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MONTHLY NOTES

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THE TWO CREATIONS OF GENESIS 1 & 2.

GENESIS 1 tells of the creation of **man**,
without the article, and as in English this
indicates the **collective noun = mankind**.
The first mention of "man" (Heb. *adam*) is in
verse 26:

Genesis 1.20 And God said, "Let the
waters bring forth abundantly the moving
creature* that hath life, and fowl *that* may
fly above the earth in the open firmament
of heaven."

1.21 And God created great whales, † and
every living creature* that moveth, which
the waters brought forth abundantly, after
their kind, and every winged fowl after his
kind: and God saw that *it was* good.

† Whales from Heb. *tanniyn* (Strong's 8577) 28 occurrences; AV translates as "dragon" 21 times, "serpent" 3 times, "whale" 3 times, sea-monster once.

1.24 And God said, "Let the earth bring forth the living creature* after his kind, cattle, and creeping thing, and beast of the earth after his kind:" and it was so.

*creature in v 20 = Heb. *sherets* (Strong's 8318) 15 occurrences; AV translates as creeping thing 11 times, creep twice, creature once, and move once.

Creature in vv 21, 24 is Heb. *nephesh* Strong's 5315) the same word as rendered "soul" in Gen. 2.7. See note on Gen. 2.7.

1.26 And God said, "Let us make man† in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

1.27 So God created man in His own image, in the image of God created He him; male and female created He them.

† man. The Hebrew word for man here is *adam* without the article. Without the definite article "the" it is the collective noun with the meaning "mankind," as it would be in English. This is borne out by the use of the plural personal pronoun "them" referring to man in verses 26, 27 & 28. It seems apparent then that God created male and female, at the same time in chapter 1 of Genesis.

1.28 And God blessed them, and God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

1.30 And God saw every thing that He had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

GENESIS 2 tells of the creation of *only one man*, after the seventh day of God's rest:

Genesis 2.1 Thus the heavens and the earth were finished, and all the host of them.

2.2 And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

2.3 And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.

2.4 These *are* the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

2.5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

"*There was* not a man to till the ground." Does this suggest that mankind of Gen. 1 were hunter-gatherers?

2.6 But there went up a mist from the earth, and watered the whole face of the ground.

2.7 And the Lord God formed man[†] (Hebrew '*eth-ha'adham*) of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

It is important to note that ~~the~~ all the words for:
Creature in Gen. 1.20, 21 & 24, and Gen. 2.19;
Life in Gen. 1.20, 24, 30; 2.7 2.19. (Not life in "tree of life" 2.9)
Soul in Genesis 2.7, are all translations of the same Hebrew word *nephesh*.

This suggests that man's soul here is no more than life. So he does not **have** a soul but when he is **alive** **he is a soul**, which he loses at death, an important distinction for those who insist on unscriptural interpretations. The state of a person after death according to Scripture should be sleep awaiting the resurrection. (Sleep in Heb *shol* = "grave")

As prayers cannot be offered up to Mary and the saints if they are asleep the Church of Rome favours the teaching that when one dies, one goes straight to heaven.

In **verse 7** the use of a masculine singular personal pronoun "**his**" suggests that **one male** was created in Gen. 2.7 (i.e. "breathed into **his** nostrils")

† Here **man** is Hebrew *'eth-ha'adham* (with article and particle = "this same man Adam". See Bullinger's Appendix 14.

Genesis 2.8 (And the Lord God planted a garden eastward in Eden; and there he put the man whom He had formed.

2.9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

2.15 And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it.)

Man (= mankind) created in Gen. 1 were told in Gen. 1.28: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fowl of the air, and over every living thing that moveth upon the earth." **Such is not the case with Adam in chapter 2.**

The man was told "to dress it" (the garden) not simply a hunter gatherer as mankind appears to be in chapter 1.

2.16 And the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat:

2.17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

All this time the man was alone. It was not until verse 18 of chapter 2 that God said, "it is not good that the man should be alone; I will make him a help meet for him."

Genesis 2.18 And the Lord God said, "*It is not good that the man should be alone; I will make him a help meet for him.*"

2.19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

2.20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

Note: In chapter 1 the animals were created before man was created. Here they are formed after.

2.21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs,* and closed up the flesh instead thereof;

***rib** Heb. *Tsela* 6763 41 occurrences; AV translates as "side" 19 times; chamber 11; rib 2.

2.22 And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man.

2.23 And Adam said, "This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

2.24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

God made “a woman.” So one woman was now created for the one man. They were not told to multiply and subdue the earth but to “dress and keep” the garden. (Verse 15)

2.25 And they were both naked, the man and his wife, and were not ashamed.

Ignorance of the difference between the people of Genesis 1 and Genesis 2 has enabled the disturbers of the world to perpetuate the conflict of the ages against the white race. By deceiving the pastors in their Theological Colleges and also with the help of propaganda in their controlled media, it has been possible to render the word of God of none effect. Our Lord warned of the “Leaven of the Pharisees” that rendered the word of God of none effect.

Knowledge that mankind existed eons before the known six thousand year history of the Adamic race would remove the imagined discrepancy between Scripture and science.

Also there is the problem of where Adam and Eve’s son Cain obtained his wife. Cain did have a wife as we read in Genesis 4.17:

Genesis 4.17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

If Adam and Eve were initially the only people on earth, then where did Cain get his wife? Some preachers say Cain married his sister.

The law in this case is set out in Leviticus 18.9 and 20.17; also in Deuteronomy 27.22.

When Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden (3.16) he must have married from the same source as the sons of God did in Genesis 6.1.

Genesis 6.1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
6.2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

Noah, however, walked with God:

6.9 . . . Noah was a just man *and* perfect in his generations, *and* Noah walked with God

Esau took wives of the strangers:

Genesis 26.34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

26.35 Which were a grief of mind unto Isaac and to Rebekah.

There is only one reason for Isaac and Rebekah's grief of mind and this was that their son married out of his Adamic race. This is supported by the fact that Jacob their other son was told in Gen. 28

Genesis 28.1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan.

28.2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

The sons of God are continuing to find wives thus and woe betide any who mention suffering grief of mind as did Isaac and Rebekah.

This is labelled racist, and a racist is terribly vilified today. The importance of understanding the difference between the two creations of man in Genesis one and two cannot be over-estimated and the failure of the shepherds of Israel to draw attention to this difference has paved the way for not only the so-called "Theory of Evolution" but the lack of interest in Scripture by our young people. Many people simply do not believe that the world was created only six thousand years ago.

To show the disastrous affects of not showing the different creations of man in Genesis 1 and 2, let us quote a passage from a book written by **John Robison, Professor of Natural Philosophy, University of Edinburgh, and Secretary of the Royal Society of Edinburgh.** His book "Proofs of a Conspiracy" was published in 1798. We quote from just near the end of the book, page 297 paragraph 2:

"Since the publication of this volume I have seen a very remarkable work indeed, on the same subject, *Memoirs pour servir a l'Histoire du Jacobinisme, par M. l'Abbe Barruel.*

This author confirms all that I have said of the *Enlighteners*, whom he very aptly calls *Philosophists*; and of the abuses of Free Masonry in France. He shows unquestionably, that a formal and a systematic conspiracy against Religion was formed and zealously prosecuted by Voltaire, d'Alembert, and Diderot, assisted by Frederick II king of Prussia; and I see that their principles and their manner of procedure have been the same as those of the German atheists and anarchists.

Like them they hired an Army of Writers; they industriously pushed their writings into every house and every cottage. Those writings were equally calculated to inflame the sensual appetites of men, and for perverting their judgments. They endeavoured to get the command of the Schools, particularly those for the lower classes; and they erected and managed a prodigious number of Circulating Libraries and Reading Societies. M. Barruel says, that this gang of public corruptors have held their meetings for many years in the *Hotel de Holbach* in Paris, and that Voltaire was their honorary President. The most eminent members were *d'Alembert, Diderot, Condorcet, La Harpe, Turgot, Lamoignon*. They took the name of *ECONOMISTS*, and effected to be continually occupied with plans for improving Commerce, Manufactures, Agriculture, Finance, &c. and published from time to time respectable performances on those subjects. —But their darling project was to destroy Christianity and all Religion, and to bring about a total change of Government.”

On page 302 of Robison's book we read:

“But, as things stand at present, philosopher means a man of science, and in this sense of the word our sages claim great respect. No claim can be worse founded. It is amusing to observe the earnestness with which they recommend the study of natural history.

One does not readily see the connection of this with their ostensible object,—the happiness of man. A perusal of Voltaire's letters betrays the secret.

Many years ago he heard that some observations on the formation of strata, and the fossils found in them, were incompatible with the age which the Mosaic history seems to assign to this globe. He mentions this with great exultation in some of his early letters; and, from that time forward, never ceases to enjoin his colleagues to press the study of natural history and cosmogony, and carefully to bring forward every fact which was hostile to the Mosaic accounts. It became a serious part of the exercises of their wealthy pupils, and their perplexing discoveries were most ostentatiously displayed. M. de Luc, a very eminent naturalist, has shown in a letter to the Chevalier Dr. Zimmermann (published, I think, about the year 1790) how very scanty the knowledge of these observers has been, and how precipitate have been their conclusions. For my own part, I think the affair is of little consequence. Moses writes the history, not of this globe, but of the race of Adam.”

Genesis does not teach that the world was created around six thousand years ago. A careful reading shows that Mankind, male and female were created as stated in Genesis 1, and told to multiply, replenish and subdue the earth.

In Genesis 2 some unspecified time later, when there was no man to till the ground (Gen. 2.5), ‘The Man Adam’ was created and put in the Garden on his own to dress it and to keep it. In verse 18 God takes pity on his being on his own and gives him Eve. If all this truth were taught who would doubt the biblical version?

GOD'S WARNING OF THE BLESSINGS AND THE CURSES

**AND THEIR EFFECTS ON ISRAEL IN OBEDIENCE AND
DISOBEDIENCE.**

The Anglo-Saxon, Celtic, Germanic Scandinavian and kindred nations are losing much of the liberty that they once had, they are finding themselves in continuing warfare, are in serious national debt and poverty. Poverty leads to disease and the incidence of degenerative diseases such as arthritis, osteoporosis, cancer, diabetes and heart disease are on the rise.

The payment of the interest on debt is a huge drain on these nations. An article in the American Free Press of 8th October 2007 page 10, states that the United States government pays \$36 million dollars per hour in interest to the Federal Reserve banking system.

When a government is unable to raise enough revenue to pay its debts at the end of its financial year, this shortfall is called the deficit. Like everyone else, the government must pay its bills so it must borrow so-called credit from the banking system. It is the accumulation of these annual debts to the banking system over the years that make up the National Debt. The largest contributor to the national debt has in the past been war. Now, however, we see from an article in the American Free Press of 8th October 2007 page 10 that two thirds of everyone's personal income taxes is either wasted or not collected. 100% of the rest is absorbed solely on interest on the Federal Debt.

Evidently when Israel was given the law at Sinai the law had the potential to be a great blessing to them. However, privileges bring responsibilities. If God's law is not upheld as the remarkable blessing that it undoubtedly is, and adhered to, God may not always save His people from the consequences of their disobedience to it. Like a good earthly father, God will not excessively shelter His children and this is what appears to be the meaning of Jeremiah 2.19 when Judah persisted in idolatry. P

Jeremiah 2.19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; . . .

God did not stop Israel's wickedness and backsliding and was letting His People learn the hard way. He regarded this as the best way.

Furthermore God made an unconditional everlasting covenant with Abram and his seed through Isaac and Israel, —see Genesis 15.

Because of this covenant we know He will never fully cast away His People. To support this are the Lord's words in Jeremiah 30.11:

Jeremiah 30.11 For I *am* with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

30.16 Therefore all that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

God's elevation of Israel above all the other nations is obvious to see when studying Scripture, and the giving of the Law to Israel is one example of this privileged position. Deuteronomy 4 puts this clearly in, for example verses 7 & 8:

Deuteronomy 4.7 For what nation *is there so great*, who *hath* God *so nigh* unto them, as the Lord thy God *is* in all *things that* we call upon Him *for*?

4.8 And what nation *is there so great*, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

So in view of this great privilege it is easy to see that God would be displeased with His people turning away from His law. Sadly, this is exactly what God through Moses began telling the people on their arrival at the Promised Land. Moses had disqualified himself from entering into the Land with the people. This happened because God wanted to provide a clear demonstration of His power to His People who were in open rebellion from lack of water in Kadesh. (Num. 20.1)

On a previous occasion when the people were short of water, Moses had been told to strike the rock to provide water. (Ex. 17.6)

However, on this occasion Moses was told to speak to the rock instead of striking it, and this was to show to the People the mighty power of God when the People were becoming rebellious.

Numbers 20.8 "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink."

20.9 And Moses took the rod from before the Lord, as He commanded him,

20.10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, "Hear now, ye rebels; must we fetch you water out of the rock?"

20.11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

20.12 And the Lord spake unto Moses and Aaron, "Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

20.13 This *is* the water of Meribah; because the children of Israel strove with the Lord, and He was sanctified in them.

Bullinger's Note: He was sanctified = He hallowed Himself.

In Deuteronomy 31.16 Moses was told to warn the people about their troubled future:

Deuteronomy 31.16 And the Lord said unto Moses, "Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake Me, and break My covenant which I have made with them.

Deuteronomy 31.17 Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, 'Are not these evils come upon us, because our God *is* not among us?'

31.18 And I will surely hide My face in that day for all the evils which they shall have wrought, so that they are turned unto other gods.

31.19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for Me against the children of Israel.

31.20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke Me, and **break My covenant**.

31.21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear."

31.22 Moses therefore wrote this song the same day, and taught it the children of Israel.

31.23 And he gave Joshua the son of Nun a charge, and said, "Be strong and of good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee."

Every law must have a sanction (that is, a punishment for those who break the law) and God's law is no exception. Israel, to whom God's law was given, was warned not only of the consequences of disobedience to the law, but also to the blessings in obedience.

These blessings and curses we find set out most completely in **Leviticus 26** and **Deuteronomy 28** and apply to the children of Israel and any strangers living in their nation. These chapters are well worth reading for they have a familiar sound about them.

In obedience, the Children of Israel will face blessings such as:

Deuteronomy 28.7 The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

28.8 The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee.

28.9 The Lord shall establish thee an holy People unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways.

28.10 And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

28.11 And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

28.12 The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

Deuteronomy 28.15 But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

The reason for this familiar sound is because the blessings and the curses still apply as we read in Deuteronomy 28.46 & 4.30!

Deuteronomy 28.46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

Deuteronomy 4.30 When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God and shall be obedient unto His voice;

4.31 (For the Lord thy God is a merciful God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which sware unto them.

Furthermore, these blessings in obedience and curses in disobedience point to the identity of the children of Israel hidden in the world today. This evidence seems to escape the attention of most Christians today.

Only one people, God's people Israel, can be shown through history to prosper in obedience to God's laws, and to fall into subservience to their enemies in disobedience.

Even with the help of the clues in Scripture, especially in the two chapters, Leviticus 26 and Deuteronomy 28, the identity of the so-called "Lost Tribes" remain unsolved to the world today. Take for instance the passage describing the plight of Israel in disobedience:

What do people think when they read the Book of Judges where Israel over and over again does evil in the sight of the Lord only to fall each time into the hands of their enemies. When their condition becomes unbearable, God's People cry out to God, Who sends them a deliverer. Let us take as an example the occasion when they fell into the hands of the Midianites.

Judges 6.1 And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years.

6.2 And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.

6.3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

Judges 6.4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

6.5 For they came up with their cattle and their tents, and they came as grasshoppers* for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

* "grasshopper" Hebrew *Arbeh* is usually rendered "locust" or swarm of locusts.

Today, no doubt we would not want to be racist and would let these people take over our land because our pastors would tell us these Midianites are all God's children and have just as much right to the land as our children. However, this is not what happened in the next verse.

6.6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

6.7 And it came to pass, when the children of Israel cried unto the Lord because of the Midianites,

6.8 That the Lord sent a prophet unto the children of Israel, which said unto them, "Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

Because many people today do not read their Bibles with understanding to realize who they are and know about the everlasting covenant with Abraham, many do not realize that much the same thing is happening now.

We know that God will eventually turn His people, for as we read in Psalm 118, His mercy endureth for ever.

Evidence that God will eventually turn His People back to Himself is to be found in various parts of Scripture including Jeremiah chapter 18. Here we read the symbolic story of the potter in whose hands the clay had been marred by the potter. That the potter is symbolic of God is evident in verse 6:

Jeremiah 18.1 The word of the Lord came to Jeremiah from the Lord, saying,

18.2 “Arise, and go down to the potter’s house, and there I will cause thee to hear My words.”

18.3 Then I went down to the potter’s house, and, behold, he wrought a work on the wheels.

18.4 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*

18.5 Then the word of the Lord came to me, saying,

18.6 “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.

18.7 At *what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*;

18.8 If that nation, against whom I have pronounced, turn from their evil, I will repent from the evil that I thought to do to them.

So the house of Israel is as clay in God’s hands: which had been marred in His hands. God is remaking the clay, symbolic of the house of Israel, into a vessel of honour. Also, in Jeremiah 2.19 God reminds Israel some words of comfort to us:

Jeremiah 2.19 Thine own wickedness shall correct thee, and thy backsliding shall reprove thee:

An understanding of the complete sovereignty of God suggests that God marred the clay and is re-making it according to Jeremiah 18.4 **“as seemed good to the potter”**, a vessel of honour, as representing the house of Israel. God has promised, like a good Father to bless His people in obedience and to send judgment and correction to them in disobedience.

This He does to His people; and although this principle is spelt out many times in Scripture, it is especially dealt with as we have mentioned, in Leviticus 26 and Deuteronomy 28.

Space does not allow all the words of these blessings and curses to be written here but they should be read carefully as they are of the utmost importance to us today as the root cause of our problems. Of special interest are the curses contained in the following verses. The importance lies in the fact that the money systems of the nations of Christendom today are in the hands of people who have little regard for the principles of Christianity and as the Scripture states, are strangers and we are in debt to them.

Deuteronomy 28.43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.
28.44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

No wonder the state of our National Debt is kept quiet, as is the identity of those who own the debt.

Deuteronomy 28.45 Moreover all these curses shall come upon thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep His commandments and His statutes which He commanded thee:

28.46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

28.47 Because thou servedst not the Lord thy God with joyfulness, and gladness of heart, for the abundance of all *things*;

28.48 Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and He shall put a yoke of iron upon thy neck, until He have destroyed thee.

Deuteronomy 28.60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

28.61 Also every sickness, and every plague, which *is* not written in the book of the law, them will the Lord bring upon thee, until thou be destroyed.

28.62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

28.64 And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

This is not where the story finishes praise the Lord for we read later in Deuteronomy chapter 30:

Deuteronomy 30.1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the Lord thy God hath driven thee,

30.2 And shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

30.3 That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

Deuteronomy 30.15 See, I have set before thee this day life and good, and death and evil;

30.19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

30.20 That thou mayest love the Lord thy God, *and* that thou mayest cleave unto Him: for He *is* thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Knowledge of God's Law and how He has promised to bless His People in obedience and curse them in disobedience must surely come to the mind of His People as they progressively suffer in disobedience. When they see the frustration suffered by people who devote much time to trying to improve the lot of the world all to no avail. Those who seek ways for improving the political or the financial systems, as their nations become desensitised to the horror of the results of warfare, drugs, alcohol immorality and the resultant poverty and disease. One would think God's People would see how simple it would be to follow the pattern set out time and time again in Scripture. Simple obedience to God and His commandments! But no, Scripture shows that God's People seem always to have to go right down, and in their utter misery and when there is no other way of escape, they cry out to God.

It happened in Egypt, it happened six times in the Book of Judges, and it will most surely happen again.

To repeat Deuteronomy 31.17:

Deuteronomy 31.17 Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, 'Are not these evils come upon us, because our God *is* not among us?'

(All bold typing with underlining in these notes, were, of course, added.)

British-Israel World Federation (Victorian Headquarters) Inc.



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MONTHLY NOTES

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DANIEL CHAPTER ONE

Daniel = God my judge, which as Bullinger says accords with the character and contents of the book. Daniel was of the seed-royal of Judah. He is mentioned thrice by Ezekiel his contemporary and once by our Lord (in Matthew 24 & Mark 13).

Daniel 1.1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

1.2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

1.3 And the king spake unto Ashpenaz the master of the eunuchs, that he should

bring *certain* of the children of Israel, and of the king's seed, and of the princes;

1.4 Children in whom *was* no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

1.5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

1.6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

1.7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

1.8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

1.9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

1.10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

1.11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

1.12 "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

1.13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants."

1.14 So he consented to them in this matter, and proved them ten days.

1.15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

1.16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

1.17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

1.18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

1.19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

1.20 And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

1.21 And Daniel continued *even* unto the first year of king Cyrus.

Daniel, as we shall read in chapter 2 found favour with Nebuchadnezzar because of his gift in understanding visions and dreams, just as we read in chapter 1 verse 17.

According to verse 21 of chapter 1, he remained in the court of the Babylonian kings until that empire was overthrown by the Persians **nearly seventy years later.**

Repeating vv. 3-5:

1.3 And the king spake unto Ashpenaz the master of the eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

1.4 Children in whom *was* no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

1.5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

So we read that Daniel was one of a select group of youths who had been chosen to receive a three years' course in "the learning and tongue of the Chaldeans", and to be given a special provision of food and wine from the royal household (1.4-5). The Chaldeans were the ruling class in Babylon, among who were the priests and astrologers.

W E Filmer in his book "*Daniel's Predictions*" on page 12 writes:

"Daniel and his three companions were, however, godly young men, and so refused to accept all they were offered. For example, they would not eat the meat, nor drink the wine they were given,

perhaps because the animals had not been slaughtered according to Jewish law, or the wine had formed part of some pagan offering.

Instead, they requested water and a vegetarian diet. This they were granted by the steward who was in charge of them, after he had reassured himself that their health was not going to suffer from what he evidently regarded as inferior food. At the end of their period of education, they were examined by the king who pronounced them "ten times better than all the magicians and enchanters that were in all his kingdom" (Daniel 1.20). In fact, even before Daniel had completed his course of education, he was given, as we shall see, the opportunity to interpret one of Nebuchadnezzar's dreams when all the Chaldeans had failed. In consequence he was promoted to the highest rank in the king's court, while his companions were given appointments in the provinces (Daniel 2.49)."

To be continued God willing.

A BRIEF HISTORY OF MONEY IN ENGLAND & THE U.S.A.

(Continued)

Before continuing this article, here are a few definitions not many professors of economics would gainsay.

Let us quote from a prolific writer on money, Alexander Del Mar, (formerly Director of the Bureau of Statistics of the United States of America; Mining Commissioner to the Monetary Commission of 1876). In his book *"The History of Money in America"* p. 82 we read:

"What is expansion? It is forcing into circulation an unusually large volume of

money, or else exposing it to be so inflated.

What is contraction? It is reducing the volume of money (in circulation), or exposing it to be reduced below the customary amount in circulation. The swollen measure of value is quite as unjust as the shrunken measure. There is no necessity for either; but as long as a nation neglects to regulate **by law** the volume of the currency, its people will always live in danger of one or the other of these inequitable measures of value, the swollen one or the shrunken one.”

Another distinction which is very important yet rarely mentioned in economics, is the difference between **State** issued money and **privately** issued money.

Private Banks can never have enough gold to fully back the money they issue as a monopoly in a nation and must resort to the cheating which they learned from the goldsmiths as we shall see. The State, however, can issue legal tender money without any gold, by law and by making it redeemable in the payment of taxes.

Money in England at the time of the Stuart monarchs was in the form of gold and silver coins. This money did not depend on the precious metal for its value but on the law, and can still retain its value if printed on paper.

The story telling **how goldsmiths in England discovered the extremely lucrative but deceitful practice of lending much more money than they possessed** is told in a US Government publication entitled “*A Primer on Money.*” This publication was printed for the use of the Congressional Committee on Banking and

Currency in September 1964. Quoting from page 8 we read:

"The goldsmiths struck upon this method by noticing that the people who deposited gold with them for safekeeping only claimed a small portion at any one time. Therefore the goldsmiths realized that they could lend out a good portion of the gold left with them. They then made loans, which in fact were not gold but warehouse receipts for gold. These receipts circulated as money. Notice, the gold—actually the certificates of ownership—being loaned by the goldsmith were not his to lend. He did not own it. In other words, the goldsmith wrote receipts to people who were not depositing gold, but to borrowers. So receipts for more gold than the goldsmith actually had in his vaults were circulating. The goldsmith had only a fraction of the amount of gold needed to meet the claims against him. This is the fractional reserve system. When the banks of the United States kept their reserves in gold, their reserves amounted to only a small fraction of the amount of money they had issued, all of which was guaranteed to be redeemable in gold."

Goldsmiths evidently lent up to ten times the value of the gold in their possession. So it became evident that there is no need for precious metals to give the money its value. This is in accord with Aristotle's statement in his *"Ethics"* Book 5 Chapter 5 (page 153 Penguin Classics edition):

"For it (money) is not a natural thing, but exists by current custom (law), while at the same time it is in our power to change or destroy its value.

The State can back its money by the law. Private Banks always want a monopoly of the issue of money but can never have enough wealth to create sufficient honest money. They can only do it by cheating. However, they can accumulate gold in sufficient amount to give the impression to their clients that they could redeem in gold the money issued by them, provided not too many clients wish to uplift their gold at the same time. By lending receipts more than their stock of gold, the goldsmiths were creating money out of nothing. Banks now do the same.

The issuance of money was subjected to an extensive examination by the Privy Council in England in the Mixed Money case of 1604. Here is what Alexander Del Mar had to say about this in his book *"The History of Money in America"* in the introduction page vii.

"The Mixt Money case decided that money was a Public Measure, a measure of value, and that like other measures, it was necessary in the public welfare that its dimensions of volume should be limited, defined and regulated by the State. The whole body of learning left us by the ancient and renascent world was invoked in this celebrated dictum: Aristotle, Paulus, Bodin and Budelius were summoned to its support; the Roman law, the common law and the statutes all upheld it;

'the State alone had the right to issue money and to decide of what substances its symbols should be made, whether of gold, silver,

brass or paper. Whatever the State declared to be money, was money.'

That was the gist of it."

For a full account of this famous case, see the author's book "*Science of Money*" chapter 7. But to continue with the quote from Del Mar's book "*The History of Money in America*" p. viii: concerning the decision of the Privy Council:

"The decision greatly alarmed the merchants of London, and for more than half a century after it was enunciated they were occupied with efforts to defeat its operation. In 1639 they succeeded in getting the matter before the Star Chamber, but their plans were rejected. The revolution of 1648 postponed their projects. The restoration of 1660 revived them. Their final success dates from 1666."

(This success came a few months after the fire of London. Ed.)

Continuing with a quote from Del Mar in his book "*A History of Monetary Crimes*" p. 35 we read how King Charles II lost the prerogative to issue the money to the East India Company:

"The argument to the king was, in plain language, as follows:

'As compared with the Elizabethan era, there is a scarcity of coin in the kingdom. This is probably due at bottom to the amelioration by the Spanish Crown in 1608 of the previous heavy seigniorage levied upon the coinage in Spanish America, and by a similar amelioration in the United Provinces of the Netherlands. It is due immediately to the unwillingness of our

mintners to employ the new mill and screw process, by which, so recently as four years ago, a mintner in a given interval could strike twenty or more times as much money as now.

But as our London merchants in their wisdom choose to attribute the scarcity of coin to the very moderate seigniorage levied by your Majesty, and especially to that surcharge of two-pence in the pound tale of silver imposed for the benefit of your mistress Barbara Villiers, which has occasioned great scandal and dissatisfaction, we propose to remedy the matter by taxing ourselves, your always loyal commoners, in paying a duty upon all future importations of spirits, wines, beer, cider and vinegar, and by abolishing the seigniorage altogether. As the existing seigniorage, grievous as it appears to our London merchants, (especially of the East India Company) does not in fact pay the expenses of your Majesty's mint, this duty upon spirits etc. will ease your Majesty of the deficit which now you are obliged to make good, and at the same time—as you will observe in Section XII—it will provide a sure annuity of £600 a year which your Majesty will be enabled to settle upon Barbara, in place of that precarious one hitherto afforded

her by the comparative inactivity of the mint.

Thus all parties will be gratified, and we, your loyal commoners, the only losers.

The scarcity of coins will be remedied, bullion in vast quantities will flow into the mint, the merchants will rejoice, the phrase 'free coinage' will tickle the ears of a people yearning for freedom of any sort, the duties on liquors will please the already established publicans and brewers, your Majesty will be relieved of expense and Barbara will not only be provided for, but what is still more desirable, (now that you have other beauties in view), it will place her annuity entirely in your Majesty's power, which now is a public charge and cannot be withdrawn or withheld without the open and discreditable repudiation of a royal grant. Upon our shoulders alone will the extra burden fall. We shall bear it willingly both as a proof of our profound attachment to your Majesty's person, and because it complies with the desire of that noble and unselfish body of London merchants, goldsmiths, and dealers in money, whose prosperity is ever synonymous with that of the kingdom.'

Through the united influence of the various parties who expected to profit by this measure, and aided by the bribes of

the East India Company, this iniquitous and mischievous bill was got through Parliament and obtained the royal assent.

The act of 1666 entirely failed to realize any of the expectations that were held out in its title or preamble.

It did not increase the coin in the kingdom, but on the contrary it diminished it. It did not ease the king, but on the contrary, robbed the State of its prerogative of coinage and the profits it would have made by the Indian exchange; it did not promote the trade and commerce of the kingdom, but only that of the East India Company. It did not even answer the expectations of Barbara Villiers, through whose influence, more than any other, it owed its success in the Lords; for she was soon after supplanted in the king's affections by the Duchess of Richmond, and she (Barbara) thrown aside as a broken toy. To everybody but the East India Company the bill was deceptive and injurious. It was engendered by avidity, spawned in corruption, and has worked nothing but mischief down to the present moment.

In the House of Lords, February 22nd 1670, Lord Lucas declared that this bill had promoted a further scarcity of money. Sir Dudley North was even more emphatic. He was

‘infinitely scandalized at the folly of this law, which made bullion and coined money par; so that any man might gain by melting; as, when the price of bullion riseth, a crown (five shillings) shall melt

into five shillings and sixpence; but on the other side, nothing could even be lost by coining; for, upon a glut of bullion he might get that way too, and upon a scarcity, melt again; and no kind of advantage by increase of money, as was pretended, like to come out.”

END OF QUOTE FROM DEL MAR.

With the setting up of the so-called “Bank of England” the glorious period of almost a century and a half of the history of England began to come to an end. The domination of the Papacy had been cast off with the laws passed under Edward VI, who reigned from 1547-53. Now the National debt (established around 1694) was to put a yoke on the nation and bring control of the government of England under the financial class. These people brought about the change in policy towards the American Colonies which led to their Revolution. They saw to it that the Colonies were prohibited from issuing their own money.

It is true that England did thrive in the 18th and 19th centuries, due to the effects (some good some not so good) of the industrial revolution, but now with the cancer of the private issuance of the money in England, debt built up and with it poverty, highlighted by the novels of Dickens and others. The power to issue the money of a nation is the greatest part of the sovereignty of that nation and with this power as a monopoly in private hands, these disturbers of the world were in the position to bring the American Colonies under their control. Despite all that we read in history books, when we are told the full story, it is easy to see that the root cause of the American Revolution was the denying of the Colonists the right to issue their own money unencumbered by usury and in sufficient amount.

(To be continued God willing.)

PELAGIANISM YESTERDAY & TODAY

Anyone interested in the state of Christianity today can learn much from a study of the teaching of Pelagius. Pelagius was a British monk who lived from about AD 354 to about AD 440. His teachings spread readily among the people of the church of his day, but denied the grace of God.

Bradwardine in the 14th century wrote that he had once been seduced by the teachings of Pelagius, (see Milner's *"History of the Church"* volume 4, p. 94). Milner published this history in 1824 and the language may seem rather unusual.

"I myself was once so foolish and empty, when I first applied myself to the study of philosophy, as to be seduced by this error. For whenever I attended to the manner in which the divines handled this point, I own the Pelagian hypothesis appeared to me the more likely to be true. In the schools of the philosophers I rarely heard a single word said concerning grace, unless indeed sometimes an equivocal expression might drop from the disputant, but nothing further. Whereas my ears were assailed, the day through with such assertions as, 'We are the masters of our own free actions: It is in our own power to do well or ill, and to have virtues and vices.' And when I heard those parts of the Scriptures read in the churches which extol the grace of God and lower the free-will of man, for example Romans 9.16:

Romans 9.16 So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.

And many similar passages, this doctrine of grace was very disagreeable to my ungrateful mind. But afterwards, when I reflected on the nature of the Divine character, on the knowledge of God, and His prescience, I began to perceive some few distant rays of light respecting this matter, even before I became a regular attendant of the lectures in divinity. I seemed to see, but by no means clearly, that the grace of God is prior, both in nature and in time, to any good actions that men can possibly perform; and I return thanks to God, from Whom proceeds every good thing, for thus freely enlightening my understanding. St. Augustine confesses that he himself had been formerly in a similar mistake. 'I was once,' says he, 'a Pelagian in my principles, I thought that faith towards God was not the gift of God, but that we procured it by our own powers, and that then, through the use of it, we obtained the gifts of God; I never supposed that the preventing grace of God was the proper cause of our faith, till my mind was struck in a particular manner by the Apostle's argument and testimony,—(I Cor. 4.7) 'What hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory as if thou hadst not received *it*?' My mind had been puffed up with worldly books, worldly wisdom, and worldly knowledge; but after that my heart was visited with the influences of Divine Grace, I grasped with the greatest eagerness the sacred writings which were dictated by the Holy Spirit; and above the rest, those of the apostle Paul.

Then fell to the ground all my objections, and all my apparent contradictions in the Scriptures. The Bible spoke to my mind one simple language of pure truth, and with the additional praise of Divine Grace constantly inculcated,—that no man should glory as though he had not received.’—Bradwardine then proceeds to say. . .

“The great point to be maintained is, that God gives His grace **FREELY** in the strictest sense of the word, and without merit on the part of man. For if God did not bestow His grace in this perfectly gratuitous manner, but on account of some subordinate contingent uncertain cause, He could not possibly foresee how He should bestow His free gifts. The word grace evidently implies that there is no antecedent merit: and in this way the apostle to the Romans appears to argue, when he says, ‘And if by grace, then it is no more of works. Otherwise grace is no more grace. Now to him that worketh, is the reward not reckoned of grace, but of debt.’ All this is perfectly intelligible even in the conduct of liberal and magnificent **HUMAN** characters. They frequently bestow their gifts from a pure spirit of liberality, without the smallest previous claim on the score of merit. And shall not God, whose perfection is infinite, do more than this? St Paul says, that God commended His love to us in that while we were yet sinners Christ died for us: And that when we were enemies, we were reconciled to God by the death of His Son.

Rem 5: 8-10

(Rom. 5.8-10) St. Paul was in a peculiar manner a child of grace: with gratitude therefore he honours and extols its efficacy in all his epistles; and particularly in his epistle to the Romans, throughout which he defends his doctrines with great precision and copiousness. "Every mouth," says he, "must be stopped, and all the world become guilty before God. By the deeds of the law no flesh can be justified: Men must be justified freely by His grace. (Rom. 3.19-20)

Ephesians 2.8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

2.9 Not of works lest any man should boast."

Pelagius objects in the following manner; If grace be perfectly free, and if all men be alike, why is grace given to this man and not to that? Augustine on a similar occasion, exposes the wildness of such reasoning thus: You might as well say, "I am a man; Christ was a man; why am not I the same as He? We have a common nature; and with God there is no respect of persons: why then are His gifts so different? Would any Christian, nay, would any madman argue so? and yet the principles of Pelagius would carry us this length." Again, the Pelagians produce such Scriptures as these; "The Lord is with you while ye be with Him, and if ye seek Him He will be found of you." (II Chron. 15.2) "Turn ye . . . and I will turn unto you." (Zech. 1.3) From which they would infer, that the grace of God is proportional to the merits of men.

But all this would be to no purpose, if they would but compare one scripture with another: for example, "Turn us, O God of our salvation; (Psalm 85.4) Also . . . "turn Thou me, and I shall be turned; for Thou *art* the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did not bear the reproach of my youth." (Jer. 31.18-19) And, "Turn us unto Thee, O Lord, and we shall be turned." (Lam. 5.21) Undoubtedly such expressions as, Turn yourselves etc. relate to the free power which every man has to WILL; but if Pelagius had half an eye, he might see that God, in giving the precept which directs us to turn unto Him, influences also the human will, and excites it to action, not indeed in opposition to our free choice, but the reverse, as I have all along maintained. Hence it is written, **"Without Me ye can do nothing."** (John. 15.5) And again, "I have laboured more abundantly than you all, yet not I but the grace of God within me." (I Cor. 15.10)

And lastly, "I do not *this* for your sakes, O house of Israel, but for Mine holy name's sake, which ye have profaned among the heathen." (Ezekiel 36.22) Then will I sprinkle clean water upon you, and ye shall be clean; and I will cleanse you from your idols. A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart, and I will give you a heart of flesh. (Ezekiel 11.19 & 36.26)

UNQUOTE from Milner's "*History of the Church*" vol. 4.

GLOBAL WARMING

Charley Reese wrote in the American Free Press in June 2007 about Global Warming. He said that in the past 100 years the average temperature of the earth has risen six tenths of one degree and the carbon dioxide in the atmosphere has increased about 80 parts per million so that it stands at about 370 parts per million. Sea levels are estimated to have risen 10 to 20 centimeters in the same time. "That's it," says Reece, everything else is speculation based on computer models, which several scientists say are unreliable." *See*

It has also been mentioned that the carbon tax may be the beginning of global taxation. The babble goes on and on, and can be very worrying until we remember that, God is completely sovereign. In Psalm 56.11 David says: "In God have I put my trust: I will not be afraid what man can do unto me." Also in Matthew 10.29 our Lord says, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."

(I.e. Without His knowledge or will, says Bullinger's note.)

The rulers of this world want us to be worried about things they think only they know how to correct, but obedience to God is the only answer!

Jeremiah did not tell the rulers of Judah to be afraid of Nebuchadnezzar and the Babylonian armies, God through Jeremiah, warned of what befell the Northern Tribes not long before:

Jeremiah 3.7 And I said after she had done all these *things*, 'Turn thou unto Me.' But she returned not. And her treacherous sister Judah saw *it*.

3.8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

In **Jeremiah 19** we read the problem was not the Babylonian armies that Judah was warned about but Judah's turning away from God in idolatry.

Jeremiah was told to proclaim in verse 3:

19.3 . . . 'Hear the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

19.4 Because they have forsaken Me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

19.7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

The trouble for Judah was not the Babylonian armies so much as Judah's disobedience even after seeing what had just happened to the Northern tribes of Israel. God said in chapter 21 verse 5,

Jeremiah 21.5 And I Myself will fight against you . . .

21.6 And I will smite the inhabitants of this city.

Hope, however, comes in chapter 25 verse 11 where Judah is told their captivity will be for seventy years. This verse was later to be of much interest to Daniel, as we read in Daniel 9.2.

Daniel 9.2 In the first year of his (Darius') reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

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DANIEL CHAPTER 2

Daniel chapter 2 lays the foundation for much of Biblical prophecy. Details regarding the individual kingdoms of the Babylonian succession* are covered in later chapters of Daniel. In chapter 2, Nebuchadnezzar had a dream, the interpretation of which he earnestly desired to obtain from his wise men. This dream made a great impression on him despite the fact that he said he could not remember it. In verse 9 he stated that he did not consider his wise men were above lying, so to ensure he obtained the truth from them he demanded they first tell him the dream. He was a tyrant and threatened to kill these wise men if they did not tell him the dream and interpret it.

* Babylonian Succession explained on p. 10.

Daniel 2.1 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2.2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

2.3 And the king said unto them, "I have dreamed a dream, and my spirit was troubled to know the dream."

2.4 Then spake the Chaldeans to the king in Syriack, "O king, live forever: tell thy servants the dream, and we will shew the interpretation."

2.5 The king answered and said to the Chaldeans, "The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

2.6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore show me the dream, and the interpretation thereof."

2.7 They answered again and said, "Let the king tell his servants the dream, and we will shew the interpretation of it."

2.8 The king answered and said, "I know of certainty that ye would gain the time,* because ye see the thing is gone from me.

* RSV You are trying to gain time.

2.9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.”

2.10 The Chaldeans* answered before the king, and said,

“There is not a man upon the earth that can shew the king’s matter: therefore *there is* no king, lord nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

2.11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.”

This was indeed a rare requirement of the king and it demonstrates the fact that this system of Babylon was the most tyrannical of the several dynasties of what we shall call the Babylonian succession of kingdoms. (See p. 10 regarding “Babylonian Succession of Kingdoms.)

Daniel 2.12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

2.13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

* Chaldeans: were distinct from the Babylonians (Jer. 22.25).and belonged to South Babylonia.

2.14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

2.15 He answered and said to Arioch the king's captain, "Why *is* the decree so hasty from the king?" Then Arioch made the thing known to Daniel.

2.16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

2.17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

2.18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

2.19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

G. W. Gayer's book "*Old Testament Chronology*" based on David Davidson's Pyramid dating, gives the date when Nebuchadnezzar's dream was revealed to Daniel. He puts it at **601 BC**.

Continuing with Daniel 2.20 we read:

Daniel 2.20 Daniel answered and said, "Blessed be the name of God for ever and ever: for wisdom and might are His:
2.21 And He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding:

2.22 He revealeth the deep and secret things: He knoweth what *is* in the darkness, and the light dwelleth with Him.

2.23 I thank Thee, and praise Thee, O Thou God of my fathers, Who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast *now* made known unto us the king's matter."

Daniel thanked God for answering his prayer. By reading Prov. 6.6 John 15.5 and I Corinth. 4.7 we see all wisdom comes from God. Daniel had interceded in prayer for those threatened by the king and was given wisdom.

In verses 24-26 of this chapter 2 Daniel requests that he be permitted to talk to the king. Moving on to verse 27:

2.27 Daniel answered in the presence of the king, and said, "The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;*

* The Revised Standard Version interprets this as: "No wise men, enchanters, magicians, or astrologers can show to the king the mystery which the king has asked,"

2.28 But there is a God in heaven That revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.

Thy dream, and the visions of thy head upon thy bed, are these;

From this verse 28 we learn that the dream made known what is to happen in the "**latter**" days! This "latter" is from Heb. *Acharyth* the same Heb. word as is translated "**last**" days in Genesis 49.1.

W. E. Filmer in his book *"Daniel's Predictions"* p. 13 mentions that "**latter days**" in Daniel 2.28 is a term used in the Old Testament to indicate the **Christian era** and is equivalent to the "**last days**" spoken of in the New Testament as we see from Hebrews 1:

Hebrews 1.1 God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

1.2 Hath in these last days spoken unto us by *His* Son, Whom He hath appointed heir of all things, by Whom also He made the worlds;

Daniel now describes the dream beginning in verse 29:

Daniel 2.29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and He That revealeth secrets maketh known to thee what shall come to pass.

2.30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

We read that the secret is revealed for the sakes of those who make known the dream. One effect of the revelation was to save the lives of those who made the prophecy known, as well as to make known to the king "what shall be in the latter days." But we can now say that the dream was revealed also for the sakes of many generations who have read Daniel's prophecy. Isaac Newton studied it apparently knowing its prophecy was shut up until the time of the end.

2.31 Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

2.32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

2.33 His legs of iron, his feet part of iron and part of clay.

2.34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

2.35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

1. Head	Gold	Babylon.	Thou art the head of gold. v 2.38
2. Breast and arms	Silver	Medo-Persia	Dan 8.20
3. Belly and thighs	Brass	Greece	Dan 8.21
4. Legs	Iron	Rome	Dan 2.40
5. Feet	Iron & clay	Moslem Nations	Dan 2.41&42

6. Total image: all the kingdoms.

We rarely hear the fifth power described, however, Jerusalem came into the possession of the Moslems in AD 636 as Bullinger notes.

Rome had held this city for 666 years from the Battle of Actium in 31 BC until AD 636 when it fell to the Saracens. (Arab Moslems) Bullinger notes that these successive kingdoms are reckoned only as they obtained possession of Jerusalem.

These kingdoms all existed before they became dominant; but each, power in turn, was absorbed into the one that succeeded it. Finally all, no doubt, will come up only to fall and be obliterated by the kingdom of God

2.34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

“cut out without hands” Bullinger’s note on this verse states this always means: *without human instrumentality and by the act of God alone.* (see also Job 34.20; Lam 4.6)

2.35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

It is important to note the word “**together**” in verse 35, for it infers that at the time the stone strikes the image, the image is complete. How else could the whole image be destroyed? This suggests that the elements represented by the image must somehow come back into importance. Is it possible to see this already happening? This verse then goes on to show that all the kingdoms of the image will be completely obliterated. Then the stone that smote the image becomes a great mountain filling the whole earth. The Stone is the our Lord, the chief cornerstone.

Daniel now interprets the dream:

2.36 This *is* the dream; and we will tell the interpretation thereof before the king.

2.37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

2.38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

2.39 And after thee shall arise* another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

arise = stand up. This is from the Heb. *Quwn*, and as Bullinger points out always denotes a standing up in the place of another who is removed.

This is the meaning in Ex. 1.8 where "there arose a new king over Egypt, which knew not Joseph. This is also the case in Daniel 7.24.

Daniel 7.24 And the ten horns out of this kingdom *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.

Nebuchadnezzar was told in verse 39 that after him would arise another kingdom inferior to him. As silver is inferior to gold in value and also in specific gravity, so the second kingdom was inferior to the first. In the Medo-Persian kingdom, the king was subject to the law as we see from Daniel 6 verse 15:

Daniel 6.15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

So we see that the Persian king was less powerful in his kingdom than the king of Babylon. The Persian king was bound by his constitution. Hence we read in verse 39: "*there shall arise another kingdom inferior to thee.*"

We shall see in chapter 6 that the king of the Medes and the Persians was powerless to prevent Daniel from being thrust into the lions den.

The Babylonian Succession of Powers is a convenient title for those kingdoms described in prophecy as treading down (ruling over) Jerusalem. Those known at the time of Daniel are named, that is, Babylon, Medo-Persia, and Greece. Rome and the Moslem Nations are not named, but from history we know who these nations were.

Now to resume Daniel's interpretation in chapter 2:

Daniel 2.40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

2.41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

2.42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.

2.43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

2.44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Verse 44 gives a valuable clue, for, “in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

This, of course, fits the kingdom of heaven otherwise known as the kingdom of God. That this kingdom was actually in existence at the time of our Lord and that it was also at that time in the hands of “other people” is obvious from Matthew 21.43 when our Lord declared to the chief priests and the Pharisees:

Matthew 21.43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Is it not reasonable to say that the kingdom of God cannot be taken from those other people unless they possess it?

Returning to Daniel 2.45:

2.45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.”

2.46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

2.47 The king answered unto Daniel, and said, "Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a Revealer of secrets, seeing thou couldst reveal this secret."

2.48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

2.49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

To be continued God willing.

A BRIEF HISTORY OF MONEY IN ENGLAND & THE U.S.A. Continued.

The children of Israel's captivity occurred in two stages. The northern "House of Israel" fell into the hands of the Assyrian king Sargon, in **BC 717** at the end of the siege of Samaria, and at the end of the 6th year of the reign of the Judah king Hezekiah. Judah came awfully close to also falling into the hands of Sennacherib king of Assyria in **710 BC** early in Hezekiah's 14th year; but was saved by Hezekiah's prayer (Gayer's "*Old Testament Chronology*" p.85.) However, Judah lost all her fenced cities at that time (II Kings 18.13). Judah continued to sin, learning nothing from Israel's fate and eventually fell to the Babylonian king Nebuchadnezzar after the siege of Jerusalem of 585-584 BC.

God's people have rarely been righteous in God's sight since then, and hence rarely out of captivity even in the latter days. In Daniel 7.24-25 we read:

Daniel 7.24 And the ten horns out of this kingdom *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.

7.25 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.

If the civil power of the Papacy began to operate from Justinian's codification of Roman law in AD 529, then the Papacy would have dominion and would "wear out the saints" until 1789 which is the date of the outbreak of the French Revolution. Most interpreters of the historicist view of prophecy agree that the Papacy lost its dominating power over Christendom at that time. John Reeves in his "*History of the Rothschilds*" wrote that the fall of Napoleon marked the rise of Rothschild.

The rise of Rothschild ushered in what can be described as "Economic Babylon." So with the knowledge of history and Biblical prophecy we can see the condition we are in today.

We read in Deuteronomy 28.43 what Moses promised for Israel in disobedience:

Deuteronomy 28.43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

28.44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

"Billions for the bankers, debts for the people" is the apt title Sheldon Emry gave to his book describing the present economic system. It is fairly easy to see why this system is unrighteous for why should a government authorize the private banks to issue the nation's money (which they create out of nothing) and then turn around and borrow all the money needed for government from the banks at interest? The interest is, of course, exacted from the people by means of the income tax.

After the Revolutionary War, the Founding Fathers of the United States of America, gave Congress the power to coin money required by nation. See ARTICLE 1 SECTION 8, PARAGRAPH 5 of the USA Constitution. Furthermore these Founding Fathers of the USA put a second provision in the Constitution to foil any attempt to usurp the money system. This is to be found in ARTICLE 1, SECTION 2, and PARAGRAPH 3 which states:

"Representatives and direct taxes shall be apportioned among the several States which may be concluded within the Union, according to their respective numbers."

This, of course precluded direct taxes being used to pay interest to private banks should these banks usurp the right to issue the money. However, despite all the wisdom on the part of the framers of the Constitution, the bankers got their way —and this, believe it or not, — during the term of the first President, Washington, straight after Revolutionary War ended.

Alexander Del Mar writes in his *History of Money in America*" page 109. This was written soon after the American Civil War:

"Never was a great historical event followed by a more feeble sequel. A nation arises to claim for itself liberty and sovereignty. It gains both of these ends by an immense sacrifice of blood and treasure. Then, when victory is gained and secured, it hands the national credit—that is to say, a national treasure—over to private individuals, to do as they please with it! A similar anti-climax is being urged upon the nation today. The Civil War was fought with the bills of credit issued by the general government, after all the private banks in the country had shamefully closed their doors and gone into bankruptcy, (December 1861). Now that the war is over, these same banks, under new names, are urging Congress to retire the greenbacks and allow them, the bankrupts, to issue their own notes as money in place of the greenbacks which served the nation so well.

That such measures were enacted by Congress a century ago, and that similar measures are entertained by Congress today, can only be attributed to the absence of such a body of knowledge on financial subjects as would have enabled the statesmen of that day and as might enable statesmen of the present day, to profit by the experience of the past."

The situation has got so bad nowadays in all the countries of Western Christendom that the interest they are required to pay on money borrowed by their governments is about the largest item of their expenditure. New methods of taxation have to be devised from time to time to raise enough money to pay the increasing interest bill. The National Debts of Western Nations have grown so large that it is becoming impossible to pay off the principle and barely possible to pay the interest, despite the lies we hear to the contrary!

In disobedience to God's commandments His people fall into the hands of their enemies just as ancient Israel always did, time and time again. No other people are affected this way where disobedience to God's laws lead them directly into the hands of their enemies! We are told in Scripture of God's everlasting, unconditional covenant with His people. We read that when their suffering brings repentance then God in His pity for them makes possible their delivery. He even causes the repentance. We might think that His people, not knowing that they are in fact, His people, will not know to turn to Him. God's grace, however, does not depend on the good works of His people, but is a gift, enabling the good works to be of a standard unattainable by us unaided by His grace. Surely a comforting thought in the present state of such gross infidelity!

Jeremiah 18.6 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 My hand, O House of Israel.

To be continued, God willing.

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MONTHLY NOTES

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DANIEL CHAPTER 3

Daniel 3.1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

3.2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which

Nebuchadnezzar the king had set up.

3.3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

3.4 Then an herald cried aloud, "To you it is commanded, O people, nations, and languages,

3.5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

3.6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace."

3.7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

Daniel 3.1 Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof

six cubits: he set it up in the plain of Dura, in the province of Babylon.

Quoting from Filmer's book *"Daniel's Predictions:"*

"These proportions are not those of a human figure, but the height may have included a pedestal, similar to that described by Herodotus, who said that in the temple of Babylon there was "á great sitting figure of Bel, all of gold on a golden throne, supported on a base of gold, with a golden table standing beside it."

Daniel's three companions Shadrach Meshach and Abednego refused to bow down and worship the golden image set up by king Nebuchadnezzar on the plain of Dura on the occasion of the dedication of the image. We read from verse 8 the words of the herald:

Daniel 3.8 "Wherefore at that time certain Chaldeans* came near, and accused the Jews."

***Chaldeans:** "The Chaldeans are mentioned in Genesis to do with Ur of the Chaldees, and especially in the book of Jeremiah. They were distinct from the Babylonians (see Jeremiah 22.25 and Ezekiel 23.23). They belonged to South Babylonia. Apparently they were distinct from other learned classes."

It is more than likely that the Chaldeans would have held a certain envious resentment for the authority wielded by the three Jews. (See chapter 2.49) In verse 12 the Chaldeans reported the Jews to the king:

Daniel 3.12 “There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.”

3.13 Then Nebuchadnezzar in *his* rage and fury demanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

The king gave them a second chance but warned them in verse 15:

3.15 Now, if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?”

3.16 Shadrach, Meshach, and Abednego answered and said to the king, “O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

3.17 If it be *so*, our God Whom we serve is able to deliver us from the burning fiery furnace, and He will deliver *us* out of thine hand, O king.

3.18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”

3.19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

3.20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

3.21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

3.22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

3.23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

3.24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, "Did not we cast three men bound into the midst of the fire?" They answered and said unto the king, "True, O king."

3.25 He answered and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God."

Bullinger draws our attention to the fact that in the text there is no definite article relating to the "son of God", and that here was rather a superhuman being or angel as suggested in verse 28:

3.26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, "Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*." Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

3.27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire passed on them.

3.28 *Then* Nebuchadnezzar spake, and said, "Blessed *be* the God of Shadrach, Meshach, and Abed-nego, Who hath set His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

3.29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort."

3.30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

We can read in W E Filmer's book "*Daniel's Predictions*" chapter 3 p. 20:

"Chapters 3 to 6 are often regarded as historical narratives, rather than prophecy. There is, nevertheless, good reason to consider them as allegorical prophecies, for they evidently typify certain general conditions that have prevailed throughout world history. Allegorical prophecies are by no means uncommon in the Bible. An allegory is a figure of speech used to explain a point. It is a story with two meanings, a literal, and a symbolic meaning. Some call an allegory an extended metaphor. An example of a metaphor is when a ferocious man is called a tiger. A well known Scriptural example of an allegory, is that of Abraham and his two wives, Hagar (The Egyptian who bore him Ishmael) and Sarah (who bore him Isaac): and we read in Galatians 4. 21-26: RSV.

Galatians 4.21 Tell me, ye that desire to be under the law, do ye not hear the law?

4.22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

4.23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

4.24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai,

which gendereth to bondage,
which is Agar.

4.25 For this Agar is mount Sinai
in Arabia, and answereth to
Jerusalem which now is, and is in
bondage with her children.

4.26 But Jerusalem which is above
is free, which is the mother of us
all.

Other examples of allegory include the account of the children of the prophet Hosea in the early chapters of his book.

If we regard Daniel chapters 3-6 as allegorical predictions, we can see that the **first half of Daniel's book comprises prophecies about world history in general, while the second half contains prophecies relating to particular powers or places.**

The arrangement is like that of an atlas in which maps of the world come first, showing political and physical features, after which there follow maps of individual countries on a larger scale.

In Daniel this division is also marked by the dating of the chapters: *in the first half these follow in chronological order as far as chapter 6, and then jump back to the first year of Belshazzar in chapter 7 with the remaining chapters again in chronological order.*

In chapters 3 to 6 we can observe a symmetrical arrangement in that *chapters 3 and 6 are narratives about Jews, while chapters 4 and 5 relate to Babylonian kings."*

This chapter 3 contains a similar story to that told in chapter 6. In chapter 6 Daniel was thrown into the lion's den for his continuing to pray to his God in defiance of the king's decree. Daniel also emerged unscathed from the lion's den. Here again the king, Darius in this case, issued a decree as we read in chapter 6 verse 25.

Daniel 6.25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; "Peace be multiplied unto you.

6.26 I make a decree, That every dominion of my kingdom men tremble and fear before the God of Daniel: for He *is* the living God, and steadfast for ever, and His kingdom *that* which shall not be destroyed, and His dominion *shall be even* unto the end."

These two chapters appear to describe the behaviour of the Gentile world rulers towards God's people during the time when these rulers held dominion over the world. Filmer's book "*Daniel's Predictions*" p. 22 states:

"Allegorical Application

In the course of world history, Gentile rulers, on a number of occasions sought to enforce pagan worship on Christians, and to

exterminate those who continue to worship the true God. Even before the Christian era. **Antiochus Epiphanes**, king of Syria (176-164 BC) tried to impose the worship of Greek gods on the Jews. "Burnt offerings, sacrifices, and libations in the temple were forbidden; Sabbaths and feast days were to be profaned; the temple and its ministers to be defiled. Altars, idols and sacred precincts were to be established; swine and other unclean beasts to be offered in sacrifice. The penalty for disobedience was death. (1 Maccabees 1.45-50 NEB).

An altar to Zeus was set up in the temple at Jerusalem. All scrolls of the law which were found were torn up and burnt. Anyone discovered in possession of a Book of the Covenant, or conforming to the God's law, was put to death by the king's sentence (v. 56-57). But in spite of these and other measures, the Jewish faith survived—in fact, the persecution lasted only a few years, and was followed by a great revival in the true faith.

The early Christians were at all times liable to persecution on

account of their refusal to make the customary sacrifices to the pagan gods of Rome. Towards the end of the reign of the emperor Diocletian, a more determined attempt was made to wipe out the Christian Church and enforce sacrifices to pagan deities. Eusebius records that "in the nineteenth year of Diocletian's reign (AD 303) an imperial decree was published everywhere, ordering the churches to be razed to the ground and the Scriptures destroyed by fire. Soon afterwards other decrees arrived in rapid succession, ordering that the presidents of the churches in every place should all be first committed to prison, and then coerced by every possible means into offering sacrifice." Those who refused were "subjected to a series of different tortures, one flogged unmercifully with the whip, another racked and scraped beyond endurance, so that the lives of some came to a most miserable end." (Eusebius, *History of the Church* VIII, 2-3)

Since in reality many martyrs died in these and other persecutions, the miraculous survival of

Shadrach, Meshach, and Abednego cannot be said to symbolise the physical experience of individual Christians, but rather the survival of the Christian church as a whole through times of persecution. Furthermore, just as the survival of the three Jews led to Nebuchadnezzar reversing his policy, and issuing a decree of toleration, so, following the Diocletian persecution, came the Roman emperor Constantine who adopted the Christian faith. He reversed the imperial attitude towards the church in AD 313 when he issued the Edict of Milan, under which freedom of worship was granted to Christians, and their churches were restored to them.

Throughout history various subtle means have been tried to induce Christians to worship heathen gods. Following the adoption of Christianity as the official religion of the Roman Empire in 380, many pagan ideas and superstitions persisted. (Theodosius I was emperor at this time until his death in 395)

Later, in an argument about the divine nature of Christ, it was suggested by Cyril, patriarch of Alexandria, and agreed to by the bishop of Rome, Celestine I, at the Council of Ephesus in 431, that "the Mother of God" was a suitable title for the Virgin Mary. This title was, in fact, identical with that of the great_Roman goddess Cybele, and could apply equally well to the Egyptian Isis who was often depicted nursing her child Horus. It was also the equivalent of the Babylonian queen of heaven, named Ishtar, whose worship by the Jews had been condemned by Jeremiah in his book ch. 7.18; & ch. 44.17, 18, 19, 25.

At first the designation "**Mother of God**" seemed quite harmless, and the emperor Justinian (who ruled 525-565) dedicated a number of the many churches he built to the "**Mother of God.**" But it was not long before pictures and images of the Madonna and Child, indistinguishable from the pagan idols of Isis and Horus, were to be found in Christian places of worship, while prayers and

adoration were directed to the Holy Virgin rather than to God.

In **787** the **Second Council of Nicaea** defined and regulated the veneration of images, thus seeking to impose a pagan form of worship on subsequent generations of Christians. Its decrees were reaffirmed and endorsed by the Roman church at the **Council of Trent in 1545-1563**.

There were, nevertheless, those who refused to bow down to these images, or engage in similar forms of pagan ritual. They believed what the Bible says, namely that:

1 Timothy 2.5 There is one God, and there is one mediator between God and man, the man Christ Jesus.

For this reason they were condemned and persecuted by the Roman church as heretics. Courts of enquiry, known as the Inquisition, were set up all over Europe to enforce worship according to the Roman manner, and those who refused were tortured or put to death. Yet in spite of this and other kinds of religious persecution, the true faith survived, the Reformation took place, and Protestant

denominations emerged triumphant. Finally, since the French Revolution and the Napoleonic wars, papal domination was overthrown, the Inquisition was abolished, and freedom of worship was recognised as a basic human right.

The story of Nebuchadnezzar's attempt to enforce the worship of his golden image, and the survival of the three Jews through their fiery ordeal, leading to the king's decree of tolerance, appears to illustrate the experience of the Christian church.

In this sense this third chapter is prophetic, and, bearing in mind its position as the first of several similar stories, each of which appears to have a similar allegorical application, we may well regard its inclusion in the Book of Daniel as intended by the Holy Spirit to demonstrate God's foreknowledge of the fiery trials of the Christian church, to which St. Peter also alludes in similar terms."

1 Peter 4.12 Beloved, think it not strange concerning the fiery trial which is to try you,

as though some strange thing happened unto you:

4.13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.

When we come to study Daniel 6, regarding Daniel in the lion's den, we shall see that this chapter is a similar encouraging prophecy directed not at the church so much as at the **nation of Israel**.

A BRIEF HISTORY OF MONEY IN ENGLAND & THE U.S.A.

Continued.

In the United States of America since the middle of the 17th century, there has been a struggle between advocates of the extremely lucrative business of **privately** issued money and advocates of **state** issued money.

From Gertrude Coogan's "*Money Changers*" p. 177 we quote:

"Not long after the Bank 'of England' began to create its private money, the rapid growth of the American Colonies attracted attention at home (in England). Not satisfied with the profits they made through regular commerce with the Colonists, the "merchants" wanted more; so began an insidious campaign to exploit the industrious Colonists."

Coogan in her book goes on to quote from "*The Financial History of the United States*" by D R Dewey. Coogan explains that after reviewing the monetary legislation of the early Colonies, Dewey tells how the Colonial issues (of money) were suppressed:

"The English government showed its disapprobation of the reckless monetary issues by suppressing the Land Bank in Massachusetts in 1741: and finally in 1751 Parliament *exercised its prerogative* and enacted a law forbidding any further issue of legal tender or bills of credit by the New England Colony, and in 1764 this earlier prohibition was extended to all other Colonies."

Much time can be spent discussing theories about money matters. Rather than talking about theories, it is more enlightening to discover what actually happened to the financial system in these countries from a historical point of view. There is information available from, for instance, the first charters given to the American Colonies (to Virginia in 1606 and to Massachusetts in 1628-9). These charters were written before the goldsmiths of England discovered the lucrative trick of fractional reserve banking.

In this regard, it is interesting to read from T Cushing Daniel's book "*Real Money versus False Money*" p. 152. Here we read about the activities of the (American) National Monetary Commission, set up after the panic of 1907. Its purpose was to:

"inquire into and report to Congress what changes are necessary or desirable in the money system of the United States or in the laws relating to banking and currency."

"The Commission employed Professor Foxwell, a noted English economist on banking and financial subjects, to prepare a treatise showing the conditions which led to the adoption of the act of 1884, upon which the present English system is based: [In this connection it is interesting to read Professor H S Foxwell's comments on banks.] He states:

'I remember once lecturing in the city of London on markets, and showing that their true function was to level fluctuations of price and give steady continuous values. An organ of the banking class held this up to scorn. 'We live by fluctuations,' they exclaimed. It was much as if a doctor had said it was not his business to remove disease,

and it shows the narrow, greedy temper which is apt to be induced by the habit of dealing in money.”

Alexander Hamilton persuaded Washington to charter the First National Bank of the United States in 1791, (possibly Washington's worst mistake). This bringing of the United States back under the curse of privately issued money after the revolution was summed up in the dramatic words of Alexander Del Mar. He wrote in his book *"The History of Money in America"* p. 109:

"Never was a great historical event followed by a more feeble sequel. A nation arises to claim for itself liberty and sovereignty. It gains both of these ends by an immense sacrifice of blood and treasure. Then, when victory is gained and secured, it hands the national credit . . . over to private individuals . . ."

Congress refused to re-charter this First National Bank of the United States when its 20 year charter expired in 1811. Then the War of 1812 broke out. Historians do not seem to want to connect these events. This war caused such a drain on funds that private money was again shackled to the nation with the chartering of the **Second "National Bank" of the United States.** General Andrew Jackson was the hero of

the Battle of New Orleans which threw the British off the American Continent to end this war. It was he who became the Seventh President of the U S, and it was he who got rid of the privately owned Second National Bank of the United States when President, after the Bank charter had expired in 1837. No privately owned so-called "National" bank of issue was chartered after this until the Federal Reserve was set up in 1913. However, the State Banks operating during this period were unnecessarily tied to gold and silver and when in 1873 Congress was tricked into demonetizing silver, great hardship was caused by the enormous contraction of money that resulted. Further contractions caused more trouble until in 1907 a panic resulted in the setting up of the Monetary Commission mentioned above.

An understanding of the difference between state issued money and privately issued money is so important that it may be worth some explanation. Since the 17th century, western nations have operated with privately issued money. The governments of these countries enacted legislation enabling private banks to have a **monopoly** on the issuing of money. As these nations grew, new money was naturally required to be put into circulation.

Because of the **monopoly** mentioned above, this new money could only be obtained by borrowing, at interest, from the private banking system. In the early days of private money, only a small fraction of the total money in circulation in these nations was money borrowed from private banks. As time went on this proportion of bank debt money in circulation gradually increased.

Private businesses, including banks, always want to maximize their profits. This being so, banks do all they can to increase the proportion of debt money in circulation in a nation. One popular method among banks for achieving this is by causing "booms and busts." Banks cause a boom by increasing the amount of money in circulation by easy lending at low interest rates. A depression is caused by decreasing the amount of money in circulation. This is brought about by banks calling in money owed to them and also by making loans harder to get. Loans, of course continue to come up for repayment and the net result is a contraction of the amount of money in circulation. The private banks have been very successful in increasing the proportion of the money in circulation that bears interest to them. In fact today "all money is a debt of (i.e. bears interest to) the banking system." The "**Bank**

of New South Wales Review" published October 1978 stated on page 12:

"Today in Australia, as in most other modern economies, all money is a debt of the banking system."

So the governments of western nations give authority to Private Banks to have a monopoly of the issuing of money. The governments then have to go to the banks to raise money to fund their deficits, (i.e. the amount that their revenue falls short of their spending). Only rarely do governments collect enough money from revenue to meet their expenses, hence they must go to the banks for loans in order to pay their bills. This debt (the deficit) is added to the National Debt each year. The National debt is the accumulation of the money lent to government over the years. The government of a nation should never delegate the authority to create the money of a nation, it is a prerogative of the State, and has always been regarded as such until the 17th century. The finding of the celebrated Privy Council case of the *Mixed Moneys* of 1604 made this point clear. This is dealt with by Alexander Del Mar in his book *"The History of Money in America"* p. 74. We are constantly told that we need the private banking system because of the increase in human activity today. It is a parasitic situation where

private banks are allowed to create money out of nothing and issue it at interest to governments and individuals. Our taxes increase to pay the interest on the increasing unnecessary debt. God surely is teaching us the almighty lesson that we cannot rule ourselves? Over thousands of years we have always failed but can now look forward to our Lord's return to rule us in righteousness.

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DANIEL 4

Daniel 4 Nebuchadnezzar the king,
unto all people, nations, and
languages, that dwell in all the earth;
“Peace be multiplied unto you.

4.2 I thought it good to shew the signs
and wonders that the High God hath
wrought toward me.

4.3 How great *are* His signs! And how
mighty *are* His wonders! His kingdom
is an everlasting kingdom, and His
dominion *is* from generation to
generation.

4.4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

4.5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

This was one of the twenty dreams recorded in Scripture: Gen. 20.3; 28.12; 31.10,24; 37.5,9; 40.5,5; 41.1,5; Judges 7.13; I Kings 3.5; Dan. 2.3; 4.5; 7.1. Matthew 1.20; 2.12, 13, 19; 27.19.

Daniel 4.6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

4.7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

4.8 But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

4.9 'O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

4.10 Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.

4.11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

4.12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

4.13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

4.14 He cried aloud, and said thus, 'Hew down the tree, and cut off its branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

4.15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

4.16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

“Seven times” is used in the prophetic sense in Lev. 26.18, 21, 24, 28, such as in Lev.26.18 where it says:

Lev. 26.18 And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for yours sins.

Continuing with Daniel 4.17:

4.17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up the basest of men.’

“Basest” comes from Heb. *Shphal* which Strong’s says is translated basest or lowly.

4.18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee,’

4.19 Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, ‘Belteshazzar, let not the dream, or the interpretation thereof, trouble thee.’ Belteshazzar answered and said, ‘My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

4.20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

4.21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

4.22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

4.23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

4.24 This *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king:

4.25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

4.26 And whereas they commanded to leave the stump of the tree roots; thy

kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

4.27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility.'

4.28 All this came upon king Nebuchadnezzar.

4.29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

4.30 The king spake, and said, 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?'

4.31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, 'O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

4.32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.'

4.33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs

were grown like eagles' *feathers*, and his nails like birds' *claws*.

4.34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him That liveth for ever, Whose dominion *is* an everlasting dominion, and His kingdom *is* from generation to generation:

4.35 And all the inhabitants of the earth *are* reputed as nothing: and He doeth according to His will in the army of heaven, and *among* the inhabitants of the earth: and none can stay His hand, or say unto Him, 'What doest Thou?'

4.36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

4.37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all Whose works *are* truth, and His ways judgment: and those that walk in pride He is able to abase.

This Fourth Chapter of Daniel can be taken as the story of Nebuchadnezzar's prophetic dream telling the future of his personal life. However, there are many people who regard this fourth chapter as telling more than simply

Nebuchadnezzar's own life but regard it as an allegorical prophecy of the future of world government spanning "seven times". Chapters two and seven tell of a series of world dominating kingdoms.

It is most enlightening to read what W E Filmer writes about this chapter, in his book *"Daniel's Predictions"* p.26

"In view of these peculiarities, many writers since about 1820 have regarded the prophecy as allegorical. Dr C H H Wright for example, wrote, 'The madness of Nebuchadnezzar (ch. iv) was not merely a striking incident in the history of the king, but an allegorical picture of the world power as 'beside itself' owing to its estrangement from God. The 'seven times' may represent not only the seven times of the king's insanity, but the great prophetic 'seven times'" Filmer continues:

"The representation of a dominant world power as a great tree is also to be found in Ezekiel 31, where a cedar tree represents either Assyria (v. 2-3, AV and NEB), or more probably Egypt (RSV). The parallel with Daniel is quite remarkable in that the top of the cedar was in the clouds (compare Ezekiel 31.3 & 10 with Daniel 4.11 & 20), and 'all the birds of the air made their nests in its boughs; under its branches all the beasts of the field brought forth their young; and under its shadow dwelt all great nations'

(Ezekiel 31.6, cf. Daniel 4.12). Just as Nebuchadnezzar's tree was cut down leaving only a stump, so with Ezekiel's cedar 'Foreigners, the most terrible of nations, will cut it down and leave it.

On its mountains and in all its valleys its branches will fall, and its boughs will be broken in all the watercourses of the land, and all the peoples of the earth will go from its shadow, and leave it' (Ezekiel 31.12, cf. Daniel 4.14).

Now Ezekiel's prophecy clearly alludes to the overthrow of Egypt by 'the most terrible of nations' which is identified as Babylon in Ezekiel 30.10-11: 'I will put an end to the wealth of Egypt by the hand of Nebuchadnezzar king of Babylon. He and his people with him, the most terrible of the nations, shall be brought in to destroy the land; and they shall draw their swords against Egypt, and fill the land with slain.' This prophecy against Egypt began to be fulfilled in 605 BC when the Egyptians were defeated at Carchemish, and was completed when Nebuchadnezzar conquered Egypt some thirty-five years later.

Ever since the Israelites had occupied the Promised Land, they had looked to Egypt for help and protection. Following the downfall of Assyria, Babylon next displaced Egypt as the world's greatest power, and took over the role of the great

tree. Therefore Daniel was able to say to Nebuchadnezzar, 'The tree you saw . . . it is you, O king, who have grown and become strong.' (4.20-22). But the remarkable thing is that the tree was immediately hewn down, the birds and beasts were told to get away from under it, and only its stump, bound with a band of iron and brass,* was left standing in the grass, while a period of 'seven times' passed over it.

We now have to consider what the prophetic significance of all this may be.

***Note:** the Revised Standard Version translates the brass band around the stump as "bronze".

The tree evidently represents world government, at first in the benevolent hand of Egypt, but later in the hands of Babylon. The tree was cut down, and no longer provided shelter for the weaker nations. The band of iron and brass may be interpreted from the symbolism of chapter 2 as signifying that world power would be in the hands of governments like those of the Roman (iron) and Greek (brass) empires, that is some sort of constitutionally restricted monarchy, rather than the autocratic dictatorships of Babylon and Medo-Persia. This state of affairs was to last for a limited period of time, stated to be "seven times".

Of greater interest and importance, however, is the madness from which the world-power, represented by Nebuchadnezzar, was to suffer."

Jeremiah 51.7 *Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.*

Without doubt if our forebears could see the state of the world today, they would agree, "the nations are mad". However, never before have we had access to so much fulfilled prophecy to help give us faith in the ultimate outcome of God's plans. Of special interest is the date 1917. Grattan Guinness in his book "*Light for the Last Days*" wrote on p. 254:

"Thoughtful readers will weigh the facts and draw their own conclusions, asking themselves, in the light of all the chronological facts mentioned in this work, *if* the year BC 604 witnessed the rise of the typical Babylon, the supremacy over the typical Israel, what event is the corresponding year in this time of the end likely to witness? There can be no question that those who live to see this year 1917 will have reached one of the most important, perhaps *the* most momentous, of these terminal years of crisis."

Jerusalem after 2520 years, the great "seven times" emerged from under the control of the last empire of the Babylonian succession of powers.

To be continued God willing.

A BRIEF HISTORY OF MONEY IN ENGLAND & THE U.S.A. Continued.

This is the last installment of this series on The History of Money in England and the USA. Because of its relevance to the present time it may be worth going over some of the basics again. One hears many theories on the subject of money many of which are difficult to understand and sometimes even more difficult to believe. Much more enlightening and interesting is the study of the history of money.

In previous issues we have quoted from Alexander del Mar's "*A History of Monetary Crimes*" published 1899 in USA. Here is a quote from page 7 of this book:

"From the remotest time to the seventeenth century of our era, the right to coin money and to regulate its value (by giving it denominations and by limiting or increasing the quantity in circulation) was the exclusive prerogative of the State. In 1604 in the celebrated case of the Mixed Moneys, this prerogative was affirmed under such extraordinary circumstances and with such an overwhelming array of judicial and forensic authority as to occasion alarm to the moneyed classes in England, who at once sought the means to overthrow it.

These they found in the demands of the East India Company, the corruption of Parliament, the profligacy of Charles II, and the influence of Barbara Villiers (Charles' mistress)."

Until the 17th Century in England, money was minted metal, but not yet printed paper. Let us consider the thinking in England regarding money at the beginning of the 17th century. Some of this thinking was stated in the Privy Council finding in the case of the Mixed Money of 1604. This celebrated case established that the State should issue, indeed had a prerogative to issue the money of the nation. This thinking was also revealed in the first Charters given by the English government to the American Colonies; (in 1606 to Virginia, and in 1628-9 to Massachusetts). These early charters gave the Colonial Governing Assemblies the authority to issue the Colony's own money in proper amount. So we can safely say that at the beginning of the 17th century (i.e. at the beginning of the 1600's) it was believed by the authorities in England that the State should issue, in proper amount, the money of the nation and not private banks. The term "in proper amount" is of utmost importance because excessive increases or decreases in the money in circulation can lead to harmful repercussions. If the total amount of money in circulation were to be doubled and goods and services stay the same, then each unit of money (\$ or £ etc) has its purchasing power reduced to half, and prices consequently double.

Conversely, if the money supply (money in circulation) is decreased, prices come down leading to recession or depression. However, as we have mentioned, banks profit from fluctuations and everyone else usually suffers and we are told the cause is a mystery or perhaps due to sunspot activity. However, we may do well to remember that if there is a problem it may be a help to find who benefits from that problem.

In the 17th century in most Western Nations, banking underwent a complete change. The goldsmiths had discovered a trick which we have described at length, and which for them was very lucrative. Knowledge of this trick is so important that we repeat a description of it below. In short, they discovered how they could lend out up to ten times the amount of money in their possession and then turn around and charge interest on the created money as well as the money they own. The euphemistic term used for this iniquity, is "credit expansion".

It has been said that what the people want most in a money system, is a stable dollar (or pound etc.) But what do we see, — continual booms and busts to this day, why? — Because banks live off fluctuations.* So, as long as the private banking system has a monopoly on the issuing of money in ways that maximize their profits, we are not going to see a stable dollar.

*see *"Real Money versus False Money – Bank credits"* by T. Cushing Daniel, published 1924 by Monetary Education Bureau, Washington, D.C.

In a previous issue we explained how the private banks actually cause fluctuations for their own profit. A boom is caused by banks increasing their lending at favourable rates. A recession is caused by banks lending out less, so that as loans come up for repayment, the money supply shrinks. These fluctuations did not happen in the American Colonies before the English moneyed class drove the English government to impose on the happy prosperous American Colonists, the private Bank of England money. When the moneyed class in England saw how prosperous were the hard working Colonists, they found a way to parasitize them. (Parasitize is not a word to be found in the dictionary but fits the meaning.)

So what we have today in the nations of the West is money issued by private banks as a monopoly, and on terms that suit only themselves, as businesses do which are concerned with maximizing profits. How true is the proverb which says:

The rich ruleth over the poor, and the
borrower *is* servant to the lender.
Prov. 22.7

It is important to understand how the banking system obtained the enormous wealth and hence power to dictate to the government of England. This is how it happened. As we have just mentioned, in the 17th century the goldsmiths of England discovered the lucrative trick of lending out more money than they possessed, sometimes up to ten times as much! An understanding of this trick is imperative to understanding the position we find ourselves in today.

When Wright Patman, was chairman of the U.S. Congressional Committee on Banking and Currency, he wrote a publication entitled "*Money Facts*", printed by the U.S. Government Printing Office for the use of the U.S. Government Committee on Banking and Currency. Here is what this publication has to say on page 8 about how money is created.

"The fractional reserve method of banking originated with the goldsmiths—the predecessors of our present bankers. It is the method of banking in use today. Briefly, it is a system whereby bankers maintain as reserves only a fraction of the amount needed to meet all the claims made against them. . . . The goldsmiths struck upon this method by noticing that the people who deposited gold with them for safekeeping only claimed a small portion of this gold at any one time. Therefore, the goldsmiths realized that they could lend out a good portion of the gold left with them. They could make loans, which in fact were not of gold, but warehouse receipts for gold. These receipts circulated as money.

Notice, the gold— actually the certificates of ownership—being loaned by the goldsmith was not his to lend. He did not own it. In other words, the goldsmith wrote receipts to people who were not depositing gold, i.e. to borrowers. So receipts for more gold than the goldsmith actually had in his vaults were circulating.

The goldsmith had only a fraction of the amount of gold needed to meet the claims against him. This is the fractional reserve system. When the banks of the United States kept their reserves in gold, their reserves amounted to only a small fraction of the amount of money they had issued, all of which was guaranteed to be redeemable in gold."

In the book "*The Romance of the Bank of England*" by Kate Rosenberg and Thurston Hopkins first published 1933 by Thornton Butterworth we read on page 56:

"In Queen Elizabeth's reign, during the latter half of the sixteenth century, trading increased by leaps and bounds. As in literature, so in commerce, the Englishman seemed to have entered on the "spacious days" for which the reign is famous. To all who know anything of Tudor history it will be unnecessary to do more than mention that it was the age of expansion, as never before nor since, for the Elizabethan navigators opened up trade routes to every quarter of the globe and Europe, that had imagined itself the only continent that counted, found itself merely one of the main divisions of the world. Incidentally, England benefited more than any other country, for hitherto she had been on the margin of the world, now she was nicely placed in the center

where trade routes going from the east to the west, and the north to the south, could conveniently meet. England found herself before long on the highway of the nations, and with her insular conditions she was able to command a unique position which soon became the envy of other countries. Trading companies which had been growing up during the past two centuries now became corporations of wealthy merchants. Of these corporations, the Mercers' Company, the Goldsmiths' Company, the Grocers' Company, the Fishmongers' Company, to mention but a few are names that have stood for solidity, position, wealth and influence, from the time of Elizabeth to the present day."

Money in those days was minted (coins), not printed money.

Continuing our quote from "*The Romance of the Bank of England*" p 63, we read:

"The Royal Mint was in the fortress and stronghold of the Capital, the Tower of London and here the leading merchants of the country stored their money, entrusting their bullion and cash to the protection of the Crown. This practice continued for generations and seemed to be a satisfactory one, but the people had failed to reckon with their Kings.

The merchants had a rude awakening when in 1640 they were robbed by King Charles 1."

The book goes into more detail about this theft. Suffice to say that according to their story, the King paid back all but £40.000 of £130,000. The £40.000 was to be considered as a loan to be repaid with interest out of the customs receipts.

These writers go on to say that after this, "one thing the merchants were now certain about was that the Mint, under the royal patronage was no safe place for their money." However, there were goldsmiths in England who had strong-rooms and the merchants began entrusting their money with them.

Continuing to read on page 64 we read:

"To start with they were probably paid for keeping money safely in their custody. As the habit grew, goldsmiths found themselves with large sums of money that might not be called for for years. Merchants were often in the position of needing ready money for a short time and began to turn to the goldsmiths for (short term) loans on interest."

This lending at interest much more than the goldsmith possessed, although corrupt, was an extremely lucrative enterprise for the goldsmiths. The power of their wealth eventually put a group of them in the position where they were able to lend King William III a loan to carry on a war with France. The Encyclopaedia Britannica 1962 edition Vol. 3 p. 62 in its article on the setting up of the Bank of England states:

“A number of early schemes fell through. It was largely by chance that a plan put forward by a Scotsman, William Paterson, for the formation of a national bank was put into effect to bring about the foundation of the Bank of England in 1694 . . .

William of Orange approved the Paterson scheme because it offered him a way of circumventing the serious financial embarrassment in which he found himself as a result of the cost of his war against Louis XIV of France. The plan hinged upon the establishment mainly by a group of merchants, of a joint-stock undertaking (that is, a concern with a multiplicity of shareholders) with a liability to its depositors limited to the amount of its uncalled capital. The capital subscribed was to be £1,200,000 and it was agreed that the sum would be immediately loaned to the king at 8% in return for a royal charter granting the new bank a number of privileges, including the right to issue notes payable on demand up to the amount of and against the security of the loan to the crown. The money needed was subscribed in ten days and the bank opened in the Mercers' hall in August 1694.”

The *Encyclopaedia Britannica*'s article goes on to show how much the small goldsmith bankers suffered from the setting up of the new bank.

Apparently they presented a petition to parliament a few months after the bank's formation calling for the repeal of the Ways and Means Act of 1694 on the grounds that the **"said bank is ruinous and destructive to trade in general and is only a private advantage to the said corporation."**

Nevertheless, these merchants agreed to give William III the money he sought on the condition that he gave them a charter to set up the Bank of England with the right to issue the paper money. Of course the money issued by this so-called Bank of England was based on *"fractional reserve banking."* William Paterson is credited with the statement:

"The Bank hath benefit of interest on all the money it creates out of nothing."

See this statement by entering "William Paterson, banker" in the internet Google box and click on it.

England during the reign of Edward VI in the middle of the 16th century had come out from under the domination of the Papacy. Over a hundred years later, usury among other sins was putting England back under debt bondage to money power. Israel was told by Moses what disobedience to God's laws would bring to them, and usury and theft are spelt out as serious sins in Scripture:

Deuteronomy 28.43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

28.44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

When the Bank of England was set up in 1694 England's National Debt began. At this time the American Colonies were still subject to the English Government, and the charters given to them still allowed them to run their own money systems. Hard work and a money system controlled by their Colonial Assembly enabled them to prosper. However, it was not long before the owners of the Bank of England cast envious eyes on the Colonists' wealth.

By granting a charter to the Bank of England, the English government had created an overlord to themselves. The relationship of the English government to the Bank was now that of a debtor to a creditor or a host to a parasite. The Bank of England was beginning to dominate the English government, in keeping with the proverb:

Prov. 22.7 The rich ruleth over the poor, and the borrower *is* servant to the lender.

It was not long before the American Colonies were **prohibited from issuing their own money** as had been provided for by their charters and which had served them so well. From then on, not the English government, but the usurious private Bank of England began to set the stage for the American Revolution. It is fair to say that the American revolution was directed **against money power**, whereas the French revolution was not. In fact it was the **pre-revolutionary French** navy that helped the American Colonists fight off the English, resulting in the final surrender of the English under Gen. Cornwallis at Yorktown.

Quoting from "*Money Creators*" by Gertrude M Coogan p. 178 we read where she refers to D R Dewey's "*Financial History of the United States*." After reviewing the monetary legislation of the early Colonies, Dewey tells how the Colonial issues (of money) were **suppressed**: Notice that Dewey describes the honest State issues of money—as "reckless monetary issues".

"The English government showed its disapprobation of the reckless monetary issues by suppressing the Land Bank in Massachusetts in 1741: and finally in 1751, Parliament exercised *its prerogative* and enacted a law forbidding any further issue of legal tender or bills of credit by the New England Colony, and in 1764 this earlier prohibition was extended to all other Colonies."

Gertrude Coogan continues p. 178:

"Mr Dewey, in speaking of Parliamentary prerogatives, is in direct opposition with Benjamin Franklin, as well as with the Colonial charters under which the Colonies were free states. Dewey goes on: 'The interference of home government in prohibiting paper issues had more than immediate results; it provoked opposition; was regarded as an unjustifiable interference, and helped to develop the growing discontent with government by England.

On page 30 of the same book Dewey states: "Franklin in 1766 told England that one of the reasons for the ill-feeling in America toward her authority was the prohibition of paper money."

By now the moneyed class of England had control over the English Government through debt.

Coogan p. 183 continues:

"The Stamp Act of March 22nd 1765 was not only taxation without representation, which the Colonists could have borne with nothing but a loss of dignity; but its terms demanded that stamps must be paid for in specie,* which they did not have and were not allowed to obtain by trading with alien nations. The trap was set so that they would have to borrow from then Bank 'of England' at interest in order to pay the tax. Do our school histories explain this?"

***specie** =gold or silver coin to help the Bank of England to further expand its credit on up to a 10 to 1 basis.

The tax on tea, the Stamp tax, in fact the interest to the so called Bank of England on every dollar in the Colonies had a devastating effect on the economy of the American Colonies. Surely the Colonists were being taught a mighty lesson. Nowadays, however, the deceit is so sophisticated that few can see the cause of today's daylight robbery in our financial system. Here was the true cause of the American Revolution.

Despite what the history books teach, the taxes were only the symptoms of the trouble the Colonies were beginning to have with England. The real cause was that the Colonies were no longer allowed to issue their own money in proper amount and were forced to use only Bank of England money at interest to this parasitic private banking system.

How long do people remember a thing? After the American Revolution, Alexander Hamilton, the first US Secretary of the Treasury made it his business to see that the new nation was yoked to private money. Had Benjamin Franklin lived, it is unthinkable that the (private) "First National Bank of the United States" would have been given a charter. This bank's charter ran out after 20 years, i.e. 1811. The US Congress refused to re-charter it. The war of 1812 followed. The consequent war debt led to the chartering of the "Second National Bank of the United States" in 1816. Andrew Jackson the 7th President of the U.S. saw to it that the charter of the "Second National Bank of the US" was not renewed in 1836. This he did after an enormous fight with the head of the Bank, Nicolas Biddle. Biddle instigated a contraction of the money supply in an attempt to destroy President Jackson. Biddle knew that Jackson being president would naturally receive the blame for the depression and its horrible consequences. It was at this time that Jackson coined the phrase when confronted with the blame: "Go to Nicolas Biddle." Biddle however, made the mistake of making it obvious to the Congress that he (Biddle) had caused a depression, in New York State

in order to punish the Governor of Pennsylvania, the details of which are described in Marquis James "*The Life of Andrew Jackson*" chapter 37 entitled "Doom of the Bank". Jackson won the battle against private money. However, the banking fraternity never quit!

America continued without a private banking monopoly until 1913 when the **private Federal Reserve System** was foisted on the nation as the trumped up only answer to orchestrated financial troubles. Since 1913 the US has experienced depressions and fluctuations and wars as never before, resulting in massive profit for the real owners of this private money system.

The escalating debt and malevolent, selfish objectives of the present banking system make it unsustainable in the long run. The following information is taken from a publication entitled "*The Most Secret Science*" by Archibald E Roberts, Lt. Col, AUS, ret., Director Committee to Restore the Constitution, Inc., a Colorado non-profit organization. We read on page 51:

On 7th March 1983 Archibald Roberts, Director, Committee to Restore the Constitution, appeared before the Idaho Senate State Affairs Committee, Honorable Walter H Yarbrough, Chairman, to testify in support of House Joint Memorial #3, calling for repeal of the Federal Reserve Act of 1913.

Roberts testified as to the identity of the real owners of the Federal Reserve Banks.

Class A stockholders quoted by Roberts are as follows:

“Owner number one, Rothschild Banks of London and Berlin;

Owner number two, Lazard Brothers Banks of Paris;

Owner number three, Israel Moses Seif Banks of Italy;

Owner number four, Warburg Bank of Hamburg and Amsterdam;

Owner number five, Lehman Brothers Bank of New York;

Owner number six, Kuhn Loeb Bank of New York;

Owner number seven, Chase Manhattan Bank of New York. Mr Chairman, it is the Chase Manhattan Bank which controls all of the other Federal Reserve Banks.

Finally, Owner number eight, Goldman, Sachs Bank of New York.”

Archibald E Roberts’s *“The Most Secret Science”* can be accessed on the internet for those who wish to follow up this study.

Our blind leaders have caused our financial problems because they gave the prerogative to issue the money in the U.S. to the private banking system. These banks claim interest on all the money they create out of nothing!

Until God’s people get back to obeying God’s laws this situation will continue.

That is unless God in His mercy stops it. God, through Moses told His people that in disobedience to His laws:

Deuteronomy 28.43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

28.44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail

28.45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep His commandments and His statutes which He commanded thee.

28.46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

The sort of self interest shown by the bankers in the past few centuries is described in the Book of Obadiah where the self interest of Edom is being described.

Obadiah 5 If thieves came to thee, if robbers by night, (how art thou cut off) or (RSV How you have been destroyed) would they not have stolen till they had enough? (RSV Would they not steal only enough for themselves?) if the grape gatherers came to thee, would they not leave some grapes? (gleanings?)

10 For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

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DANIEL 4 continued.

In the last article we read that a tree representing world government was at first in the benevolent hand of Egypt, but passed later into the hands of Babylon. In v. 14 & 15 the watcher calls for the tree to be cut down:

Daniel 4.14 He cried aloud, and said thus, 'Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

4.15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of the heaven, and *let* his portion *be* with the beasts in the grass of the earth:

4.16 Let his heart be changed from man's, and let a beast's heart be given

unto him; and let seven times pass over him.

As W. E. Filmer in his book *"Daniel's Predictions"* p. 26 writes (note Filmer quotes from RSV unless otherwise stated):

"The representation of a dominant world power as a great tree is also to be found in Ezekiel, chapter 31, where a cedar tree represents either Assyria (v. 2-3, AV & NEB), or more probably Egypt (RSV & NAV). The parallel with Daniel is quite remarkable in that the top of the cedar was in the clouds (compare Ezekiel 31.3 & 10, with Daniel 4.11 & 20), and 'all the birds of the air made their nests in its boughs; under its branches all the beasts of the field brought forth their young; and under its shadow dwelt all great nations' (Ezekiel 31.6; cf. Daniel 4.12). Just as Nebuchadnezzar's tree was cut down leaving only a stump, so with Ezekiel's cedar: 'Foreigners, the most terrible of nations, will cut it down and leave it. On the mountains and in all the valleys its branches will fall, and its boughs will be broken in all the watercourses of the land; and all the peoples of the earth will go from its shadow, and leave it' (Ezekiel 31.12, cf. Daniel 4.14). Now Ezekiel's prophecy clearly alludes to the overthrow of Egypt by 'the most terrible of nations' which is identified as Babylon in Ezekiel 30.10-11: 'I will put an end to the wealth of Egypt by the hand of Nebuchadnezzar king of Babylon. He and his people with him, the most terrible of the nations, shall be brought in to destroy the land; and they shall draw their swords against Egypt, and fill the land with slain.' This

prophecy against Egypt began to be fulfilled in **605 BC, when the Egyptians were defeated at Carchemish**, (first defeat 606, second 604 BC see the chart at back of Gayer's *Old Testament Chronology*.) and was completed when Nebuchadnezzar conquered Egypt some **thirty five years later**. (See Gayer's "*Old Testament Chronology*" page 104.)

The tree evidently represents **world government**, at first in the benevolent hands of Egypt, but later in the hands of Babylon. Immediately the tree was cut down, and no longer provided shelter for the weaker nations. The bands of iron and bronze (called brass in AV) may be interpreted from the symbolism of Daniel 2 as signifying that world power would be in the hands of governments like those in the Roman and Greek Empires, that is, some sort of constitutionally restricted monarchy rather than the autocratic dictatorships of Babylon and Medo-Persia. This state of affairs was to last for a limited period, stated to be 'seven times'. **Of greater importance, however, is the madness from which the world-power, (represented by Nebuchadnezzar) was to suffer.**" Quoting from the A.V.

Daniel 4.24 This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king:

4.25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, **till thou know that the**

Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

Now we read that at the end of twelve months, Nebuchadnezzar is recorded as failing to give God the glory for his success:

Daniel 4.28 All this came upon the king Nebuchadnezzar.

4.29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

4.30 The king spake, and said, 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?'

4.31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, 'O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

4.32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.'

4.33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like bird's *claws*.

Filmer in his book "*Daniel's Predictions*" goes on to catalogue the predacious empires that were to hold Jerusalem and the holy land captive following the Babylonian captivity until the last empire is destroyed by the kingdom of God just as was told in the second chapter of Daniel.

Proverbs 25.2 *It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.*

Many who study the Book of Daniel believe that hidden behind Nebuchadnezzar's madness in this chapter four, lies the analogy regarding the madness of the world over the great period of seven times.

W. E. Filmer's book "*Daniel's Predictions*" page 28 makes the interesting comment that Nebuchadnezzar's change from a tree to a beast indicates a change from vegetable dependant for sustenance on the God-given sun and soil, to a parasitic animal depending on feeding on other vegetation or other animals that have ultimately obtained their food from plant life, of which grass is the most common source. Grass in prophetic symbolism, represents the mass of ordinary working people who are ultimately those who produce wealth. "All flesh *is* grass, and all the goodness thereof *is* as the flower of the field:" Isaiah 40.6. See also 1 Peter 1.24.

The seven times (4.16, 23, 25, 32) is a symbolic representation of 2520 years. The Old Testament clue for interpreting a prophetic day as meaning a literal year is given in Ezekiel 4 verse 5 where a prophetic day was to be interpreted as meaning a literal year.

Ezekiel 4.5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shall thou bear the iniquity of the house of Israel.

4.6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: **I have appointed thee each day for a year.**

The ancient calendar was based on a 360 day year, which is regarded as a "**time**". So 7 times is $7 \times 360 = 2520$ days, taken as we see from Ezekiel 4.6 to mean years. Hence the **time, two times and half a time mentioned in Daniel and Revelation** is $360 + (2 \times 360) + (1/2 \times 360) = \underline{1260 \text{ years}}$ & **seven times** means **2520 yrs.**

As we move on later into the second prophetic part of the Book of Daniel, we shall see a **succession of empires** which, after Babylon, hold Jerusalem and the Holy Land captive. After Babylon falls it is replaced by Medo-Persia, then Greece, then Rome and then the Moslem nations which held Jerusalem until 1917. Because of disobedience in God's people, **each of these nations in turn usurped the rightful rule by God over His people in Jerusalem in the Promised Land.** This anomalous situation will end when the Stone (Dan. 2.34, 35, 44, 45) strikes the feet of the image to usher in the kingdom of God which will "stand for ever".

This permanent restoration of **God's rule over His people in the Land** was promised to Abram and his seed in the everlasting covenant made by God. (See Genesis 15.18)

Jeremiah 51.7 *Babylon hath been a golden cup in the Lord's hand that made all the earth drunken of her wine; therefore the nations are mad.*

To be continued, God willing.

APOSTASY LEADS TO MORAL CORRUPTION.

There are two stories recorded in Scripture which demonstrate that moral corruption follows apostasy and accompanies idolatry. They both are in the 19th chapters, the first in Genesis 19 the second in Judges 19.

Surely these events are a warning to people today who cast doubt on the existence of God or even those who put aside the Scripture as some irrelevant book. I think it was Bertrand Russell who wrote that if there is a general belief in an all-seeing God who holds people accountable, then one would naturally expect better behaviour. The loss of this widespread belief has happened in our own lifetime.

In Genesis 19 we read of wickedness of the Canaanite* city of Sodom which was followed by the utter destruction of that city. Then in **Judges 19** we read of wickedness within Israel, a much more culpable situation, which resulted in the tribe of Benjamin being almost wiped out.

*See Genesis 10.19.

Genesis 19.1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

19.2 And he said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." And they said, "Nay; but we will abide in the street all night."

19.3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

19.4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

19.5 And they called unto Lot, and said unto him, "Where *are* the men which came in to thee this night? bring them out unto us, that we may know* them."

***Heb. *yada* = know.** Lot regarded the request to "know" the men as wicked in v. 7. Hence "know" here may mean "know carnally".

19.6 And Lot went out at the door unto them, and shut the door after him,

19.7 And said, "I pray you, brethren, do not so wickedly.

19.8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof."

19.9 And they said, "Stand back." And they said *again*, "This one *fellow* came to sojourn, and he will needs be a judge:* now will we deal worse with thee, than with them." And they pressed sore upon the man, *even* Lot, and came near to break the door.

*We are told in verse 1 that Lot sat in Sodom's gate, (the seat of the judge).

19.10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

19.11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

19.12 And the men said unto Lot, "Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

19.13 For *we* will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."

It is interesting to compare this passage of Scripture with a passage in **Judges 19**. The first verse of Judges 19 tells that in those days there was **no king in Israel**. This was after the death of Joshua which is mentioned in Joshua 24.29. Gayer in his "*Old Testament Chronology*" states that Joshua died around **1430 BC**. The true house of God at this time was neglected, and as hard to find as it is today (See the note on Judges 17.5 in Bullinger's *Companion Bible*). Priests and Levites were unemployed and wandering about. Bullinger also has a fascinating note on Judges 18.1 regarding there being no king in Israel, which states: "No true 'House of God' religiously (17.5), leads to 'no king' nationally (18.1); and nationally to apostasy."

We read about a certain Levite sojourning on the side of mount Ephraim who took to himself a concubine from Beth-leham-judah. It has been suggested that she was called concubine because he, being a Levite, could not pay a dowry. He is, called "husband" in verse 3.

Judges 19.1 And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

19.2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

19.3 And her husband arose, and went after her, to speak friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

The father's pleasure to meet his son in law suggests the son in law had not turned her out unjustly. So the father should have sent her back to her husband rather than countenancing her sin. Sometimes a parent's indulgence leads to a child's ruin.

19.4 And his father in law, the damsel's father retained him; and he abode with him three days: so they did eat and drink, and lodged there.

19.5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, "Comfort thine heart with a morsel of bread, and afterward go your way."

19.6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, "Be content, I pray thee, and tarry all night, and let thine heart be merry."

19.7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

19.8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, "Comfort thine heart, I pray thee," And they tarried until afternoon, and they did eat both of them.

19.9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, "Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day growth to an end, lodge here, that thine heart may be merry; and tomorrow get you early on your way, that thou mayest go home."

19,10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and *there were* with him

two asses saddled, his concubine also *was* with him.

19.11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, "Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it."

19.12 And his master said unto him, "We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

19.13 And he said unto his servant, "Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah."

19.14 And they passed on and went their way: and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

19.15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

19.16 And, behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjaminites.

This old man asked where these travellers had come from and where they were going. When told, he offered to take them into his house.

19.20 And the old man said "Peace *be* With you; howsoever *let* all thy wants

lie upon me; only lodge not in the street."

19.21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

19.22 *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, "Bring forth the man that came into thine house, that we may know him."

19.23 And the man, the master of the house, went out unto them, and said unto them, "Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly.

19.24 Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing."

19.25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

19.26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

19.27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

19.28 And he said unto her, "Up, and let us be going." But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

19.29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

19.30 And it was so, that all that saw it said, "There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds*."

Judges Ch. 20.1 Then the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh.

20.2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

20.3 (Now the children of Benjamin heard that the children of Israel were

gone up to Mizpeh.) Then said the children of Israel, "Tell *us* how was this wickedness?"

In vv 4-7 the Levite tells the dreadful story to the gathered tribes of Israel.

20.12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, "What wickedness *is* this that is done among you?

20.13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel."

But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

20.14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

The Tribe of Benjamin was almost wiped out.

COVENANTS OF THE BIBLE

Chambers Twentieth Century Dictionary defines "covenant" as "a mutual agreement or the writing containing the agreement: an engagement entered into between God and a person or a people."

The Noahic Covenant The first mention of covenant in Scripture is in Genesis 6.18 when God made a covenant with Noah:

Genesis 6.17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

6.18 But with thee will I establish My **covenant**; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

6.19 And every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

God's covenant was repeated in Gen. 8 and 9.

Genesis 8.21 And the Lord smelled a sweet savour; and the Lord said in His heart, "I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more everything living, as I have done.

8.22 While the earth remaineth. Seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Genesis 9.1 And God blessed Noah and his sons, and said unto them, "Be fruitful, and multiply, and replenish the earth.

9.9 "And I, behold, I establish My **covenant** with you, and with your seed after you;

9.10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

9.11 And I will establish My **covenant** with you; neither shall all flesh be cut off any more by the

waters of a flood; neither shall there any more be a flood to destroy the earth.

9.12 And God said, "This *is* the token of the covenant which I make between Me and you and every living creature that *is* with you, for perpetual generations:

9.13 I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

9.14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

9.15 And I will remember My covenant, which *is* between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

9.16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

The Abrahamic Covenant:

Genesis 15.18 In the same day the Lord made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

From Genesis 17 we learn of more promises God makes to Abraham. In Genesis 17.7 we learn that this covenant between God and Abraham was an everlasting covenant:

Genesis 17.1 And when Abram was ninety years old and nine, the Lord

appeared to Abram, and said unto him, "I *am* the almighty God; walk before Me, and be thou perfect.

17.2 And I will make My covenant between Me and thee, and will multiply *thee* exceedingly."

17.3 And Abram fell on his face: and God talked with him, saying,

17.4 "As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations.

17.5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

17.6 And I will make *thee* exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

17.7 And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

17.8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

17.10 This *is* My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised.

"Thy seed" Circumcision is still practised by Ishmaelites & others, but not in Egypt. See Josh. 5.7-9 In verse 15 we read that as with Abraham, the 5th letter H of the Hebrew alphabet was added to Sarai, the number of *Grace*. See Bullinger's note on Gen. 17.15.

The covenant made with Abraham was confirmed when God repeated His agreement with **Isaac** see Gen. 17.19.

Genesis 17.19 And God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My **covenant** with *him* for an **everlasting covenant**, *and* with his seed after him.

And again God's covenant with **Jacob** and his seed. See Genesis 28.12-15, also Ex. 2.24.

The Mosaic Covenant made by God with Moses and the children of Israel at Sinai:

Exodus 19.1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.
19.2 For they were departed from Rephaim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

19.3 And Moses went up unto God, and the Lord called unto him out of the mountain, saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel;

19.4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto Myself.

19.5 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:

19.6 And ye shall be unto Me a kingdom of priests, † and an holy nation. These are the words which thou shalt speak unto the children of Israel.

19.7 And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

19.8 And all the people answered together, and said, "All that the Lord hath spoken we will do." And Moses returned the words of the people unto the Lord.

* This covenant is conditional to obedience.

† Mis-translated "kings & priests in Rev. 1.6, 5.10.

The Palestinian Covenant made with Israel when they were about to enter the Promised Land. This is really only a sub-section of the covenant with Moses to Israel.

Deuteronomy 11.8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;;

11.9 And that ye may prolong *your* days in the land, which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

11.10 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowest thy seed, and wateredst *it* with thy foot, as a garden of herbs:

“Wateredst with thy foot” = **irrigation**, man’s provision not God’s rain.

11.11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

11.12 A land which the Lord thy God careth for: the eyes of the Lord thy God *are* always upon it, from the beginning of the year even unto the end of the year.

11.13 And it shall come to pass, if* ye shall hearken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul,

*This agreement is conditional.

11.14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

11.15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

11.16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

11.24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

11.25 There shall no man be able to stand before you: *for* the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath said unto you.

The Davidic Covenant made with **David** and his **Seed forever**.

II Samuel 7.16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Psalm 89 repeats the covenant made by God:

Psalm 89.34 My **covenant** will I not break, nor alter the thing that is gone out of My lips.

89.35 Once have I sworn by My holiness that I will not lie unto David.

89.36 His seed shall endure for ever, and his throne as the sun before Me.

89.37 It shall be established for ever as the moon, and *as* a faithful witness in heaven.

This was confirmed by Jeremiah:

Jeremiah 33.15 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.

33.16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The Lord our righteousness.'

33.17 For thus saith the Lord; 'David shall never want a man to sit upon the throne of the house of Israel;

33.18 Neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.'

The New Covenant: This is mentioned in Jeremiah 31.31 and Hebrews 8.8:

Many clergy will say that the law has been put away and that they are now under the New Covenant. These people have not read about, nor have they the slightest idea as regards what the New Covenant is. Should these people read the following passages from Jeremiah or from Hebrews they would know that the New Covenant consists of God putting **His law** into their hearts so that they have the **desire to keep it** supplanting the old desire to break it.

Jeremiah 31.31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

31.32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord:

31.33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.

31.34 And they shall teach no more every man his neighbour, and every man his brother, saying, 'Know the

Lord:’ for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more.

Also in Hebrews 8.8 essentially repeats Jeremiah’s words.

Hebrews 8.8 For finding fault with them, He saith, “Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

8.9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord.

8.10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people:

8.11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest.

8.12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”

History and Scripture have shown that century after century man has failed to rule himself with any degree of righteousness, decency or efficiency. When will we learn that only God can rule over His people? Scripture teaches that He has said He will rule over His people when He sets up His everlasting kingdom and for this we eagerly await.

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WORLD FEDERATION (VICTORIAN HEADQUARTERS)
Inc.]

A PRAYER FOR ISRAEL

O GOD of Israel, Who didst in Thy great wisdom
cause our fathers to be carried into captivity,
and for their good didst visit them
with great affliction and trial:
now hear us, we beseech Thee;
please we pray deliver us from the punishment
Thou hast justly brought upon our People,
and set us free from our bondage.
We thank Thee for the redemption
Thou didst declare to our fathers by the prophets,
and didst in the fullness of time accomplish
by the sacrifice of Thy Son Jesus Christ our Lord;
and we earnestly pray that as a nation we may now
be brought into the blessedness
of that great Redemption.
Restore us, O Lord, and remember Thy covenant
made with our fathers.

Fulfil now, we pray, Thy great promises
in the people Thou hast redeemed,
and bring us into liberty and peace.
Please deliver us from our national sins,
and by Thy grace cleanse us from all iniquity.
Break, we pray, all the bonds of evil which remain,
and remove the fetters placed upon us
in the years of punishment and sorrow.
Meet us, O Loving Father,
as we return in penitence from the far country;
and amidst great rejoicing may the world see
that Thou hast forgiven and restored us
to the blessings of our fathers lost.

These things we pray through the merits of our
Redeemer and Saviour, Jesus Christ. Amen.

This prayer appeared in Val Walke's Monthly Notes of Dec. 2002.

DANIEL 5

This is the story about the writing on the wall made known to king Belshazzar.

And we are told commencing in verse 1:

Daniel 5.1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

5.2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

5.3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank out of them.

5.4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5.5 In the same hour came forth fingers of a man's hand, and wrote over against the candle-stick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

5.6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

5.7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, "Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler* in the kingdom.

*Nabonidus was the first ruler, Belshazzar the second.

5.8 Then came in all the king's wise *men*: but they could not read the writing, nor make known to the king the interpretation thereof.

5.9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

5.10 *Now* the queen by reason of the words of the king and his lords came into the banquet house: *and* the queen spake and said, "O king, live for ever:

let not thy thoughts trouble thee, nor let thy countenance be changed:

5.11 There *is* a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

5.12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.”

5.13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, “*Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

5.14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom *is* in thee.

5.15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could

not shew the interpretation of the thing:

5.16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.”

5.17 Then Daniel answered and said before the king, “Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

5.18 O thou king, the Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

5.19 And for the majesty that He gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

5.20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

5.21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with

the dew of heaven; till he knew that the Most High God ruled in the kingdom of men, and *that* He appointeth over it whomsoever He will.

5.22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

5.23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in Whose hand thy breath *is*, and Whose *are* all thy ways, hast thou not glorified:

5.24 Then was the part of the hand sent from Him; and this writing was written.

Daniel reminded the king that it was God who gave the wonderful kingdom of Babylon to his father Nebuchadnezzar. He also reminded him that when his father became proud and forgot to give the glory to God for his great blessings, he lost his kingdom “till he knew that the Most High God ruled in the kingdom of men, and *that* He appointeth over it whomsoever He will” (v. 21)

Daniel thereupon reminded Belshazzar the king that he Belshazzar, had likewise shown a lack of humility. We read in verse 23 that Daniel told the king, he had also lifted himself up against the Lord of heaven; and

had brought the vessels of God's house before him and his lords, his wives, and his concubines, and had drunk wine from them. The king had praised the gods of silver and gold, of brass, iron, wood and stone, which see not nor hear nor know: and the God in whose very hand his breath is, and in Whom are all his ways, but to Whom the king had not given any of the glory.

After this stern reminder, Daniel interpreted the writing on the wall.

5.25 And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

5.26 This *is* the interpretation of the thing:

MENE; God hath numbered thy kingdom, and finished it.

5.27 TEKEL; Thou art weighed in the balances, and art found wanting.

5.28 PERES; Thy kingdom is divided, and given to the Medes and Persians."

5.29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

5.30 In that night was Belshazzar the king of the Chaldeans slain.

5.31 And Darius the Median took the kingdom, *being* about threescore and two years old.

MENE: according to Strong's Concordance (4484) is Chaldean and means part, or numbered.

TEKEL: according to Strong's Concordance (8625) means to balance or be weighed.

PERES: Strong's (6557) is translated in AV as UPHARSIN once; PERES once; and DIVIDED (or broken) once; and has the meaning: to break in two; to divide or break.

Daniel was given the understanding by God to interpret the dream for king Belshazzar (and of course, for the students of Scripture since Daniel's time). W E Filmer in his book "*Daniel's Predictions*" p.51 writes:

With regard to the writing on the wall, it has been pointed out that "the inscription actually contains a string of weight names, namely, *mene, tekel and peres*, with the meaning mina, shekel and half-mina, the last-named word being documented in the Mishna and other Jewish writings", see N.W. Porteous, *Commentary on Daniel* (1965), p.81.

Peres signifies the half-mina. Since one mina=fifty shekels, and one shekel=twenty gerahs, see *New English Bible*, p. 1165; cf Leviticus 27.25, etc., the total weight in gerahs signified by the writing was:

Mina	1000 gerahs
Mina	1000 gerahs
Shekel	20 gerahs
Peres=Half-mina	500 gerahs

Total 2520 gerahs

It can hardly be a coincidence that this figure is the same as the number of years denoted by the "seven times" of chapter 4.

The number 2520 is also disguised in the Book of Numbers chapter 7 where the

offerings of the children of Israel were made for the Tabernacle. The silver and gold instruments offered, that is, chargers, bowls and spoons were recorded. We read in verse 85 that all the silver chargers and bowls weighed two thousand four hundred shekels. In verse 86 we read that all the spoons made of gold, weighed one hundred and twenty shekels. The text does not add these weights but leaves it open for the discerning to add two thousand four hundred to one hundred and twenty to arrive at 2520. It is worth suggesting here that you look up Proverbs 25.2, and perhaps also Proverbs 12.23, and even also Proverbs 11.13.

Filmer in his book, *Daniel's Predictions*, goes on to suggest that we are to reckon this same number (2520) as years, from the fall of Babylon in 539 BC to some event which is to take place in 1982.

Of great interest is what Grattan Guinness wrote in his book *"Light for the Last Days"* (first published in 1886). Having written regarding fulfilled prophecy he turns to a consideration of when the "times of the Gentiles" will close. We read on page 254:

"Thoughtful readers will weigh the facts and draw their own conclusions, asking themselves in the light of all the chronological facts mentioned in this work, *if* the year BC 604 witnessed the rise of the typical Babylon, the supremacy over the typical Israel,* what event is the corresponding year in this time of the end likely to witness? There can be no

question that those who live to see this year 1917 will have reached one of the most important, perhaps *the* most momentous, of these terminal years of crisis.

***Note:** Gayer in his *"Old Testament Chronology"* p. 95 tells more of what happened in the year 604 BC. A reading of this will probably convince most people that this was really the beginning of the captivity of Judah to Babylon. In this year Nekau set out the second time to capture Carchemish and was not on this occasion opposed by Judah. He was routed by Nebuchadnezzar and driven back to Egypt. This time it was not Nekau but Nebuchadnezzar who entered Jerusalem, "and Jehoiakim became his servant three years, then he turned and rebelled against him." (II Kings 24.1) It was as a consequence of this visit that Daniel and his associates were sent to Babylon to serve in the king's palace. So did the captivity of Judah to Babylon commence. That date was 604 BC

Well, we have, unlike Grattan Guinness, lived beyond this date so what did happen in 1917! Moslem Turkey was driven out of Jerusalem by Israel Britain. General Edmund Allenby dismounted from his horse and walked into Jerusalem on 11th December two days after its fall on 9th December 1917 thus ending the "time of the Gentiles". The time of the Gentiles is reckoned as the time when the Gentile nations ruled over Jerusalem and all the land that was promised to Abraham and his seed.

To be continued God willing.

A COMFORT TO REPENTANT SINNERS

There must be those who regret terribly some actions in the past and who have sorrowed to repentance in the manner described by Paul in II Corinthians 7.9.

II Corinthians 7.9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

Those who have terrible remorse for past sin are usually given the salutary hunger and thirst after righteousness spoken of by our Lord in Matthew 5.6.

Another example of regret brought about by unrighteousness is the feeling felt by the people hearing Peter preach in Acts 2, when we read in verse 37 that they were “pricked in their heart” after hearing in verse 36:

Acts 2.36 Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.

Any in this situation must at times remember our Lord’s touching words to Simon the Pharisee in Luke 7.

Luke 7.36 And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee’s house, and sat down to meat.

7.37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the

Pharisee's house, brought an alabaster box of ointment,

7.38 And stood at His feet behind *Him* weeping, and began to wash His feet with tears, and did wipe *them* with the hairs of her head, and kissed His feet, and anointed *them* with the ointment.

7.39 Now when the Pharisee which had bidden Him saw *it*, he spake within himself, saying, "This man if He were prophet, would have known who and what manner of woman *this is* that toucheth Him: for she is a sinner."

7.40 And Jesus answering said unto him, "Simon, I have somewhat to say unto thee." And He saith, "Master, say on."

7.41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

7.42 And when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will love Him most?"

7.43 Simon answered and said, "I suppose that *he*, to whom he forgave most." And He said unto him, "Thou hast rightly judged."

7.44 And He turned to the woman, and said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped *them* with the hairs of her head.

7.45 Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet.

7.46 My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment.

7.47 Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.”

7.48 And He said unto her, “Thy sins are forgiven.”

7.49 And they that sat at meat with Him began to say within themselves, “Who is This That forgiveth sins also?”

The un-named woman showing godly sorrowing provides a touching contrast with the Pharisee Simon, and our Lord enumerates the difference between the welcome given Him by Simon and that given by the woman called a sinner in verse 39 by Simon. Unlike Mary, who we read about in chapter 12 of John’s Gospel and who anointed the Lord’s head, this woman is described as performing a more humble task of anointing His feet while standing inconspicuously behind Him.

SOME LIGHT ON CHRISTMAS

There is no record of our Lord’s birthday being celebrated by His disciples or by others despite the fact that two other birthdays are mentioned in Scripture. Pharaoh’s birthday is

recorded in Genesis 40.20 as is Herod's birthday in Matthew 14.6 and Mark 6.21.

The Encyclopedia Britannica 1962, volume 5, page 642 in its article on Christmas states:

"In Britain, December 25 was a festival long before the conversion to Christianity, for Bede (*De Temp. rat., ch. 13*) relates that 'the ancient peoples of the Angli began the year on December 25 when we now celebrate the birthday of the Lord; and the very night which is now so holy to us, they called in their tongue *modranecht* (*modra niht*), that is, mothers' night, by reason we suspect of the ceremonies which in that night-long vigil they performed.' In England the observance of Christmas was forbidden by act of parliament in 1644. Charles II revived the feast, but the Scots adhered to the Puritan view. Outside Teutonic countries Christmas presents were unknown.

Christmas Customs are an evolution from times that long antedated the Christian period—a descent from seasonal, pagan, religious and national practices, hedged about with legend and tradition.

Their seasonal connections with the pagan feasts of the winter solstice relate them to the beginning of time. In the beginning many of the earth's inhabitants were sun worshippers because the course of their lives depended on its yearly round in the

heavens, and feasts were held to aid its return from distant wanderings. In the south of Europe, in Egypt and Persia, the sun gods were worshipped with elaborate ceremonies at the season of the winter solstice, as a fitting time to pay tribute to the benign god of plenty, while in Rome the Saturnalia reigned for a week. In northern lands mid-December was a critical time, for the days became shorter and shorter and the sun was weak and far away. Thus these ancient peoples held feasts at the same period that Christmas is now observed; they built great bonfires in order to give the winter sun god strength and to bring him back to life again. When it became apparent that the days were growing longer, there was great rejoicing because of the promise of lengthening days to follow.”

If then 25th of December was a day of celebration for the pagans well before the birth of our Lord, do we have any evidence as to the likely date of birth of our Lord? The answer is that we may not be able to give an exact date but we may be able to rule out the 25th December.

We read in **Luke 2.1** And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed.

2.2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

2.3 And all went to be taxed, every one into his own city.

2.4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

2.5 To be taxed with Mary his espoused wife, being great with child.

2.6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

2.7 And she brought forth her first Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

2.8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

2.9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

2.10 And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

2.11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Had this happened around 25th December in the rainy season of winter, the shepherds would not have been abiding in the field watching their flock at night. There is another clue as to the time of the year when this happened. This clue is in Luke 1.5:

Luke 1.5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name was Elizabeth.

The “course of Abia” mentioned in this last verse is interesting. See Bullinger’s Companion Bible Appendix page 200 from which we quote:

“THE COURSE OF ABIA” (Luke 1.5).

“This was the *eighth* of the priestly courses of ministration in the Temple (I Chronicles 24.10) and occurred as did the others, twice a year.

I Chronicles 24.10 The seventh to Hakkoz, the eighth to Abijah.(Abia)

24.19 These *were* the orderings of them in their service to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him.

The courses were changed every week, beginning each with a Sabbath. The reckoning commenced on the 22nd day of

Tisri or Ethanim. (Bullinger's Appendix 51 section V gives information on the Jewish Months.) This 22nd day was the eighth and last day of the Feast of Tabernacles = the "Great Day of the Feast" (John 7.37) and was a Sabbath.

Lev. 23.39 Also in the fifteenth of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast

The first course fell by lot to Jehiarib, (I Chron. 24.7) and the eighth to Abia or Abijah (1 Chron, 24.10).

Bearing in mind that all the courses served together at the three Great Feasts, the dates for the two yearly "ministrations" of Abiah will be seen to fall as follows:

The first ministration of Abia was from 12-18 Chisleu = December 6th - 12th

The second ministration of Abia was from 12 - 18 Sivan = June 13 - 19.

The announcement therefore to Zacharias in the Temple as to the conception of John the Baptist took place between 12 -18 SIVAN (June 13 - 19), in the year 5 BC. After finishing his "ministration", the aged priest "departed to his own house" (Luke 1.23) which was in a city in the hill country of Juda according to Luke 1.39.

Luke 1.39 And Mary arose in those days, and went into the hill country with haste into a city of Juda;

1.40 And entered into the house of Zacharias, and saluted Elizabeth.

1.41 And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leapt in her womb; and Elizabeth was filled with the Holy Ghost:

The day following the end of the "Course of Abia" being a Sabbath (Sivan 19), he would not be able to leave Jerusalem before the 20th.

The thirty miles journey would probably occupy, for an old man, a couple of days at least. He would therefore arrive at his home on the 21st or 22nd. This leaves ample time for the miraculous “conception” of Elizabeth to take place on or about the 23rd of SIVAN — which would correspond to **June 23-24** of that year. The fact of the conception and *its date* would necessarily be known at the time and afterwards, and hence the 23rd SIVAN would henceforth be associated with the conception of John Baptist as the 1st TEBETH would be with that of our Lord.

But the same influences that speedily obscured and presently obliterated the real dates of our Lord’s “Begetting” and Birth were at work with regard to those of the Forerunner, and with the same results. As soon as the true *Birth* day of Christ had been shifted from its proper date, namely The 15th of Tisri (September 29th), and a Festival Day from the Pagan Calendar substituted for it, namely 25th December, then everything else had to be altered too.

Hence “Lady Day” in association with March 25 (new style) became necessarily connected with the Annunciation. And June 24 made its appearance, as it still is in our Calendar as the date of “the Nativity of John the Baptist”, instead of, as it really is, the date of his miraculous conception.

The four “Quarter Days” may therefore be set forth thus: first in the chronological order of the events with which they are associated, namely:

Conception of John Baptist on or about 23rd SIVAN=June 24 in 5BC
Genesis (Begetting) of our Lord about 1st TEBETH=Dec 25 in 5BC
 Birth of John the Baptist about 4-7 NISAN=March 25-28 in 4BC
 Birth of our Lord on or about 15th TISRI=September 29th in 4BC
 Placing the two sets together naturally:

The conception of John on 23rd SIVAN=June 23-24 in 5BC

The birth of John on 7th NISAN= March 28-29 in 4BC

The Miraculous “Begetting” 1st TEBETH=December 25 in 5 BC

The Nativity 15th Tisri = September 29 of 4BC.”

The conception of John the Baptist, (Bullinger writes in a footnote on p. 200 of the Appendix of his Companion Bible), was as miraculous as that of Isaac. Compare Genesis 11.30 & 25.21 with Luke 1.7.

Luke 1.7 And they had no child, because that Elizabeth was barren, and they both were *now* well stricken in years.

The Scriptural basis for taking our Lord's conception and birth at six months later than those of John is confirmed by verse 36 which reads:

Luke 1.36 And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

Here is a Carol Depicting the Biblical Scene

While shepherds watched their flocks by night
All scattered on the ground
The angel of the Lord came down
And glory shone around.

"Fear not!" said he, for mighty dread
Had seized their troubled mind.
"Glad tidings of great joy I bring
To you and all mankind

"To you, in David's town this day
Is born of David's line
A Saviour, Who is Christ the Lord,
And this shall be His sign

The heavenly Babe you there shall find
To human view displayed,
All meanly wrapped in swaddling clothes
And in a manger laid."

Thus spake the seraph and forthwith
Appeared a shining throng
Of angels praising God on high,
Who thus addressed their song.