His offer of Salvation, so dearly purchased at Calvary, is ignored. Their understanding and experience of spiritual

realities is so limited that they do not realise they are "wretched, and miserable, and poor, and blind, and naked."

The Christian witness to the glory and power of Almighty God and the wonderful redemption wrought by the Son of God is so feeble that the "Faithful and True Witness", our Lord and Saviour Jesus Christ, stands **outside** knocking to come inside the Church to the few individuals who will receive Him and fellowship with Him.

Because of its lukewarmness this is a period of affliction. Those who would know spiritual riches must buy "gold" which has been "**tried in the fire**", and even those who God loves must be rebuked and chastened. That this is the final Church period before our Lord's return as Judge and King is indicated by the blessing to be received - "... *to sit with me in my throne, even as I..... am set down with my Father in his throne.*"

The lukewarmness of this period extends to the whole professing Church of today and includes all denominations. We know that we are living in a period of **national apostacy** when the deities of other peoples are tolerated and their teachings are accepted within our communities, and when non-Christians are in positions of power and authority, dictating government policies and forming public opinion. But as individual Christians who profess to believe God's Word, to believe His wonderful promises and accept the incomprehensible sacrifice of His Son, do we realise the depth of the Church's apostacy? Are we also infected with the **Laodicean disease**? Are we also lukewarm in our love for God and our Lord Jesus Christ? How can we know? How can we measure our love for God and His glorified Son?

To love God we first must know Him for we cannot love that which we do not know. We need to know His Deity - the fulness of His cleansing power and His freely given grace and mercy. This we can understand only as we find Him, revealed through His Son in the pages of Holy Scripture (2 Cor. 4:6).

Our love must be **whole-hearted**:

*"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."* (Matt. 22:37)

It must be **sincere**: *"Grace be with all them that love our Lord Jesus in sincerity."* (Eph.6:24) We must love God for what He is, not for what He gives us.

We must love God **fervently and actively** - carrying out our "*work of faith and labour of love*".(1 Thess. 1:3)

Love to God must be **constant and without apostacy**: nothing should hinder the Christian's love to God. Nothing can conquer love, neither difficulties nor opposition. *"Many waters cannot quench love, neither can the floods drown it."* (Song of Solomon 8:7), neither the sweet waters of pleasure, nor the bitter waters of persecution.

We must love God **above all other objects**.

*"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."* (Psalm 73:25)

We should love Him **without measure and unto death**.

In chapter 5 of his "*A Divine Cordial*", 1663, Thomas Watson discusses **14 Tests of Love to God**. He says: "Let us test ourselves impartially whether we are in the number of those that love God. For the deciding of this, as our love will be best seen by the fruits of it, I shall lay down 14 signs, or fruits, of love to God, and it concerns us to search carefully whether any of these fruits grow in our garden." These are summarized as follows:

1. The first fruit of love is the **musing of the mind upon God**. He who is in love, his thoughts are ever upon the object of his love. What are our thoughts most upon? Can we say we are ravished with delight when we think on God? Do we contemplate Christ and His glory? Oh, how far are they from being lovers of God, who scarcely ever think of Him! An unbeliever crowds God out of his thoughts. "*The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts*" states Psalm 10:4.

2. The next fruit of love is **desire for communion**. Love desires familiarity and fellowship. "*My heart and my flesh crieth out for the living God.*" (Psalm 84:2) If we love God we prize His ordinances, because there we meet with God. He speaks to us in His Word, and we speak to Him in prayer. By this let us examine our love to God. Do we desire intimacy of communion with Him? Lovers cannot be long away from each other. Such as love God have a holy affection, they know not how to be from Him. They can bear the want of anything but God's presence. They can do without health and friends, they can be happy without a full table, but they cannot be happy without God. "*Hide not thy face from me, lest I be like unto them that go down into the pit.*" (Psalm 143:7) But sinners shun acquaintance with God.

3. Another fruit of love is **grief**. Where there is love to God, there is a grieving for our sins of unkindness against Him. "*Peter went out and wept bitterly*" (Matt. 26:75) When Peter thought how dearly Christ loved him; how he was taken up into the mount of transfiguration, where Christ showed him the glory of heaven in a vision; that he should deny Christ after he had received such signal love from Him, this broke his heart with grief: he went out, and wept bitterly.

By this let us test our love to God. Do we shed the tears of godly sorrow? Do we grieve for our unkindness against God, our abuse of mercy, our non-improvement of talents? How far are they from God, who sin daily, and their hearts never smite them! They make merry with their sins. "*When thou doest evil, then thou rejoicest*" (Jer. 11:15).

4. Another fruit of love is **magnanimity**. Love is valorous, it turns cowardice into courage. Love infuses a spirit of gallantry and fortitude into a Christian. He that loves God will stand up in His cause, and be an advocate for Him. "*We cannot but speak the things which we have seen and heard.*" (Acts 4:20) He who is afraid to own Christ has but little love to Him. Does Christ appear for us in heaven, and are we afraid to appear for Him on earth?

5. The fifth fruit of love is **sensitiveness**. If we love God, our hearts ache for the dishonour done to God by wicked men. To see, not only the banks of religion, but morality, broken down, and a flood of wickedness coming in; to see God's sabbaths profaned, His oaths violated, His name dishonoured; if there be any love to God in us, we

shall lay these things to heart. Lot's righteous soul was " vexed with the filthy conversation of the wicked" (2 Pet. 2:7). How far are they from loving God, who are not at all affected with His dishonour? Did men love God, they would grieve to see His glory suffer.

6. The sixth fruit of love is **hatred against sin**. Fire purges the dross from the metal. The fire of love purges out sin. "*Ephraim shall say, What have I to do any more with idols?*" (Hos. 14:8) He that loves God will have nothing to do with sin, unless to give battle to it. Sin strikes not only at God's honour, but at His being. Is he a friend to God who loves that which God hates? The love of God and the love of sin cannot dwell together. He who has any secret sin in his heart allowed, is as far from loving God as heaven and earth are distant one from the other.

7. Another fruit of love is **crucifixion**. He who is a lover of God is dead to the world. "*I am crucified to the world.*" (Gal. 6:14) I am dead to the honours and pleasures of it. The love of God, and ardent love of the world, are inconsistent. "*If any man love the world, the love of the Father is not in him.*" (1 John 2:15) Love to God swallows up all other love, as Moses' rod swallowed up the Egyptian rods.

8. The next fruit of love is **fear**. A double fear arises from love.

a) A fear of displeasing. The more we love God, the more fearful we are of grieving His Spirit. "*How then can I do this great wickedness, and sin against God?*" (Gen. 39:9) That is a blessed love which makes a Christian tremble - not daring, willingly, to offend God.

b) A fear mixed with jealousy. "*Eli's heart trembled for the ark*" (1 Sam. 4:13) His heart did not tremble for his two sons, but for the ark, because if the ark were captured then the glory was departed from Israel. He that loves God fears lest it should go ill with the Church, lest profaneness should increase, lest popery get a footing, lest God should go from His people. The presence of God in His ordinances is the beauty and strength of a nation. So long as God's presence is with a people they are safe; but the soul inflamed with love to God fears lest the visible tokens of God's presence should be removed.

Many fear lest peace and trading go, but not lest God and His Gospel go. He who loves God is more afraid of the loss of spiritual blessings than temporal. If the Sun of righteousness remove out of our horizon, what can follow but darkness?

9. If we are lovers of God, we love what God loves.

We love God's Word. The lines of Scripture are richer than mines of gold. Well may we love the Word - it is the star that directs us to heaven, it is the field in which treasures are hid.

We love God's Day. We do not only keep a sabbath, but love a sabbath. "*If thou call the sabbath a delight*" (Isa. 58:13). The sabbath is that which keeps up the face of religion amongst us; this day must be consecrated as glorious to the Lord. If we love God we prize His day above all other days as the day in which to enjoy fellowship with Him.

We love God's Laws. The gracious soul is glad of the law because it checks his sinful excesses.

The heart would be ready to run wild in sin if it had not some blessed restraints put upon it by the law of God.

Many pretend to love Christ as Saviour but they hate Him as King. He were a strange king that would rule without laws. Sinners would have Christ put a crown on their head, but not a yoke upon their neck.

We love the Image of God reflected in the Saints (Fellow believers).

If we love a saint only because he has something of God in him, this is

a sign of love to God. We should love the saints inspite of their personal failings, their differing opinions, and though they be poor or persecuted. If we love Christ we must love His members.

10. Another blessed sign of love is **to entertain good thoughts of God**.

"*Love thinketh no evil*" (1 Cor. 13:5) Malice interprets all in the worst sense; love interprets all in the best sense. He that loves God, has a good opinion of God; though He afflicts sharply, the soul takes it well. He that loves God takes everything in good part. It is Satan that makes us have good thoughts of ourselves, and hard thoughts of God.

11. Another fruit of love is **obedience**. "*He that hath my commandments, and keepeth them, he it is that loveth me*" (John 14:21).

If we love God we shall obey Him in things both difficult and dangerous. Some sins are near and dear to us but if we love God we shall set ourselves against these, both in purpose and practice. It is hard to forgive one another for injuries, but it is better to bury an injury than retaliate. When God calls us to suffer for Him, we will obey. Love will not suffer abuses and dishonours done to God, but it will suffer reproaches, bonds, and imprisonments, for Christ's sake. A Christian has a spirit of martyrdom - a disposition of mind to suffer, if God calls. "*Love endureth all things*" (1 Cor. 13:7)

Have we such a spirit? Many say they love God, but will not forego the least comfort, or undergo the least cross for His sake. If Jesus Christ should have said, "I love you well, but I cannot suffer, I cannot lay down my life for you", we should have questioned His love very much; and may not Christ suspect us, when we pretend to love Him, and yet will endure nothing for Him?

12. He who loves God will **endeavour to make Him appear glorious in the eyes of others**. If we love God, we shall spread abroad His excellencies, so we may raise His fame and esteem, and may induce others to love Him. Love cannot be silent; we shall sound forth the freeness of God's grace, the transcendency of His love, and the glory of His kingdom.

13. Another fruit of love is **to long for Christ's appearing**.

"*Henceforth there is a crown of righteousness laid up for me, and not for me only, but for them which love Christ's appearing*" (2 Tim. 4:8) A sinful man who is self-condemned is afraid of Christ's appearing, and wishes He would never appear: but such as love Christ, are joyful to anticipate His coming in the clouds - "*When he shall appear, we shall be like him.*" (1 John 3:2)

14. **Love will make us stoop to the meanest offices**. Love is a humble grace, it does not walk abroad in state, it will creep upon its hands, it will stoop and submit to anything whereby it may be serviceable to Christ. As we see in Joseph of Arimathea and Nicodemus, both honoured persons, yet one takes down Christ's body with his own hands, and the other embalms it with sweet odours. Love is not squeamish; it will visit the sick, relieve the poor, wash the saints' wounds. He who loves God will humble himself to the meanest office of love to Christ and His members.

These are the fruits of love to God. Happy are they who can find these fruits, which are so foreign to their natures, growing in their souls.

(Asst. Ed.)

## SCIENCE - THE GOD OF MODERN CIVILIZATION

*"The fool hath said in his heart,  
There is no God."*  
(Psalm 14:1)

Following in the steps of his father Erasmus Darwin (1731-1802) who in his *Zoonomia* attempted to explain organic life along the lines of evolutionary principles, Charles Darwin postulated his doctrine of 'natural selection'. "Darwin's definition of the core of his evolutionary faith - the natural selection of individuals who have won the competition for scarce resources. Those individuals whose distinctive capacities gave them a better chance of survival in the surrounding environment lived, and lived long enough to pass on their particular genetic makeup to the next generation. Over time these slight differences accumulated, with the result that eventually organisms emerged that no one would claim were the same species. Herbert Spencer was later to coin the phrase "survival of the fittest" to describe the effects of the action of natural selection."

The law, it is said, that obtains in the jungle is that the strong overcome the weak. The strong, therefore, survive, and the weak become fodder for the strong. With the help of Darwin, this rule was dignified by being called *natural selection*.

"Darwin called this a law. Darwin professed to have ...discovered this "law" when he proceeded to elevate it to an axiom of life. Because biology is destiny for many, this "principle" has become for them the law of life. Whatever we may say, this is the way it is in the thinking of most people." However, "so many conditioning factors make for survival that we must see that it is not possible to name a *constant*, a *law* concerning the matter of survival. Accident, sickness, surprise, falling trees, lightning strikes, stray bullets, and a thousand other variables impinge upon the life of any animate thing. In fact, a near infinity of conditioning factors is present. So many are there that the argument dissolves into absurdity.... The survival of the fittest only means the *survival of the survivors*. A survivor can only be defined *ex post facto*. Therefore, to make *natural selection* the determining factor in history is to make a false assumption. And even if the assumption were true, it could not be proved to be true.

Circuitous arguments are common fallacies, but initially they are sometimes unrecognized because the circle is too large to be observed by some minds all at one time. So obvious is this that one wonders why science has become the object of such wide and uncritical respect. It even now sees itself as the custodian of the great truths that matter. The broad, largely unquestioned acceptance of Darwinism by 'the world of science' and 'the men of science' is a present condition that should not go unchallenged. The circuitous arguments of which Darwinism and other of the axioms of science are built have become virtually foundational in modern education. In this, there is great peril to the culture of our time. The modern mind must force itself to rethink what it means when it speaks of this great, all-pervading, and sure knowledge that is called science."

"In the word *scientist* we have one of the most revered titles of our day, because the word denotes one of the most respected professions of modern times. It might even be argued that modern times have themselves been created by the phenomena denoted in the phrase *the advance of science*. Science and the scientist have taken to themselves credentials deemed unassailable in our

culture. So much is this the case that any finding about anything can be rendered instantly *declassé* by tagging it with the criticism 'It's not scientific.' On the other hand, the sublime truth of almost anything is established instantly when the expression 'Science has taught us' is applied to it. 'Being scientific' is to travel the high road of acceptance and status. So pervasive is this assumption that many strange notions have gained credibility when their proponents have applied to them the term *scientific*. The status of being 'scientific' is so desired today that the word *science* has been inflated to the point that it is assumed that science knows it all and can tell us anything. Our society has come to assume that the source of all knowledge is science; once a thing is established as being scientific, it moves beyond debate and becomes an article of faith....

What is *science*? At its core, science is observation. What distinguishes that observation from the normal apprehension of things is that it is a more careful, more codified, more patiently recorded observation than merely the casual observations of life....

Science observes *entities, combinations of entities, and phenomena*. It performs experiments.

"At its core, then, science is empiricism. It observes things and attempts to state the facts about the essence of those things and about the observable activity that those things produce when they are related to other things in certain quantities and environments.

Having observed and analyzed, science moves into the realm of the practical, suggesting valuable new combinations that are of practical use in the world beyond the laboratory. In this commendable function, science has given us the internal combustion engine, the flashlight, the rocket, the space shuttle, the satellite, radio transmission, and a thousand other dependable products that once would have been the astonishment of society. Even now, out of its experiments, science produces products whose unforeseen capabilities are the wonderment of us all. The careful observation of things (entities) and phenomena (matter in interaction) has produced a myriad of useful discoveries that have given the illumination, mobility, and efficiency to major sections - specifically to the civilized portion - of the human race. These wonders have produced a predictable, even legitimate, well-earned respect for the observations and applications of those millions of patient workers in our time called *scientists*.

That respect has now, however, led society into a dangerous attitude, an attitude that comes close to making a god out of science. This unwise apotheosis should concern thinking people. A timely warning concerning the limitations of science needs to be raised, for no one is truly wise or scientific unless he knows not only the possibilities but also the impossibilities of science. One would do well, then, to think about the limitations of science.

Science cannot know the *ultimate nature of things*.... No one knows what life is... what light is, what electricity is.... We know what things *do* but not what things *are*.

Science cannot know the *origin of things*. We know of the present existence of certain entities and phenomena, but the provenance of these things escapes us.... When Charles Darwin wrote *Origin of the Species* he told us nothing about origins. Rather he spoke only of processes through which he believed biological life replicated itself upward, successive generations reproducing from the simple to the complex. But this theory was arbitrarily distilled from his observation of present life forms and residues. It was not based on empirical observation, for no observer but God was present to observe the beginning of things. The scientist who says, 'This is the way it all began,' is not speaking as a scientist, but rather as a speculator on a par with all others who speculate about beginnings.

Science cannot *fathom past processes*. The function of science is observation of the present.... the reality we see today may have been brought to pass by a process entirely different from what we think to be the present processes.... No one can know with certainty the process from point A to point B unless he has had the opportunity to constantly observe that process or has access to someone who did. Remember, even observation is superficial. Processes, even in the present, vary greatly under the influence of many known and possibly many more unknown conditioning factors.

To say, therefore, that the theory of evolution is scientific is to deprive the word *scientific* of any meaning, for scientific knowledge has to do with observation and experiment. So-called knowledge of a thing like evolution comes neither by observation or experiment and therefore cannot be called scientific.... 'But', says the scientist, 'evolution is the most *probable* account of the past.' But, alas, here the logic breaks down again. Nothing can be called probable unless it is tested against that which is provable. Without probabilities there are no probabilities. Hence, when he insists that evolution is true, the scientist loses his credentials as a scientist and as a logician.

Science cannot *predict the future with certainty*. Being limited to observation and analysis of the present, the true scientist learns to deal very carefully and, we trust, humbly with the future. After he has made all of the calculations and has constructed all of the models of probability with reference to the future, the scientist dares not truly trust his conclusions apart from experiments. The new plane must be flown by a test pilot - or better still, a robot - before it carries passengers....

No developmental scientist has ever had anything work *exactly* as he predicted. Most devices, however careful may have been the process of their development, are failures initially because of some unforeseen element.... The wise scientist asserts little about the future and even less about the past. The future will confirm or deny his experiments; the past retains its stony, stoical silence.

Science cannot *control all possible forces*. The wise scientist admits that he must deal with 'the powers that be'.... He is not an originator or an actuator but is instead a cooperator with vast realities that are beyond his comprehension.... So it is that the casualties of the space shuttle or the victims of the San Francisco earthquake should produce within all of us the proper degree of humility. The presence of casualty in the universe is irrefutable, settle-it-forever evidence that man is not the master, but only the observer. The idea that the individual man is the true master of anything is finally unforgivable self-idolatry.

Science cannot *know the reason 'Why?'*.... Why does the earth tilt? Why does the sun shine at that exact intensity?.... Behind all questions are deeper questions, and behind those are deeper ones yet.... The simple fact is that ultimate answers have not been and cannot be discovered by scientific research.... The things that can be seen by the eye only reveal, and that fractionally, something of their nature and their activities. The rationale behind that nature and the true engine behind that observable activity cannot be divined by any mere observation.

Science cannot *say what ought to be*. In all of its observations, science is really discovering what *is*, or what *happens*. Science as such has nothing to say about 'oughtness', the idea that one thing is right and another thing wrong. It simply observes and makes humble suggestions as to probabilities that may or may not be confirmed about the activity of physical entities in the near future. That's it.... Thus for answers to questions of ultimate meaning one has to go beyond science. Moreover, whereas ultimate things are not made of atoms and molecules, it is precisely and only with physical entities that science concerns itself. Thus, for answers to questions of ultimate meaning one has to go beyond science.

So, again, science as such cannot tell us what to do. It is unable to suggest the key to happiness, purpose, or fulfilment. It knows nothing of intangibles such as love, hate, honour, duty or even valid ambitions. Being unable to discuss what most people understand to be spiritual things, science bows out. It follows, therefore, that we ought not to make a god out of science. It is far more limited, inarticulate, and mute as to the realities of life than most people realize. Science is, in its real sense, a mechanical, undramatic thing.... Science is basically 'nuts and bolts' and should be respected for what it is, but it should not be revered.

How, then, shall we discover the realities of the distant past, the infinite future, the remoteness of space, or the inner reaches of the soul? How shall we know who to love, who to hate, what to live for, what to die for? Why should a man be true to his wife or do the honest thing rather than the convenient thing? Why are some things worth dying for and others of little or no value? Yes, where do values come from, and how do they apply to life? Science is unable to provide an answer to these and other important questions of life. As far as science is concerned, a hatchet is a hatchet, whether it is used to carve a statue or to kill a friend.

But, alas, we learn from departments other than science that a hatchet is not just a hatchet. It is an instrument capable of being used for moral or immoral purposes. We instantly see, therefore, that important things are not atoms, molecules, hatchets, or rockets. No, indeed, important things are moral values. Life and existence in this world cannot be explained or appreciated apart from them.

Where do moral values come from? They come from the eternal and everlasting God who made the universe. This is the God whose existence some scientists deny - not because they are scientists but because they lack humility, never having taken the time to properly consider the limitations of science. How supremely ridiculous it is for a person to hold a bubbling test tube up against the sun and say, 'There is no God'. Yes, the scientist may have 'made' the test tube, but who made the sun? The beginning of wisdom is recognizing that there is a God who stands behind it all. This God created the universe; it is 'the work of his hands.' But... how can we know this God?

The beautiful and complete answer to the question 'How can we know God?' is given to us by God Himself. It is that God made the universe and has revealed Himself in time and space in the Person of Jesus Christ, His only begotten Son. Wisdom begins when we come to know Christ, in whom are hidden all of the treasures of wisdom and knowledge. The created universe, with all of its wonders, is but the backdrop to the real story of eternity, the story of redemption in Christ. Let no one become so preoccupied with so-called science that he neglects to move beyond science with its limitations to a knowledge of the invisible God.

Science is neither ultimately nor dependably accurate. It gives us but a superficial analysis of the work of God in *Creation*. The work of God in *Redemption* is the great work of the Lord. He invites every person who lives to believe the Gospel, to come to know Christ and to have the gift of God which is life eternal.

As we have seen, science cannot explain the moral nature of man, and therefore refuses to recognize the depths of sin into which man has fallen. It sees no need for redemption but only calls for education. Being so disposed, it cannot offer true hope to a lost humanity. It has been very good, however, at producing the instruments by which a lost humanity progressively attempts to destroy itself.

Science attempts to analyze the created universe behind which is God. It is that God who invites us to step up from empiricism to faith. Faith in Christ and the work on the Cross is the door to eternal life and ultimate knowledge."

## Social Darwinism

"As is so often the case with an intellectual construct, Darwinism has moved out from its original platform to operate in a wider world. The ideas of evolution have left the confines of biology, botany, and paleontology and are now thought to apply to the social structure at large. This application of Darwinism to social structures is called Social Darwinism and is foundational for our culture. It represents the way Darwin rules our society from the grave."

What are the assumptions that make up this Social Darwinism? The first assumption is the idea that the social structure is engineered and controlled by impersonal forces rather than by God. Until the emergence of Social Darwinism, it was generally held in the West that the process of history constantly revealed that the Judeo-Christian God was behind it. The founders of America rested in the confidence that 'there is a just God who presides above the destinies of nations'. That statement revealed the mind-set of Western culture present at the time. It was a largely undisputed first principle in the light of which other realities were examined.

Darwin changed all this. His idea of natural selection is meaningless gibberish unless he is in fact referring to an impersonal force, a power that propels history and establishes its direction..... He came to think of the progress of history as being determined by the impersonal engine of natural selection. God was exchanged for a force, and history dropped into a depersonalized mode.

The Social Darwinists of our time have continued along this line. Our society, once rightly called a Christian civilization, has become secular to a greater degree than the solons of Western civilization would have thought possible. Education, government, business, the media, and, in many cases, religion, have moved through progressive stages of secularization from Christianity to atheism. As a result, God is not merely ignored but rather is resented, opposed, and vilified at every opportunity. With unimaginable arrogance, our society has declared Jesus Christ to be *persona non grata* in the culture. Concomitantly, the Bible has lost its final authority, the Christian religion has been pluralized, the family is fast disappearing, and morals are at a low ebb. Those who insist that the force that moves history is not God are now on the speaker's platform and before the television cameras...

The second assumption of Social Darwinism is that society is moving upward from a mean past to an improving future. The evolutionist insists that life began in the primordial slime as its lowly provenance. The engine of culture worked from there, producing in our time the best world that has ever been. This 'improvement' will continue until perfect culture comes into being.

Social Darwinism is utopian. It looks at what it thinks is a straight upward line of progress from the past until this moment. It then extends that dotted line into the future implying and directly asserting that that utopia will be produced by the maturing evolutionary process.....

The assertion is even made that evolution has given us the intelligence and technical skill to control our own evolution. So man now becomes some kind of a god. But those who promise inevitable improvement in the social structure are hard put to produce any evidence of that improvement. In fact, by every relevant standard of measurement, we are living not in an improving society but, rather, are living in a deteriorating one.

That is particularly evident when we consider the ultimate standard by which improvement or degeneration of a culture is to be measured, the moral standard. Whatever may be the degree of technical progress or military prowess, those advances are meaningless apart from moral improvement. Technical improvement apart from moral improvement is thus a sure harbinger of fatal

consequences. When advancing technology and declining morality occur concurrently, as they do in our time, they become a time bomb capable of blowing history into a thousand pieces. Yet the utopians of our society are so committed to Social Darwinism that they refuse to consider any evidence but the superficial tokens of improvement. This attitude, if continued, will be fatal.

The third assumption of Social Darwinism is that man, a human, is nothing more than a higher sort of animal. This claim is set forth succinctly in the title of a book that popularized the concept, Desmond Morris's *The Naked Ape* (1980). Man is seen as little more than an intelligent orangoutang. Those who protest the classification are chided by the social elite for being inconsiderate to their hairy cousins....

In purely biological terms, the evolutionary connection between man and the animals is unproven by any evidence, although it is continually proclaimed by the social scientists who have become the gurus of our culture. Moreover, Social Darwinism is not able to explain the moral structure of the human being, specifically the fact that man has an acute sense of the difference between *is* and *ought*, a difference that cannot possibly come from chemistry. Science can tell us what has happened, but it is unable to tell us what should have happened or what should not have happened.

The fourth assumption of Social Darwinism is the idea that soul, spirit, and eternal life are but chemical actions of the brain. This kind of chemical determinism refuses to admit the existence of 'mind' but hold that all things, even those things considered 'thoughts', come from brain matter. Here the evolutionist reveals that he must also be a behaviourist. He must hold that the difference between Shakespeare and some village pornographer is created by accidental connections of cells within the human cortex.

At this point the evolutionary concept breaks down completely. If all things, including human thought and spirituality, are determined by electrochemistry in the human cranium, we have a mechanistic universe. In such a universe, existence is the same as nonexistence, up is not different from down, logic is nonsense, and rationality evaporates before our eyes. Nothing remains but nihilism, where all things never were, never are, nor ever will be. If the mind is not an entity separate and distinct from the physical body, the light of understanding goes out and all becomes incomprehensible.

And who can doubt that incomprehensibility has become the condition of our present age? This world, professing itself to be wise, has become foolish, as the apostle Paul put it in the book of Romans. It has 'changed the glory of the uncorruptible God into an image like corruptible man, and birds and four-footed beasts, and creeping things' (1:23) God gives up such to 'uncleanness', 'vile affections' and a reprobate mind' (Romans 1:24-28) A world that drops into reprobation has moved beyond hope and beyond life.

As we look about us at the deterioration of our culture, we cannot help but wonder why that deterioration has occurred. A significant part of the answer is that our present age has willingly succumbed to the anti-intellectualism of Social Darwinism. The world that Darwin rules from his grave is not a world of ivory palaces and mounting perfection. No, indeed, it is a world that sees the lowering sun of the afternoon of life without ever remembering that afternoon is succeeded by evening, and evening by night."

(Extracted from *Seven Men Who Rule the World from the Grave*  
by Dave Breese, 1990.)



# British-Israel World Federation

(Victoria Headquarters)

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## MONTHLY NOTES

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### LOOK UP!

The second Epistle of Peter Ch. 2 vs. 7 & 8 speaks of Lot, the nephew of the Patriarch Abraham who lived in Sodom, as a just man who was "vexed with the filthy conversation of the wicked" and as a righteous man who, "dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds". All who love God in this day and age must be experiencing the same "vexations" as Lot, and just as the degenerate cities of Sodom and Gomorrah bore the judgment of God (ref. Gen. 18 & 19) so the world of today awaits its day of judgment which we know will surely come, and soon.

It is easy to become gloomy and anxious as the fruits of evil flourish but there are many passages of Scripture which can bring comfort to the believer in this period of spiritual decline and social disintegration, passages such as:

Psalm 121:  
"I Will lift up mine eyes unto the hills, from whence cometh my help.  
My help cometh from the Lord, which made heaven and earth.  
He will not suffer thy foot to be moved: he that keepeth thee will not slumber.  
Behold, he that keepeth Israel shall neither slumber nor sleep.  
The Lord is thy keeper: the Lord is thy shade upon thy right hand.  
The sun shall not smite thee by day, nor the moon by night.  
The Lord shall preserve thee from all evil: he shall preserve thy soul.  
The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

Psalm 130:5-8:  
"I wait for the Lord, my soul doth wait, and in his word do I hope.  
My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.  
Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.  
And he shall redeem Israel from all his iniquities."

Psalm 37:1-11:

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good..."

"Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

"Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth."

"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."

"But the meek shall inherit the earth: and shall delight themselves in the abundance of peace."

We need to remember in these days of gloomy outlook that no man or woman can save us from the results of our mismanagement of this planet, from our polluted food chain, or our enslavement to global economics and finance. Our only hope is in the Lord and the promises contained in His Word. But we must await His time of fulfilment.

Though Abraham was promised the Land of Canaan as his inheritance his descendants were not able to take possession until the "iniquity of the Amorites" was "full" (Gen. 15:7-16); i.e., until they had become so evil that they totally deserved to be displaced from that land of abundance. Thus we must wait patiently, until this present system has run its course, for the Lord to act in accordance with His purposes. While we must continue to pray and witness for Him, opposing the evil where we can, we must not fret and worry about our own situations. We must "trust in the Lord and do good" - not allowing ourselves to become embroiled in the evil around us or influenced by the materialistic values of today's Christ-rejecting society.

It has been said that trust is one of the greatest things in the universe. "For trust is something which no manner of evil can hurt, it is just like the air: when the sword cleaves it, it gathers together again; when one would destroy it, he finds it cannot be touched."

Trust cannot be exhausted, for the more it is used, the stronger it grows, and the more it is reviled the more impervious and indestructible it becomes. No impurities or weaknesses can find lodgement in trust any more than darkness can find a foothold in light. When light enters a room, darkness runs out of the door. When trust fills a man, evils flee from his being ... Trust is impenetrable by anything which is unlike itself, just as light is impenetrable by darkness. It is impervious to all thrusts of those who would destroy it, and yet it enslaves and binds and limits no man who surrenders himself captive unto it." (Glenn Clark)

Our great Lord God is indeed worthy of such trust.

So said the Prophet Jeremiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength..."

Nahum 1:7 "The Lord is good, a stronghold in the day of trouble: and He knoweth them that trust in Him."

The Apostle Paul's trust in the Lord was complete: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that

believe." (1 Tim. 4:10)

So we also may confidently put our trust in the Lord knowing that "With God all things are possible." (Matt. 19:26)

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

The Lord preserveth all them that love him: but all the wicked will he destroy" (Psa. 145:18-20)

## UR - THE CURRENT ATTACK ON BIBLICAL CHRISTIANITY

**(Syncretism:** The attempted blending of irreconcilable principles or parties, as in philosophy or religion, to reconcile and unite differing religious beliefs.)

At the syncretic service held in 1995 at San Francisco's Grace Episcopal Cathedral to commemorate the 50th anniversary of the United Nations Charter, plans were revealed by Bishop Swing for the final emergence of a one-world Church under the title **United Religions Organization (UR)**. The main leaders in this project are the Bishop of the Episcopal Diocese of California, the Communist Gorbachev Foundation/USA and the Catholic Church working through the inter-religious World Conference on Religion and Peace. It was proposed to launch this organization in 1997 and have it fully functional by the year 2005.

"Patterned after the UN, with a General Assembly, a Security Council and a Secretary-General, the UR is meant to be for religions what the UN is for nations. It will be a permanent gathering centre where the world's religions engage in daily prayer, dialogue, and action for the good of all on this earth". The religions will also daily share with the public their sacred scriptures, music, prayers and wisdom. Rather than the Light of Christ, declares Bishop Swing, the UR will shine *'the light of the world's spiritual traditions'* (Paganism and Occultism included) *'into a world desperately in need of light.'* Paralleling the World Bank, the UR will have a 'Value Bank' whose investments are alerted at solving issues of environment, population, poverty or disease."

Unity of faith for the coming 'new global civilization', 'global access to (the) soul' and the relation of religion to 'our global tribe' is being considered. The Headquarters will provide a global showcase for the world's religions in order to foster a better knowledge of other 'faiths', and provide a centre for addressing social and cultural problems.

The UR is to be financed with Arab, Jewish and Christian money as well as money from other Foundations. Bishop Swing has consulted UN religious Non-Governmental organizations, and interfaith leaders and celebrities worldwide, and has received support from many.

In 1994 Grace Cathedral provided the venue for an environmentally-oriented *Planetary Mass* patterned on a 'rave Anglican Mass' held previously in England. This has been described as 'a mixture of Christian ritual, occultism, earth worship, theosophy, creation spirituality and an *'all-night rave celebrating God and Mother Nature.'*

At a later Interfaith Summit in San Francisco hosted by Bishop Swing, the Gorbachev Foundation and the World Conference on Religion and Peace, the following goals were set out:

1. to examine the points of resistance to the UR concept;
2. to create a process leading to an UR charter-writing conference in June 1997;
3. To develop an agenda for presenting the UR vision to the world.

Fundamentalism was considered a 'challenge to peace', New Ager Robert Muller commenting that inflexible belief systems 'play an incendiary role in global conflicts. Peace will be impossible without the taming of fundamentalism through a United Religion that professes faithfulness only to the global spirituality and to the health of this planet.' According to Barbara Max Hubbard fundamentalists are seen as holding back the progress of the New World Order and the evolution of the universe towards godhood, an evolution that can only take place under conditions of peace.

Communists who have been attending international interfaith conferences for years have promoted Communism as the basis for a one-world religion and world unity. Gorbachev blaming Christianity for the 'population dilemma', has intimated that the world's population must be controlled via religious institutions, sexuality, contraception and abortion being more freely discussed.

The leader in designing a humanistic **Global Ethic** is Hans Kung, erstwhile Catholic theologian, who claims that spiritual renewal "can come about if people embrace the 'ethic' underlying the world's religions whether or not they believe in any of the religions concerned". Kung's 'ethic' embraces justice and peace, women's rights, environmentalism, and tolerance of vice and sin, and turns them into humanistic commandments that replace the Ten Commandments.

(Such spiritual renewal is not what Christians understand as such but as J. J. Morse has said in his *Practical Occultism* p. 55. 'The phenomenal aspect of modern spiritualism reproduces all essential principles of magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences operating.')

Robert Muller proposes that *each nation establishes commissions on ethics to control every aspect of ethics*. He says, "Each generation must decide what is right and wrong. We need a science to define what is good and bad. We need ethics in time: what is right today may not be right tomorrow."

The global ethic concept derives from the ideas of Helena Blavatsky, founder of the New Age Movement, who wished to revive 2nd and 3rd century theosophy (a product of Gnosticism) which aimed "to reconcile all religions, sects and nations under a common system of ethics" and "to induce (religions) to lay aside their ... strifes remembering only that they (all possessed) the same truth" or "ancient wisdom".

A promoter of world government the World Conference on Religion and Peace is a UN Non-Governmental organization with strong Catholic

representation, headquartered at the United Nations in New York. At the first session of its 67th General Assembly in November, 1994, which was hosted at the Vatican and featured prayers and meditation rituals from different religions, the Pope was present to hear Koranic verses and Jewish, Shinto, Buddhist and Hindu invocations for peace. At this first official interfaith conference to be held at the Holy See the Pope told the 900 representatives of the world's religions that religions must "engage in a dialogue of mutual understanding and peace on the basis of the values they share" and that the Vatican was open to them all.

In periods of growing apostasy such as we are presently experiencing, as fewer and fewer people believe the Gospel of Jesus Christ and seek to keep His Commandments, so fewer and fewer are led into Truth by the "Spirit of Truth" of Whom our Lord said "*Howbeit when he, the Spirit of Truth is come, He will guide you into all truth...*" (Jn. 16:13).

Therefore, Truth within the community gradually becomes replaced by Satanically inspired doctrines. Such doctrines have surfaced again and again from earliest times and men fall easy prey to them because without the Holy Spirit of Truth to guide them they are unable to recognize error. Without the Truth which sets men free tyranny and persecution can be the only result. This is where the "global community" is heading as plans proceed to nullify the influence of the teaching of Jesus Christ and to set aside the standards of the Bible in favour of the rituals and invocations of heterodoxy.

As spiritual darkness descends upon this earth as the present age draws to a close may we know the presence of the Comforter and the certainty of the return of our Lord Jesus Christ - the only One Who can destroy the works of the Devil and bring in everlasting righteousness and peace.

(Asst. Ed.)

Should not a people seek unto their God?

Wicked spirits gather round thee  
Legions of those foes of God -  
Principalities most mighty -  
Walk unseen the earth abroad;  
They are gathering to the battle,  
Strengthened for the last deep strife.  
Christian, arm! Be watchful, ready,  
Struggle manfully for life.

## OBE - OUTCOMES BASED EDUCATION

Outcomes Based Education which has been developed in America under various names, e.g., America 2000, Goals 2000, and Education 2000, is the hub of World-Class Education reform.

"It claims it begins with significant outcomes related directly to the requirements of important life roles and asserts that everything done in and by a school should depend on what attitudes, knowledge and skills it takes for each student to accomplish those outcomes. Outcomes Based Education is intended to provide employers with well-adjusted workers for a global economy. It is thus utilitarian, suggesting that the student is destined to become a cog in an industrial system rather than a seeker after knowledge and wisdom.

Because a work situation is envisaged, great stress is laid on working as a team or group. This is seen in the following quote from an OBE expert. *'Young people must be taught how to work constructively together. Instead of emphasising individual achievement and competition, the focus in the classroom should be on group performance. Students need to learn how to seek and accept criticism from their peers, to solicit help and give credit to others where appropriate. They must also learn to negotiate - to articulate their own needs, to discern what others need and see things from others' perspectives and to discover mutually beneficial outcomes... Rather than separating fast learners from slow learners in the classroom, all children should remain together, so that class unity and cooperation are the norm. Faster learners would thus learn how to help slower ones, while the slower ones would be pushed harder to do their best.'*

The US Elementary and Secondary Education Act was a key piece of OBE legislation in 1994. It stated that: *'The disproven theory that children must first learn basic skills before engaging in more complete tasks continues to dominate strategies for classroom instruction, resulting in emphasis on repetitive drill and practice at the expense of content-rich instructions, accelerated curricula and effective teaching to high standards.'*

*'Disproven theory?'* exclaims Robert Holland in his book *Not With My Child You Don't - A Citizens Guide to Eradicating OBE and Restoring Education* (p.8). 'What bogus research could be advanced to 'prove' that children need not have a foundation in the basics before proceeding to solve the problems of the world? In true Orwellian fashions, that provision stood truth on its head. Any rational person knows that reading is the key to higher learning... It's like saying you can put the roof on your house before you build the foundations. It's just as nonsensical as saying you can prepare children for real life by eliminating deadlines, failure and competition.'

Initial opposition to OBE in America came from parents reacting to information provided by their children, according to R. Holland, 'My son spent a fair amount of time tutoring students in lower grades rather than learning something new himself.... 'Grades (marks) are inflated - a fifth-grade student working at second-grade level but doing very well at that level received the same 'A' as the fifth-grade student working well at fifth-grade level - all in the name of promoting 'self-esteem'... Discipline in schools had become almost meaningless and violence in the schools had reached near-epidemic proportions.' Other worries included: 'They don't correct the students' misspellings. Maths no longer demands right and wrong answers, only an understanding of the process,' and 'They are promoting the idea that the school is our children's family'.....

As concerned parents began studying OBE, they made two worrying discoveries. They had been assured that the new curriculum for their state was unique. It has been developed in that state for the needs of the state and to suit the conditions prevailing there. But as they contacted people with similar concerns in other states, it began to dawn on them that the new curricula in the different states were virtually identical. **AS GOES AMERICA ... SO GOES AUSTRALIA!**

## CHANCE OR DESIGN

In his *Darwin's Black Box - the Biochemical Challenge to Evolution*, 1996, The Free Press, N.Y., Michael J. Behe, Associate Professor of Biochemistry at Lehigh University, U.S.A., challenges the gradualistic paths of Darwinian evolution to account for the "world of Lilliputian complexity" which has been revealed by recent developments in biochemistry. The following are excerpts from this very interesting book.

"It is common place, almost banal, to say that science has made great strides in understanding nature. The laws of physics are now so well understood that space probes fly unerringly to photograph worlds billions of miles from earth, computers, telephones, electric lights, and untold other examples testify to the mastery of science and technology over the forces of nature.....

Yet understanding how something works is not the same as understanding how it came to be. For example, the motions of the planets in the solar system can be predicted with tremendous accuracy; however, the origin of the solar system (the question of how the sun, planets and their moons formed in the first place) is still controversial.

Science's mastery of nature has led many people to presume that it can - indeed, must - also explain the origin of nature and life. Darwin's proposal that life can be explained by natural selection acting on variation has been overwhelmingly accepted in educated circles for more than a century, even though the basic mechanisms of life remained utterly mysterious until several decades ago.

Modern science has learned that, ultimately, life is a molecular phenomenon: all organisms are made of molecules that act as the nuts and bolts, gears and pulleys of biological systems. Certainly there are complex biological features (such as the circulation of blood) that emerge at higher levels, but the gritty details of life are the province of biomolecules. Therefore the science of *biochemistry*, which studies those molecules, has as its mission the exploration of the very foundation of life.

Since the mid-1950s biochemistry has painstakingly elucidated the workings of life at the molecular level. Darwin was ignorant of the reason for variation within a species (one of the requirements of his theory), but biochemistry has identified the molecular basis for it. Nineteenth century science could not even guess at the mechanism of vision, immunity, or movement, but modern biochemistry has identified the molecules that allow those and other functions.

It was once expected that the basis of life would be exceedingly simple. That expectation has been smashed. Vision, motion, and other biological functions have proven to be no less sophisticated than television cameras and automobiles. Science has made enormous progress in understanding how the chemistry of life works, but the elegance and complexity of biological systems at the molecular level have paralysed science's attempt to explain their origins. There has been virtually no attempt to account for the origin of specific, complex biomolecular systems much less any progress. Many scientists have asserted that explanations are already in hand..... but no support for such assertions can be found in the professional science literature. More importantly, there are compelling reasons - based on the structure of the systems themselves - to think that a Darwinian explanation for the mechanisms of life will forever prove elusive.

*Evolution* is a flexible word. It can be used by one person to mean something as simple as a change over time, or by another person to mean the descent of all life forms from a common ancestor, leaving the mechanism of change unspecified. In its full-throated, biological sense, however, *evolution*

means a process whereby *life arose from non-living matter and subsequently developed entirely by natural means*. That is the sense that Darwin gave to the word, and the meaning that it holds in the scientific community."

"This book is about an idea - Darwinian evolution - that is being pushed to its limits by discoveries in biochemistry. Biochemistry is the study of the very basis of life: the molecules that make up cells and tissues, that catalyse the chemical reactions of digestion, photosynthesis, immunity, and more. The astonishing progress made by biochemistry since the mid-1950s is a monumental tribute to science's power to understand the world. It has brought many practical benefits in medicine and agriculture. We may have to pay a price, though, for our knowledge. When foundations are unearthed, the structures that rest on them are shaken; sometimes they collapse. When sciences such as physics finally uncovered their foundations, old ways of understanding the world had to be tossed out, extensively revised, or restricted to a limited part of nature. Will this happen to the theory of evolution by natural selection?"

"For more than a century most scientists have thought that virtually all of life, or at least all of its most interesting features, resulted from natural selection working on random variation. Darwin's idea has been used to explain finch beaks and horse hoofs, moth colouration and insect slaves, and the distribution of life around the globe and through the ages. The theory has even been stretched by some scientists to interpret human behaviour: why desperate people commit suicide, why teenagers have babies out of wedlock, why some groups do better on intelligence tests than other groups, and why religious missionaries forgo marriage and children. There is nothing - no organ or idea, no sense or thought - that has not been the subject of evolutionary rumination.

Almost a century and a half after Darwin proposed his theory, evolutionary biology has had much success in accounting for patterns of life we see around us. To many, its triumph seems complete. But the real work of life does not happen at the level of the whole animal or organ; the most important parts of living things are too small to be seen. Life is lived in the details, and it is molecules that handle life's details. Darwin's idea might explain horse hoofs, but can it explain life's foundation?

Shortly after 1950 science advanced to the point where it could determine the shapes and properties of a few of the molecules that make up living organisms. Slowly, painstakingly, the structures of more and more biological molecules were elucidated, and the way they work inferred from countless experiments. The cumulative results show with piercing clarity that life is based on **MACHINES** - *machines made of molecules!* Molecular machines haul cargo from one place in the cell to another along 'highways' made of other molecules, while still others act as cables, ropes, and pulleys to hold the cell in shape. Machines turn cellular switches on and off, sometimes killing the cell or causing it to grow. Solar-powered machines capture the energy of photons and store it in chemicals. Electrical machines allow current to flow through nerves. Manufacturing machines build other molecular machines, as well as themselves. Cells swim using machines, copy themselves with machinery, ingest food with machinery. In short, highly sophisticated molecular machines control every cellular process. Thus the details of life are finely calibrated, and the machinery of life enormously complex.

Can all of life be fit into Darwin's theory of evolution?... If you search the scientific literature on evolution, and if you focus your search on the question of how molecular machines - the basis of life - developed, you find an eerie and complete silence. The complexity of life's *foundation* has paralysed science's attempt to account for it; molecular machines raise an as-yet-impenetrable barrier to Darwinism's universal reach. To find out why, in this book I will examine several fascinating molecular machines, then ask whether they can ever be explained by random mutation/natural selection.... Although Darwin's mechanism - natural selection working on variation - might explain many things, however, I do not believe it explains molecular life. I also do not think it surprising that the new science of the very small might change the way we view the less small."

"*Black box* is a whimsical term for a device that does something, but whose inner workings are mysterious - sometimes because the workings can't be seen, and sometimes because they just aren't comprehensible. Computers are a good example of a black box. Most of us use these marvellous machines without the vaguest idea of how they work..... There is no simple, observable connection between the parts of the computer and the things that it does.....

In ancient times *all* of biology was a black box, because no one understood on even the broadest level how living things worked. The ancients who gaped at a plant or animal and wondered just how the thing worked were in the presence of unfathomable technology. They were truly in the dark.

The earliest biological investigations began in the only way they could - with the naked eye. A number of books from about 400 B.C. (attributed to Hippocrates, the 'father of medicine') describe the symptoms of some common diseases and attribute sickness to diet and other physical causes, rather than to the work of the gods. Although the writings were a beginning, the ancients were still lost when it came to the composition of living things. They believed that all matter was made up of four elements: earth, air, fire, and water. Living bodies were thought to be made of four 'humours' - blood, yellow bile, black bile, and phlegm - and all disease supposedly arose from an excess of one of the humours.

The greatest biologist of the Greeks was also their greatest philosopher, Aristotle. .... Aristotle realized.... that knowledge of nature requires systematic observation. Through careful examination he recognized an astounding amount of order within the living world, a crucial first step. Aristotle grouped animals into two general categories - those with blood, and those without - that correspond closely to the modern classifications of vertebrate and invertebrate.... Even though his observations were unaided by instruments, much of Aristotle's reasoning remains sound despite the knowledge gained in the thousands of years since he died.

Only a few significant biological investigators lived during the millennium following Aristotle. One of them was Galen, a second-century A.D. physician in Rome. Galen's work shows that careful observation of the outside and (with dissection) the inside of plants and animals, although necessary, is not sufficient to comprehend biology. For example Galen tried to understand the function of animal organs. Although he knew that the heart pumped blood, he could not tell just from looking that the blood circulated and returned to the heart. Galen mistakenly thought that blood was pumped out to 'irrigate' the tissues, and that new blood was made continuously to resupply the heart. His idea was taught for nearly 1500 years.

It was not until the 17th century that an Englishman, William Harvey, introduced the theory that blood flows continuously in one direction, making a complete circuit and returning to the heart.

In the Middle Ages the pace of scientific investigation quickened.... Studies of comparative biology showed many similarities between diverse branches of life, and the idea of common descent began to be discussed. Biology advanced rapidly in the 17th and 18th centuries as scientists combined Aristotle's and Harvey's examples of attentive observation and clever reasoning. Yet even the strictest attention and cleverest reasoning will take you only so far if important parts of a system aren't visible. Although the human eye can resolve objects as small as one-tenth of a millimetre, a lot of the action in life occurs on a micro level, a Lilliputian scale. So biology reached a plateau: one black box, the gross structure of organisms, was opened only to reveal the black box of the finer levels of life. In order to proceed further biology needed a series of technological breakthroughs. The first was the **microscope**.

#### "BLACK BOXES WITHIN BLACK BOXES

Lenses were known in ancient times, and by the 15th century their use in spectacles was common. It was not until the 17th century, however, that a convex and a concave lens were put together in a tube to form the first crude microscope. Galileo used one of the first instruments, and he was amazed to discover the compound eyes of insects. Stelluti looked at the eyes, tongue, antennae, and other parts of bees and weevils. Malpighi confirmed the

circulation of the blood through capillaries and he described the early development of the embryonic chick heart. Nehemiah Grew inspected plants; Swammerdam dissected the mayfly; Leeuwenhoek was the first person ever to see a bacterial cell; and Robert Hooke described cells in cork and leaves (although their importance escaped him.)

The discovery of an unanticipated Lilliputian world had begun, overturning settled notions of what living things are. Charles Singer, the historian of science, noted that 'the infinite complexity of living things thus revealed was as philosophically disturbing as the ordered majesty of the astronomical world which Galileo had unveiled to the previous generation, though it took far longer for its implications to sink into men's minds.' In other words, sometimes the new boxes demand that we revise all of our theories. In such cases, great unwillingness can arise.

The cell theory of life was finally put forward in the early 19th century by Mathias Schleiden and Theodore Schwann. Schleiden worked primarily with plant tissue; he argued for the central importance of a dark spot - the nucleus - within all cells. Schwann concentrated on animal tissue in which it was harder to see cells. Nonetheless he discerned that animals were similar to plants in their cellular structure. Schwann concluded that cells or the secretions of cells compose the entire bodies of animals and plants, and that in some way the cells are individual units with a life of their own. He wrote that 'the question as to the fundamental power of organized bodies resolves itself into that of individual cells.' As Schleiden added, 'Thus the primary question is, what is the origin of this peculiar little organism, the cell?'

Schleiden and Schwann worked in the early to middle 1800s - the time of Darwin's travels and the writing of *The Origin of Species*. To Darwin, then, as to every other scientist of the time, the cell was a black box. Nonetheless he was able to make sense of much biology above the level of the cell. The idea that life evolves was not original with Darwin, but he argued it by far the most systematically, and the theory of how evolution works - by natural selection working on variation - was his own.

Meanwhile, the cellular black box was steadily explored, the investigation of the cell pushed the microscope to its limits, which are set by the wavelength of light. For physical reasons a microscope cannot resolve two points that are closer together than approximately one-half of the wavelength of the light that is illuminating them. Since the wavelength of visible light is roughly one-tenth the diameter of a bacterial cell, many small, critical details of cell structure simply cannot be seen with a light microscope. The black box of the cell could not be opened without further technological improvements.

In the late 19th century, as physics progressed rapidly, J.J. Thomson discovered the electron; the invention of the electron microscope followed several decades later. Because the wavelength of the electron is shorter than the wavelength of visible light, much smaller objects can be resolved if they are 'illuminated' with electrons. Electron microscopy has a number of practical difficulties, not least of which is the tendency of the electron beam to fry the sample. But ways were found to get around the problems, and after World War II electron microscopy came into its own. New subcellular structures were discovered: holes were seen in the nucleus, and double membranes detected around mitochondria (a cell's power plants). The same cell that looked so simple under a light microscope now looked much different. The same wonder that the early light microscopists felt when they saw the detailed structure of insects was again felt by 20th century scientists when they saw the complexities of the cell.

This level of discovery began to allow biologists to approach the greatest black box of all. The question of *how life works* was not one that Darwin or his contemporaries could answer. They knew that eyes were for seeing - but how, exactly, do they see? How does blood clot? How does the body fight disease? The complex structures revealed by the electron microscope were themselves made of smaller components. What were those components? What did they look like? How did they work? The answers to these questions take us out of the realm of biology and into chemistry. They also take us back into the 19th century.

## "THE CHEMISTRY OF LIFE

..... in 1828 Friedrich Wohler heated ammonium cyanate and was amazed to find that urea, a biological waste product, was formed. The synthesis of urea from nonliving material shattered the easy distinction between life and nonlife, and the inorganic chemist Justus von Liebig then began to study the chemistry of life (or biochemistry) Liebig showed that the body heat of animals is due to the combustion of food; it is not simply an innate property of life. From his successes he formulated the idea of metabolism, whereby the body builds up and breaks down substances through chemical processes. Ernst Hoppe-Seyler crystallized the red material from blood (haemoglobin) and showed that it attaches to oxygen in order to carry the latter throughout the body. Emil Fischer demonstrated that the large class of substances called proteins all were constituted from only twenty types of building blocks (called amino acids) joined into chains.

What do proteins look like? Although Emil Fischer showed that they were made of amino acids, the details of their structures were unknown. Their size put them below the reach of even electron microscopy, yet it was becoming clear that proteins were the fundamental machines of life, catalysing the chemistry and building the structures of the cell. A new technique therefore was needed to study protein structure.

During the first part of the 20th century, X-ray crystallography was used to determine the structures of small molecules. Crystallography involves shining a beam of X-rays on to a crystal of a chemical; the rays scatter by a process called diffraction. If photographic film is placed behind the crystal, then the diffracted X-rays can be detected by examining the exposed film. The pattern of diffraction can, after the application of strenuous mathematics, indicate the position of *each and every atom* in the molecule. Turning the guns of X-ray crystallography on to proteins would show their structure, but there was a big problem: the more atoms in a molecule, the harder the mathematics, and the harder the task of crystallizing the chemical in the first place. Because proteins have dozens of times more atoms than the molecules typically examined by crystallography, that makes the problem dozens of times more difficult. But some people have dozens of times more perseverance than the rest of us.

In 1958, after decades of work, J.C. Kendrew determined the structure of the protein myoglobin using X-ray crystallography; finally, a technique showed the detailed structure of one of the basic components of life. And what was seen? Once again, more complexity. Before the determination of myoglobin's structure, it was thought that proteins would turn out to be simple and regular structures, like salt crystals. Upon observing the convoluted, complicated, bowel-like structure of myoglobin, however, Max Perutz groaned, 'Could the search for ultimate truth really have revealed so hideous and visceral-looking an object?'. Improvements in computers and other instruments make crystallography a lot easier today than it was for Kendrew, although it still requires substantial effort.

As a result of the X-ray work of Kendrew on proteins and (most famously) Watson and Crick on DNA, for the first time biochemists actually knew the shapes of the molecules that they were working on. The beginning of modern biochemistry, which has progressed at a breakneck pace since, can be dated to that time. New techniques, though, have been introduced at a dizzying pace to complement and supplement crystallography. One important technique for determining structure is called *nuclear magnetic resonance* (NMR). With NMR a molecule can be studied while in solution - it doesn't have to be tediously crystallized. Together NMR and X-ray crystallography have been able to solve the structures of enough proteins to give scientists a detailed understanding of what they look like.

In the late 20th century we are in the flood tide of research on life, and the end is in sight. The last remaining black box was the cell, which was opened to reveal molecules - the bedrock of nature. Lower we cannot go. Moreover, the work that has already been done on enzymes, other proteins, and nucleic acids has illuminated the principles at work at the ground level of life. Many details

remain to be filled in, and some surprises undoubtedly remain. But unlike earlier scientists, who looked at a fish or a heart of a cell and wondered what it was and what made it work, modern scientists are satisfied that the actions of protein s and other molecules are sufficient explanations for the basis of life. From Aristotle to modern biochemistry, one layer after another has been peeled away until the cell - Darwin's black box - stands open.

"The impotence of Darwinian theory in accounting for the molecular basis of life is evident not only from the analyses in this book, but also from the complete absence in the professional scientific literature of any detailed models by which complex biochemical systems could have been produced.... In the face of the enormous complexity that modern biochemistry has uncovered in the cell, the scientific community is paralysed.... no one at all can give a detailed account of how the cilium, or vision, or blood clotting, or any complex biochemical process might have developed in a Darwinian fashion.... The complex systems are here. All these things got here somehow: if not in a Darwinian fashion, then how?"

Clearly if something was not put together gradually, then it must have been put together quickly or even suddenly. If adding individual pieces does not continuously improve the function of a system, then multiple pieces have to be added together....."

"To a person who does not feel obliged to restrict his search to unintelligent causes, the straightforward conclusion is that many bio-chemical systems were designed. They were designed not by the laws of nature, not by chance and necessity; rather, they were planned. The designer knew what the systems would look like when they were completed, then took steps to bring the systems about. Life on earth at its most fundamental level, in its most critical components, is the product of intelligent activity."

The conclusion of intelligent design flows naturally from the data itself - not from sacred books or sectarian beliefs. Inferring that biochemical systems were designed by an intelligent agent is a humdrum process that requires no new principles of logic or science. It comes simply from the hard work that biochemistry has done over the past forty years, combined with consideration of the way in which we reach conclusions of design every day.... Unlike Darwinian evolution, the theory of intelligent design is new to modern science, so there are a host of questions that need to be answered and much work lies ahead.... A rigorous theory of intelligent design will be a useful tool for the advancement of science in an area that has been moribund for decades."

## "THE DILEMMA

Over the past four decades modern biochemistry has uncovered the secrets of the cell. The progress has been hard won. It has required tens of thousands of people to dedicate the better parts of their lives to the tedious work of the laboratory....

The result of these cumulative efforts to investigate the cell - to investigate life at the molecular level - is a loud, clear, piercing cry of 'design!' The result is so unambiguous and so significant that it must be ranked as one of the greatest achievements in the history of science. The observation of the intelligent design of life is as momentous as the observation that the earth goes around the sun or that disease is caused by bacteria or that radiation is emitted in quanta. The magnitude of the victory, gained at such great cost through sustained effort over the course of decades, would be expected to send champagne corks flying in labs around the world.....

But no bottles have been uncorked, no hands slapped. Instead, a curious, embarrassed silence surrounds the stark complexity of the cell, .... Why does the scientific community not greedily embrace its startling discovery? Why is the observation of design handled with intellectual gloves? The dilemma is that while one side of the elephant is labelled intelligent design, the other side might be labelled God."



# British-Israel World Federation

(Victoria Headquarters)

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## MONTHLY NOTES

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## THE BOOK OF REVELATION - PART 13 CHAPTER 10 (Part 1)

In the previous two chapters we have seen depicted the fall of the Roman Empire. Under the first four Trumpets of Chapter 8 the Western Empire suffered the barbarian attacks, being finally overcome by the Saxon Heruli led by Odovacer in A.D. 476.

The history of the Western Empire is then left in abeyance while the fall of the Eastern Empire is spelt out in the symbolic language of the first and second Woes of Chapter 9. The agency used by God in His judgment was the power of Islam, wielded first by the Saracen Arabs from c.A.D. 632 and second by the Turks from c.A.D. 1062, culminating in the Turkish conquest of Constantinople in A.D. 1453. The Muslims attacked the widespread idolatry of Christendom and were almost successful in wiping Christianity from the face of the earth.

Chapter 10 takes us back to the history of the Western Empire where the "rest of men", then under the rule of the Papacy and not affected by the Muslim invasions, continued in their sins of idolatry, theft, murder, etc. The Papacy had been already described in Daniel Chapter 7 as growing up as a little horn among the existing 10 horns (kingdoms). Now what we are about to see revealed is the rise and domination of the Papacy, which will be shown eventually to fulfil the role of Antichrist. This Antichrist will rise to great power and will war against the saints (witnesses in sackcloth) who he finally overcomes (see Daniel 7:21 & 25; Rev. 11:7).

The source of the information presented here is the Holy Bible aided by information from Elliott's Horae Apocalypicae together with a very helpful recent acquisition entitled "The Seventh Vial", published in 1848 by John Johnstone of London.

We shall deal with Revelation Chapter 10 under three headings:  
1. John's vision of the Mighty Angel; 2. The little book;  
3. The oath of the Angel.

## 1. JOHN'S VISION OF THE MIGHTY ANGEL

*"And I saw another MIGHTY ANGEL come down from heaven, CLOTHED WITH A CLOUD..."* (Rev. 10:1)

This Angel is contrasted with other angels whom John had seen, but whom He far excelled, excelling even the angels of the Trumpets. What is contrasted here is power, for He is described as a Mighty Angel. The angels of the "trumpets" had great power in that they had broken to pieces the iron kingdom of Rome in both the West, by AD 476 (under the 4th Trumpet judgments) and in the East, by AD 1453 (under the 6th Trumpet or Second Woe). But that power was not their own: it was derived from the Mighty Angel who now stood before John. This Mighty Angel is plainly the Lord Jesus Christ whose revelation this Book is, as is stated in Chapter 1 verse 1 - "The Revelation of Jesus Christ".

Elliott gives his opinion that Christ appears here as the Angel of the Reformation. Now despite the fact that Elliott is probably the most reliable, accurate and erudite writer on the Book of Revelation, it is likely that on this particular point he is in error.

First, it is unlikely that a person can be a suitable symbol for an event. Secondly, that the Mighty Angel is the Angel of the Reformation appears untenable on the basis of the time factor. Despite the fact that the vision in Chapter 10 is seen by John after the sounding of the 6th Trumpet, there is here an obvious retrogression, from the fall of Constantinople in 1453 back to the fall of Imperial Rome in 476. This is because the events included in this vision are relative to the West and date their commencement from the sounding of the 4th Trumpet.

Introducing the Antichrist (Ch. 11:7) the events in the vision run on in symbolic narrative until the 7th Trumpet sounds (Rev. 11:15), thus completing, in the West, the period of time occupied by the 5th and 6th Trumpet judgments in the East. Antichrist then, having finally reached the summit of his power at the end of his 1260 year period of world domination, begins to be brought down.

We know from history that the rule of the Papacy was approximately concurrent with the rule of Islam - the period when the 5th and 6th Trumpets sound the two attacks of Islam on Eastern Christendom, culminating in the fall of Constantinople in 1453. During this time both Islam in the East and the Papacy in the West are dominating world powers. This may account for the statement in Daniel 2:41 regarding the kingdom being divided.

It appears likely that John's vision of the Mighty Angel (Ch. 10) has the purpose of manifesting Christ's power and faithfulness to His true believing churches both before and during the sad events of the 1260 years that they were to spend in sackcloth (Ch. 11). During this period Antichrist was to usurp the sovereignty of the world. How consoling to the true believers in these circumstances to reflect that their Saviour had set His right foot on the sea, and His left foot on the earth, in token of His being Lord of all, and that He should yet assuredly wrest the dominion that was His own out of the hand of the usurper in His own good time!

Our Lord had already overcome the world. John 16:33 : "Ye shall have tribulation but be of good cheer; I have overcome the world". The Mighty Angel is characterised by power. Egypt and Babylon were great oppressors, Pagan Rome in her latter days was a greater oppressor than either, and the deliverance of God's People from their yoke was a signal mercy. But when did there arise an enemy like Antichrist? Rev. 13:4: "Who is like unto the beast who is able to make war with him?"

**CLOTHED WITH A CLOUD:** This forms a beautiful connection between our Lord's appearances in both Old Testament and New Testament times. Veiled in a cloud He went before His people through the wilderness. When He descended on Sinai to receive homage of His people He said to Moses: "Lo I am come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." (Exod. 19:9)

References to the Lord dwelling in THICK DARKNESS, include:  
*Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;*

*Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.*

*And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.*

*And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which He commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.* (Deut. 4:9-13)

(Antichrist loves similitudes with his many idols, God uses words - His Son is His Living Word, the Bible His Written Word.)

After declaring the Ten Commandments Deut. 5:22 continues:

*"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me."*

Psalm 18:11-12: "He made darkness his secret place, his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire."

Other references include 1 Kings 8:12, 2 Chron. 6:1, Zeph. 1:15 and Joel 2:2 which describes the "Day of the Lord" as being "A day of darkness and of gloominess a day of clouds and thick darkness."

Genesis 9:13 states: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

This is interesting because the cloud symbolises God and the rainbow connects the cloud with the earth, thus connecting God with the earth which is symbolic of man. The rainbow then is a fitting symbol for a covenant of God with man.

Returning again to Rev. 10:1:

*"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."* Remember Exodus 19:9 - "Lo I am come unto you in thick cloud". In His mercy He is clothed in a cloud to protect men from the powerful effect of His Glory. It appears that we have here a twofold message in this symbolism: judgment (fire) and mercy (cloud) - judgment for the world, and mercy for His own.

Continuing Rev. 10:1:

*"And his face was as it were, the sun..."* Compare this with Rev. 1:16: "His countenance was as the sun that shineth in his strength".

The Book of Revelation is now introducing us to the time period at the beginning of the 1260 years of our Lord's people's time in sackcloth, or mourning - the rise and rule of Antichrist. Later we shall read in Rev. 21:4 that our Lord will wipe away all tears. This is also mentioned in the second or end-time vision in Rev. 7:17. But this is not to happen yet. Our Lord's face is to be hidden from the world, but not from His own. They will have His words, the words of Scripture, so important to them as they go through this dark period of 1260 years. The words that would comfort the true church at this time were the same words as are so lightly esteemed in the luke-warm (Laodicean) church of today.

When Israel passed through the Red Sea the pillar of cloud that followed was a pillar of light to Israel, but of darkness to the following Egyptians. Could it be that this symbolic cloud would stand again between those sealed ones in Christ and the Antichristian world, to shed light on the one and darkness on the other? Hidden from the world but not from Christ, some of His saints would dwell in the inaccessible cliffs or deep valleys of Piedmont, covered by the friendly shadows of the overhanging mountains. Others would retire to the remote wilds of the Hebrides. Still others would find shelter in the convents of England and Germany. Others would lie hidden in the caverns of Bohemia. But wherever their retreat the Word of God would lie open before them, and through its instrumentality they would hold communion with Christ.

Completing Rev. 10:1

*"... and his feet as pillars of fire".*

Compare this with Rev. 1:15: "And his feet like unto fine brass as if they burned in a furnace..."

His feet were strong to carry forward His work and overcome opposition, and as though they burned in a furnace because fire destroys. These feet evidently symbolise the irresistible forward moving of His plans and judgments despite all opposition. There would be no way of escape even for the Papacy. Fire destroys but fire also refines that which is not destroyed. Such is the effect on the false and the true. During this 1260 year period the true people of God in the symbolic sackcloth of mourning are refined, whilst the false edifice of Papal Rome approaches its expulsion from world dominion.

## 2. THE LITTLE BOOK

The Greek word for LITTLE BOOK IS Bibliaridion which is a diminutive form of the word Bibliion, which is, itself, a diminutive form of the word BIBLOS, a diminutive being a noun modified to

imply *smallness*, such as piglet, starlet, cigarette, booklet, etc. The point of interest is that *Bibiliaridion* from which "little book" comes is actually a diminutive of a diminutive, and occurs only in Revelation Chapter 10.

A study of the Greek clarifies and distinguishes the different books mentioned in the Book of Revelation. The Greek words used are *biblos* (the largest), *biblion* (the middle-sized) and *bibiliaridion* (the smallest). The LITTLE BOOK mentioned in Chapter 10 is always *bibiliaridion* (the smallest). English too has different words to describe the sizes of books - *tome, book, booklet, pamphlet*.

The Book given to the Lamb for unsealing in Chapter 5 is the medium sized *biblion*. This medium sized book (*biblion*) is the book referred to in Revelation Chapter 22: 18 & 19, where it carries the warning that it must not be added to or taken away from.

The Book of Life, the large sized *biblos* is mentioned in Rev. 3:5; 13:8; 17:8; 20:12 and 20:15, and is the book from which it is possible to blot names out, as exemplified in Rev. 3:5. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Thus the LITTLE BOOK of Chapter 10 is a smaller book than any other book mentioned in the Book of Revelation or, in fact, in any other part of the New Testament. Both Mr. Elliott and Dr. Keith interpret this little book of Chapter 10 as an open Bible given to the world at the Reformation. By today's standards the Bible would not be considered a large book, such as those that go into many volumes but neither is it small. It could not be described as a "little book".

Evidence as to the purpose of the LITTLE BOOK may be obtained from the Old Testament. In Ezekiel we have the precedent of a book given by God with instructions to eat it then to act upon it.

"And when I looked, behold, an hand was sent unto me; and Lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe." (Ezek. 2:9 & 10)

"Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness." (Ezek. 3: 1-3)

If we read on in Ezekiel Ch. 4 we find that God is giving certain information to the prophet in order to communicate this information to Israel. 'Eat' metaphorically means 'take in, understand, digest the meaning of'.

After taking in what was written Ezekiel was told in verse 4: "Son of man, go, get thee unto the house of Israel, and speak with my words unto them." Ezekiel was to warn Israel of the judgment that God was to bring upon Israel because of their iniquity. Mention was also made regarding the duration of the punishment.

In Rev. Ch. 10 we find the same symbolic sequence. God, in the form of the Mighty Angel was giving the LITTLE OPEN BOOK to John the prophet and telling him to eat it. As soon as John had digested it he was told at the end of Chapter 10 "Thou must prophesy again of (over, concerning) many peoples and nations and tongues and kings". This would not be accomplished by preaching but by his writings for John was an old man.

In the Ezekiel precedent there seems no difficulty in accepting that the contents of the book was that which Ezekiel was to tell Israel, and the prophetic material was then related in the next chapter or so of the Book of Ezekiel. In addition, Ezekiel was instructed to act out certain symbolic actions indicative of the punishment that Israel was to endure (Ref. Ezekiel Ch. 4 & 5). Chapter 4 verse 6 gives the meaning of a symbolic 'day'; "...I have appointed thee each day for a year."

It seems, then, that the LITTLE BOOK is the symbol used to describe a revelation additional and supplementary to that of the regular apocalyptic visions. It was necessary because after the fall of Rome (AD 476) in the West, we have the Third Woe running concurrently with the First and Second Woes of Islam on the Eastern Christendom.

Elliott makes the 'prophecy again' to mean the Reformation, however, taking the model of the occurrences in the Book of Ezekiel, it seems more likely that this prophecy refers to the predictions which follow in the next three chapters of Revelation - as was so in Ezekiel. Israel and the True Church are being warned of impending judgment on the inhabitants of 'the earth', and its duration. It is interesting to compare Israel and the True Church with Rome and the False Church. Whereas God had entered into an everlasting covenant of blessing with Abraham, Isaac and Israel (Gen. 12:2&3), He had no such covenant with Rome.

When God chastised Israel of old He foretold the nature of the chastisement and also its duration. Is not this what we would expect in our own courts of law? Is God less just than man? This is exactly what we are seeing in the LITTLE BOOK - we read a description of the events and their duration which is described variously as 42 months (Rev. 11:2), 1260 days (Rev. 11:3 & 12:6) and 'a time, and times, and half a time' (Rev. 12:14). During this period of great oppression in the West the True Church was to be reduced to unspeakable persecution by the False Church. This we know to be a fact of history although much searching is required to find the facts.

As the time allotted to Antichrist ran out, especially in England, which broke with Rome at the time of Henry VIII some brave authors wrote first-hand accounts of unspeakable brutality at the hand of the false Church of Rome. The writings of John Foxe are proof positive that the Roman Church was not of God, but of the Devil. These writings together with a copy of the Bible were to be found in post Reformation England on the shelves in homes of even the poorest. More recently both these books have largely disappeared. Foxe's has long since been forgotten. The Bible has been made unfashionable to read or discuss in depth by the fashion-makers. The sheep of Israel have willingly followed the wolves' bidding and consequently have become soft on Rome, even after God has taken away Rome's dominant power. The forces of Evil are now hell-bent on destroying man's understanding of God's Word.

(To be continued) (Dr. N.F. McLeod)



# British-Israel World Federation

(Victoria Headquarters)

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## MONTHLY NOTES

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### THE BOOK OF REVELATION - PART 14 CHAPTER 10 (Part 2)

**(PLEASE NOTE:** Line 4 of para. 3 of the final column of the previous article - August issue - should have read:

“.... we have the rise of the Papacy running concurrently with the First and Second Woes of Islam....” not “the third Woe”)

In Part 1 we considered the ‘Mighty Angel’ and the ‘Little Book’, presenting an interpretation different from the usual. The ‘Little Book’ was seen to symbolize the history of the period in the Western Roman ‘earth’ which paralleled the period of the Moslem Woes in the East, a period during which the Papacy was to arise, becoming all-powerful and persecuting the True Church of Christ during its 1260 year period of domination. The subject matter of the Little Book is so important that it is treated separately.

It is interesting that the interpretation of the ‘Little Book’ as the story of the 1260 years when the True Church was in symbolic ‘sackcloth’ was held by Mede, and later by Vitringa, Sir Isaac Newton and others.

The probable reason that most interpreters take the Mighty Angel as the symbol for the Reformation is that they fall into the trap of making the revelation follow on chronologically from the Second Woe. But the first and second woes complete the symbolic history of the Eastern Empire, while the symbolic history of the Western Empire having been discontinued after the Fourth Trumpet of Chapter 8 - the fall of Rome in AD476 - is returned to in verses 20 and 21 of Chapter 9.

The ‘Little Book’ prefigured the history of the Western Roman earth under the rise and rule of the Papacy. This is given in three different chapters denoting three aspects of the period, so that the True Church could recognise this ‘antichrist’ when he appeared.

Chapter 11 tells of his rise and rule relative to the witnesses who prophesy in sackcloth, are slain and rise again. Chapter 12 tells of the Woman who brings forth the Man Child, and who, persecuted by the Dragon, flees into the wilderness. Chapter 13 tells the history of the Beast of the Sea, the Beast of the Earth, and the Image of the Beast which grow to great power. All these prophesied events fall within the same period of history - the period covered by the Little Book.

Most Church groups hold that 'The Antichrist' has yet to come and will spend three and a half literal years ruling the world with unprecedented horror, supposedly fulfilling Daniel 12:1 as a time "such as never was since there was a nation". This "Futurist" doctrine appears to be held by most of the Denominational Churches of today.

The Reformers, however, recognized the spirit of antichrist working through the Papacy, during whose dominion Christian witnesses kept the truth alive despite constant persecution. We know the beliefs of, for instance, the Waldenses, because they wrote them down. Their beliefs were based firmly on Scripture, unlike the teachings of many of the luke-warm churches of today.

The main reason for the promotion of Futurism (originally a Roman Catholic doctrine) has been to protect the Papacy from being recognized as 'antichrist'. Mercifully God limited its world dominion, just as He did the preceding Beasts of the Gentile succession of Empires (Babylon, Medo Persia, Greece and Rome).

#### Revelation 10:3 & 4:

"And cried with a loud voice, as when a lion roareth: (Ref. Amos 3:8) and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

Vitringa calls the 'seven thunders' the seven Crusades. Elliott calls them the excommunications against Luther, asserting that Papal Bulls, in common phrase, are called thunders and emanate from the 'Seven Hills'. A more logical and likely explanation is that these seven thunders are the Plagues or Judgments that make up the "Third Woe" by which judgments the Papacy was to be gradually ruined. Why then were they to be sealed up? For the simple reason that you cannot discuss the ruin of a system before you have introduced that system into the discussion, and the "beast that ascendeth out of the bottomless pit" - the Papacy - is not introduced until chapter 11 verse 7.

#### 3. THE OATH OF THE MIGHTY ANGEL

The grandeur of the vision is heightened in verses 5&6:

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

The evils perpetrated by Western Christendom - the "rest of men" of chapter 9 verses 20 & 21 - would no longer be permitted to continue.

Verse 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

This word 'declared' (Strong's 2097) is the same word that is used to denote the preaching of the Gospel - EUAGGELIZO. The Panin New Testament translates this as "according to the good tidings which he declared to his bondmen the prophets". What had been 'declared' was the prophetic history of a particular time period which would finish "in the days of the voice of the seventh angel, when he shall begin to sound". Can we determine this particular time?

Firstly it is instructive to rightly understand the use of the word "mystery" in the New Testament. Vine's *Expository Dictionary of O.T. and N.T. Words* explains that "mystery" as used in the N.T. does not denote "mysterious" as with the English word 'mystery'. The Greek word used in Revelation 10:7 for 'mystery' is MUSTERION (Strong: 3466) and means that which "can be made known only by divine revelation and is made known in a manner and at a time appointed by God, and to those only who are illumined by His Spirit. In the ordinary sense a 'mystery' implies knowledge withheld; its Scriptural significance is truth revealed."

This may be compared with the meaning of "secret" in the Old Testament. The Hebrew word "SOD" (Strong: 5475) means secret or confidential plans, talk, counsel, gatherings, etc. Amos chapter 3 verse 7 reads: "Surely the Lord God will do nothing, but he revealeth his secret (i.e. His secret counsel) unto his servants the prophets".

It would seem, therefore, that the 'mystery of God' mentioned in Revelation Chapter 10 verse 7 was some secret truth which had been revealed to a Prophet. To which of the prophets? Daniel!

Daniel chapter 7 verses 24 - 26 summarize prophetically the rise and fall of the Papacy: "And the ten horns out of this kingdom (Rome) 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 (the kingdoms of Odoacer, the Vandals and the Ostrogoths). 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."

Roman Emperor Justinian's recovery of Italy and establishment of Papal supremacy occurred AD 536-555 while 1260 years later, from AD 1796-1815, the Napoleonic wars saw the Holy Roman Empire collapse and Papal supremacy overthrown. This ended the dominion of the Papacy and began its decline.

It would appear that the "mystery of God" spoken of as finished in verse 7 of Revelation chapter 10 consists of the prophecies contained in the "Little Book" held by the Mighty Angel and later digested by John. These prophecies were to have been fulfilled by the time the Seventh Angel (Trumpet) had begun to sound. The dating for this can be deduced from Daniel chapter 7 which, as we have seen, gives the time span for the dominion of the Papacy, i.e., "a time and times and the dividing of time" - 1260 prophetic years - which ended in the period AD 1796-1815, just as the Seventh Trumpet began to sound.

(Dr. N. F. McLeod)

#### CHRIST AND ANTICHRIST

"He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ." (John 1:41)

"The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he." (John 4:25-6)

The Hebrew word MASHIAH means 'anointed' and refers to one who is anointed with oil. This anointing symbolizes his reception of the Holy Spirit to enable him to accomplish an assigned task. In old Israel priests, prophets and Kings were anointed with oil and so consecrated to their respective offices. These were "the anointed of the Lord". (Ref. Ex. 28:41; 1 Kings 19:16)

The word is twice transliterated "Messiah" in the AV Old Testament (Dan. 9:25,26) and twice as "Messias" in the AV New Testament (above). MESSIAH means 'the Anointed one' and is so translated in other places, e.g., "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, ..." (Psalm 2:2). The great Messiah is anointed "above his fellows" (Psalm 45:7), embracing in Himself all three offices of Prophet, Priest and King.

Translated into Greek the same word is rendered CHRISTOS, which also means 'anointed' and is transliterated "Christ" in the AV N.T. The MESSIAH of the Old Testament is thus the CHRIST of the New Testament. (John 17:3-4)

The first great promise of Genesis 3:15 contains in it the germ of all the prophecies recorded in the Old Testament regarding the coming of the Messiah, the Anointed One, and the great work He was to accomplish on earth. "And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." The prophecies became more definite and fuller as the ages rolled on.

While the unfolding periods of God's revelation to man ran their courses - the Patriarchal, the Mosaic, the period of David the King, and the times of the O.T. Prophets - the expectations of Israel were to be kept alive from generation to generation until the "time of the end" when He should come "made of a woman, made under the law, to redeem them that were under the law". In Him all these ancient prophecies have their fulfilment. (Luke 18:31-33; John 5:39; Acts 26:22-23)

Jesus of Nazareth is the Messiah of Israel, the Christ, the great Deliverer, the Anointed One, the Saviour of men who was to come, first as the Perfect Sacrifice, the conqueror of death and Satan, and finally, to rule as the great King of Kings and Lord of Lords 'till he hath put all enemies under his feet.' (1 Cor. 15:25)

The work of the Christ was to extend throughout the period between His first and second advents. The expressions - "the latter days", "the last days", "last time" (Gen. 49:1; Isa. 2:2; Micah 4:1; Hos 3:5; Acts 2:17; 1 John 2:18), refer to this period of 2000 years.

During this time Satanic activity has increasingly striven to frustrate the witness of God in the world and the completion of His purpose as proclaimed in Scripture. 1 Peter 5:8 cautions us: "Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour..."

The Apostle John speaks of "the spirit of truth, and the spirit of error." In his Gospel he writes "Howbeit when he, the Spirit of truth is come, He will guide you into all truth..." This refers to the Comforter or Holy Spirit Who was sent into the world following the crucified Messiah's Resurrection (John 16:7-15). We are to recognize those who have the Spirit of God by the fact that they recognize that Jesus Christ is the Messiah come in flesh. "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God..." (1 John 4:3)

On the other hand those who refuse to recognize that Jesus is the Messiah come in flesh, the Son sent by the Father to be the Saviour of the world (1 John 4:3, 14 & 15), have not the Spirit of God. Instead they are activated by "that spirit of antichrist, whereof ye have heard that it should come: and even now already is it in the world."

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." (1 John 2:22)

The sending forth of many deceivers into the world to deny that Jesus was the Messiah and the Son of God, was the work of that deceiving antichrist spirit emanating from the great Deceiver, Satan (2 John 7).

This Age of the Messiah is the age of many antichrists. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that it is the last time."

It is no wonder that the age of the Messiah should be the age of many antichrists. It is the age of decisive warfare between the Seed of the Serpent (Satan) and the Seed of the Woman (the Messiah). "The great flood of light which the message and work of Christ had let in on the world was met by a corresponding rush of darkness. The work of the Redeemer was immediately followed by the work of another - that mysterious enemy who ever labours and toils for the ruin of man. With the wheat sown by God grew up the tares sown by the devil.... St. John knew well that the appearance of these tares amid the wheat of God was a sure sign of that long dispensation he termed the 'last time'." (Ref. *The Bible Educator*, Vol. 1 p. 383)

The machinations of antichrist began with Herod's attempt to kill the young Jesus and from that time on the leaders of that nation and the unbelieving within its ranks have set themselves in active antagonism against our Lord Jesus the Christ.

The word "antichrist" has the meaning "against Christ", or "an opposition Christ", "a rival Christ", "one opposed to Christ", "Christ's adversary". The "many antichrists" of 1 John 2:18 were rebels against Christ, false teachers who taught that Jesus Christ was not the Messiah come in the flesh; teachers who taught their hearers to deny the Father and the Son. They were false prophets (1 John 4:1). They were men who once had belonged to the company of professing Christians, but had turned round, perverting their knowledge of Christianity and its doctrines for their own purposes and founded schools of heresy and error. "They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." (1 John 2:19) Some are mentioned by name - Simon (Magus) of Acts 8, Hymenaeus, Alexander and Philetus (1 Tim. 1:19-20; 2 Tim. 2:17-18), the Nicolaitanes (Rev. 2:6 & 15). Cerinthus, one of the earliest masters of the many-sided Gnostic heresy, was proclaiming his evil doctrines at the time of St. John.

The continued presence and unwearied activity of the "many antichrists" have been evident throughout this "last time". The Apostle Paul speaks of the "mystery of iniquity" which was working in his day and which would produce the rule of the "man of sin", the Papacy, the greatest "rival Christ" of the age, who was indeed engendered by the "spirit of antichrist". (2 Thes. 2:3-12)

Those who hold to the Futurist interpretation of prophecy maintain that "The Antichrist" is yet to come to rule the world for three and a half years after the believers are taken up to heaven at the Second Advent.

However, the statements that the "spirit of antichrist" and the "mystery of iniquity" were already at work in the world of the Apostles' day, and that "there are many antichrists", suggest that the evil power is rather a succession than an individual - a principle that may be embodied in many forms. The vanishing of power from the Roman Empire was gradual. On its ruins arose the spiritual despotism of the Papacy which had its commencement and prefiguration in apostolic times.

The world dominion of the Papacy ended at the time of the French Revolution and its aftermath, but from this time were to proceed antichrist forces which have been working steadily to pervert, exploit and subjugate the peoples of the world. Subversive and anti-religious philosophical doctrines were widely disseminated by Rousseau, Voltaire and others. Due to corruption in the 18th century, the Lodges of Grand Orient Freemasonry became centres of political intrigue and produced the formula for the French Revolution and later Communistic movements, viz., "Liberty and Equality" - two incompatible concepts. Complete liberty for all ends in anarchy, while complete equality brings all down to the same level and state, allowing no real liberty.

Illuminism, founded in Bavaria in 1776 by the Jewish Dr. Adam Weishaupt, aimed at returning man to nature. His long-term purpose was to destroy existing civilization by eradicating monarchy and ordered government, private property, patriotism, marriage, morality and religion. His great scheme was a "universal revolution that should deal the death blow to society". It mapped the road to world power and domination through secrecy and intrigue. Weishaupt's doctrine of Internationalism was carried forward from that time and has come to fruition in modern day Globalism.

The World Revolutionary can be seen today operating freely in our parliaments, universities, schools, churches and industries. The whole framework of our society is in the process of radical change to enable it to operate under the laws of Globalism. This process has been the result of a largely clandestine movement endorsed secretly by Governments for years and expressed through international agencies such as big business, the media, academia and international finance.

Our present battle is not just between nationalists and internationalists. It is between the Spirit of Truth and the Spirit of Error - between God and Satan, Christ and Antichrist. While the individual disciples of Christ have the sure gift of eternal life, the world at large is at the mercy of the antichrist forces which seek to subjugate mankind for their own benefit. But God has promised that His enemies, the enemies of righteousness and truth, will be destroyed, and that His Kingdom of peace, equity and abundance will be established on earth. This is the one hope for the world in general inherent in the second advent of our Lord and Saviour Jesus Christ.

(Asst. Ed.)

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:2-4)

## THE GOSPELS: THEIR AUTHENTICITY AND PURPOSE - Part 2

In Part 1 (Supplement to Monthly Notes August 1998) mention was made of a "Matthean source known as 'Q'" which it is claimed circulated between AD 30 and AD 60. The following article explains 'Q' which it would appear is Satan's counter to the honest efforts of papyrologists to authenticate the four Gospels by their early dating, and thus to reveal them as attestations of fact rather than of doctrinal speculation.

### "THE 'Q' MOVEMENT Christianity Under Attack - Again

The campaign against Christianity in general, and Jesus Christ in particular, is alive and well according to an article entitled *The Search for a No-Frills Jesus - "Q"* by Charlotte Allen published in the December 1996 *The Atlantic Monthly*. The article concerns the "Q" movement of "religious educators". The goal of this movement is to replace the Gospels of the New Testament with this "Q" document, which appears to be nothing more than a fiction clothed in the cover of scholarly interpretation.

The article begins by quoting Burton L. Mack, a retired professor of New Testament at the School of theology at Claremont in southern California: *"It should bring an end to the myth, the history, the mentality, of the Gospels..."* The article states that Mack believes this 'Q' document "radically undercuts Christianity's claim to be the religion of Jesus of Nazareth." Mack is not "displeased" by this because *"He blames Christianity for contributing to centuries of US wrongdoing, from wars against Native Americans to interventionism abroad."*

Mack, along with fellow Biblical "scholar" from Claremont, James M. Robinson, who is the founder of the International 'Q' Project, are leading proponents of this 'Q' movement. Although no tangible document of this kind exists, these "scholars" allege that such a document existed in the first century and that this alleged document served as a source for the Gospels of Luke and Matthew.

These so-called "Christian" scholars have extrapolated from this hypothesised document that: "the authors of 'Q' did not view Jesus as 'the Christ' [that is, as the 'Anointed One,' the promised Messiah], or as the Redeemer who had atoned for their sins by his crucifixion, or as the son of God who rose from the dead. Instead, they claim 'Q's' authors esteemed Jesus simply as a roving sage who preached a life of possessionless wandering and full acceptance of one's fellow human beings, no matter how disreputable or marginal. In that respect, they say, he was a Jesus for the America of the third millennium, a Jesus with little supernatural baggage but much respect for cultural diversity.....

'Q' partisans contend that the authors of 'Q' knew nothing about the way Jesus died or about the stories of an empty tomb - or if they knew, they did not care. Hence there was no atonement doctrine in 'Q' theology. And because belief in Jesus' resurrection is the core belief of Christianity .... the people who wrote 'Q' must have been adherents of Jesus in Palestine who were not 'Christians' - unless, as Robinson and others observe, one stretches the word to include anyone

who admires Jesus. Scholars used to refer to members of the 'Q' community as 'Jewish Christians', a term that can sometimes lead to confusion. The preferred designation nowadays for the group of which they are a part is the 'Jesus Movement'.

The matter in which the hypothetical 'Q' document was uncovered is especially interesting. The proponents of 'Q' merely compared the parallel passages of Matthew and Luke and broke them down "into layers reflecting the stages of its writing and rewriting over several decades during the first century AD." These "scholars" believe they can reconstruct not only the document in its earliest form but also the community that produced it: a cadre of itinerant Galilean ascetics ['wandering charismatics' or 'wandering radicals,' in the words of some 'Q' scholars] who actually heard Jesus speak some of the words of 'Q' and who took his command that they not worship Mammon. They surmise that the 'Q' community was Galilean "Because Jesus did most of his preaching in Galilee. What's more, Jerusalem, where the memory of Jesus' crucifixion would have been too potent to ignore, is some distance south of Galilee hence the lack of a passion narrative in 'Q'."

The 'Q' Project has been working for the past fifteen years devising this scheme of legitimating an hypothesis of which there is no substantive proof of its existence. According to the article, the 'Q' Project has been "assembling the requisite passages of Matthew and Luke, breaking them down into 'variation units' in order to assess the tiniest differences of wording and order, and amassing an enormous computer database of 150 years' worth of scholarly opinion as to whether particular variations represent genuine 'Q' material or creative rewriting by either or both evangelists.

The Project is in fact international, but at least half its members are affiliated with universities in the USA, and many of them were students of Robinson's at one time or another. Only three years ago did Robinson and his project co-editor, John S. Kloppenborg, an associate professor at St. Michael's College, in Toronto, bring in Paul Hoffman, of the University of Bamberg, in Germany, as a third editor for *Documenta Q*, leading the leadership of the reconstruction project of European representation."

In 1988 Kloppenborg published a synopsis of 'Q' material entitled 'Q' Parallels. The earliest 'Q' layer, according to Kloppenborg and his colleagues Robinson and Helmut Koester, "reflected a theological view of Jesus as a teacher of God's wisdom but not primarily an apocalyptic figure, much less the divinely sent one who appears in Matthew and Luke. 'Q' wasn't Christian, but Luke was 'Christian', Robinson explains."

According to Allen, the authority of the magazine article, in Mack's book *The Lost Gospels* "Mack's Jesus was a counter cultural guru who encouraged his Galilean followers to "experiment with novel social notions and life-styles," to question "taboos on intercourse with people of different ethnic roots," and to "free themselves from traditional social constraints and think of themselves as belonging to a larger human family."

The article describes Mack's next project: "putting together a scholarly consortium that would 'redescribe' Christian origins in some other way than through the Gospel narratives and their 'crucifixion drama,'" as he calls it. Because 'Q' contains no passion narrative, Mack believes that no one really knows how Jesus died and that the Gospel stories are pure fiction. - "It's over," Mack said. "We've had enough apocalypses. We've had enough martyrs. Christianity has had a two-thousand-year run, and it's over."

One of the more telling paragraphs in the article discusses the evolution of 'Q' from a hypothesis into a serious religious doctrine. "The detailed reconstruction work is impressive, but nagging questions remain for any observer. Is it truly possible to turn an hypothetical document into a real document? 'Q' partisans have taken a working hypothesis and given it a life and shape of its own, going so far as to speculate about what the original manuscript looked like, even though other scholars believe that 'Q' may have consisted solely of oral tradition. The 'Q' Project has assumed that an actual first-century papyrus scroll existed. That provenance firmly in place in 'Q' 'manuscript' now has such palpable reality in the minds of its proponents that Mack in *The Lost Gospels* refers to it matter-of-factly as a 'document.'

'Q' has grown over time from 200 or so parallel passages in Matthew and Luke to about 235, as scholars have assigned ever more material to it. Robinson, Mack, and others have decided to call the enhanced 'Q' a fully-fledged Gospel. Gospels are, among other things, vehicles for their authors' theology, so the next step has been to work out the theology 'Q' embodies - a theology distinct, in the view of 'Q' scholars, from either Matthew's or Luke's. By discerning layers of textual composition in 'Q' - again, just as if it were an actual document rewritten over time - advocates have worked out the stages in which that theology developed. Finally has come a reconstruction of the community that subscribed to the 'Q' theology and wrote and read the 'Q' Gospel: those shadowy Galileans, unrecorded elsewhere in ancient texts who wandered from town to town carrying no food or money. As can be seen, this entire edifice - building from hypothesis to document to Gospel to theology to Community - is either a marvel of perceptive scholarship or a shadowy sand castle."

"The reason behind 'Q' is not scholarly examination, but rather, the destruction of Christianity. This movement needs to destroy the divinity of Christ because they want Christians to believe the Messiah has not yet arrived. ....

The entire 'Q' theory fits very comfortably with the ideas behind One World Government, whereby individuals own and possess nothing and "that they not worship Mammon." .... Under One World Government, the riches of the world will be controlled by the very few. They must now start indoctrinating the masses that worldly possessions are not "Christian" nor is worshipping idols like a divine Christ. Under the "new" Christianity espoused by the 'Q' movement we will all unite in a happy multicultural lovefest 'belonging to a larger human family.' We will not challenge the New World Order where the world's wealth is concentrated in a few hands because as "Christians" we are being taught the value of making a gift of one's self as that possessionless, nice fellow Jesus taught and like the Galileans of the "Q" Community who wandered from town to town carrying no food or money."

The Bible as we know it has been revised by men with their own agendas for centuries. This latest attempt by the 'Q' Movement should awaken Christians to the fact that the Christian faith is under serious attack.... We can either choose to succumb to the evil of Antichrist behind these attacks or we can fight to defend our Saviour, and the message he brought for mankind on this earth."

(Abridged from: "The News Monitor" no. 22 v1.6/2)

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." ( Matt. 24:24)

## THE GOSPELS - WHY FOUR?

If we accept the Bible as the Inspired Word of Almighty God why was it necessary to have four accounts of the Life, Death and Resurrection of our Lord Jesus Christ, especially accounts which appear in places to differ? Why were we not given just one full account so as to avoid the accusation of inaccuracies by the sceptics and critics, and the desire to produce a so called "Harmony" of the Gospels?

Dr. Bullinger in his *Companion Bible* p. 1304 and Appendices 96 & 97 (From which the following is abridged) explains the reasons for four Gospels and the teaching expressed thereby.

The Gospels may be regarded as being the completion of the Old Testament, rather than the beginning of the New. They do not speak of the founding of 'the Church' or with the beginning of "Christianity" - as is the subject of The Acts - but are four distinct presentations of the MESSIAH which, together, form one perfect whole.

In each Gospel the Ministry of our Lord is divided by two subjects - THE KINGDOM and THE KING and in each Gospel these are dealt with from two aspects - their PROCLAMATION and their REJECTION. But in each Gospel the Person of our Lord is the one great central theme.

However, only those events, miracles, and discourses of our Lord are selected which are needed for the presentation of Him and His ministry, and which bear upon, illustrate, and thus emphasize the special object of each Gospel. This is why certain words and works are peculiar to one Gospel, and are omitted from another; and why certain utterances of the Lord are repeated on other occasions, and with varying words.

It has been too generally assumed that events and discourses which are similar are identical. By failing to distinguish or to "try the things that differ" (Phil 1:10 ref. Bullinger's note in Companion Bible) and to rightly divide "the word of truth" (2 Tim. 2:15) as to its times, events separated by great landmarks of time are brought together and treated as though they were one and the same, whereby difficulties are created which baffle all the attempts of those who would fain remove them.

The special object of each Gospel may be understood from the following:

Of the 23 words translated "Branch" in the Old Testament the word *zemach* occurs 12 times but is used in the following passages to refer specially to the MESSIAH and forms a link which connects the four characteristics of "the Branch" with the four presentations of the MESSIAH, as set forth in the subject-matter of each of the four Gospels respectively.

1. In Jer. 23:5-6 & 33:15 Messiah (Christ) is presented as "the Branch", the KING raised up to rule in righteousness.  
"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

*"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."*

Hence the *royal* genealogy is required from Abraham and David downward (Matt. 1:1-17): and He is presented as what He is - before MAN (relatively) - the highest earthly position - the KING.

This forms the subject of MATTHEW'S Gospel.

2. In Zech. 3:8 Messiah (Christ) is presented as "the Branch" the SERVANT brought forth for Jehovah's service.

*"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch."*

This forms the subject-matter of MARK's Gospel.

He is seen as Jehovah's servant, entering at once on His ministerial work without any preliminary words. Hence no genealogy is required: and He is presented as what He is - before God (relatively) - the lowest earthly position, the ideal Servant.

3. In Zech. 6:12, Messiah (Christ) is presented as "the Branch" growing up out of His place.

*"And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord."*

This is the characteristic of LUKE'S Gospel, in which this growing up forms the subject-matter of the earlier portion of the Gospel, and brings out the perfections of Christ as "perfect man". Hence the *human* genealogy is required upward to Adam (Luke 3:23-38): and He is presented as what He is - before man (intrinsically) - the IDEAL MAN.

4. In Isa. 4:2 Messiah (Christ) is presented as "the Branch of Jehovah" in all His own intrinsic beauty and glory.

*"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."*

This is the great characteristic of the subject-matter of JOHN'S Gospel. The Lord is presented as Jehovah Himself. Hence no genealogy is required; and He is presented as what He is - before God (intrinsically) - DIVINE.

The Four Gospels thus form one complete whole, and are not to be explained by any "synoptic" arrangement. The **four** are required to set forth the **four aspects** of the LIFE OF CHRIST, as the four great O.T. offerings (Burnt Offering, Peace Offering, Sin Offering and Trespass Offering) are required to set forth the **four aspects** of His DEATH.

No one Gospel could set forth the four different aspects of the life and ministry of the Lord Jesus, as no one offering could set forth all the aspects of His death. Hence, it is the Divine purpose to give us, in the **four Gospels**, four aspects of His life on earth. God has so ordered these that a "Harmony" is practically impossible; and this is the reason why, out of more than thirty attempts, there are scarcely two that agree, and not one that is satisfactory. To attempt to make **one**, is to ignore the Divine purpose in giving **four**.

No one view could give a true idea of any building; and no one Gospel "Harmony" can include a complete presentation of the Lord's life on earth. Through failure to recognize this fourfold Divine presentation of our Lord, the term "*Synoptic Gospels*" has been given to the first three, because they are supposed to take one and *the same point of view*, and thus to differ from the fourth Gospel: whereas the difference is caused by the special object of John's Gospel, which is to present the Lord from the Divine standpoint. John's Gospel is thus seen to be essentially one of the *four* and not one standing apart from the *three*.

(Asst. Ed.)

## WHO WAS ST. MATTHEW?

"The oldest tradition identifies him as Levi-Matthew, called upon by Jesus while he was sitting at his customs post near Capernaum (Mat. 9:9; Mark 2:14; Luke 5:27-28). Much more than a mere tax collector, he was a *telones*, a word which in Greek could be used to refer to an official who was responsible for a customs station. Levi-Matthew was in charge of a major border point.

At Capernaum, the work involved two forms of levies: the sea tax which fishermen paid in Roman times, and the land border tax levied on goods travelling along the Via Maris. This key trade route between Damascus and the Mediterranean crossed the tetrarchy of Philip and touched the border with the Galilean territory of Herod Antipas close to Capernaum, where there was also a junction leading towards Tyre and Chorazin. Recent research has established that Levi-Matthew was an influential customs official, perhaps even the leaseholder or tenant of the station, in accordance with the administrative practices of the time.

St. Luke, more forthcoming about Levi-Matthew than Matthew himself would have been, emphasizes his status and wealth in a cameo describing the scene after his calling (5:29). 'Then Levi held a great banquet for Jesus at his house' (NIV) or 'a big reception' (REV). Such a man must have had professional qualifications and financial resources. He could have been fluent in Aramaic and Greek, and, according to some scholars, might have been able to write shorthand....

Matthew may well have painted a kind of self-portrait when he quoted Jesus in chapter 13:52 of his Gospel: 'Well then, every scribe who becomes a disciple of the kingdom of Heaven is like a householder who brings out from his storeroom new things as well as old.' The late C.D.F. Moule, a Cambridge New Testament scholar, suggested that this 'scribe' was not a 'teacher of the law', as many translations have it. Instead, the Greek word *grammateus* refers to the well-trained writer....

Because of his position, Levi-Matthew, like his fellow *telonai*, was despised and rejected by orthodox Jewish society. Jesus himself was attacked because he was mingling with such people..... Matthew's name is mentioned for the last time in Acts 1:13, when the core group of Apostles, diminished by the suicide of Judas, meets in an upper room in Jerusalem..... The second-century author, Heracleon (AD 145-80), claimed to know that the apostle was not martyred but died a natural death.....

"Shorthand writing was a more or less obligatory skill for a trained scribe..... Levi-Matthew .... would probably have had a working knowledge of *tachygraphy*. In consequence, scholars have suggested that he would have been able to transcribe the long Sermon on the Mount verbatim, much as Tertius would have been able to write down St. Paul's more striking utterances..... There is no logistic, technical or logical reason why such an authentic text should not have been produced by Levi-Matthew or another witness."

(From *The Jesus Papyrus* pp.43-45 & 122)



# British-Israel World Federation

(Victorian Headquarters)

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## MONTHLY NOTES

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## AT REST

It is with sadness that the B.I.W.F. Victorian Headquarters reports the death of our esteemed President, Mr. E. B. Clements, after a long illness. Mr. Clements passed away peacefully on October 19, 1998, aged 85 years.

Bevan's contribution to the work of this Headquarters over 58 years has been greatly appreciated. He became a member in 1940 and one of our team of lecturers. He was appointed a member of the General Council in 1944, becoming Vice President in 1955.

He was appointed Editor of the Monthly Notes in 1956 and held that position until 1964. He was reappointed Editor in 1969 and continued in that office until 1995 when illness made it necessary for him to have an assistant.

Bevan held the position of President from 1961 to 1964 and again from 1970 until his decease. He attended his last Council Meeting in 1995 after which ill health prevented his attendance at meetings. However, he remained to the end dedicated to the work of the Federation and to the proclamation of the Kingdom Message.

Thank you Bevan for your loyalty and friendship over so many years.

Our condolences are extended to Mrs. Clements and her family.

A favourite hymn of Bevan's was "To God be the Glory"

*To God be the glory, great things he has done!  
So loved he the world that he gave us his Son,  
Who yielded his life in atonement for sin  
and opened the life-gate that all may go in.  
Great things he has taught us, great things he has done,  
and great out rejoicing through Jesus the Son;  
but purer, and higher, and greater will be  
our wonder, our rapture, when Jesus we see.*

## TO LIVE IS CHRIST

*"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour."*  
(Titus 3:5-6)

"On the third morning after His crucifixion, the Lord Jesus Christ rose from the dead and appeared to His disciples. He instructed them for some forty days and then ascended to the Father. On the first day of Pentecost He returned, not this time to be *with them* externally - clothed with that sinless humanity that God had prepared for Him, being conceived of the Holy Spirit in the womb of Mary - but now to be *in them*, imparting to them His own divine nature, clothing Himself with their humanity, so that they each became "members in particular" of a new, corporate body through which Christ expressed Himself to the world of their day. He spoke with their lips. He worked with their hands. This was the miracle of new birth, and this remains the very heart of the Gospel!

*Faithful is he that calleth you, who also will do it.* The One who calls you to a life of righteousness is the One who by your consent lives that life of righteousness *through you!* The One who calls you to minister to the needs of humanity is the One who by your consent ministers to the needs of humanity *through you!* The One who calls you to go into all the world and preach the Gospel to every creature, is the One who by consent, goes into all the world and preaches the Gospel to every creature *through you!*

This is the divine genius that saves a man from the futility of self-effort. It relieves the Christian of the burden of trying to pull himself up by his own bootstraps! If it were not this divine provision, the call to Christ would be a source of utter frustration, presenting the sorry spectacle of a sincere idealist, constantly thwarted by his own inadequacy.

If you will but trust Christ, not only for the death He died in order to redeem you, but also for the life that He lives and waits to live through you, the very next step you take will be a step taken in the very energy and power of God Himself. You will have begun to live a life which is essentially supernatural, yet still clothed with the common humanity of your physical body, and still worked out both in the big and the little things that inevitably make up the lot of a man who, though his heart may be with Christ in heaven, still has his two feet firmly planted on the earth.

You will have become *totally dependent* upon the life of Christ within you, and never before will you have been so *independent*, so *emancipated* from the pressure of your circumstances, so *released* at last from that self-distrust which has made you .... always in bondage to the fear of other men's opinions.

You will be free from the tyranny of a defeated enemy within. You will be more than conqueror, for even death itself is conquered by His life. Christ through death destroyed '*him that had the power of death, that is, the devil*' (Hebrews 2:24). This indeed is victory!

You will be restored to your true humanity - to be the human vehicle of the divine life. Your faith will open the windows of heaven, for God will move in to do the impossible, - and this is the speciality of creative Deity. Your friends will be baffled, for in reality you will have become a new creature - old things will have passed away, all things will have become new (2 Corinthians 5:17). Through peace with God you will have found the peace of God, which '*passeth all understanding*'.

Now if it is true that the Lord Jesus Christ will live His life through you on earth today, as He lived His life once in His own body on earth more than nineteen hundred years ago, it is both interesting and necessary to discover how He lived then, so that you may know how He will live through you now.

In John 6:56 it says, '*He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*' From the context of this passage, we understand that the Lord Jesus Christ here uses the expression '*to eat and to drink*' as representing '*to come and to believe*', so that those that come to Him and believe on Him enter into a unique relationship *with Him*, they dwell *in Him* and He dwells *in them*.

Verse 57 continues, '*As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.*' As He lived by the Father, so you are to live by Him. How then did Jesus Christ live by the Father? Once you know the answer to this question, you will know thereafter how you are to live by Him, and at first the answer is surprising.

In John 5:19, Jesus said, '*Verily, verily, I say unto you, the Son can do nothing of himself.*' Verse 28 of chapter 8 '*Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself.*' Here we see Jesus Christ as man, living in total, unquestioning dependence upon the Father. Thus He fulfilled His true vocation as man, for He came in His sinless humanity to be what man through sin had ceased to be - the willing vehicle of the Divine Presence, allowing the Father to express Himself in action through His humanity.

Although Jesus Christ was Himself the Creative Deity, by whom all things were made, as *man* He humbled Himself - set aside His divine prerogatives and walked this earth as *man* - a perfect demonstration of what God intended man to be - the whole personality yielded to and occupied by God for Himself.

So the Lord Jesus prayed in John 17 verse 19, '*For their sakes I sanctify myself, that they also might be sanctified [set wholly apart] through the truth.*' That is to say, as He lived in unbroken dependence upon the Father, taking no step except in recognition of the fact that apart from the Father He could do nothing, so He calls upon you to live in the same total dependence upon Him - taking no step except in recognition of the fact that apart from Him, Christ, you can do nothing.

*I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing*' (John 15:5). In other words, you can do no more without Him than He could do without the Father. But how much could the Father do through the Son? Everything! - for He was available to all that the Father made

available to Him. '*Jesus, knowing that the Father had given all things into his hands . . .*' (John 13:3.) '*It pleased the Father*' that in him should all fulness dwell' (Colossians 1:19).

How much then can Jesus Christ do through you and through me? Everything! He is limited only by the measure of our availability to all that He makes available to us, for '*in him dwelleth all the fulness of the godhead bodily, and ye are complete in him*' (Colossians 2:9, 10). What then is the faith that releases divine action? How may you be saved by His life, as you have already claimed to be redeemed by His death? This is the critical question of Christian experience, and the answer is simple - '*The just shall live by faith*' (Romans 1:17). Faith in all its sheer simplicity! Faith that takes God precisely at His Word! Faith that simply says, '*Thank You.*'

If you are to know the fulness of life in Christ, you are to appropriate the efficacy of *what He is* as you have already appropriated the efficacy of *what He has done*. Relate everything, moment by moment as it arises, to the adequacy of *what He is in you*, and assume that His adequacy will be operative; and on this basis in I Thessalonians 5:16 you are exhorted to '*rejoice evermore!*' You are to be incorrigibly cheerful, for you have solid grounds upon which to rejoice!

Again, '*Pray without ceasing*' (I Thessalonians 5:17), and here the word to pray does not mean to beg or to plead as if God were unwilling to give - but simply to expose by faith every situation as it arises, to the all-sufficiency of the One who indwells you by His life. Can any situation possibly arise, in any circumstances, for which He is not adequate? Any pressure, promise, problem, responsibility or temptation for which the Lord Jesus Himself is not adequate? If He be truly God, there cannot be a single one! '*And (He is) declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead*' (Romans 1:4) - and of this, His resurrection life, we are made partakers!

This being so, applying His adequacy by faith to every situation as it arises, will leave you with no alternative but to obey the injunction of I Thessalonians 5:18 - '*In everything give thanks!*' In how many things? In everything - without exception, '*for this is the will of God in Christ Jesus concerning you.*'

If there is any situation from which you are not prepared to step back, in recognition of the total adequacy of Christ who is in you, then you are out of the will of God. You are asserting by your action and by your attitude that He has nothing to give you for that situation, which you do not have in yourself. This is the very negation of dependence, and you disobey the injunction of verse 19 - '*Quench not the Spirit*' for the office of the Holy Spirit is to make known to you, and to make experiential to you, all that Christ is in you.

This, of course, is what it means to be filled with the Holy Spirit - to allow the Holy Spirit to occupy the whole of your personality with the adequacy of Christ. This is the sublime secret of drawing upon the unlimited resources of Deity. '*Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ*' (Ephesians 5:19, 20).

How stupid it would be to buy a car with a powerful engine under the hood, and then to spend the rest of your days pushing it! Thwarted and exhausted, you would wish to discard it as a useless thing! Yet to some of you who are Christians, this may be God's word to your heart. When God redeemed you through the precious blood of His dear Son, He placed, in the language of my illustration, a powerful engine under the hood nothing less than the resurrection life of God the Son, made over to you in the person of God the Holy Spirit. Then stop pushing! Step in and switch on, and expose every hill of circumstance, of opportunity, of temptation, of perplexity - no matter how threatening, - to the divine energy that is unfailingly available.

With what magnificent confidence you may step out into the future when once you have consented to die to your own self-effort, and to make yourself available as a redeemed sinner to all that God has made available to you in His risen Son!

To be *in Christ* - that is redemption; but for Christ to be *in you* - that is sanctification! To be *in Christ* - that makes you fit for heaven; but for Christ to be *in you* - that makes you fit for earth! To be *in Christ* - that changes your destination; but for Christ to be *in you* - that changes your destiny! The one makes heaven your home - the other makes this world His workshop.

I may wish to return to my home in England, and I stand in New York, but ever since I was born I have been bound to this earth by a law that I have never been able to break - the law of gravity. I am told, however, that there is another law, a higher law, the law of aerodynamics, and if only I will be willing to commit myself in total trust to this new law, then this new law will set me free from the old law. By faith I step into the plane, I sit back in the rest of faith, and as those mighty engines roar into life, I discover that the new law of aero-dynamics sets me free from the law of gravity.

So long as I maintain by faith that position of total dependence, I do not have to *try to be free* from the law of gravity - I am *being set free* by the operation of a new and a higher law. Of course, if I am stupid enough, way out across the Atlantic, I may decide that the cabin of the plane is too stuffy, and step out through the emergency window - but the moment I discard my position of faith in the new and higher law that is setting me free, I discover that the old down-drag is still fully in operation, and I am caught again by the law of gravity and plunged into the water!

I must maintain my attitude of dependence if I am to remain air-borne!

So you too are called upon by God to walk by faith, to walk, in the Spirit, resting the whole weight of your personality upon the living Christ who is in you; and as by faith you walk in the Spirit, so God declares you will not fulfill the lusts of the flesh. You will be liberated, emancipated, set free from the down-drag of that inbred wickedness, which Christ alone can overcome. You will be made more than conqueror through 'Christ, who is our life' (Colossians 3:4).

I wonder how it is with you? Have you ever put your trust in the Lord Jesus as your Redeemer? Have you been reconciled to God by the death of His Son? I wonder, if reconciled, whether you are at this moment being saved by His life? Have you learned to step out of every situation and relate it wholly to *what He is in you*, and by faith say 'Thank You'?

*Lord Jesus, how I thank Thee that Thou hast not only redeemed me with Thy precious blood, reconciled me to God and established peace between my guilty soul and God my Maker, but I thank Thee that Thou art risen from the dead, that at this very moment Thou dost indwell me in the Person and power of Thy divine Spirit; that Thou hast never expected of me anything but failure, yet Thou has given to me Thy strength for my weakness, Thy victory for my defeat, Thyself for all my bankruptcy! I step out now by faith, into a future that is limited only by what Thou art! To me to live is Christ! For Thy Name's sake. Amen.*

(FROM: *The Saving Life of Christ* by Major W. I. Thomas, 1961)

Our Lord is with us all the days, Oh, may we feel Him near,  
Sitting with us beside our hearth, so nothing need we fear;  
Walking with us through busy street, or quiet country way,  
Beside us as we mourn our dead, sharing our life each day;  
The daily round - the common-place - becomes as holy ground,  
When we perceive He walks with us, true happiness is found;  
His strength is ours - we claim from Him, the power to do and be,  
Thus we bear precious fruit - both now, and for Eternity.

**CLAY** is earth or soil that is plastic and tenacious when moist, and becomes permanently hard when baked or fired. Clays are formed by the weathering of felspathic rocks such as granite. Their physical structure enables them to take up large quantities of water giving them plasticity. This makes them malleable and capable of being moulded. Clays vary in plasticity and are used for specific purposes such as bricks, tiles, tobacco pipes, firebricks, potter's clay, sculptor's clay, modelling clay.

As the presence of mineral or soluble salt impurities adversely affects the clay, clay for pottery is specially blended and prepared, the success of the potter requiring its correct composition, skill in shaping it or pressing it into moulds and the correct temperature for firing.

The potter of Scripture forms his vessel on a wheel (Jer. 18:3) as he pleases with the utmost ease and expertise. He has full power over the clay. This is a beautiful illustration of the power of God as Creator. It also illustrates His sovereignty "Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:20-21) The Prophet Isaiah speaks of Israel: "...we are the clay, and thou our potter; and we all are the work of thy hand" (Isa 64:8) As the potter "treadeth the clay" (Isa. 41:25) to make it pliable, so God has continually disciplined and preserved Israel to bring them in line with His purposes.

If in the making, because of a defect in the clay or some other eventuality, the vessel is not acceptable to the potter he can always crush his vessel back into a shapeless mass of clay and begin anew. So has God promised to do with Israel. "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel" (Jer. 18:1-6)

With what eager anticipation we await the time when Israel will be reformed as a perfect, fired vessel, showing forth the glory of God and demonstrating in the world His righteousness, justice and mercy. (Ref. Isa. 60:1-3)



# British-Israel World Federation

(Victorian Headquarters)  
No. 568 November, 1998.

## MONTHLY NOTES

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### LEARNING TO TRUST

**AS A NATION:** The three conditions of Israel in the early days of its emergence as a nation can best be summed up by three words: "Egypt", "Wilderness" and "Canaan". In Egypt the People of Israel had become subject to the bondage of a tyrant. Though they may have had some understanding of the God of their fathers, they certainly were not living by His Law as had their father Abraham. "...Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Gen. 26:5) They had largely forgotten the Lord their God. They had turned instead to the gods of Egypt, and were reaping the results of their apostasy. They were oppressed, unhappy and unredeemed.

In the **Wilderness** they were a **physically redeemed** people having experienced unbelievable deliverances from the Angel of Death, the Egyptian army and the waters of the Red Sea. They had heard the voice of God speaking from Mt. Sinai, experienced the provision of water and food in a barren terrain, and the leading and protection of the Pillar of Cloud by day and Fire by night. They lived day after day with the reminder of the power and provision of God. **Yet they would not go forward**, when **commanded**, to occupy the Promised Land because they feared the inhabitants.

Despite all the evidences of God's ability and willingness to care for His People they allowed **fear and doubt** to take the place of **trust and obedience**. They remained **uncommitted** to their great God, ungrateful, disobedient, apprehensive and complaining. The young nation was to wander in the wilderness for 40 years until that faithless generation with the old nature of doubt and unbelief had died out, before they were allowed to reside in **Canaan the Land of Blessing**.

But Israel had indeed been redeemed from Egypt, redeemed from a bondage, both physical and spiritual, which prevented them living full and happy lives. They were given the opportunity to live in freedom and in fellowship with God Himself, walking in a **newness of life**, enjoying incredible blessings in a land of abundance and beauty.

Israel was to have been a **model** for all the other nations of the world, demonstrating the incredible benefits which result from reverencing God and obeying His Law. As a redeemed People they should have been **committed totally to their God and King**, a witness to His power and beneficence. They needed only to live in **obedience** to His Law, trusting Him completely to supply all their needs, to be able to live continually in happiness, peace and prosperity.

It all seemed so easy - *"All that the Lord hath spoken we will do"* they promised (Exod. 19:8) Yet how difficult have been the years of Israel's existence. The periods of obedience, faith and blessing have been far fewer than the periods of unfaithfulness, disobedience and consequent judgment. Their history has demonstrated forcibly the Biblical principles of **obedience-blessing; disobedience-chastisement**. Unfortunately, the heart of **natural man** is such that he prefers to please himself, even if disobeying God, despite the adverse repercussions.

Entrance into Canaan, the Land of Blessing, gave Israel the **opportunity** to be God's Witnesses in a spiritually ignorant world, but without the **indwelling power of the Holy Spirit** they were **unable**, as a nation, to remain faithful to the Lord God of their fathers Abraham, Isaac and Jacob.

**AS AN INDIVIDUAL:** As individuals we are naturally, like Israel of old, in bondage to our own sin or oppressed by the sins of others: we are unredeemed and often very unhappy. But by acknowledging our unrighteousness when compared with the perfect Righteousness of God, and trusting in the Perfect Sacrifice made by His Son on the Cross we can be **redeemed through faith**. Many individuals have during the past two millennia taken this **conscious step of faith** and become sons of God in a spiritual sense. But not all have reached the Promised Land of **complete trust and blessing**. Many Christians remain in the **Wilderness** all their lives - redeemed but not willing to obey God and trust Him in all circumstances; not totally committed to His will, still fearful, doubting, apprehensive and complaining.

Christians should be models of righteous living for other people to follow, walking closely with God and trusting Him completely at all times. But as Israel needed chastisement to teach them to obey God so Christians also need to **learn to trust** Him. Problems and difficult situations are allowed in order to **teach us faith and submission to God's will**. These are our **Wilderness experiences** through which we should learn to lean upon our Lord in complete trust and gratitude always.

Paul says, "... I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." (Phil. 4:11-13)

The sooner we learn to commit every facet of our lives to the will of God, and to rest completely in Him, the sooner we shall reach the Promised Land of blessing and know, as individuals, the "peace of God, which passeth all understanding" (Phil 4:7). But to be at peace with God we must be reconciled to Him (2 Cor. 5:20-21):

..... we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, Who knew no sin; that we might be made the righteousness of God in him."

Man is by nature dead in trespasses and sins, alienated from the Life of God. Like Israel in Egypt natural man is in **bondage**, in bondage to sin and Satan, without any real knowledge of God and without any spiritual life. As the absence of all physical life means physical death, so the absence of all spiritual life means spiritual death. This is the consequence of sin. But the Son of God came and suffered, the just for the unjust, to bring us back to God (1Pet. 3:18) by bearing the judgment for our sin (1Pet. 2:24). By that same Sacrifice it became possible for Israel as a national entity also to become reconciled to God, and able to continue as His witnesses in a corrupted world. (Isa. 43:1-12; 44:22; Luke 1:68; 24:21)

**ISRAEL'S FAILURE AND PROMISED RESTORATION:** One glorious period, however, highlights old Israel's national history. This occurred during the reigns of their enlightened kings David and Solomon. It was a period of **national reverence for God and His Law**. It was a time of agricultural abundance, peace, safety, commercial expansion, glory and riches, a time when Israel did indeed **witness to the power and beneficence of the Lord their God**.

*"And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions."* (1 Kings 10:1)

But a gradual ignorance of spiritual precepts - the Word of the Lord - and the resultant decline in spiritual and moral values finally brought complete national disintegration. This was accomplished in three stages: the Assyrian destruction of the northern Kingdom of Israel (721 BC), the Babylonian destruction of the Kingdom of Judah (585 BC), and the Roman destruction of the Nation of the Jews (AD 70), when Israel's banishment from Canaan, their national inheritance, was complete. Though ceasing to be nations in the Land of Blessing, God's Kingdom People were to continue into the AD centuries as clay in the hand of the Potter.

The Prophet Isaiah laments the iniquities of Israel and Judah:

*"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

*And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.*

*But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.*

*Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste."* (Isa. 64:6-11)

But in Jeremiah 18:4-10 we read:

*"And the vessel..... of clay was marred.....: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter?.... Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.....*

The AD centuries were to be a time when the Israel Peoples would live in exile from their Land, enduring the greater part of the "Seven Times" (2520 years) of punishment imposed upon them for their former apostasy (Lev. ch. 26). But at such times during this period that they turned back to God in repentance and humility they were to receive the benefits of the everlasting Abrahamic Covenant.

*"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:*

*Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.....*

*And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.*

*But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord."* (Lev. 26:40-45)

The **obedience-blessing; disobedience-chastisement** principle was to continue. Periods of reverence for God and His Word have been periods of national expansion and material blessing, e.g., the Age of Empire when the British became the "People of the Book", while periods of unbelief and apostasy, such as today, have been periods of oppression, national decline and economic disaster. Today, Israel is nationally, again in the **Wilderness** of unbelief waiting to enter the blessing of the Kingdom Age.

Israel was, and is still, destined to be "a kingdom of priests and an holy nation" or, as Dr. Bullinger explains it "a royal priesthood" - the whole nation being a priest with respect to other nations (Exod. 19:5 & 6). And this will be fully realized in the coming **Kingdom Age** when the restored Peoples of Israel and Judah receive a new heart under the terms of the New Covenant (Jer. 31:31-34) and provide a national, worldwide witness to the grace, righteousness and glory of God (Isa. 60:1-3; Mic. 4:1-5) under the rule of the great Messiah, our returned Lord and Saviour Jesus Christ.

However, during the AD centuries the call has gone out to individuals within all nations to accept the Sacrifice of the Son of God on their own behalf and become inheritors of **Eternal Life**. These individuals together form the **Spiritual Temple**, the true Church, the Body of Christ. These will form the administration of the **Kingdom Age**. They are to live and reign with Christ for a thousand years (Rev. 20:4-6) and finally gain entry into the holy Jerusalem (Rev. 21:27).

They are those who **overcome** the evil temptations of their day and age: *"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*

*Who is he that overcometh the world, but he that BELIEVETH THAT JESUS IS THE SON OF GOD?"* (1John 5:4-5)

It is through Christ alone that the believer can overcome evil.

*"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I HAVE OVERCOME THE WORLD."* (John 16:33)

(Editor)

## THE SONGS OF MOSES

“The birth of Israel as a nation, and of the national lyric song, dates from Moses. We trace his influence throughout the whole history and literature of the people which he formed, especially in the hymns which they sang to Jehovah in times of victory and national rejoicing. Herder finds three signs of this influence: one in the great events of which, as lawgiver and leader, Moses was the spirit; another in the impulse which he gave to prophecy; and the third in his own poetry and song.....

The *Song of Moses and Miriam*, which celebrates the overthrow of Pharaoh and his host in the Red Sea (Exod. 15:1-21) is the earliest specimen of purely lyrical poetry which we possess, and is, both in form and spirit, worthy to rank with the highest efforts which human genius has made in this direction. It is the oldest Hebrew hymn, and re-echoes through all hymns of the following ages.....

This ode may be studied with advantage, as combining the chief excellences of the lyrical poetry of the Bible. ‘Every part of it breathes the spirit of nature and passion; joy, admiration, and love, united with piety and devotion, burst forth spontaneously in their native colours (Lowth, Lect. 27)’. The images are in the truest sense sublime, and flash upon us with a sudden and vivid reality which only Hebrew poetry can produce. We see the right hand of Jehovah stretched out, the blast of the breath of his nostrils sounds in our ears, and we feel it sweeping by to heap up the waters, and congeal them in the depths of the sea. With the same dramatic power are delineated the pride and pomp of the pursuing enemy, and their sudden overthrow, and the consternation of the surrounding tribes, as in a moment Egypt’s power is swept away, and Israel stands safe, triumphant, and exulting on the shore.

These circumstances are all expressed in language suitable to the emotions produced, abrupt, fervid, concise, animated, dramatic, with the frequent repetition of the same impassioned burst of thanksgiving which forms the chorus of the song -

*“I will sing unto Jehovah, for he hath triumphed gloriously; The horse and his rider hath he thrown into the sea.”*

Professor Perowne states “It is the grandest ode to liberty that was ever sung; and it is this, because its homage is rendered, not to some ideal spirit of liberty, deified by a people in the moment of that passionate and frantic joy which follows the successful assertion of their independence, but because it is a thanksgiving to Him who is the one and only Giver of victory and freedom. Both in form and spirit it possesses the same characteristics which stamp all later poetry. It has the chorus, ‘Sing ye to Jehovah’ etc.; it was sung evidently in antiphonal measure (responsively), chorus answering to chorus, and voice to voice. It was sung accompanied by dancing, and to the music of the maidens playing upon the timbrels. ....

In its spirit, it is like all the national songs of the people, a hymn sung to the glory of Jehovah.

No word celebrates the prowess of the armies of Israel or of their leaders: ‘Thy right hand, O Jehovah, is become glorious in power: thy right hand, O Jehovah, hath dashed in pieces the enemy.’ Thus it commemorates that wonderful victory (Exod. 14), and thus it became the pattern after which all later odes of victory were written.” (From: *The Bible Educator* pp. 60-61) ”

Jehovah is the only theme as He should be also of our praise. His great power had brought salvation to Israel and, for a time, faith. Their sighing and groaning had been turned to singing. The first stage of Moses’ leadership was thus marked by praise as was the final stage - by the wonderful Song of Moses as recorded in Deuteronomy Chapter 32.

“In that remarkable song of Moses we are told that “*When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. (V. 8)*” Why should the Lord thus set the bounds of other nations, according to the number of a people not yet born into the world? Because this people were intended to compass these nations; which they could not do, unless their numbers were proportionate to the bounds of the people they were intended to encompass; and so it follows:

*“For the Lord’s portion is his people, and Jacob is the lot (that is, cord or measuring line) of his inheritance. (V. 9)”*

And then follows a description of the careful training, by which they should be so far fitted for the important purposes which God had in view for them. And then there is an extended prophecy, clearly recognising the fact, that the end which God had in view for Israel, was not accomplished during their former sojourn in the land: nor could it indeed be without their going forth out of the land, and encompassing the various nations the Lord intended to bring within his fold. When this end is accomplished, then goes forth the joyful invitation with which the song concludes:

*“Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries; and will be merciful to his land, and to his people. (V.43)”*

In this song we have (v. 3-6) the name of Jehovah declared. Then (v. 7-9) the high office to which Israel was called; and (v. 10-14) the careful manner in which he was to be trained, to qualify him for the exalted service to which he was appointed. Here, also, we see (v. 15-28) that at the very time God had called, and was gifting Israel, He foretold all that we have known to have taken place, as to the apparent failure of Israel in doing the work designed.

Then (v. 29-33) the cause of this failure is pointed out, as being their ignorance of their latter end, and their forgetfulness of God. And yet we are assured (v. 34-43) that the work would be done according to the purpose of God, whose gifts and calling are without repentance.....

This subject is most intimately connected with the truth and faithfulness of God; with our responsibility as to the service to which Israel is appointed among the nations, and with the gratitude we owe to the Bestower of all good, for His wondrous goodness and everlasting love to the house of Israel:

*“Let them praise the name of the Lord: for his name alone is excellent; His glory is above earth and heaven. He also exalteth the horn of his people: the praise of all his saints; even of the children of Israel; a people near unto him, PRAISE YE THE LORD.” (Psalm 148:13-14)*

(From: *Wilson on Our Israelitish Origin* p. 19-21)



# British-Israel World Federation

(Victorian Headquarters)

No: 569

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### THREE KINGS OF ORIENT?

Everyone knows that there were three wise men who brought gifts to the child Jesus, for we were always told this in kindergarten and at Sunday School, and we see it and hear it again and again every Christmas season. But is it really true? Did three men, carrying with them a quantity of gold fit for a king, and bearing other highly expensive goods, travel alone to Jesus?

They came from the East, that is, over the Euphrates River from territories where Roman armies seldom trod, for when these legions did venture over the River they met the determined resistance of well equipped forces, and every time were defeated and forced to return over the Euphrates after suffering severe losses of both men and weapons.

Even in the Roman controlled territories of Syria and Palestine, bands of armed insurgents constantly raided caravans and the journey to Jerusalem was often beset by armed bandits and thieves. How then did three lonely men, carrying a fortune in gold and precious goods, escape unscathed?

These wise men, the Magi, are not revealed as being people living under the Law of God. They came from a foreign territory in what is now Iran! In Oriental custom, gifts of gold for a king were always substantial. King Solomon had received 666 talents in one year. According to Holman's Bible Dictionary, a talent weight was 34.272 Kilograms, so Solomon had received just on 23 tonnes of gold in one year! The wise men, bringing gifts for a King, would certainly have had with them enough gold to tempt robbers.

As the Magi were venerated in Parthia and belonged to the ruling class of the country, they would have travelled with an adequate escort of possibly 1000 armed men. Indeed, their appearance in Jerusalem created great consternation for Matthew writes: *'Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are*

come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. (Matt. 2:1-3) Herod the King would naturally be concerned about the arrival of a battalion of armed men from a country known to be an enemy of Rome!

The Magi had evidently observed a series of four separate planetary conjunctions which had actually occurred from 7-6 BC - three of Jupiter and Saturn and one with Mars added, all appearing within the constellation of Pisces (the Fishes). Under astrological theory, these appearances would have been of immense significance. We note that Herod, hearing the news of Jesus' birth, ordered that all infants of TWO years and under be killed. Herod died in 3 BC. This means that Jesus was born in the period 6-4 BC, more likely in 4 BC, allowing for the time of preparation for the journey of the Magi.

One other question remains: What was the star that the Magi followed? Matthew 2:7-10 states *"Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy."*

The star which they saw in the east **went before them!** Stars normally travel from east to west **consistent with the rotation of the earth.** This star behaved quite differently. Though they had followed it from the east, a very long journey, there is no suggestion that it **rose and set** as they travelled. Indeed, the star settled in a **stationary position** over the house where the child Jesus was until the Magi arrived.

What was this star? It was obviously some visible light source that moved in whatever direction the men were to take - much like the Pillar of Cloud/Fire which led Israel through the wilderness. In Revelation 1:20 we read *"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."* This is a surprise - the stars are angels! Why not then an angel, in the form of a **point of light**, as the guide of these Magi?

(This article does not dispute the Bible story, but does provide a logical and reasonable explanation in line with the history of the period.)

(V.A. Proposch, President)

## GOD'S CHOSEN FAMILIES

Much is made in Christian circles of the **faith of Abraham** which had developed to such an extent by the time Isaac was 14 years old that he was willing to obey God's command to sacrifice his son on Mt. Moriah *"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."* (Gen. 22; Heb. 11:19) But little is spoken of the reason why Abraham was so chosen of God and blessed and why one section of his family was singled out to be God's people, even though a large proportion of Scripture is devoted to their history both past and future.

Abraham's **faith** developed over a period of some 40 years. First he was called to go out not knowing where he was to go or how he was to be supported and preserved, except as God would permit. However his **hope** was stimulated by the many **precious promises** that he was given with regard to his seed, especially the One Seed of blessing, which he was permitted to foresee (John 8:56), and their possession of the land in which he was a stranger. He was evidently given insight into the consummation of God's final purposes in the restoration of this earth because we are told: *"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."* (Heb. 11:9-10, Rev. 21:11-14)

Abraham learned patient **submission** to the will of God by the trials He allowed him to endure, and **devotion** to Him for his deliverances and blessings. He learned **justice** from the sacrifices he was instructed to offer, which pointed forward to the sacrifice of God's own beloved Son for the sins of guilty men. He learned lessons of **truth** from his own duplicity in denying that Sarah was his wife (Gen. 12:10-20), and from the example of his great Teacher Who so wonderfully fulfilled His **word** in the birth of Isaac. And, finally, Abraham learned to live in such obedience and faith that God condescended to have fellowship with him and to call him **His friend**. See: 2 Chron. 20:7; James 2:23 & Isa. 41:8 - *"But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend."*

As well as growing spiritually Abraham would also have experienced many different scenes and circumstances, increasing his knowledge of localities, peoples and individuals by his travels. He must have been well acquainted with civil affairs, diplomacy and the arts of warfare - for defence purposes. Above all he became a man of responsibility and character commanding his children and household to **keep the way of the Lord, to do justice and judgment.** Because of this God repeated His Promise to Isaac: *"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."* And it was not until Abraham had reached maturity of both character and spirit that Isaac, the promised seed of Abraham, was born. (Gen. 22:3-5)

God also brought Isaac and Jacob his son through various learning experiences in order to bring them to a knowledge of Himself and teach them faith. Jacob was to learn prudence, or practical wisdom, in dealing with his brother after he had procured the blessing by stealth, in the acquisition and preservation of his possessions, and in the management of his large family. Through his many difficulties he was to finally learn faith and was named by God 'Israel' (**ruling with God**) instead of 'Jacob' (**supplanter**). It is interesting that the multitudinous seed of Jacob have through the ages, as a result of God's promised blessings, increased to form numerous, expanding nations which have **supplanted** earlier indigenous inhabitants. But, again as is promised, the reborn Israel of the coming Kingdom Age, as *"a kingdom of priests and an holy nation"* will indeed **"rule with God"** to the great benefit of *"all the nations of the earth"*. (Ref. Isa. 60:1-3; Jer. 31:31-37; Heb. 8:7-13)

Jacob's descendants were eventually to divide into two separate kingdoms, one dominated by the **Tribe of Judah**, the son of Leah, Jacob's first wife, and the second dominated by the **Tribe of Ephraim**, the son of Jacob's second wife, Rachel. Hence Scripture speaks of *"the TWO FAMILIES which the Lord hath chosen..."* (Jer. 33:24) Each of these 'families' was to undergo different learning experiences, including prophesied periods of punishment, in their training towards fulfilling the national purposes for which God had destined them.

Throughout the AD centuries while **individuals** have been offered eternal life through faith in the Sacrifice of the Son of God, enabling them to reign with Christ in His Everlasting Kingdom, the **nations of the promised multitudinous seed of Israel** have continued to exist and grow. Their existence has been, and still is, dependent solely upon the Word of the Lord: *"And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed....."* (Ref. Gen. 22:16-18)

As nations, their learning experiences have been on a **national scale** as have been their punishments for apostacy and disobedience to God's righteous Law. (Ref. Lev. Ch. 26) **Ephraim**, the dominant Tribe of the northern House of Israel, was to receive the double portion of the **temporal blessings** and was to become *"a multitude of nations"* (Gen. 48:19) in fulfilment of God's promise to Jacob to: *"...be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins..."* (Gen. 35:11) On the other hand, the **Tribe of Judah** was to provide a **line of kings** chosen by God.

The promise of **kings** was to culminate in the return in judgment of Jesus Christ, great David's Greater Son, to the Throne of His father David. His rule will bring the enemies of God and of His people into subjection.

*"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."* (Luke 1:67-75)

From Israel's birth as a **nation** God taught them the **principles of national life** which alone would result in harmony and contentment. These were the principles by which the Israel nations should have lived. Their departure therefrom was to bring untold misery to many throughout their generations.

*"They are taught the justice, the wisdom, and the power of Jehovah in His leading Israel, His first born, in safety through the mighty deep; whilst the enemy sank as lead in the mighty waters. After having been taught all the wisdom, and made to feel all the power of Egypt, they are given to see all such to be of no avail, in contravening the purposes of the God of Israel.*

In the wilderness, we behold another course of training commenced, connected with their future destination. They are instructed in their religious, social, and personal duties, in the most minute particulars. They are led about and habituated to military discipline. They are taught alike personal cleanliness, and holiness of heart. They are taught to put away everything hurtful or unseemly, and to be considerate of each other's welfare and happiness.

They are given a body of political institutions, remarkably calculated to teach them order, and train them up for independence - for the enjoyment and preservation of their public and individual rights. They are initiated into the forms of a popular government, and are taught, by the division of their nation into tribes, the principles of the confederation of states. It may be observed, that there has been, up to this time, a gradual development of the principles of government, according as they were called for by the condition of the people.

In the infancy of the race, whilst they lived as a family, under Abraham, Isaac, and Jacob, the patriarchal, or monarchical principle prevailed. Upon the death of Jacob, when twelve brethren were left pretty equal in authority,.... rule was by elders, being heads of families, and seems to have continued till Israel were brought out into the wilderness. In the wilderness the democratical principle was added to their political constitution; as we read in Deuteronomy chapter 1 verses 9-18. Then were the whole body of the people commanded to look out from among themselves, good men, and true, who should be appointed officers among them; as rulers of tens, of fifties, of hundreds, of thousands: so that every matter, great or small, might be instantly attended to, and put to rights, by men in whom they had confidence; who had understanding of the affairs of those they represented; who had wisdom to direct; and who were men known to have integrity, to act according to the best of their knowledge and judgment." (J. Wilson on Our Israelitish Origin, 1840))

God's ordinances of worship required a knowledge of both nature and art: of metals, woods and precious stones, spices and ointments, for the construction, decoration and operation of the Tabernacle, as well as a knowledge of chronological and astronomical observation in order to keep their regularly occurring festivals.

"They are taught to work for the Lord, and to feed at His hand. At once do they see Him as the God of **creation**, of **providence**, and of **redemption**; by whom the ordinary laws of nature are over-ruled, that the people He had ransomed from the hand of the enemy, might be delivered and sustained. God is their **Lawgiver**, **Governor**, **Judge**, and **Guide**; a wall of fire around them, and the **glory** in the midst of them."

"The grand course of God's procedure, in providence and grace, is set before them, both by word, and in lively emblems. When hid in the cleft of the rock, their leader saw thus the God of Israel passing by, and proclaiming, '*the Lord, the Lord God, merciful and gracious*,' as He was at the **first advent**, in bestowing His Son and His Spirit. Then He is '*Longsuffering*' during the **backslidings and wanderings** of both the Houses of Israel; until His **second appearing**, when He shall be seen as '*abundant in goodness and truth*.'" (Wilson)

**National Israel** has an important part to play in God's purpose. The birth of the nation was a miraculous work of God as was the birth of their progenitor, Isaac, and of the One Seed, Jesus Christ, Who he foreshadowed. Israel were to be an everlasting people, showing forth the praise of God. (Isa. 43:21)

(V. M. Walke, Editor)

## PRINCE OF PEACE

*For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father,*

### THE PRINCE OF PEACE

*Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.* (Isaiah 9:6-7)

This well-known prophecy of the Messiah stresses the **final outcome** of the mighty task He came willingly to accomplish on this planet. Because of His subjection to His Father's will in becoming, as the Son of man, the **Perfect Sacrifice** for sin, which involved a terrible death, entombment, resurrection, appearing before witnesses and returning to His Father's presence, "... *the Father... hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father....*" "And hath given Him **authority to execute judgment also**, because He is the Son of man." (John 5:22-23 & 27)

It is to complete His great task that He is to return the **second time**. 1 Corinthians 15 tells us that "*He must reign, till He hath put all enemies under His feet*" and that "*The last enemy that shall be destroyed is death.*" At the end of this period of righteous government when He shall have put down all unrighteous authority and power, He will deliver up the kingdom to God the Father. "*And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.*" (Ref. 1 Cor. 15:24-28)

At this time of the year the first chapter of Luke's Gospel is often read. It contains the wonderful promise made to Mary by the Angel Gabriel.

*"And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."* (v.30-33)

His Throne is to be the restored throne of David over God's restored Israel families. This is the culmination of what was promised in the above two verses of Isaiah chapter 9. The **government** (i.e. the PRINCELY POWER) is to be **upon the shoulder of our Lord Jesus Christ**, and its increase is to have **no end**.

While the world today studies the prophecies of men, fearing the destruction of the world as this millennium draws to a close, and many Christians expect a coming reign of "**ANTICHRIST**", we look ahead with joyous anticipation to the return of the **Prince of Peace** Whose governance will restore the peace of God to our dying planet.

*God be merciful unto us, and bless us;  
and cause his face to shine upon us;  
That thy way may be known upon earth,  
thy saving health among all nations.*  
*Let the people praise thee, O God; let all the people praise thee.*  
*O let the nations be glad and sing for joy: for thou shalt judge the  
people righteously, and govern the nations upon earth. Selah.*  
*Let the people praise thee, O God; let all the people praise thee.*

*Then shall the earth yield her increase;  
and God, even our own God, shall bless us.*  
*God shall bless us; and all the ends of the earth shall fear him.*  
(Psalm 67) (Editor)